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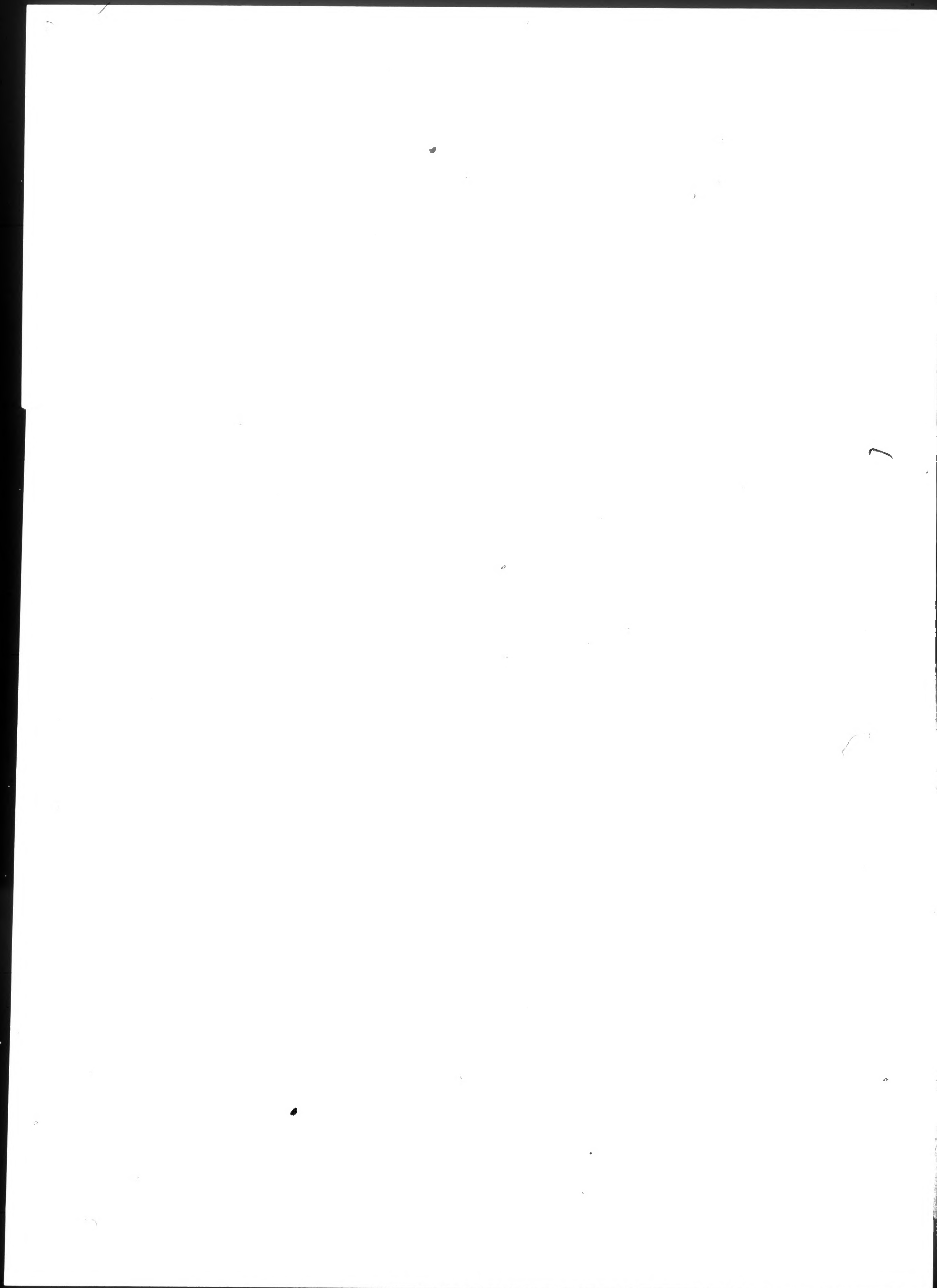
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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, JANUARY 2, 1919

Vol. No. 48—No. 1

Centenary Program

For Mobilization Week

Sunday, January 5—Service Day.

Morning Topic: The Present Day Task of the Church.

Evening Topic: Service Flag Unveiling and Memorial Service.

Monday, January 6—Prayer for Women's Work.

Topic: What Womanhood Owes to Christ.

Why Every Woman Should be a Christian.

"She hath done what she could."

Tuesday, January 7—Prayer for Unit Leaders.

Topic: What Organized Religious Forces Might Do.

Wednesday, January 8—Prayer for the Community.

Topic: Christ's Program for the Community.

Thursday, January 9—Prayer for the Official Board.

Topic: Unused Possibilities of the Official Board.

Friday, January 10—Prayer for Young People.

Topic: Enlistment of Young People in Christian Work.

Sunday, January 12.

Morning Topic: Passion for Souls.

Afternoon—Visitation of the Unchurched by the Church.

Evening Topic: What is the Prevailing Sin of Our Town?

EDITORIAL

THE FRIEND OF MAN

It is extremely unlikely that we can ever be successful in effectively presenting the Gospel appeal to the unchurched without the glowing warmth within us of an elemental passion for humanity. Christ, our divine Pattern, loved men. He did not respect them according to their worldly position or estate, for these things are often but the accidents of circumstance. He loved men for what they were in themselves and for the potential powers which are inherent in all the sons of God.

Pharisee or publican, therefore, churchman or sinner, it mattered not to Him. It was the reality underlying those relationships which commended His interest.

"This man receiveth sinners," was the taunt of the accusing Pharisees. Is Christ's Church worthy to-day of that same exalted condemnation? Is our interest and concern centered not in office or wealth, rank or title, but in men? Do our churches welcome sinners into comradeship with anything like His sympathy and compassion? Oh, to be sure, we are glad to see folks converted and getting religion. But wait a moment, fellow-Christian. Do you honestly think that His splendidly noble disregard for the accidents of circumstance which loom so largely in the world's estimation is common among us?

And yet another thing. This matter of evangelism involves so many neglected considerations. For instance, according to a recent report of the New York State Tenement House Commission, 2,372,000 persons in New York City were living in 82,652 houses—on an average of nearly thirty to each house. "This vast throng is larger than the total population of any one of thirty-six of our great States. In these dark, cheerless homes not only disease, but drunkenness, immorality and every form of crime is bred." Do these facts put the Church's evangelistic obligation before us at a new angle? If not, add this further consideration, that in the last twenty-five years one hundred Protestant organizations have abandoned the lower East Side, in New York City, and an arresting sense of the magnitude of our task must grip the dullest of us.

Or take still another fact. There is a Methodist Episcopal Sunday School among our people in Philadelphia which has an enrollment of 3,800, but which can seat only 500 in the building. Up to the present time that church has appealed in vain for adequate accommodations. They have been holding twenty-five door step Sunday Schools, with as many teachers, every Sunday when it does not rain or is not too cold. Now, we may be doing a splendid work in Africa, but such conditions spell failure—or, at least, do not spell success—on South Street in Philadelphia. We are only trying to point out that in the imperative work of winning the world for Christ we have corporate as well as individual responsibilities and obligations. And if we are really to cultivate those universal sympathies of our Master, we must take such facts as these into consideration in every plan and program for world evangelism.

THE WOMAN'S HOME MISSIONARY SOCIETY HAS A GOOD YEAR

The Woman's Home Missionary Society closed the year 1918 with a most inspiring

record. The slogan of this organization, which has done so much in His name is, "More Faith, More Facts, More Folks, More Funds." At its last National annual gathering the Woman's Home Missionary Society had a total membership of 270,206 which was a net gain of 9,455. The total new paid up members gained during the five years of the membership campaign was 116,323. A special plan for membership campaign has been put on for the 40th anniversary 1919-1920 with a hope of a net gain of at least 40,000 new paid up members. The total income of this society for 1918 was \$1,156,099.17. Of this \$914,256.00 came from the conferences. A very, very fine showing indeed.

It is quite clear that the Woman's Home Missionary Society is one of the outstanding agencies of the church. It never was in better condition as far as the morale of the society is concerned, nor was it ever in better condition as concerns its finances.



MRS. W. P. THIRKIELD,
President Woman's Home Missionary Society.

The circulation of the official organ of the Woman's Home Missions has been pushed to over 50,000 and still the circulation increases. During the year the beautiful Haven Home, named in honor of Bishop Gilbert Haven was dedicated by Bishop Thirkield. Property was purchased at Ogden, Utah, for Ogden Esther Home. Extension work under the Deaconess Home in Salt Lake City was established among the foreign people in that city and in Bingham Canyon. The society purchased property at Honolulu for the Susannah Wesley Home, the old building having been sold and the amount received applied on the new property. All this has been done without incurring debt. Two denominational summer schools were opened during the year, one at Bay View Michigan and one at Ludington, Michigan, and the society sent representatives to various summer gatherings under the direction of the Missionary Education Movement. During the year 61 young people responded to the call of life service issued by the Woman's War Council. Thirty-

three candidates were accepted and 17 have been appointed to fields of service. The Woman's Home Missionary Society has now 25 Field Secretaries that have served during the year in 73 different conferences. Mrs. W. P. Thirkield, the wife of our resident Bishop, is the President of the Woman's Home Missionary Society and under her administration this society has had large prosperity.

REMEMBER—THERE ARE OTHERS

It is not rather singular that in the same column of a daily newspaper giving a dispatch concerning the Shubuta, Mississippi, lynching under the title **Lynchers "Unknown"**, This rendering of verdict following the **Quadruple Tragedy**, that there should appear an article from the Honorable Leroy Percy of Washington County, Mississippi concerning a more favorable aspect of the Negro's interest in his state and country? The Honorable Mr. Percy in his article refers to the recent United War Work Fund Campaign. He says the Washington County subscription with Greenville County seat sent up an aggregate of \$60,643.86. He says the Negroes on the plantations contributed \$22,000 of this amount.

"In other words," says Mr. Percy: "The Negroes of Washington County almost contributed the county's original quota, and while I have not the figures for the entire state, yet from every part of it I have received reports as to the splendid contributions made by the Negroes. They contributed freely, understandingly and through a sense of patriotic duty. This should be known and appreciated by the people of the state. The recollection of this comradeship and co-operation in a great cause should be a strong appeal to the white people of this state for justice, patience and forbearance in their dealing with their colored brethren."

It is always good to bear in mind that when one talks unfavorable concerning some citizens of the State of Mississippi, that there is another large representative class, among them the Honorable Leroy Percy, who wants every man to have a fair chance, even though the man happens to be a Negro.

GET TOGETHER BRETHREN

It grieves us greatly that the Negro Baptists of this country are not able to unite and give to us once again that inspiring National Baptist Convention which was the pride of the entire race. When our colored Baptist brethren were one, all denominations pointed with pride to the annual National Convention. It was one of the big affairs of the race. Men came from all sections to the convention and the convention made a profound impression upon any city where it assembled. The personnel of the convention was noteworthy. The strong men who were the outstanding leaders of the convention were accorded every possible public courtesy and their speeches and sermons were the profit of all. When the convention met in New Orleans, all classes of our people, white and colored alike were impressed with the intelligence, the leadership and above all, with a superb strength of the National Baptist Convention. In 1915 these brethren separated into two factions which are now known as the National Baptist Convention, Incorporated and the National Baptist Convention, Unincorporat--

ed. There have been several efforts for reunion, all of which have failed. Of course, the water is rather deep for any dry-land Methodist to fathom it so as to understand its mystic ways, but from a casual observer sitting on the bank, high and dry, there seems to be no weighty reason why these brethren, who are of "one faith, one Lord and one baptism," do not forget their whines and whims and in God's name come together.

The denomination does not have the collective influence that it did have when there was one convention. It is not able to assemble as many strong men at any one point. Of course, both factions are able to keep up their organizations, both factions report progress, but neither faction presents the magnificent strength as the organization did when they were one. We have no desire to meddle. That would probably only muddy the water but we have all the interests as a fellow christian and second, we have all the racial interest that one can have and then we have personal friends on both sides of the equation. These considerations and others lead us to express the hope that some way may be found which is alike honorable to all concerned, for an adjustment which will give to the race the impressive National Baptist Convention which represented so much that was superb in Negro leadership.

We have read a great many galleys of matter on both sides of this question. We were surprised and hurt to see one side rejoicing in the failure of the recent negotiations for reunion. We have no pet theory as to how the differences of our brethren can be settled. We do not know enough about the odds and ends of the question, and may be we do not see all angles so to warrant us to make the slightest suggestion, but we do venture the hope and offer the prayer that the negotiations will not cease. Surely there must be strong men on both sides who see the wisdom of union and folly of dis-union, who recognize that we need, as a race, just the force that a great National Baptist Convention could give us and that these men will not stop short of anything that will bring about a reunion of all the forces of the colored Baptists in this country.

INFLUENTIAL PAPERS CONDEMN LYNCHING

No wrong will ever be righted until public sentiment is sufficiently aroused to right the wrong. The crime of lynching has its most effective protection in the public sentiment of the South. Now all the sentiment in the South is not in favor of lynching, most decidedly not. But all the sentiment in the South against lynching is not actively at work for the suppression of lynching. If it were, there would be a different story to relate. One of the most healthful signs, however in the South in an effort to suppress lynching by the strong voice of the press. We are particularly gratified to see a strong editorial in the Times-Picayune, of this city, published on Christmas eve day, most severely condemning the Shubuta lynching. There is no paper in the South that is stronger than the Times-Picayune and in the immediate section where it circulates, it is supreme.

It will be of genuine interest and of great encouragement to all the well wishers of equity and justice to read the Times-Picayune's recent editorial on "For Law and

Order." Writing on that subject the Times says:

The entire country was shocked at the recent lynching of four Negroes, at Shubuta, Miss., and no section has been more outspoken in its condemnation than the South. That this crime against the law should be perpetrated at this time of the year when we are taught "good will to all" and when humanity is working harmoniously to create a universal feeling of peace and order, is deplorable. The fact that two young Negro girls were among the victims of the mob intensified the feeling of indignation. No excuse be offered for the violation of law; there was not the slightest difficulty in arresting, trying, convicting and punishing the Negro guilty of Dr. Johnson's murder. At this time when the world is aroused against the deeds of violence; and determined and organized to enforce the reign of law, it is unfortunate that it should have to face a wholesale lynching like that at Shubuta.

The incident is accentuated by the answer of Governor Bilbo to a query from a committee of New York Negroes asking what he intended to do in relation to the lynching. "I will tell them, in effect, to go to —," he gave notice to the press.

The governor's answer is coarse and unwise. We recognize that the New York Negroes who put this query to him are not seeking to help any movement to suppress the evil of lynching, as so many are doing throughout the country, but will rather tend to stir up racial trouble. They sent a similar question recently to Governor Pleasant, of Louisiana, who, because of the manner and obvious purposes of the inquiry, refused to make any explanation of his purposes and his intentions to a New York committee, but it is simply playing into the hands of these disturbers to reply in the language of Governor Bilbo. As between the two elements—those who are seeking to stir up trouble by arousing racial bitterness, and those guilty of "lynching" against the law and the peace and order of the community—there is a strong element in the South working hard and earnestly to suppress lynchings and to leave justice to the courts. These efforts for law and order are seriously handicapped and undone by the disorderly elements. That there has been a great improvement of late is evident and conditions promise still further great improvements. In the light of this advance, the Shubuta lynching comes as a shock against which all friends of the South and good will between the whites and the blacks should and do protest.

Likewise we are very pleased to reproduce a very pertinent, striking, and unanswerable editorial from the Commercial Appeal. This editorial does not directly grow out of the Shubuta lynching but it grows out of the general crime of lynching and an excuse for such an editorial can be found each week. The commercial Appeal says:

Our Stay at Homes in the Lynching Business

We ornamented the first page of The Commercial Appeal Wednesday morning with the story of a lynching which took place in Arkansas.

We carried the story of a lynching at Hickman, Ky., a few days ago.

During the war there were a subsidence of lynching in the south, but now that peace has come to the world the industry is reviving.

When will the conservatism of the south and when will the intelligence of the south assert itself in such a way as to have the punishment of all crimes meted out in a court of law?

When will the southern people stop destroying themselves by lynching Negroes when it is so easy legally to punish a negro malefactor?

The lynching business has become such a matter of course and the mob seems to sway such an influence that right-thinking men in a community are deterred from protesting. It has even become so that the newspapers pass lightly over these occurrences.

The lynching spirit has become so dominant that it is not "good form" to protest. If any one does denounce what has been done there is often

an answer that he is not loyal to the doctrine of race superiority and somehow he is advocating in Negro equality.

Now we have engaged in a great war to make the world safe for democracy. Thousands of our young men have died that men may be free. Two million American soldiers went to France to put a stop to the torture of women and children, to the burning of homes and to the pillaging of cities.

While these young men are in France seeking to restore peace and order should not our stay-at-homes, too, desist from organized lawlessness?

The south will progress only when it becomes known by practice that, in this land, crime is punished legally and that crime is not permitted to go unpunished legally and that the law proceeds, unshackled and untrammelled, in all those activities which make human life and human society safe and which make for the refinement as against the coarsening of men.

No stronger word could be uttered than these editorial remarks of the Times-Picayune of the city of New Orleans and the Commercial Appeal of Memphis, Tennessee. These are high class journals. They speak with authority. We sincerely trust that their messages will be heeded.

THE SHUBUTA LYNCHING AND A QUERY

There are two things distinct about the lynching which took place recently at Shubuta, Miss. One is that all the victims were under age and two of them were girls. The other distinct thing is that when Governor Bilbo was approached on the subject of the lynching by the National Association for Advancement of Colored People (not an association of Negroes for its chief officers are among some of the most representative people of the East) the Governor replied, "I will tell them in effect to go to —."

Commenting first upon the last named distinguishing feature of the Shubuta lynching, we are forced to say that such an attitude on the part of Governor Bilbo is that which encourages lynching. It will make possible more. Of course, nothing will be done about the Shubuta lynching. Already the coroner's jury has certified that the four Negroes came to their death at the hands of "unknown" (?) persons. We knew this would be the verdict before hand. But Governor Bilbo certainly has added a thrilling paragraph, if not a chapter, to the history of lynching by his sensational remark addressed to some citizens of his own race who were simply inquiring about what attitude he would take on the law and order side of lynching.

That the Governor was defeated for the Congress recently seems to have been more than merited. That he should add the disgrace of civilization of Mississippi by an unjustifiable attitude toward the crime of lynching puts him down as sympathetic with the law breaking, if he is not sympathetic with the crime of lynching itself.

The lynching of the two girls is another distinct feature of the Shubuta lynching and we sincerely hope that there will not be enough Negroes in Clarke County, Mississippi, to carry a pail of water two blocks, and that they will move out at the first opportunity. There will be enough fair minded people in Clarke County to buy the property of Negro property owners and who will bid them God speed in their going. Where Negroes cannot be protected, Negroes should no longer be expected to live and they will not.

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

Is it any surprise that we have received a query from one of the representative Negroes of the State of Mississippi who has put his whole life in making the State better? He has reared a large family. He has never been guilty of the slightest crime or suspected of one. He has been a true and loyal citizen to the country and equally as loyal to the State of Mississippi. This is what he wants to know: "Will you tell me what good can Mr. Wilson do abroad at a Peace table when such things are happening every day? The Negro responded to every call of Liberty Bonds, Thrift Stamps, Red Cross work, in fact, everything. I have a boy in France, but I declare the thing looks blue to me. Suppose we get peace with conditions as they are. What will it mean to us? Don't you think we could better advise other folk if we would get the beam out of our own eye?"

NOTICE

These are abnormal times. Cost of production has greatly increased. After very careful consideration of all that is involved by the Local Committees in joint session and the Publishing Agents it has been found necessary to increase somewhat the price of certain of our Sunday School Publications for 1919.

The Publishers

Of General Interest

Costly Buddhist Temple on American Soil

A Buddhist temple in Honolulu, costing \$90,000, frequently excites the interest of visitors, for it is one of the very few houses of worship of this sort to be found under the American flag. It is said to be the only Buddhist temple which is built of reinforced concrete. Local Japanese contributed the funds for its construction.

Native Alaskans Show Desire to Progress

In many ways, it is claimed, natives of Alaska are showing their desire and capacity for advancement. Every native who can read is a subscriber to one or more newspapers, which are read slowly and carefully. In many cases illiterate parents have their children read to them that they may be informed of world events. They show special interest in items gathered from the school.

Over Million Tons of Coal Saved by Extra Daylight

Careful investigation shows that in the seven months of "daylight saving" approximately 1,250,000 tons of coal were saved in this country. Calculations made of the coal consumption in a community of 1,000,000 people indicated that the saving was 17½ tons per 1,000 persons for the period. Figures from other districts showed a similar saving.

Americans Use Three Miles of French Water Front

It is estimated that the material of all sorts handled by our soldiers in France, including military supplies, food, clothing, guns and all other Army requirements, amounts to 50 pounds per day per man. For an Army of 2,000,000 men this means handling 50,000 tons of goods daily. It is said that some three miles of French water front and 45 docks in five main ports have been occupied by United States forces for the purpose of handling this vast amount of freight.

Urge Mountain Laurel as National Flower

Efforts are being made by officers of the National Federation of Women's Clubs to secure congressional endorsement of the mountain laurel as the national flower. Those favoring this action point out that the laurel has always been a symbol of victory; that it is ever green and so can be used for decoration in summer and winter; that it blooms on Memorial Day, Independence Day and Flag Day, and that it is grown in a majority of the States and can be transplanted. Its clusters of starlike blossoms on one stem are pointed to as emblematic of the Union of States.

Will Watch Profits.

The Food Administration and the Federal Trade Commission are to keep close supervision of the profits made by the big meat-packing houses of the country. This was made plain recently at a conference between the Food Administration and representatives of the Swift, Armour, Morris, Wilson and Cudahy companies.

The conference drafted a general revision of the regulations under which the packing companies have been operating so as to make them correspond more precisely with the law under which the regulations were drawn.

What Time Is It?

Many persons of scientific attainment invented schemes for standardizing time, but the plan finally adopted was worked out by W. F. Allen of New York, Secretary of the American Railway Association. At noon parts of the United States and Canada, and the four great time Zones into which the North American Continent is divided, came into existence. European nations, which had suffered as much as America from haphazard methods of reckoning time, soon adopted a similar system. The obser-

vatory at Washington now distributes standard time with errors of only one thousandth part of a second.

Perhaps the first reference to attempts to reckon time by mechanical means is found in Isa, XXXVIII, 8, written supposedly about 713 B. C., "the sun dial of Ahaz."

Exchanges Favored From Student Bodies

The free interchange of students between British and American Universities was declared to be of far more importance than the interchange of professors by President Arthur T. Hadley of Yale, speaking at the opening session of the 20th annual conference of the Association of American Universities held at Cambridge, Mass., recently. President Hadley expressed the belief that exchange students should be allowed to go to the University of their own choice. He stated that the fundamental difficulty with the Rhodes Scholarships was that they were subsidizing Oxford University. Exchange professors also, he thought, should visit several Universities.

Wonders Of A Watch

We hear much from time to time of the wonders of this or that complicated and intricate machine, but there are few pieces of machinery more marvellous than that of the common watch.

A watch, it may be stated as a general proposition, is the smallest, most delicate instrument of the same number of parts that has been devised. About 175 different pieces of material enter into its construction and upwards of 2400 separate operations are comprised in its manufacture. The roller jewel of the watch makes every day—and day after day—432,000 impacts against the fork, or 157,680,000 blows during the course of a year without stop or rest—some 3,153,600,000 blows during the space of twenty years, the period for which a watch is usually guaranteed to keep good time.

Lungs Repaired and Cleaned by Delicate Operation

International attention is being directed to remarkable lung operations that have been successfully performed by Col. Pierre Duval of the French Reserve Medical Corps. In describing some of his work to American Army medical officers at one of the Southern camps a short time ago, he explained that he enters the chest cavity by making a six-inch opening through the ribs. With the aid of forceps he then lifts the lung through the aperture and lays it on the chest wall. The bleeding blood vessels are tied, the outer surface of the organ cleaned and the tracts swabbed out with gauze. During this procedure the member is manipulated like a sponge, with one hand. Torn pieces of the organ have been excised and the wound sutured, shell fragments and bullets have been removed. After this the lung has been replaced in its normal position and the aperture closed. Two-thirds of the operations of this kind have fully recovered. It should be understood, however, that the lung is not separated from the body, but that part of it is lifted from the chest cavity.

Negroes Oversubscribe Quotas

The Mutual Savings Banks, of Portsmouth, Va. (colored), was assigned \$12,500 as its quota of the Fourth Liberty Loan. A Federal Reserve Bank official of Richmond reports its total subscription as \$115,500.

The Atlanta chairman of the Fourth Liberty Loan campaign stated to the Atlanta Chamber

of Commerce that the largest subscription in proportion to the subscriber's resources made in the city was that of the Standard Life Insurance Company, a colored institution, which subscribed \$50,000. Employees added to this \$5,000 of personal subscriptions.

The quota of Warren County, Ga., for the War Work Drive was \$3,000 for both races. Before the drive opened the Negroes had subscribed this amount and \$250 over. In the same way the colored people of Wilson County, N. C., oversubscribed the \$14,000 quota of the county before the drive opened; and the county chairman had to have the quota raised to \$30,000 to give the white people a fair chance.

Facts About Influenza

Influenza is not a new disease, as many suppose. It has been known under that name for 200 years, and indications of it are found as far back as the fifteenth century. In 44 cities, comprising one-fifth of the population of the United States, 86,828 deaths from influenza and pneumonia following influenza occurred in the eight weeks ending November 16. If this proportion were maintained through the whole population, the total deaths for the period would be 434,140. In the Army camps, during the eight weeks ending November 15, occurred more than 20,000 influenza deaths; the normal number of deaths from disease would have been 992. New York suffered in one week 5,222 deaths from the epidemic and Philadelphia 4,597. During the same period the maximum number of deaths in St. Louis (for the week of November 10) was 243. The age of maximum virulence is under 30; whereas, in the influenza epidemic of 1889-1891, it was the old and feeble who succumbed. Nine-tenths of the deaths have occurred in city and town districts; the remaining one-tenth is divided equally between rural districts and military camps. The disease has been more virulent on this side of the Atlantic than in Europe; pneumonia is more common as a sequence and there have been more fatalities. Of the total deaths, 13 per cent have been due to influenza alone and 87 per cent to pneumonia following influenza.

Who is to Blame for the War

Considerable discussion has been indulged in since the signing of the armistice and for that matter even before, as to what person in Germany or elsewhere is directly responsible for the initiating of the war. Now comes the news that Karl Kautsky, Germany's under secretary for foreign affairs has been examining the secret archives of the Berlin foreign office and it is said that Kaul Kautsky will show that the responsibility for the war and its continuance rests first upon the Kaiser and the Crown Prince, second upon the Ludendorff and Von Turpitz, third upon the Industrial magnates (the Junkers) and fourth upon Pan Germans.

The United States a Creditor Nation.

Prior to the war, the United States was a debtor Nation, that is to say, large sums of money from other nations have been loaned in this country, securities of various concerns given for the same. At the outbreak of the war and during its process, the European Nations began to call in their money, so that the United States paid back all that was due the Nations abroad and began to loan money, so that the United States has changed from a debtor Nation to a creditor Nation, having an international balance now of \$13,000,000,000, so that from this on there will be coming into this country in interest

on loans due the Nation by foreigners \$500,000,000 annually. We have emerged from the war, not only with this large sum due us by foreign Nations, but we have larger manufacturing capacity, more ships for supplying our goods to the other Nations of the earth and according to Mr. Frank A. Vanderlip, we are on the eve of a great prosperity because of these things.

The Times-Picayune Toy Distribution

The Times-Picayune of the city of New Orleans, promotes annually a distribution of toys to the children of the city, white and colored. The distributions are separate and while the campaigns for funds are carried on in parallel columns, in the Times-Picayune the funds are kept separate. The fund for white children is known as the Doll and Toy fund and the fund for colored children is known as the Christmas Gift Fund. The purpose of these two funds is to supply to the poor children of the city under ten years of age, toys and other gifts appropriate for the Christmas season, thereby bringing joy into the life of thousands of children who otherwise would be neglected and who would not have a slightest remembrance perhaps of the Christmas season. This charity has grown in favor until it has become a real part of the life of New Orleans. Both distributions were successful this year. In spite of the many drives for funds for various war time necessities, both of the funds, the Doll and Toy Fund and the Christmas Gift Fund, received larger contributions this year than any previous year. The distribution among the colored people was particularly interesting and suggestive this year. Several thousand children were provided for an in spite of the cold they stood in line for hours. Mr. E. D. Roddy of the Times-Picayune General Committee, was delegated to co-operate with the colored committee and this he did as he has done for several years. The work of the colored committee was under the direction of Mr. S. W. Green, as treasurer and the Rev. H. H. Dunn as secretary, with a large representative committee, all of whom worked hard and deserve great credit. If there is any one in the committee that deserves to be singled out it is Mr. Frank P. Farrell, who single handed and alone raised \$700.00. Mr. Farrell has been one of the active workers in all the war time activities.

Noted Author and Ambassador Dead

Walter H. Page, former ambassador to Great Britain who only resigned a few months ago on account of failing health, died, at Pinehurst, North Carolina, December 22nd. He was one of the most distinguished men of the nation. He was the editor of the World's Work and a member of the Publishing firm of Doubleday Page & Company. At one time he was connected with the New York Evening Post and for five years was the editor of the Forum, after that editor of the Atlantic Monthly and was the author of a number of books. One which created considerable comment was the Southerner, published under the assumed name of Nicholas Worth. All of the scenes in this book were laid in North Carolina and it is to-day one of the finest and rarest interpretations of the Negro's relation to the South and the Nation in existence. In this book Mr. Page most severely criticized the traditional attitudes of the South. Many Southerners criticized Mr. Page for this book but he represented the advanced guard in Southern life who are seeking justice and right for all men

without regard to their race. Mr. Page served the nation most acceptably at the Court of St. James and to him were intrusted many difficult tasks growing out of the relation between the United States and Great Britain prior to the United States entering into the war. It was Mr. Page who affected an agreement between England and Germany after which the United States, as well as England was unable to feed the starving Belgians.

True to the home of his birth the funeral services of Mr. Page took place at a small town in North Carolina, his home, Aberdeen, in the Page Memorial church.

Survey of Polar Regions by Air Planes

Largely through the plan conceived by Rear Admiral Robert E. Peary, it is announced that Captain Robert A. Bartlett will lead an aeroplane expedition to survey the polar regions. It is asserted that only one-seventh of the earth's surface has been accurately mapped and that two-thirds mapped only from rough sketches. It is now the hope that by the use of air planes it will be possible to do in twenty years what would have required two hundred years by former methods. The expedition will leave the United States in June. The plan is to have the ship go to Etah about 600 miles from the North Pole. This ship will carry large sea planes and land planes for the final trip across the world. After the arrival of the ship at Etah a base would be established and the ship would go as far North as Cape Columbia when the ice broke and from Cape Columbia a flight across the top of the world on the American side to Cape Chelyuskin on the Siberian side. It is said that for weeks after the middle of July the weather conditions are best for the flight in the polar regions.

Bishop Thirkield left the city for San Antonio and other Texas points in his area last Friday. He will return about January 1st.

At the celebration of the 200th anniversary of the founding of New Orleans on December 20, the religious exercises were conducted by Archbishop Shaw of the Catholic Church and Bishop Thirkield of the Methodist Episcopal Church. The celebration was held in the old Cabildo, which has historical significance in that it was the scene in the transferring of Louisiana from Spanish to American control and the celebration was of real historic significance to the city of New Orleans. Bishop Thirkield is called upon very generally in public functions, and is recognized as one of the leaders of the religious life of New Orleans.

A MESSAGE FROM BISHOP HARRIS

Writing to the Board of Foreign Missions from Tokyo, under date of November 10, Bishop M. C. Harris says:

"Eastern Asia now is nearer the Kingdom than ever before. The great war, the efforts of the Churches at home and in the fields and camps have deeply impressed this Eastern world with the might of the Gospel. The Church in Japan is growing silently, not noisily. The leaven is in the meal. The American spirit, ideals, works and deeds are making a profound impression on thoughtful minds here."

The Sunday School and The Centenary Inseparably Linked

By Jay S. Stowell

AN inscrutable Providence has so ordered the world that its future is perennially in the hands of the boys and girls. The success of any movement must ultimately be tested by its relation to and its effect upon the rising generation.

Our entry into the world war will have been worth while just in proportion as its results insure a better world for our boys and girls and a more wholesome attitude and a clearer thinking on their part toward some very fundamental questions of world organization and the ever-present task of living with each other and being decent. Any superficial present gains will amount to little unless the war has impressed the meaning and significance of democracy so definitely upon the hearts and lives of the young of the present generation that they will be willing to work and to sacrifice for the extension of democratic principles and the maintenance of democratic institutions.

In a similar way the success of the Missionary Centenary can be correctly judged, not by the raising of eighty or more millions of dollars, nor by any other vast schemes carried to completion, but by the creation of new ideals, aspirations and habits of thought and life on the part of our boys and girls. In the last analysis, under our present form of organization, this means that the Centenary will succeed or fail in the Sunday School.

To be sure, \$80,000,000 can be raised without the assistance of the Sunday School, but to go ahead with this part of the program or any part of it without regard to the Sunday School would be to commit a blunder from which the Church would not soon recover.

The war has created a new national psychology. The thinking of our young people has been profoundly modified; notably in two particulars.

In the first place, thousands of boys and girls, to whom the lands across the sea were nothing but names on a colored page, have discovered that there are actually other peoples living in other lands with habits somewhat different from ours, to be sure, but who fundamentally are like us and who get hungry when food is short and who suffer when clothing is lacking. For four years now our newspapers, religious periodicals and magazines have been filled with material from across the seas. Murder trials, divorce cases and a hundred other types of incidents on which we have been fed for decades have been relegated to the background. Thousands of young people have been following public items with an eagerness which young folk of the same age have never before manifested. More recently a vast stream of letters from brothers, sisters, cousins and friends has served to give even larger significance to events across the ocean. Millions who have never thought seriously in terms outside of their own communities have been thinking regularly and systematically in international and world terms. There have been, of course, and will continue to be many unfortunate by-products of the war, but it has led us to some extent out of our provincialism.

The second marked change, in our thinking, is indicated by the fact that young people who had never thought in terms of idealism or of social and political organization have come to analyze types of government and to recognize the meaning of such terms as "democracy,"

"self-determination," "the rights of smaller nations," and the like. Things that before were abstract and meaningless have become concrete and full of meaning. Idealism is no longer the possession of a few, but the fundamental ideals upon which our Christian institutions are based have become coherent and have been made more or less common property.

As we turn now to the problem of peace, this new psychological situation which the war has created presents both a danger and a tremendous opportunity. The danger lies in the possibility of losing the fine results of this changed mental attitude and this new idealism because we lack an adequate post-war program to stimulate it into permanent life; the opportunity is that of conserving these broadened interests and this newly-awakened enthusiasm by facing frankly the challenging task of winning a world to Jesus Christ. It is, indeed, fortunate that in these important moments in world making we are prepared to turn the thoughts of these idealistic, internationally-minded young people toward a program of reconstruction which is world-wide in its scope and which is more exacting in its demands than has been the large program of war.

Events in Europe have demonstrated that physical heroism is a very common trait. There are few men who, if opportunity offers, are unwilling to die for the cause in which they believe. We shall ever be proud of our brave heroes who laid down their lives at the front, but we cannot forget that millions of others would have done the same had the opportunity come to them. The heroism of a lifetime concentrated into a single moment when a man lays down his life on the battle field is one sort of heroism. It is so different that it can hardly be compared with that other heroism which keeps an individual patiently and steadily laboring for the realization of a worth while goal through all the days and months and years of a long and many times trying life. It is this latter sort of devotion to a great cause to which we must turn the attention of our youth.

To be sure there are still positions of danger and many a young Christian will be asked to give up home and friends and sacrifice much that is dear to him in order to make his little contribution to the common end, and, incidentally, prove his heroism. Those who have given the matter most careful attention tell us that the success of the Centenary world program will require, during the next four years, 1,850 annual recruits to the regular ministry of the Church; 525 recruits for foreign mission work, at least an equal number for home mission service and 10,000 annual recruits for special training in local church administration. This in itself is a far larger call to service than anything to which the Church has attained in the past. If this unusual demand is met it will be because of the hearty response of the young people now in our Sunday Schools. What their response will be the parents and teachers of the present will determine. Like the measles, ideals and ambitions are "catching." So long as parents and teachers by example and precept indicate that they consider money and the comforts which money can buy the chief end of life, so long will the number of young people who think of life chiefly in terms of service be altogether inadequate for the world's needs. If, deep in our hearts, we pre-

fer to have our sons become millionaires instead of missionaries, the chance of their becoming missionaries is negligible. Of course, many of our young people cannot and should not become ministers or missionaries, but until all of them are ready to go to the ends of the earth, if need be, for the sake of extending the Kingdom, our task is still unfinished. The workers needed in the coming years must come, if they come at all, from Sunday Schools where officers, teachers, ministers and parents are convinced to the point of enthusiasm that the winning of the world to Jesus Christ is the biggest, finest and most worth while job of the present or any other age.

For most of us, however, there remains the gray, humdrum, monotonous, daily tasks which takes on meaning only as we see its relation to the larger things which we recognize as indisputably worth while. Fortunately, there is a place where the last pupil in the last Sunday School can fit into the Centenary plans and have a real and very definite part in a world program.

The boys and girls in our Sunday Schools are asked to give \$10,000,000 toward the \$80,000,000 Centenary fund; \$2,000,000 per year. They are to give this, both because of what the money will do for others and also because of what the giving will do for them. Last year the Sunday Schools of the Methodist Episcopal Church gave over \$1,000,000 to missionary and benevolent causes, and yet a large proportion of our Sunday School members were unaware that they had done this large thing. In fact 10,000 Sunday Schools, so far as the records show, gave not one cent to missions or benevolences. This was not because the boys and girls in these Sunday Schools were any more poverty-stricken than members of other schools. It was due rather to the fact that in some way these schools have missed a real, world vision. They are living in a six-by-eight shack when they ought to be living in a palace with many rooms. The Centenary furnishes the opportunity, the material and the plans by which we can lead these unfortunate members out into this larger habitation.

At the other end of the list are schools which have already gone way beyond anything which the Centenary would naturally ask of them. A letter recently received from one such school indicates this type of situation. A small school of eighty-five members, with an average attendance of less than sixty-five, has given in seven months \$112, or several times the necessary annual average for completing the sum of \$2,000,000 per year.

When pressed for an explanation, the missionary superintendent of this school wrote: "Many of the workers are tithing stewards, and the children, instead of bringing pennies, bring dimes and quarters, while dollar bills and even five and ten-dollar bills are not unknown in our missionary treasury."

It is such schools as this and numerous others, which are giving even more generously, which make us hopeful of the future. In these days, when boys and girls have dimes and quarters and dollars to spend on their own satisfaction, it is an injustice both to the work of Jesus Christ in the world and to the pupil as well to expect him to contribute pennies and nickels to the worldwide work of the Church. The government, the Y. M. C. A. and the Red Cross do not apologize for their demands upon our young people, and the result has been a response worthy of the fine work which they are doing.

The Centenary will have proved itself an
(Continued on Page 9)

"UNDER ARMS"

By Victor Mills

"Simon Peter therefore, having a sword, drew it, and struck the high priest's servant and cut off his right ear."

It isn't a fine picture, nor does it reflect great glory on poor old Peter. Those strong hands, which could have performed wonders with sail and tiller, and tangled fish nets, proved clumsy enough with the unaccustomed weapon of warfare, and the only enemy casualty he has to show for his valiant outburst is *one right ear*. The whole business seems of a piece with those other miserable failures which marked that particular night as probably the darkest in the life of the fisherman.

But there was something rather fine about it after all. Despite the poor judgment of the act from a material point of view, and the poor aim of hand and arm, and the almost laughable futility of the whole performance, there remains to Peter's credit the one big fact that he sprang to his Master's defense in the only way that seemed available, and in the face of overwhelming odds. There was nothing of the coward or pacifist in Simon Peter just then. The sword seemed to him his only resource and so, although outnumbered ten to one by crack Roman soldiers, whose life business was the use of the sword, the fisherman leaped into the breach to do or die for the Master he loved. It was heroism, that's what it was! Foolhardy heroism, if you will, but heroism none the less.

And that is exactly the spirit needed in the Church to-day. From our *national* soul the

spirit of cowardice and pacifism was put away nineteen months ago, thank God, and to-day we emerge from the great world conflict for righteousness with honor unspotted and with the consciousness of great things well done. But a greater challenge now awaits us—the conquest of this new world for our Lord, Jesus Christ—and to every Christian man and woman there comes with new emphasis the question which as citizens we had to face a year or so ago. Shall we take arms and fight the good fight, or shall we pass on the responsibility to others and as spiritual pacifists content ourselves with idle sentimentality? The new campaign is on. Our great Church has fixed its objectives and organized its forces. The only unknown quantity is the man in the ranks—the average member of the Church. Will he catch the vision of this great new challenge? And if he does, will he leap to meet it with that same courage and self-forgetful devotion to his Lord which characterized Peter's misguided attempt?

Fellow-Christians and fellow-Methodists, the answer is up to you. If this great challenge is met in a spirit of doubt, misgiving and fear, or in a spirit of neutrality, the cause will fail and the everlasting shame of it will be ours. But if, like Peter, we spring to arms at the trumpet's call, and give of our best, however inadequate that best may be, then God will give a great victory, and our Christ will be made Lord of the Nations in the new day that is to be. To arms, then, in His name.

NEW "LADIES OF THE DECORATION"

What was it that really won the war? Was it food, or coal, or thrift stamps? Or perhaps the proper question should be, *who* won the war? The plucky Belgians? Haig and his ceaseless hammering? Foch's brilliant strategy? Or the dashing Americans? All have come in for their share of glory and acclaim. And others, too, have been honored, such as the Red Cross nurses, whose beautiful and tender ministries have made Christ a real presence on the shell-torn battle fields.

But that all worthy of honor have not been sufficiently recognized is the conviction of at least one grateful soldier boy, Corporal Thomas C. Best, Hanson Place Methodist Episcopal Church, Brooklyn, who recently wrote to his former pastor, now Bishop Theodore S. Henderson, urging that some badge of honor be created for these heroines in the service. But we prefer to let Corporal Best speak for himself.

"Brother John and I enlisted in the service," he writes, "shortly after war was declared, and have been in active service overseas for about six months. On September 27 it was my misfortune to intercept a few pieces of German steel, and consequently I have been in the hospital ever since. These pieces of metal were never removed, one happening to like the looks of my left lung and making itself at home there.

"The way we are treated is is wonderful. Uncle Sam has not left a stone unturned, and the doctors and nurses also do everything within their power to comfort us. Sometimes we wonder where they acquire that inexhaustible supply of patience.

"While at a hospital back of the lines, within sound of the guns, I was intrusted to the care of a Boston deaconess, a Miss Jackson, and she just mothered us. Mr. Rodeheaver,

the famous singer of the "Billy Sunday" team, entertained us, and he is wonderful. After his departure, in conversation with the nurse, we made some fine discoveries, among which were that we were both Methodists and that we had both heard you on different occasions.

"Now what I am trying to arrive at is this. Our boys in arms do good work, and are cited and sometimes decorated; but here is a group of our finest, bravest and most loyal Americans working practically unheard of, except through some personal testimony such as this. I am not well versed on all matters at home concerning service stars and the like, but if there is nothing already started in our Church, or elsewhere, for our women overseas, who are doing so noble a work, I am heartily in favor of some system or reward, either by symbol or otherwise, to be inaugurated immediately. The case of Miss Jackson is not an exception but a typical example."

It may be that this particular deaconess, as well as others, find their greatest joy and satisfaction in gratitude like this which their services beget. There are rewards which no medals of honor or public mention can in any wise enhance. However, we deem the expression of this soldier's heartfelt appreciation worthy of record and preservation.

RETIRED MINISTERS' PENSIONS

Dr. Hingeley is rejoicing at the splendid achievement in the Wyoming Conference, which has secured the \$500,000 it set out to get two years ago. When the endowment is all invested, the old historic Wyoming Conference will meet all its sacred claims in full. The echoes of the achievement will reach the care of Dr. E. C. Clemens away off in France. He represented the Board in the inauguration of the campaign.

As equally great achievement, in every respect except in the size of the figures, was that of the Georgia Conference, one of the smallest conferences in Methodism, under the leadership of the field agent, Dr. R. H. Robb, who was supported in part by the Board. Added assets of \$10,000 were made to the holdings.

Mrs. Sage made other large benevolent gifts, but none was more significant or more valuable to the Church and the world than the gift of \$800,000 to the Presbyterian Board for the care of the retired ministers. The probate disclosures of the next few years should show large amounts willed by devoted Methodist people for the care for conference claimants. Bishop Warren called a noble bequest—"Influence made immortal," and insisted that ministers should make it part of their business to instruct the people in regard to their high privileges in this matter. If they fulfill their duties, lawyers will be kept busy writing bequests for the "Board of Conference Claimants of the Methodist Episcopal Church."

A year ago, in co-operation with Bishop Thirkield, the Board of Conference Claimants took intimate direction of the collections in his five conferences. As a result, the Texas Conference gave 70% more for its aged preachers than it did last year, and in the Central Alabama Conference the contributions were trebled. The Board now has twice as much money on hand awaiting the sessions of the Louisiana, Mississippi and Upper Mississippi Conference as the total contribution last year.

In spite of the influenza and many untoward circumstances, the Baltimore Conference will close the year with an addition of \$300,000 to its endowment, and the Wilmington Conference will reach its full program. On account of the influenza the clean-up of the work in the New England Southern Conference will be made in January.

The Board of Conference Claimants has welcomed the Chicago Area Centenary Commission to its apartments and is seeking in every way to forward those great interests. In order that there may be no confusion in administrative circles, the work of the Board during the year 1919 will be largely that of soliciting money for its own Permanent Fund, which ought to be increased immediately to \$2,000,000. The income from this money will go to every part of the world, especially to the more needy conferences to help necessitous cases.

THE RCRC AND MONEY RAISING

The RCRC may be effectively used as a means for the Centenary or similar money-raising movement in rural churches. This is accomplished by organizing a local Circle, and through this organization a vision is given to the membership of the tremendous needs of the Church in rural America.

The people must be informed before they will be convinced. Once convinced, a man and his money will be directed toward the object of his conviction. In rural America, the RCRC points the way.

Ministers in rural communities are awakening to the usefulness of an effective educational organization; and the International Rural Church Reading Circle Movement affords the thing needed. The plan is very simple. Complete information may be secured free of the Director of the Movement, Prof. Garland A. Bricker, Syracuse University, Syracuse, New York.

THE ESSENCE OF EVANGELISM

By Bishop William F. McDowell

"Captain Gracie, a survivor of the Titanic disaster, died a year after the ship went down. His last words were, 'We must get them all into the lifeboats.' The keen intensity of an hour lasted all his remaining days. The saving of some did not make him indifferent to the loss of others. He died with the anxiety that found expression in that burning sentence, 'We must get them all into the lifeboats.' Running a ship is not sufficient. Carrying all the passengers in safety through calm or storm to the desired haven is the passion of a true captain. Running the Church is not enough. The ship and the Church are important only for their service as carriers." This is the essence of evangelism. We must get them all into the lifeboat. To put it differently, not one of these little ones must be allowed to perish, no matter what happens. A passion like that is imperative in the Church.

TRUE PROPHETS NEEDED

By Bishop William F. Anderson

Was there ever a time in the history of the world when the Evangel of Good Will was so greatly needed as this time? The casualties of the war are estimated at more than 25,000,000 souls. The nations of Europe have been literally baptised in tears and blood. Confusion and turmoil characterize a large part of the life of the world. How imperative that the prophet of God shall speak in behalf of Him who said to the waves and the winds, "Peace, be still," and Whose voice alone is sufficient to quiet the restlessness and lead in the solution of the problem of these great and terrible days. Never was there such a mission or such a ministry for the function of the true Prophet as to-day. May all those who hear the Evangel of the Christ be richly blest with Heaven and highly honored of God.

JESUS CHRIST THE SUPREME NEED

By Bishop Frederick D. Leete

Jesus Christ is the supreme need of human society. Therefore He is the first need of the human heart. None of us has a right to live for himself. Each life reacts upon neighborhoods, industries, churches, upon all social institutions, and on the nation and world. All human groups and activities are what they are made by individuals. To save the earth from its disorders and distresses we must work on and through both masses and personal units. In the last analysis, however, for influence and for leadership it is one man, one woman, one child that counts. Religion in its highest form is a personal reaction to the highest personality, Jesus Christ. Christ may be presented to many. He must be received and rejected by each. The world can never be redeemed and saved to righteous democracy without a tremendous effort to secure individual allegiance to the person and principles of the founder of Christianity and the Creator of human brotherhood.

We are about at the end of our need of salvation by a show of hands. Many communities have been evangelized into a spiritual deadness which even "the biggest show on earth" of a popular revival character has much trouble in counting into a semblance of success, and which leaves behind little residuum except scum. Are we not in need of "going over the top in

a vast extended quiet but determined effort to capture men for Christ? Is not personal evangelism better than patent evangelism? Is not this the very hour to organize for a forward saving effort, not of a few specialties, but of all Christians? Let me do my part, you yours, and let us all compare notes on methods and results.

THE NEEDED EVANGELISM

By Bishop R. J. Cooke

"Something on Evangelism?" Of what worth is it to be repeating what has been said a thousand times? What sense is there in carrying water to the river? Every minister knows what it is. If he is ignorant of it, he should quit. He is a false prophet. A preacher who fails to quicken his church demonstrates his own need. Self-abandonment to God's power is the first condition of quickening a church or converting a sinner. We are the victims of methods. The dead hand of yesterday throttles the life of to-day. Breaks rules for the larger rule. Preach sermons that are good for one thing only, the conversion of men. A hunter follows his shot. A preacher who is an evangelist will look for conversion while he preaches. We have been teaching modes and methods and stages of being converted. Break out of the ruts. The human spirit and the divine Spirit work naturally only when they work freely. Try the unexpected. Always remember that you have the conscience of men on your side, to begin with. Don't talk twaddle to man's soul. There is no reason why he should respond. Preach gloriously. One of the greatest sermons I ever heard was by Bishop W. F. McDowell on "Repent, for the Kingdom of Heaven Is at Hand." It was a glorious, joyous, *hilarious* invitation to a great Church to be good. The reason for repentance was for the Kingdom is now come. Everybody wanted to be good after hearing that glorious call to a great Church. Preach the Glad Tidings. The hopeless need that; the broken and beaten in life will listen to that; the *Self-Satisfied* will take a new inventory of himself when he hears that evangelism is a sincere Christian giving a God-fired conviction to to one who hasn't got it.

A PASSION FOR SOULS.

By Bishop Thomas Nicholson

I am greatly pleased with the emphasis which the Board of Home Missions and Church Extension is placing upon Evangelism, and particularly the emphasis which it is placing upon *pastoral* evangelism. We are very properly making appeals for large projects and the successful carrying out of our financial "drives." With these I am in heartiest sympathy, but I have said to our District Superintendents in the Chicago Area that I am constantly fearing that we are in danger of overlooking the real thing for which the Church, after all, chiefly exists, namely, the winning of men, women and children to the Lord, Jesus Christ. I have suggested in this area that we use the month of February for a "membership drive," urging that all our laymen and all the forces of the Church use the same skill and intensity with which we have organized for the financial drives, and that we try to impress on all our people the world's great spiritual needs, and the Church's superb spiritual opportunity at this time, and that we call

for a new consecration and great evangelistic effort which shall include prayer, intercession, personal evangelism, and, in some form or other, the old-time Methodist intensity so long known as a "passion for souls."

WHAT IS THE JOB

By Bishop Charles Bayard Mitchell

The Methodist Episcopal Church began as the promulgation of the evangel—the "good news" of the Kingdom. All its first preachers were necessarily evangelists. No one in those earlier days ever heard a Methodist preacher say, "I am a preacher, but I am no evangelist." No preacher ever said, "I am no revivalist, I never hold revivals." Unfortunately for Methodism and the Kingdom of Christ, there are Methodist preachers to-day who admit unblushingly that they do not get people converted. They say that theirs is a "teaching ministry." They claim to instruct and edify, and that their pastorates are "constructive and serve social ends." All this is admitted without becoming modesty and self-condemnation. Indeed, it is asserted with a measure of self-congratulation, assuming a sort of intellectual superiority over the preacher who is "a mere revivalist." Imagine an artists saying that he is a painter, but boasting that he never paints any pictures. Imagine one claiming to be a sculptor, but admitting that he never carved any statues. Imagine one asserting that he is a poet, but that he never wrote any poems! Imagine if you can, a Methodist pastor saying, without apology, "I am called to preach the Gospel and win men for the Kingdom, but I never have any converts. I am called to be a soul winner, but I never win any souls."

A NEW SERVICE

The War Emergency and Reconstruction Department of the Methodist Episcopal Church has sent to each of its pastors, an appeal that they co-operate with the Local Councils of National Defense and the Local Community Labor Councils of the United States Department of Labor in organizing community labor Board, the purpose of which is to co-ordinate all of the voluntary agencies of the community in assisting demobilized soldiers, sailors, and war workers in finding employment. Where there is no such Board in the immediate community, the pastors are urged to organize a community committee who should offer their services to the State Council of National Defense or to the State Director of the Employment Service. Every church is asked to see to it that satisfying productive employment be found for all men on its honor roll, as quickly as possible. Pastors are advised that the greatest safety for the soldier and for the nation lies in his finding satisfying and productive employment immediately. The pastors are also urged to encourage the wounded soldier in the thought that the world offers him an opportunity for self-support, and to comfort and encourage the families of wounded men with the comprehensive plans of the Government for preparing the wounded for self-support.

THE CENTENARY CHALLENGE

Dare we pray as Jesus commanded? If we dare, then as this writer sees it the Centenary program must be the answer. Jesus said: "The harvest, indeed, is plenteous, but the laborers are few: pray ye, therefore, the Lord of the harvest that He send forth laborers into His harvest." If we pray God to send forth laborers, then we become responsible for them and for the work they undertake. May it not be that out somewhere in God's harvest fields are workmen whom God has sent forth in answer to my prayers? Shall I not rejoice in that possible fact, and now shall I not joyously face the task of giving my workmen adequate equipment, encouragement and support?

For the Centenary program does not mean the attempted development of uncertain or doubtful enterprises yet to be discovered, but rather the proper manning and adequate equipment of the work already challenging the Christian Church. It means getting under and standing back of, to the limit of our resources, the work which the prayers of God's people have brought to birth. And if we are not ready to make that sacrifice, dare we continue in a prayer which must appear to God as irreverent and impertinent?

This, also, has its distinct bearing upon evangelism, which is the process of recruiting the working forces of the Church. We can and do discourage enlistment in Christian service as a like work by failure to provide an adequate support. The time has gone by when sensible men suppose that a man will render more efficient service to the Kingdom, or demonstrate necessarily a greater degree of piety, by subsisting on an inadequate or meagre wage. Much useful service has been lost to the Church, if not to the Kingdom of Heaven, by the lack of just that which the Centenary program aims to provide.

Soon again the Methodist Episcopal Church will appeal to its young men and women to consecrate their lives to definite and specific forms of Christian service. How much heartier would be their response to the appeal if our great Church had always administered its missionary undertakings on a scientific efficiency basis. What I am saying is that the inadequate program of the Church is itself one of the greatest obstacles and hindrances to evangelism, and we can hardly with honesty pray any longer that God would thrust forth more laborers into the harvest fields without adopting a worthy policy such as is contemplated in the Centenary program.

ONE-SIDED EVANGELISM

The Christian Church to-day has need to guard against a partial, one-sided, incomplete evangelism. There is a prevalent notion that evangelism means fitting people for heaven. But that is only one phase of a comprehensive program. Jesus' commission was to "preach, heal the sick and cast out demons." And the judgment scene in the twenty-fifth chapter of Matthews surely adds to that commission the obligation to feed the hungry, to clothe the naked and to visit those in misfortune and sorrow. In other words, there is no human ministry, aimed to meet any legitimate human need which is not included in a satisfactory and comprehensive program of world evangelization.

We must not limit evangelism, therefore, to preaching sermons or awakening souls on the spiritual side of life. We must not confuse one phase of the program with the whole. The whole program takes account of the whole

man. It takes thought for every problem of His life. The difficulty with a one-sided evangelism is that it allows other agencies to usurp some functions which Christ clearly laid upon the Church. To the distinct loss of the process of Christian evangelism we have allowed much of our education to become secularized; we have turned over to the State and municipality the care of the sick; and, too frequently, have thought our responsibility to the poor discharged when we have extended "pious doles to the indigent, or when we established comity poorhouses, municipal workshops and organized charity."

The good tidings which the poor will rejoice to have preached to them will not be simply the assurance of a beautiful mansion in the celestial city, when at last they have succumbed to the grinding inequities of the hovels they occupy on earth. If conditions are such that men cannot live and maintain their self-respect, the Church's program must be far more comprehensive than measures aimed merely at temporary relief. "The evangelistic efforts of the Church," insists the Rev. E. J. Helms, D. D., of Morgan Memorial Methodist Episcopal Church, Boston, "ought largely to remove the causes of poverty. The Church has a greater task of evangelism than to secure individuals who will lift their hands for prayer, or sign a card, or shake hands with an evangelist. Employer and employee must shake hands in mutual respect and co-operation. The era of exploitation and competition between nations and races must end in mutual helpfulness and good will. Jesus Christ and His Gospel must permeate industry and every human interest, as well as preaching and education. The Church is His divinely appointed agency for this task."

LATENT RESOURCES BROUGHT TO LIGHT

One interesting revelation which has been brought about by the war is the unsuspected capacity of not a few men and women in every community for service and self sacrifice. Many of these people have been apparently indifferent to the work of the church, and we had put them down as pleasure-loving and Godless.

But lo! the war has wrought a transformation in many instances little short of marvellous. Social pleasures have been laid aside, idleness has been put under the ban, and with a devotion as constant as it has been beautiful men and women have spent themselves in unselfish service.

We may not be able adequately to determine all the forces which have united to produce this result. It may have been largely the intensely vital character of the issues at stake. We may not be sure. But of one thing we are certain, something has stirred these people to the depths, and we cannot think of them in the future just as we have in the past. We must classify them anew.

Would that the church might capture those latent forces and direct them to new activities. Can the work and program of the Christian Church be so presented as to rival in bigness and importance those services which have called forth this splendid devotion? Do we, fellow Christians,—normally regard, in our own secret thoughts, the work of Christ as possessing those gigantic proportions and demanding insist-

ently immediate fulfillment? May we not hope that in our Centenary program we can present to those people, who have not been attracted to the work of the church, challenge arresting and compelling, which will set forth world evangelism as the greatest task committed to men?

THE SUNDAY SCHOOL AND THE CENTENARY INSEPARABLY LINKED

(Continued from Page 6)

unqualified success only as it leads our great army of Sunday School pupils out into the joy and fullness of life to be realized through the expression of Christian emotion in terms of prayer, consecrated service and generous, systematic giving for the extension of the Kingdom of God on earth.

PLAN OF ESPISCOPAL VISITATION

Fall of 1918

Conferences in the United States.

Conference.	Place.	Date.	Bishop.
Alabama	Harleyville	Dec. 5	Leonard
Arkansas	Siloam Springs	Dec. 12	M. S. Hughes
Atlanta	Carrollton	Dec. 12	Leete
Blue Ridge-Atlantic	Asheville, N. C.	Dec. 4	Bristol
Central Alabama	Marion	Dec. 12	Thirkield
Georgia	Mount Zion	Nov. 28	Leonard
Gulf	Houston, Texas	Nov. 27	Mitchell
Little Rock	Batesville, Ark.	Dec. 5	M. S. Hughes
Savannah	Barnesville, Ga.	Nov. 20	Leonard
South Carolina	Cheraw	Dec. 11	Leonard
Southern Swedish			
Mission	Decker, Texas	Dec. 12	Mitchell
Southern German	Riesel, Texas	Nov. 14	Mitchell
Texas	Navasota	Nov. 20	Mitchell
West Texas	Fort Worth	Dec. 18	Mitchell

Spring of 1919

Conferences in the United States.
Foreign Conferences and Missions.

Conference	Place	Date	Bishop
Baltimore	Baltimore	Apr. 2	Shepard
Central Missouri	Springfield	Apr. 3	Quayle
Central Pennsy'va	Sunbury	Mar. 26	Henderson
Delaware	Wilmington	Apr. 9	Berry
East German	New York	Apr. 10	Wilson
East Maine	Milo	Apr. 9	Mitchell
Eastern Swedish	Worcester, Mass.	Apr. 9	Leete
Florida	Gainesville	Jan. 15	Burt
Hawaii Mission	Honolulu	Feb. 5	M. S. Hughes
Kansas	Topeka	Mar. 12	Leonard
Lexington	Lexington, Ky.	Apr. 2	Nicholson
Lineoln	Manhattan, Kan.	Mar. 20	Leonard
Louisiana	Baton Rouge	Jan. 22	McConnell
Maine		Apr. 9	Bristol
Mississippi	Cryatal Springs	Jan. 15	McConnell
Newark		Apr. 2	Wilson
New England		Apr. 2	Bistol
New England S'th.		Mar. 26	Leete
New Hampshire	Littleton	Apr. 9	Henderson
New Jersey	Ocean Grove	Mar. 12	Shepard
New York		Apr. 2	Berry
New York, East		Apr. 2	McDowell
North Indiana	Peru	Mar. 26	Nicholson
Northern New York		Apr. 2	Burt
Northwest Kansas	Lindsborg	Apr. 2	Quayle
Philadelphia	Philadelphia, Pa.	Mar. 12	Berry
Porto Rico Mission	Guayama	Feb. 5	Cooke
Saint Johns River	Enstis, Fla.	Feb. 6	Burt
South Florida Miss.	Bradenton, Fla.	Jan. 8	Burt
Southwest Kansas	Newton	Mar. 5	Quayle
Troy	Schenectady, N. Y.	Apr. 9	Burt
Upper Mississippi	Greenville	Jan. 9	McConnell
Vermont	Saint Albans	Apr. 2	Mitchell
Washington	Staunton, Va.	Mar. 26	Thirkield
Wilmington	Chestertown, Del.	Mar. 19	McDowell
Wyoming	Binghamton, N. Y.	Apr. 9	Thirkield

Conference	Place	Date	Bishop
Bengal	Calcutta	Dec. 20	J. W. Robinson
Bolivia Mission	La Paz	Nov.	Oldham
Bombay	Baroda	Dec. 9	J. E. Robinson
Burma	Rangoon	Dec.	J. W. Robinson
Central China			
Central Provinces	Jabalpore	Jan. 9	J. E. Robinson
Chile	Valparaiso	Jan.	Oldham
Congo Mission			Johnson
Denmark		July	Anderson
Eastern S. America	Buenos Aires	Dec.	Oldham
Finland		Aug.	Anderson
France Mission	Lyons	Feb.	Anderson
Foochow	Foochow	Nov. 13	Stuntz
Hinghwa	Hinghwa	Nov. 28	Stuntz
Inhabane Mission			Johnson
Italy	Trieste	Jan.	Anderson
Kiangsi			
Mexico		Mar. 20	McConnell
Malaysia	Singapore	Feb. 20	Stuntz
Netherlands Indies		Feb. 27	J. W. Robinson
North India	Bareilly	Jan. 3	J. W. Robinson
N. Africa Mission	Tunis	Feb.	Anderson
Northwes India	Muttra	Jan. 10	J. W. Robinson
North Andes			Oldham
Norway and Sweden		Aug.	Anderson
Philippine Islands	Manila	Mar. 5	Stuntz
South India	Bangalore	Dec. 20	J. E. Robinson
Rhodesi Mission			
West China	Chungking	Nov. 20	Welch
West Central Africa			
Yenping	Yenping	Nov. 21	Stuntz

Adopted by the Board of Bishops.
W. P. THIRKIELD, Acting Secretary.
Wallace Lodge, Yonkers, N. Y., November 7, 1918.

THE NEW LIFE WORK SECRETARY

For several years the Epworth League, through the Summer Institutes, has promoted the enlistment of life work for Christian service in a manner that has attracted the attention of the Protestant world—in fact the young people's organization may claim to have done some pioneering in this important matter. The response has been so gratifying that during the past Summer at its forty-six institutes, 1534 young people dedicated themselves to Christian work and more than 1,000 of them indicated the distinct task in Christian work for which they had the conviction their lives were to be given.

In view of this growing work and its relation to a life work department of the Centenary program, the Epworth League has invited Dr. Robert Brumblay, Superintendent of the Wenatchee district, Washington, to accept the position of Institute and Life Work Secretary for the young people's work. Dr. Brumblay has signified his acceptance and will enter upon his duties January 2, his resignation from the district having been tendered to Bishop Hughes.

Dr. Brumblay is no stranger to League work nor to those features of his department that have recently attached large prominence in Institute activity and life work enlistment: in fact he has had much to do with promoting both these interests in our great northwest territory and will give the benefit of his experience to the whole field.

Dr. Brumblay is a native of Indiana, having received his education in Moores Hill College and at the Cincinnati College of Law. He has served pastorates in both Indiana and Washington and at the seat of the state college in the latter state was closely identified with student life and Y. M. C. A. activities until his appointment to the Wenatchee district, Columbia River conference. He has served with distinction in that field, and as a member of the General Conference in 1916, and as a member of the Board of Control of the Fifteenth General Conference district has come to be recognized as a leader and representative of the young people's institute of the whole Methodist Church. He has been Dean of the Lake Chelan Institute and a promotor of these gatherings, and on the platform and by his pen has kept before the people the significance of the church and the Kingdom to these developing enterprises. One of his first engagements will be the Dean's Conference, representing all the League Institutes, which is to assemble at the Central Office, Chicago, on the fourteenth and fifteenth of January. It is here the policies of the coming year will be formulated and many of the details with reference to the program and co-operation of League work and Centenary activities will be outlined and developed. The Church may reasonably expect a large advance in Institute activities and life work enlistment as a result of Dr. Brumblay's addition to the League staff at Chicago.

IN MY EMPIRE BEAUTIFUL By Pauline Adelaide Butler

THERE is no place on earth so hallowed by sweet and pure influences as my Empire Beautiful my humble home. Though no tall spires nor lofty towers mark its location, to me it is the most beautiful spot on earth.

"In my Empire Beautiful, the glorious sunshine beams through the shadows; the clouds of disappointment, hardships, poverty, doubt, and failure are banished through the beautiful spirit of faith and trust.

In my Empire Beautiful, I am surrounded by the shrine of love; therefore I can suffer and complain not; be patient and trustful in adversity; I find a balm for every wound, and courage for every failure shrouding through that shrine of never changing love.

In my Empire Beautiful, I find joy each day. When I step across its sacred threshold I am comforted. To me it is a sweet haven of rest, shut off from the hum, and activity of the commercial world. Though it be a humble cottage unrecognized by man for its architectural beauty, to me there is an irresistible charm and magnetic power which guides my weary steps within its threshold.

In my Empire Beautiful, I may confide my plans and work without interruption. Here may I build my air castles and dream of great achievements; here may I continually try to reach my high ideals; here is my real character formed. Even though I reveal my secrets and aspirations the trust is sacredly kept. The companions of my home will stand the test of time and their loyalty will not change.

In my Empire Beautiful, there is a queen—the queen of my heart and home—my wife—and the mother of my children, whose radiant presence and pure influence beautifies my home. She helps bring out the best there is in me, and inspires me to rise to my higher self.

Within My Empire Beautiful hangs an old worn motto upon the wall: "There is no place like home." Ah! how full of truth are these simple words! There is no place so happy, so cheerful, so bright, so sacredly pure of good influences, so full of loving sacrifices, so welcome to a wayward child where the tie of love between mother, father, brother and sister is so strengthened! Sweet Home! Even the thoughts of the wayward child often strays back to the dear old home drawn perhaps by mother's prayer.

It was in my early home—my Beautiful Empire of long ago where I first knew my angel mother. Upon her dear knees I learned the precious virtues of true character; there I learned the value of truth, honesty and right living; these principles so early instilled in my young mind have been as priceless jewels; ever have these principles guided and influenced my actions, teaching me to meet justice and square dealing to those who are my fellow-travelers along the road of life.

Dear reader, have you an Empire Beautiful? Then perhaps you are planning to build one—a prized home. You have the architectural foundation planned, but have you outlined the construction of the real foundation—that foundation built upon the human affections? That is the most important consideration. Fortune may play you false and your costly structure may be swept away by the forces of destruction that ever lurk about us; but that foundation securely built upon human affections will be unmovable. What are you intending to put into this foundation? You want happiness? Then put love, trust, sympathy, kindness, respect, obedience, faith, loyalty, tenderness, gentleness, truth, honesty and never changing fidelity; these are a few of the virtues which constitute happiness and success in an Empire Beautiful—a home.

SOUTH CAROLINA CONFERENCE

The South Carolina Annual Conference, convened in its one hundred and fourteenth session at the beautiful city, Florence, Dec. 18-20, 1918, in the Cumberland Methodist Episcopal Church. Because of the unavoidable absence of Bishop F. D. Leete, D. D., and the period having approached for the convocation of the Conference, the great brotherhood unanimously elected the Rev. M. M. Mouzon as its chairman, after which an appropriate scripture lesson was read and a hymn sung, then the chairman asked the eighth

District Superintendents to draw near and aid in the administration of the Lord's Supper. This sacred service was abundantly rich in spiritual power, and religious fervor. Two races, composed of ministerial and lay delegates of three hundred persons felicitously participated in this glorious ceremony.

The secretary of the previous session was requested to call the conference roll. So prevalent was the terrible influenza, and destructive its poisonous effects that thirty brethren were absent, and the following were translated and enrolled upon the ineffable scroll of eternity: Revs. M. F. Black, R. L. Brower, E. C. Fucus, J. L. Grice, A. Lewis, J. B. Middleton, Lawrence Rice, B. S. A. Williams, Poladore Witherspoon, John Borroughs. These servants wrought righteously. They gave their lives to redound and preserve others. God called. They paused. Heaven lowered. Their souls felt the estate bliss of the morning, and heard the voice of the Saviour, breathing, "Well done, enter into the joys of thy Lord," was this heaven?

The material business of the Conference was taken up. The Rev. S. M. Thompson, because of his efficiency and ability was elected again secretary, who in turn appointed his assistants. The faithful and accurate statistician, the Rev. I. L. Hardy repeated himself in that office and was allowed to name his helpers. The scholarly and exact treasurer, the Rev. J. C. Martin, received the unanimous support of the Conference to count, bank and appropriate her monies, vouchers, checks and receipts for another year. He named the men that would assist him in the financial and minute affairs. Here our distinguished affable and high church statesman, Bishop F. D. Leete entered. His presence merited and received a royal applause. Then the business of the Conference was attended to, and dispatched.

Owing to the change of place, Cheraw, and date, November 11, where the conference was to have assembled, and the apprehension of the imprudence of a too larger gathering any considerable length, because of the "Flu," and the high cost of living, the Bishop, District Superintendents and brethren, determined to set and transact her affairs and adjourn in three days.

The Bishop devoted the moments after each session to a terse but comprehensive address to the brotherhood. These talks were spiritually succulent and mentally illuminating. The reports of the various causes, presented by the different pastors, were brim full of encouragement, and vital interest, because they invariably showed progress increase, success and financial and spiritual prosperity everywhere. The endowment movement in the interest of Claflin College has met with phenomenal results. It is expected that next year this fund will have been satisfied. Every preacher needs to feel gratified to know that the great church knows that he is working faithfully for his institution, and wishes to make her literally, industrially and morally the mistress in the galaxy of the Freedmen Aid Schools.

The District Superintendents, A. G. Kenedy of Beaufort District; C. C. Scott, Bennettsville District; R. L. Hickson, Greenville District; J. A. Brown, Orangeburg District; Wm. M. Hanna, Charleston District; J. F. Pago, Sumter District; J. S. Thomas, Spartanburg District, and M. M. Mouzon of the Florence District, the two latter whose time expired, revealed in their reports, magnificent development in recent unexplored territory, the marked strides in Methodism and Christianity are accomplishing for the state, the splendid sacrifice the noble brotherhood has made for world's freedom and Christian democracy and the staunch support and unanimous co-operation that the Endowment Fund and the Centenary Movement had, and will obtain, by the brethren.

The Conference was favored with the presence and edifying and instructive speeches from the Rev. W. W. Lucas, D. D., the agent of the Epworth League Board, the Rev. A. Wesley Mell, D. D., the lecturer of stereoptican scenes for the Centenary cause; Rev. Horace E. Dowey, B. D., the agent for the Centenary literature; Rev. S.

J. Greenfield, D. D., representing the Board of Home Missions and Church Extension; Mr. A. L. Jordan, of the Methodist Book Concern, and Rev. J. S. Scott who handled the agency for the Southwestern Christian Advocate.

The Bishop ordained the deacons and elders with the usual disciplinary ceremony but his address to the classes were exceedingly fatherly and his council, if followed, will be the light, life and salvation of those young men entering upon their life's calling.

The Rev. R. F. Freeman, B. D., A. B., was appointed District Superintendent of the Florence District, the Rev. J. C. Martin, A. M., was appointed to the Spartanburg District. The Rev. J. W. Moultrie, D. D., was appointed Field agent for the Centenary, for the Southern area. The Rev. L. M. Dunton, D. D., L. L. D., was named as President of Claflin College, and the Rev. J. C. Gibbes was appointed one of the professors of the above mentioned school.

The careful and able host, the Rev. J. B. Taylor, spared no time, attention and pleasure to see that the Conference was comfortably entertained. The Conference expressed its deep sense of appreciation to Cumberland membership, friends and pastor for their royal entertainment and splendid hospitality.

The Conference was asked to select between two places, namely: Orangeburg and Charleston, for its next annual meeting. After many eloquent speeches, pro and con, for the places, Charleston was unanimously selected. The most interesting hours at the conference was the reading of the appointments. Nobody has such an intense and such a peculiar feeling about his future destination, as the patient pastor. When it is all over, then the mind becomes normal, and there is that interest in sour-savng, human sympathy and spiritual efforts over the field for another year that must engage our hearts and win the approval of the Christ and His Church.

JOHN C. GIBBS.

APPOINTMENTS—SOUTH CAROLINA CONFERENCE, 1918-19.

GREENVILLE DISTRICT.

R. L. Hickson, District Superintendent.

Charge and Pastor—Anderson, G. W. Cooper; Belton, W. M. Eady; Bradley, W. G. Deas; Easley, J. P. Robinson; Greenville, John Wesley, J. B. Taylor; St. Andrew's, A. C. Wright; Greenwood, E. W. Stratton; Liberty, S. M. Brown; Lowndesville, T. R. Robinson; Marietta, Andy Reese; Newberry, C. L. Lindsay; Ninty Six, W. M. Smith; North Greenville, R. R. Williams; Pendleton, J. A. Norris; Pickens, W. N. Fridie; Rock Mills, F. Marcus; Seneca, C. H. Dangerfield; South Greenville, Ollis Blasengame; Walhalla, J. A. Murry; Williamston, B. C. Jackson; West Anderson, C. H. Hood; Mosley Mission, W. A. Curry; McCormick Mission, Bragg H. Harmen.

SPARTANBURG DISTRICT

J. C. Martin, District Superintendent.

Bethune and McBee, Cyrus James; Blakesburg, J. C. Armstrong; Campbello, L. R. Jennings; Chesnee, C. B. Brown; Chetser, J. McEady; Clover, J. R. Grabam; Cowpens, H. W. Davis; Gaffney, C. C. Clark; Greer, J. A. Garey; Jefferson, E. W. Adams; Long Town, A. Knox; Pacolet, W. T. Kelloy; Pageland, T. J. Robinson; Reldesville, J. M. Stokes; Rock Hill, J. W. White; St. James, S. M. Miller; St. Mark, M. B. Mason; Spartanburg, B. S. Jackson; Spartanburg Circuit, S. S. Spark; Welford, D. P. Murpby; Wilkinsville, Wm. Griffin; York, T. W. Williams; York Circuit, E. S. Charlie.

FLORENCE DISTRICT

R. F. Freeman, District Superintendent.

Andrews Missions, J. A. Gibson; Cades, M. C. Newman; Florence, N. Green; Hemmingway and Nesmith, C. R. Brown; Kingstree, R. F. Harrington; Kingstree Circuit, J. S. Taylor; Lake City, H. W. Williams; Lotta, J. A. Green; Marlon, W. B. Bowers; Mars Bluff, I. H. Richardson; Salem and Wesley, G. W. Rodges; Springville, J. D.

Whittaker; St. Luko, T. H. Fisher; St. Mary, D. Saltors; St. Paul, C. C. Robinson; Timmons ville, W. M. Baker; Pisplco Misslon, A. F. Hines.

BENNETTESVILLE DISTRICT

C. C. Scott, District Superintendent

Alcot, N. T. Bowen, Jr.; Bennettesville, N. S. Smith; Bethel and Ebenezer, G. W. Covington; Blenbeth and Spears, J. A. Glen; Cheraw, A. S. Cottingham; Chesterfield, L. A. Thomas; Clio and Dunbar, M. Taylor; Darlington, W. S. Thompson; Dillon, S. S. Watson; Homa, A. Mack; Hartsville, S. A. Funches; Hartsville Circuit, J. C. Cox; Level Green and Wesley, J. E. C. Jenkins; Little Rock, S. Green; Lydia, J. C. Burch; North Maiboro, S. M. McCullum; Syracuse, F. Quick; Tatum and McColl, E. M. Washington; West Darlington, H. J. Klrk.

SUMTER DISTRICT

J. F. Page, District Superintendent.

Centloch, N. T. Bowen; Bloney, M. J. Porter; Borden and St. Phillips, W. J. McDaniel; Camden, A. S. J. Brown; Camden Circuit, G. W. Moore; Lamar, H. C. Asbury; Lynchburg, J. A. Harrell; Mayesville, L. W. Williams; Mechanicsville, A. H. Hayes; Mt. Zion, I. C. Wiley; Rock Springs, B. S. Cooper; St. James and Salters, John W. Thomas; St. Mathews, W. F. Smith; Shilo, G. B. Tillman; Sumter, A. R. Howard; Wateree, B. J. McDaniel.

BEAUFORT DISTRICT

A. G. Kennedy, District Superintendent.

Appleton, A. G. Townsend; Allendale, D. M. Minus; Aiken, F. W. Vance; Bambug, R. A. Cottingham; Bambug Circuit, T. G. Robinson; Blackville, T. A. Connely; Beaufort, J. T. Martin; Brunson, E. D. Generet; Cottageville, M. O. Stewart; Eurharde, A. M. Wright; Grahamville, J. G. Stokes; Gren Pond, I. R. McTeer; Jacksonboro, W. C. Summers; Lodge, E. J. Curry; Millet, I. upping; Aker; A. T. 'uio; 'uosar; 'L T Meyers; Springtown; Selging, W. M. David; Waterboro, J. A. Curry; Ulmers, J. A. Summers; Ulmers Circuit, N. E. Franklin; St. George, D. J. Sanders; Yamassee, G. S. McMillin.

ORANGEBURG DISTRICT

J. A. Brown, District Superintendent.

Branchville, J. H. Johnson; Columbia, J. F. Green; Columbia Circuit, supplied by J. W. Henderson; Denmark, S. J. Cooper; Edisto Fork, R. H. Cunningham; Jamison, A. J. Poque; Macedonia, A. D. Brown; Midway, G. A. Thomas; North, W. J. Smith; Orangeburg Station, L. G. Gregg; Orangeburg Circuit, A. R. Smith; Pineville and Bowman, J. S. Thomas; Reevesville, G. W. Gantt; Rowesville, H. H. Cooper; Springfield, A. P. Gilliard; Swanson Circuit, supplied by J. W. Frederick.

ST. PAUL MERIDIAN

A mock conference—a contest between the Mississippi and the Upper Mississippi conference was held recently at St. Paul Methodist Episcopal Church, in Meridian, Miss., Bishop J. Nickerson presided. Rev. E. Swann was elected secretary Rev. M. A. Collins statistician, and Rev. E. M. White treasurer. Several of the general officers were present. The reports were as follows:

MISSISSIPPI CONFERENCE—BROOKHAVEN DISTRICT

Dr. D. Shields, District Superintendent\$ 5.00
Brookhaven, Rev. E. Shield 7.62
Crystall Springs, Rev. B. Williams 15.00
Frolence, Rev. C. Taylor 1.00
Lampton, Rev. L. Harris 15.00
Star, Rev. Strayhorn 1.00
Wessen, Rev. H. Hancock 1.00

Total\$45.62

GULFPORT DISTRICT

Dr. A. Anderson, District Superintendent

Gulfport, Rev. B. Jamison\$ 1.50
Barnes and Higgins, Rev. S. McMorris 12.96
Basin, Rev. G. Prentiss 12.96
Biloxi, Rev. A. K. Johnson 1.00
Moss Pointt, Rev. E. Williams 7.22
Ocean Springs, Rev. O. Washington 4.56
Hansboro, Rev. A. Parker 1.50
Pass Christisn, Rev. D. M. Blanks 1.37

Total\$43.05

HATTIESBURG DISTRICT

Rev. S. Beal, District Superintendent\$ 3.15
Hattiesburg, J. B. Randolph 7.60
Bay Spring, W. E. Webb 2.00
Enterprise, N. Gregory 1.00
Laurel, A. J. Payne 6.40
Shubuta, M. P. Beal 10.00

Total\$30.15

JACKSON DISTRICT

Dr. M. E. Rayford, District Superintendent\$ 2.00
Jackson-Central, M. A. Collins 15.00
Yazoo City, M. Berry 6.05
Benton, C. Bryant 8.32
Morton, E. W. Swann 6.76
Pelahatchie, L. Redrick 1.20
Brandon, M. A. Crawford 10.00

Total\$49.39

MERIDIAN DISTRICT

Dr. E. L. Coleman, District Superintendent\$20.55
Chunky, A. Christian 2.00
Daleville, M. L. Brown 9.25
Forest, N. C. Watkins 5.50
Hickory, L. Berry 4.00
Lauderdale, P. Holiday 5.00
Meridian-St. Paul, H. Hyde 3.25

Total\$49.55

VICKSBURG DISTRICT

Dr. E. T. Morressett, District Superintendent\$ 5.00
Vicksburg, L. Phillips 4.19
Clinton, K. Coleman 1.31
Meadville, P. Howze 5.31
Natchez, R. Sims 7.40

Total\$23.97

UPPER MISSISSIPPI CONFERENCE

ABERDEEN DISTRICT

Dr. M. Shurlock, District Superintendent\$ 2.70
Columbus, G. Hunter 2.00

Total\$ 4.70

CLARKSDALE DISTRICT

Dr. M. Alston District Superintendent\$ 5.30
Clarksdale, M. Jones 2.11
Cleveland, M. McDowell 2.00
Baird Station, M. Coleman 1.00
Hardtjmes, M. Ward 2.00
Mound Bayou Hoke 4.00
Walflaska, B. Johnson 2.00

Total\$18.44

GREENVILLE DISTRICT

D. M. Cullum, District Superintendent\$10.25
Greenville, E. Amoroso 3.00
Greenwood, M. McNorton 3.50
Etta Bena, H. Lockett 8.35
Leland, C. Montgomery 2.60
Boyle, L. Stokes 3.62
Rosedale, M. McCall 2.50

Total\$33.82

HOLLY SPRINGS DISTRICT

Dr. P. Eppa District Superintendent.

Holly Springs, L. Jones 3.50
Hernand, S. Hibbler 4.55
Oxford, E. Washington 4.00
Watervalley, Bester McCall 2.50

Total\$14.55

TUPELO DISTRICT

Dr. O. E. McLemore, District Superintendent\$ 7.00
Corlntn, L. Coleman 1.00
Verona, C. McElroy 2.50

Total\$10.50

SARDIS DISTRICT

Dr. A. Needham, District Superintendent\$ 2.00
Sardis, M. White 1.50
Badluck, R. Hibbler 1.10
Goodluck, S. Needham55
Begood, M. Ross86

Total\$ 6.01

Mississippi Conference\$241.73
Upper Mississippi Conference 88.07
Public Collections 54.44
Total\$388.74

The Rev. J. C. Hibbler is pastor, M. A. Rayford, reporter.

Moses Called To Be Leader Of Israel

The International Sunday School Lesson for Jan. 12, 1919.

By Dr. J. Leonard Farnier.

In our lesson last week we saw that the Hebrews who went into Egypt as free subjects of the Egyptian king to save themselves from perishing during the famine were reduced to slaves under another king whose avowed purpose was to prevent them from becoming so numerous as to become a factor in the political life, and to prevent their becoming a nation independent of Egypt. The oppression lasted many years and was meted out with all the severity of a hard-hearted eastern monarch. But God had neither forsaken nor forgotten His people. He saw their affliction; He heard their cries; and He knew their sorrows. And in the lesson to-day He is preparing a wonderful deliverance for them through a leader of their own race, and, withal, one especially trained, and prepared for the difficult, but noble task.

His Education

Through divine Providence Moses was reared in the house of Pharaoh, as an adopted grandson, and was carefully educated as the other young men of the Egyptian nobility. It is said that he was instructed in all the wisdom of the Egyptians (Acts 7:22). That would not be much of an education to-day; but in that day it was the best to be found anywhere in the world. Egypt was the home of philosophy, art and science. Our modern calendar originated there over four thousand years before Christ; and some of the greatest literary men of ancient Greece got the finishing touches of their education there just as American students to-day journey to Europe for higher studies. Moses was, therefore, one of the highly educated men of his times. And his education was no small part of his equipment for leadership among his people. To be sure, God could have used him to some extent without his education; but He could use him to far greater advantage with it. For his service as a leader was not only to lead his people out of Egypt—indeed, that was not his most important service. He was to become their religious leader as well during those trying journeys through the wilderness which greatly taxed the faith of many of his followers. He, it was who gave unto them the Ten Commandments; moral laws which are and should be binding for all times. And he it was who bound the people as a whole to Jehovah as the only God to be worshipped by them and so laid the foundation for the entire after development of their religion. For this higher service it required more than piety and enthusiasm, but these ordered by a trained mind.

His Wilderness Experiences.

For a number of years he was a fugitive from justice in Midian. Most of this time he was alone with his God in the wilderness tending his father-in-law's flock. And the importance of this wilderness period on his future career will hardly be exaggerated. It is instructive to recall that Jesus spent a period alone with God in the wilderness immediately following his baptism. During this period He reflected upon the new experience which came to him at his baptism, and planned the way in which He should go about the performing of the mission for which He had been sent. His resisting of the temptations was a rejecting of certain methods of procedure which the tempter suggested to him. And immediately following St. Paul's conversion he retired for nearly three years in Arabia where he adapted himself to the great change which had come into his life at conversion, and thereby prepared himself for his future work as an apostle of Christ. Had he not spent those years in reflection and meditation, he could not have gone about his future work with the assiduity and effectiveness with which he did. So was it with Moses; so to speak, those years in the Midian wilderness were his years of specialization as his college years were those of a general preparation. During

them the oppression of his people must have weighed more heavily upon his mind than ever before; for heretofore he himself had been enjoying all the luxuries of life, which naturally would have a more or less realizing effect on his mind, in its persistent serious concern for his people's welfare. Through his wise Providence, God had preserved him and had him educated for his particular mission; but there in the wilderness it was where God definitely called him to be the leader of his people—there it was that he became thoroughly convinced that the deliverance of his people was the task which God had called him, and not another, to perform; there it was that he thought upon the difficulty of the problem and planned the way in which he could best go about it; and from thence he went forth trusting not in his own ability; but in the power of God, fully persuaded that He would give success to the undertaking. Without these wilderness experiences Moses would likely have been only a well-meaning but rash enthusiast without any definite plan; for we know enough about him before he fled from Egypt to know that he was of a rather impulsive disposition.

His Character

But for his wise leadership, of more importance than his education and his wilderness experience was his character. Without this his education would not have been of any service to his people; and without this we would not have had the wilderness experiences. In the first place, he was not the man to allow his superior educational advantages and his high social position to make him ashamed to be identified with his despised people. He was not unconcerned in their condition so long as he himself was not in it; and he did not have a mere feeble pity for them, but deep sympathy; in a sense, their suffering was his suffering and their distress his distress. How easy would it have been for an ordinary man to scorn his people of so mean a social standing! And, in the second place, he was not the man to allow his Egyptian education and his social standing to inflate him and cause him to turn away from the God of his fathers. But he was a deeply religious man who feared God and who was willing to be used by Him for whatever task no matter how arduous and discouraging it may seem. He counted it an honor to be identified with the religion of Jehovah no matter how much in disfavor it was in the Egyptian circles. And the religious leader is always the best sort. David did more for Israel than Saul could possibly have done because David was a profoundly religious man who respected the religious life of his people. And did Moses not have a keen interest in religion he could not have been the successful leader of his people which God would have him be and which he became.

The Lesson for Today.

The world needs good leaders today. There are many who need to be led out of the bondage of ignorance and superstition and sin. There are many who need to be led into the spirit and privileges of democracy; and there are many

who need to be led up to a higher plane of civilization. There are still places in the world to-day in which the sermons of Hosea could be preached with no impropriety; their nobles are ignoble. Their rulers are misrulers. The priests feed on the sin of God's people! And at home as well as abroad there is often need of wise leaders of the community life as well as that of the State and the Nation. For the wise leader is not simply he who can help the people to realize what they want; but he has a certain ideal beyond that of the people. His heart is set upon their needs; and by tact and ingenuity he leads them to the place where they will want what they need. And the qualifications of such leaders are precisely those of Moses; men with educational preparation who can be used by God for a more exalted service, men with the wilderness experiences who will give careful thought to the problems and select the best methods, and men who have a deep interest in the welfare of the people, a vital sense of religion, and strong faith in God.

Galveston, Texas.

MISSIONARY INTERPRETATION

Lesson for January 12, 1919.

By the Rev. D. D. Martin, D. D.

"I Know Their Sorrow."

It is the God who knows sorrow that the heathen world does not know. Their gods are so far away, they do not trouble themselves with the burdens and sorrows of individuals. The God of the Hebrews says "I have surely seen the afflictions of my people." He that keepeth Israel neither slumbers nor sleeps. He lets us sleep, while he keeps guard. To the heathen the night is full of dark forebodings with no faith to give rest, no love to inspire.

No more bitter tears were ever shed than by these "children of the night." Their sorrow is a despair of the soul. They have no history from which to draw light. It is "God's hand in history," which alone can make it light. They have no future of life or joy opening to them, for life and immortality are peculiar to the Gospel of Christ. O, the wretchedness of being without God, and without hope in the world.

The children of Israel were crying in the agony of a great distress by reason of cruel taskmasters who were heaping heavy burdens of toil, and the answer to every appeal for mercy was an increase of the heartless demand. But God heard their cry and came to deliver them from the hand of the Egyptians. He called Moses and sent him to be their deliverer, and God was with Moses.

God has heard the cry of the people of every land where there is oppression and he is calling some one to lead them out of heathen Egypt to the Canaan of rest. The one he is calling may be you. Moses was a master in making excuse, but God held him to the call. The cry of the millions in darkest Africa, God has heard, and he is come to deliver them. Who will be mouthpiece for God to the Dark Continent. Many have gone but the field is so large a multitude of voices must be heard in that and other lands. God knows their sorrows and will hold us accountable for carrying his message of hope and relief.

Gammon Seminary.

Our Purpose And Program As Epworthians

Weekly Devotional Topic for Jan. 12, 1919

(Heb. 10:24-25; James 5:16; 1 Tim. 6:18-19; 2 Tim. 2:15) By the Rev. Willis J. King, D. D.

The Epworth League will celebrate its thirtieth anniversary in May, 1919. The members of an organization which has been in existence for that length of time, as well as people, who are outside the organization, have a right to inquire seriously into the purpose and aims of such organization. These are testing times for institutions and organizations of every character. Some of the most hoary, and time-honored

are being thrown into the discard not necessarily because they never had any place in the world's life, but because, in the minds of the majority of the people whom they are supposed to serve, they have outlived their usefulness. It is not enough that they once had a mission to mankind, a message to humanity. They must have a message for today. More,

(Continued on Page 13)

LYNCHING RECORD FOR 1918

Dr. R. R. Moton, Principal of Tuskegee Institute sends the following relative to lynchings for the year:

According to the records compiled by Monroe N. Work, in charge of Records and Research of the Tuskegee Institute, there were 62 lynchings in 1918. This is 24 more than the number 38, for the year 1917. Of those lynched, 58 were Negroes and 4 were whites. Five of those put to death were women. Sixteen, or a little more than one-fourth of those put to death, were charged with rape or attempted rape. The offenses charged against the whites lynched were murder, 2; being disloyal, 2. The offenses charged against the Negroes were: Alleged complicity in murder, 14; murder, 7; charged with threats to kill, 6; charged with rape, 10; charged with attempted rape, 6; alleged participation in fight about alleged hog stealing, 3; killing officer of the law, 2; being intimate with woman, 1; assisting man charged with murder to escape, 1; robbing house and frightening women, 1; killing man in dispute about automobile repairs, 1; making unwise remarks, 1; making unruly remarks, 1; killing landlord in a dispute over a farm contract, 1; assault with intent to murder, 1; wounding another, 1; robbery and resisting arrest, 1.

The states in which lynchings occurred, and the number in each state are as follows: Alabama, 3; Arkansas, 2; California, 1; Florida, 2; Georgia, 18; Illinois, 1; Kentucky, 1; Louisiana, 9; Mississippi, 6; North Carolina, 2; Oklahoma, 1; South Carolina, 1; Tennessee, 4; Texas, 9; Virginia, 1; Wyoming, 1.

BENEVOLENCES IN 1918

Reports from the Annual Conferences held in 1918 show another year of remarkable advance in the offerings for the Benevolent Board which co-operate in the Commission on Finance. The total advance will be more than \$300,000. Of this the Spring Conferences furnish about \$108,000 and the Fall Conferences more than \$200,000. This is an increase 50 per cent greater than the total increase of income in the entire quadrennium 1912 to 1915. The total increase in the income of the boards for the three years of the present quadrennium is more than four times the total increase for the quadrennium previous. Three district in the Fall Conferences appear to be on the Honor Roll—Greeley District in the Colorado Conference and Guthrie and Enid Districts in the Oklahoma Conference.

After a trip of seven and a half months in Japan, Korea and Hawaii, the Rev. and Mrs. Sumner R. Vinton have returned to New York City. Mr. Vinton went abroad at the request of the Centenary Commission to visit and photograph Methodist Missions in Japan and Korea. The Home Board arranged to have him stop in Hawaii on the way back. Altogether he has secured about 5,000 new pictures, which should prove of great value in visualizing to the Church the needs and opportunities of Christian work in these lands. He also took some moving pictures in Japan and Korea.

EPWORTH LEAGUE LESSON

(Continued from Page 12)

they must have a plan, a program by which that message can be gotten to the people for whom it was intended.

That is the situation with the Epworth League today. Has the League outlived its usefulness? Is it so much "junk" in a church that is already overloaded with machinery and organizations of one kind or another? Or, has it a definite place in the life of the church—a place that no other organization can fill? More, has it a clear-cut program by means of which it may lead its particular constituency to the performance of its part of the work of the church? That is the question which faces every Epworthian. The burden of proof, as to their right to a place in the machinery of the church, is on them. This proof can not be given merely in words, but must also be given in deeds.

Nothing could give the thoughtful Epworthian more pleasure than the privilege of having a chance to justify the place of the Epworth League in the life of the church. One is reminded of those thrilling words of the "Apostle to the Gentiles," when given an opportunity to plead his case in the presence of royalty. The Epworth League has such a fine case that we are happy in the privilege of being allowed to present it.

One of the first things to note in this connection is the League in its organization. How comprehensive is this organization. It is planned with the idea of ministering to every interest of the young people and yet train them to become efficient and even fervent members of the church.

Take the Spiritual Department with its plan for Bible study, Prayer, Evangelism in the local church and its emphasis on Lifework Decisions. Could any better plan be devised for ministering to the spiritual life of the young people?

Then take the Department of World Evangelism, with its plan for a systematic study of Missions, both Home and Foreign, and its department of Christian Stewardship.

Now follows the Third Department, with its emphasis on Social Service and Christian Citizenship. And finally the Department of Recreation and Culture, which department proposes to direct the recreational, social and literary life of the young people of the church.

An exceedingly comprehensive program for the young life of the church. And when one remembers that for nearly thirty years the Epworth League has been trying to reach the young people through all of these different channels, he can well appreciate Dr. Bodley's article, "How the Centenary Found the League Ready." The League has been preparing all these years for the new day which the church now faces.

How well it has succeeded may be noted from the fact that it is estimated that out of more than 200,000 Methodist boys, who have taken part in the world war, 120,000 are members of the Epworth League. Another very gratifying evidence of the success the organization is having is given in a recent editorial by the Editor of the Western Christian Advocate. This editor went to one of the League Institutes last summer. When he came back, he wrote an editorial on his impressions of the League work. After paying a high tribute to the work of the organization in the past and its promise for the future, he closes with these words:

"We have reached this conviction, that the future leadership of the church rests with the League. In its work, it does not seek to give information through the offices of education, so much as through direction and training and inspiration. God will bless it and surely preserve it as one of the indispensable activities for the furtherance of his kingdom."

A fine tribute from high quarters, but the League is not pausing to congratulate itself on the victories of the past, but "Forgetting those things which are behind and stretching forward to the things which are before," it is pressing toward the prize of the high calling. Indeed the League is thoroughly conscious of the fact that it has come to the kingdom for such a time as this.

This is the centenary year in Methodism and the League has prepared a great program in keeping with the movement. During the next seven weeks the Second Department of the League will

have full sway in the Foreign Missionary period, corresponding to the period on home missions, which we had in the fall.

Following this, there will be four Sundays devoted to social service topics. These will of course emphasize the work of the Third Department.

The Fourth Department is to have four Sunday evening devotional topics, during July and August. They are to be carefully planned topics, worked out by the greatest experts in that line in our church, preachers, who have learned that knowing how to play is not a hindrance to winning young folks to Christ, but sometimes a great help.

The special work for the benefit of the First Department will be had in the fall. Beginning in October, the topics will be planned, looking forward to "Win-My-Chum" week.

A splendid program, the writer thinks. Is there any Epworthian who will not respond to such a program? It is not only comprehensive as far as the scope of the work covered is concerned, but as well in the fact that it includes every single Epworthian. There is work for all, let no one falter.

HOLLY SPRINGS SUNDAY SCHOOL CONVENTION.

The Sunday School Convention of Holly Springs District convened in Vincent Methodist Episcopal Church, Grenada, Miss., November 20-21, with the Rev. W. H. H. Murrell district president in the chair. After the convention was organized, Mrs. Mary E. Hardman, was elected secretary; Miss E. C. Myers, assistant and Mrs. E. W. Davis, treasurer. After reading of the program, Rev. B. F. Woolfolk of the Greenwood district was introduced to the convention and gave an address which was enjoyed by all present. The president delivered his annual report which was ably prepared, and very instructive. The reports from the different representatives were good, considering the terrible epidemic of influenza that had invaded so many homes on the district. Our district superintendent, Dr. F. H. Henry explained the Centenary Movement in every detail which was heartily accepted by all present. On Thursday morning the financial reports were completed making a grand total of \$137.00. The papers which were read on various topics proved very instructive as well as interesting. The convention was favored with the presence of Mrs. Ferguson and Dr. H. B. Hart of the Greenwood district, his address was an inspiration to those present. (Mrs.) Mary E. Hardman, reporter.

PERSONAL AND GENERAL

The members of our church at Pleasant Hill, La., are reported to be closing the year's work in splendid shape. The Rev. O. J. Harvey is closing his third year as pastor.

The Rev. J. O. Williams held the first quarterly conference at our church at Terrell, Texas, December 7-8. The Rev. Mr. Williams delivered two impressive sermons on Sunday and administered the holy communion at night. A large number of persons communed. The plans were launched for the support of the Centenary Movement and each member pledged his loyal support. The district superintendent was paid in full. The Rev. James Hants is pastor.

Wednesday night December 11, the members and friends of Charles Wesley Methodist Episcopal Church, Centerville, Mr., stormed the parsonage and left in the wake, many pounds of choice food supplies. The occasion was the pastors' birthday and his heart was made glad by the presence of the folks. After presentation a program was rendered. The Rev. S. J. Horsey is pastor.

M. Gordon W. Burroughs, son of the Rev. E. B. Burroughs, Charleston, S. C., and Mr. John W. Thomas, son of the Rev. J. S. Thomas, Orangeburg, S. C., are doing "Y" work. The former is at Camp in Greenville, S. C., and the latter at Camp Greene, Greensboro, N. C. Both of these young men graduated from the College Department of Claflin University last May.

Marriages

Chissell-Oliver

Mr. Edward T. Chissel and Mrs. S. M. Oliver were united in the bonds of holy matrimony recently at the residence of the bride in Galveston, Texas. Mr. Chissel is a prosperous business man of that city where they will make their future home. The Rev. W. H. Logan officiated.

Jones-Arnold—Mrs. Fannie S. Arnold, was married to Mr. Sedley B. Jones, of Denver, Colorado, recently at the residence of Mrs. Clara Mays, 2209 Walton Street, an old time friend of Mrs. Arnolds'. The ceremony was performed by the Rev. J. R. Rader, a retired minister of the Methodist Episcopal Church. Mr. and Mrs. Jones are both members of the People's Methodist Episcopal Church of Colorado, Springs. The wedding occurred in the presence of a few of their intimate friends, as follows: Mr. George G. Ross, Mr. Arthur Rodgers, Mr. George S. Elstun, and others. Light refreshments were served after which the happy couple left for Colorado, Springs. Mr. Sedley B. Jones is an enterprising Odd-Fellow, a good churchman and the owner of a small grocery store at 3191-2 E. Cimarron Street, where they reside. Mrs. Clara Mays, reporter.

Hughes-Young—On a recent date Mr. Dan William Hughes and Miss Ida Young, both of Corinth, Mississippi, were happily united in marriage at the home of the bride's parents. The bride is the daughter of Mrs. Lacy Brumby and is the Secretary of the Woman's Home Missionary Society, a class leader and a loyal member of the Sunday School. After the ceremony the couple departed for their home, McNairy, Tenn.

Wallace-Compton—Miss Elizabeth Compton and Mrs. Samuel Wallace, were united in holy wedlock December 15, 1918, at the home of the bride in Booneville, La. Miss Elizabeth Compton, is one of our Sunday School teachers, and a faithful church worker. Mr. Samuel Wallace is a member of the church and a class leader. The Rev. T. A. Hampton officiated.

District Rounds

GREENVILLE DISTRICT

FIRST ROUND

Newberry, Jan. 5; Ninety Six, 11-12; St. Luke, 13; Greenwood, 14; Mosley Mission, 15; McCormick, 16; Belton, 17; West Anderson, 18; Rock Mills, 19; Louendeville, 20; Anderson, 27; Pendleton, 27; Seneca, 28; Walhalla, 29; Bradley, Feb. 9; Greenville, 16, a. m. St. Andrews, 16, p. m. North Greenville, 17; Marietta, 18; South Greenville, 19; Liberty 23; Easley 24; Williamston, 25.

R. L. Hickson, district superintendent.

CUMBERLAND RIVER DISTRICT

SECOND ROUND

Tullahoma, Jan. 3; Dechard Circuit, 4-5; Manchester, 5-6; McMinnville Cir-

cuit, 11-12; McMinnville, 12-13; Sparta Circuit, 18-19; Sparta, 19-20; Livingstone, 25-26; Cookville, 26-27; Stonewall, Feb. 1-2; Gordonsville, 2-3; Liberty-Alexandria, 8-9; Cherry Valley, 15-16; Lebanon Circuit, 21; North Lebanon, 22-23; Lebanon Station, 23-24; Hartsville, March, 1-2; Mitchville, 8-9; Gallatin, 15-16.

Brethren: Push the Centenary. Urge subscriptions to the Southwestern. Pray for a glorious revival in the church.

J. D. Chavis, district superintendent.

ROME DISTRICT

FIRST ROUND

South Rome, Jan. 5-6; Douglasville, 11-12; Cedartown and Limebranch, 18-19; Acworth and Cartersville, 24-26; Adairsville, Feb. 1-2; Rome 1st Church, 9-10; Robertsville and Livingston, 15-16; Cavo Spring and Chubtown, 22-23; Villa Rica, March, 1-2; Summerville, 8-9; Chickamauga, 9-10; Austell, 15-16; Floyd Circuit, 22-23; Cohutta, 29-30.

Dear Brethren: We are beginning another conference year. We have our greatest opportunity to save this world for Christ. Win Souls. Build up your membership. Raise Benevolence early. Improve Church and parsonage property. Get subscribers for the Southwestern. Plan for the Centenary Drive.

H. E. Burns, district superintendent.

GAINESVILLE DISTRICT.

FIRST ROUND

Lawrenceville, Jan. 3-5; Hoschton, 4-5; Suwanee, 11-12; Elberton and Pearl, 18-19; Lavonia, 25-26; Commerce and Gillsville, Feb. 1-2; Athens and Nicholson, 8-9; Covington, 14-16; Union Grove, 15-16; Fort St. 21-23; St. Luke, 23-24; Buford, March, 1-2; Leo, 2; Gainesville, 7-9; Buckhead, 16; East Atlanta, 14-16; Norcross 23.

Dear Brethren: We have just closed a very successful Annual Conference. Your reports were better than ever before. Let us work and pray for another successful year. Keep the revival fire burning. Let us begin now to raise money for Clark University and the Centenary Movement. The demands of the Church are greater than ever before. The District meeting will convene at Fort St. Jan. 21, all of the pastors are requested to be present.

Joseph Griffith, district superintendent.

WACO DISTRICT

FIRST ROUND

Groesbeck and Kossee, Jan. 5-6; Sedar and Frosa, 8-9-10; Springfield Circuit, 11-12; Bremond Circuit, 18-19; Calvert (St. Paul), 25-26; Maysfield Circuit, Feb. 1-2; Reagan and Bowman, 8-9; Marlin (Davis Chapel), 16-17; Mart Circuit, 22-23; Lott-Rosebud and Cameron, 25-26-27; Chilton and Mooreville, March, 1-2; Gurly and Majors, 8-9; Bethlehem and Union, 15-16; Andrews and Jones Chapeis, 23-24; Waco, St. James, April, 6-7; Waco, Mt. Zion, 13-14; Bruceville and Lorena, at will.

Dear brothers and co-workers of the District. We are facing the duties of a new Conference year, we rejoice over the achievements of the past but the goal is ahead of us yet. Let each brother lead his forces over the top in our great centenary drive. We must do, our bit. The Waco District must go over the top.

W. B. Lott, district superintendent.



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ST. LOUIS DISTRICT

FIRST ROUND

Elsberry Circuit, Jan. 4-5; Carryville Circuit, 11-12; Louisiana, 18-19; Clarksville Circuit, 25-26; Jacksonville, Ill., Feb. 1-2; Peoria, Ill., 4-5; Springfield and Buffalo, 7-9; Kinloch Park, 15-16; Webster Grove, 16-17; Asbury Memorial and Bagnell Chapel, 22-23; Gratiot St. Mission, 24; Gary St. Mission, 24; Union Memorial, March, 1-2; Gronton, 5; Poplar Bluff, 6; Fredericktown, 7; Farmington, 8-9; Festus, 15-16; DeSoto, 16-17; East St. Louis, March, 22-23; J. H. Boone St. Charles, 22-23; West Bell, 30-31; Howard Place, 31, 7:30 p. m.

Dear Brothers: The annual conference opens April 3rd, 1919. I trust we will not have one pastor on the St. Louis District with one blank space in his report, but that all causes will be met in full. The District success depends on the services of the pastors. Organize for the Centenary Campaign at once, and send in list of officers so that the Centenary committee may be able to get in touch with your workers. See to it that the Southwestern is put into each home. May the revival fires burn in every charge, and as a result hundred of souls be brought into the Kingdom.

W. R. Rivers, district superintendent.

PERSONAL AND GENERAL

In a special effort to finish paying the pastor our church at Lexington, Miss., raised December 9 through tribes \$90.44. The tribes reported as follows: Tribe No. 1—Mrs. Maggie Hodges, \$5.25; No. 2—Mrs. Jinnie Robinson, \$2.00; No. 3—Mrs. Laura Pinkston, \$5.30; No. 4—Mrs. Juanita Wilkins, \$1.50; No. 5—Mrs. Julia Parks, \$9.75; No. 6—Mrs. Lula Cooper, \$7.05; No. 7—Mrs. Honretta Williams, \$12.25; No. 8—Mrs. Edna Chambers, \$5.25; No. 9—Mrs. Lida Epps, \$10.50; No. 10—Miss Hattie Brown, \$4.50; No. 11—Mrs. Sallie Rosby, \$5.50; No. 12—Mrs. Harriet Johnson, \$8.00; Public collections, \$8.59; Total, \$90.44. The pastor was paid in full, and the balance placed in the treasure. The ladies deserve praise for their faithful work, also Messrs. R. L. Williams, Chas. W. Epps, and T. C. Williams, of the board of stewards. More faithful workers cannot be found in the Conference. B. F. Woolfolk, pastor.

Mandoville, La.—Daniels Methodist Episcopal Church was successful in its rally held recently which netted \$72.10. The promoters were Mrs. H. Vault and others who took great interest in the effort. The pastor was made happy with \$63.10 on his salary. Rev. H. B. Charles preached two interesting sermons. Daniels church is on the upgrade 10 members joined this year, 5 were baptized. The members are loyal and doing everything possible to meet all demands. The Rev. J. S. Weaver, is pastor.

Scotland, La.—We are pleased to note that the work at Scotland is progressing. Every interest of the little Mission Church is being looked after. The new building is nearly completed. The corner-stone was laid December 22, when completed it will cost three thousand dollars and every outstanding debt has been paid to date. The pastor and trustees are laboring hard to complete the church clear of debt. There are but few members, but the pastor is happy over his little flock, and hopes to make a good report at the annual conference, September 13th, was the pastor's 39th birthday and a grand reception was given him by Mrs. M. L. Bradford, who is president of the Ladies' Aid Society, assisted by Miss Mary Wilson of New Orleans, who was visiting Scotland, also Miss Martha Bradford, daughter of the Rev. C. E. Bradford. Many valuable presents were given him as a token of appreciation of his labor in erecting the church. Miss M. E. Wilso made the presentation speech and presented the pastor a pair of shoes and other gifts. Miss Martha Bradford served refreshments. After a few remarks by the pastor, every one left rejoicing. Rev. A. M. Taylor, pastor Mrs. M. L. Bradford, reporter.

The Rev. J. H. Morgan and family have been very sick with the influenza during the past week. The Rev. Morgan is pastor of our church. Attention by his congregation at Collins, Miss., and was given every friend. Many of his white friends sent cash donations to be used for him for personal expenses. The church at Mt. Olive, Miss., presented him with groceries and a cash donation of \$4.57.

The Ladies Aid society of Burdett Church of Capieville, Tenn., recently gave an entertainment. At Mrs. E. Paynes residence. Quite a large gathering of friends was present. Collections, \$47.70; Kattie Faulker, reporter.

DEATHS

Palmer—Mrs. Bettie Palmer of Cotton Plant, Ark., died at her home December 15th. She was 112 years old. Mrs. Palmer was a faithful Christian. She had been a member of the church 98 years. She was the mother of 21 children, 8 of whom survive her.

Johnson—Miss Louisa Johnson, daughter, of the Rev. and Mrs. J. B. Johnson of Hubbardville, La., was born in March, 1901, joined the church when she was five years old. She was a leading spirit among the young people wherever her father was appointed, and the flower of the home. After an illness of a few weeks, she passed to the great beyond in full triumph of faith December 4. The funeral service was held at St. James Methodist Episcopal Church, New Iberia, La. She is survived by father, mother, sisters, brothers and many relatives. The Rev. R. A. Taylor and Rev. H. J. Robinson, assisted the Pastor, the Rev. H. Taylor in the funeral service. (Mrs.) R. E. Handy, reporter.

Fluence—On December 1st, Mrs. Ophelia Fluence, a faithful member of Mt. Olive Baptist Church, Gray, La., after 17 days of patient suffering entered God's Kingdom. Mrs. Florence was a niece of Rev. W. J. M. Price, district superintendent of the Alexandria district. She was a member of the Court of Calanthe and served for many years as its register of accounts and was buried with the honors of the association. She was a faithful wife and a loving mother. She leaves a husband, eight children and a host of relatives and friends to mourn her passing. (Rev.) J. A. Williams, reporter.

McCoy—Mrs. Jane McCoy, a faithful member of the Fairfield Methodist Episcopal Church, Shreveport, La., died recently. She was a member of the Fairfield church for forty six years, and died in great peace. She leaves a husband, three sons and one daughter, and a host of friends to mourn. The Rev. John McKey, assisted in the funeral, which was conducted by the Rev. S. M. Hayes, pastor.

Richardson—Mr. Penn Richardson, a member of the Fairfield Methodist Episcopal Church died recently. He leaves a grandmother and a host of friends to mourn. The Rev. S. M. Haynes, pastor, conducted the funeral services.

Cornings—David Cornings, the son of the Rev. W. W. Cornings and Mary Cornings, after a week's illness passed from labor to reward. He came in the church when a child and lived a faithful member of the St. Paul Methodist Episcopal Church at Shellmound, Miss., for ten years. At his death he was class leader and district steward and Sunday School superintendent. He is survived by a father, a mother, one sister and a host of friends. The funeral was conducted by the pastor, the Rev. J. H. Talbort.

Whipple—Wilson Whipple, born in

Richmond, Va., December 25, 1829, departed this life recently after a short illness. He was converted at Spring River in 1852, and lived a consistent Christian during the subsequent years of his life. He helped organize the first Negro Sunday School in Lawrence county and served as its superintendent for twenty-nine years. He served as an exhorter, class leader, steward, and trustee in the church. He was a faithful husband and a loving father and is survived by a sister, four children and a number of grand children. Funeral services were conducted in Mt. Vernon, Mo., by the Rev. F. M. Hargrove, assisted by the Rev. W. A. Massey.

White—On a recent date Mr. R. S. White departed this life after a brief illness. He was converted at Spring of St. Paul Methodist Episcopal Church and a faithful class leader. He leaves a wife and son-in-law, a mother, three sisters and three brothers to mourn his loss. The Rev. S. Josseil conducted the funeral service.

Sims—Mrs. Mary F. Sims died recently at her home in Mason City, Ala. She was 70 years old and had been a member of the Methodist Episcopal Church for fifty-seven years. She leaves a son, a daughter, and a number of grand-children to mourn her loss. Services were conducted by the Rev. G. Smith.

During the recent influenza epidemic the following named members of Peck Memorial passed into the Great Beyond: Mesdames Margaret Watson, Ann Taylor, Mary Harrison, and Mr. Willie Shepard, one of our Sunday School scholars. Mrs. Watson was a faithful member, a devoted Christian and mother. She was one of the stewardesses of Peck Memorial. She leaves a host of friends and a large family to mourn her loss. Through her death, the church has lost one of its best members. Mrs. Mary Harrison was one of our recent converts. Since coming into the church, she had become very useful and was just beginning to grow in a larger life in the church. She leaves a husband and a large family and many friends. The pastor, the Rev. G. C. Hayward, conducted the services.

QUARTERLY CONFERENCES

Murfreesboro—The fourth quarterly conference met recently in Valley

A STIRRING PATRIOTIC SONG.

The most famous patriotic song hit "The Soul Cry of the Colored Soldier," written by J. H. Hubbard. Handsomely done up in words and music, sheet music form. Ten cents per copy, three cents postage.

1000 agents wanted. Make big money selling the most popular war song of the day. Pastors easily raise \$50.00 and \$100.00 by asking a number of their members to sell 10 copies each. Send 20 cents for agents terms.

Some Comments. "The words are splendid. I am sure it will prove a popular song. I quite agree with you in the sentiment expressed." Hugh M. Dorsey, Gov. of Georgia.

"It will do much to create enthusiasm. It should be very popular with both the soldiers and the general public. I trust it will have a wide circulation." Emmett J. Scott, War Department, Special Assistant.

"Your tribute to the Colored Soldier is not only deserving but excellently well served." Clark Howell, Editor, Atlanta Constitution.

"May I offer you my congratulations. It is a strong and stirring poem which should awaken patriotic enthusiasm and devotion. Its general circulation must do good." Wilbur P. Thirkield, Bishop of the Methodist Episcopal Church.

Address, Rev. J. H. Hubbard, Warren Hall, Clark University, South Atlanta, Ga.

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GET YOUR OWN CLOTHES FREE

Your profits on only a few orders pays for a handsome suit for yourself. Select from 150 beautiful samples, get your clothes at lowest agents' prices save about one-half. You run no risk. Money Back Guarantee.

Our Big Outfit Free contains handsome Karotol leather salesman's carrying case, 150 big cloth samples, latest fashion styles, measuring tape, order blanks, business cards, our wonderful Clothing Insurance Policy and complete instructions to teach you successful clothes selling. Write at once for your fine outfit. Send no cash.

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Big Outfit FREE

GREAT WESTERN TAILORING CO. CHICAGO

Young Flanders earned \$35.00 in 3 days spare time, you can do as well. Build a paying business at home. We furnish outfit and will teach you free.

Ask for our Free Clothing Insurance Policy.

Grove Methodist Episcopal Church, the Rev. W. S. Sherrel, D. D., presiding. Good reports were submitted by all the officers present. The Rev. E. M. Alexander, pastor, made a very excellent report of the year's work. \$1500.00 had been raised for all causes. The district superintendent was paid in full. Resolutions were presented and adopted endorsing the work of the Rev. W. S. Sherrell, after which a purse of \$8.00 was presented as a gift from the leaders of the Valley Grove Church. The following composed the committee. Jos. Matlock, H. Jackson, Mary J. Polk, Mattie Phillip and Lee Nelson.

Benton, La.—The fourth quarterly conference of Vanceville charge was held recently. The Rev. T. B. Oville, district superintendent presided. Every interest of the church was carefully looked after. He delivered a groat lecture from the centenary chart, setting forth in detail the duty of the local church in the work. The officials were on hand with splendid reports. The pastors report contained many interesting facts. The stewards reported \$257.85, the trustees reported \$487, raised and expended for improvement, with all debts paid and a small balance in the treasury. The Ladies Aid and Conference Daughter submitted encouraging reports. The superintendent was paid in full for the year. The church has been remodeled at a cost of \$378, and paid for.

The society and school hall has been ceiled and completed at a cost of \$116. The public school is in session with Miss Florence Thompson, as principal. The pastor is superintendent in charge. The church mourns the loss of the following faithful members: Graville—Johnsain, Abbe Hall, and Mrs. Annalee J. King, wife of Mr. Willie King. J. H. Thompson, pastor.

NOTICE LOUISIANA CONFERENCE

All undergraduates and candidates for local orders, must be examined on Tuesday, January 21st, from 11 a. m. to 5.30 p. m., in the class rooms of Wesley Church, Baton Rouge. Lodging and breakfast will be served daily by your host at 75 cents per

YOU ARE INVITED.

The readers of this paper are cordially invited to open a savings account with this bank. We pay 3 1/2 percent interest and guarantee Safety and Service. To save successfully one must put a part of each week's wages where it cannot be easily spent. Our bank offers that opportunity. A steel Liberty Bond Lock Box given FREE to each one opening a savings account of five dollars or more—WHILE THEY LAST.

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day. Free dinner will be served daily. The ministers and conference representatives will report on arrival to the reception committee at Wesley Church.

Valcour Chapman.

President of the Board of Examiners.

NOTICE—UPPER MISSISSIPPI CONFERENCE

The home of the Rev. S. D. Troupe has been destroyed by fire and all his household goods and personal library were lost. The brethren of the conference are urged to rally to him in his misfortune. Any assistance given will be appreciated. S. D. Troupe.

WAR HISTORY

BY KELLY MILLER

Tells all about the war; it is fair to colored people; everyone buys; a tremendous seller. COLORED MAN NO SLACKER, free, or choice of other 25¢ pictures; agents making \$7 to \$23 per day. Send 25¢ quick for agent's complete outfit.

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CASH REMITTANCES

Subscriptions received from Dec. 23 to Dec. 28.

Atlanta-Savannah—G. H. Lennon—F. K. Gilbert, Jesse Davenport, W. B. Anderson, C. W. Prothro—Prince Chance, Gilbert Bell, F. M. Gordon*.

Central Alabama—P. P. Wright—Mrs. Ann McHarris, B. W. Kidd.

Central Missouri—B. F. Abbott—U. R. Golden, Mary G. Young, W. J. Austin, F. D. George, Moses Hawkins, Mrs. Mary J. Bibbs, R. Davis—O. V. Watts.

Delaware—Ernest Williams.

East Tennessee and Tennessee—Joseph S. Guess, F. N. Collier—Mrs. A. M. Whitley, Miss Mary Wallace, Mary E. Braden, Harrison Washington, D. T. Burch—Nathan King.

Lincoln—Jas. A. Gair.

Lexington—W. Singleton, L. A. Topson, W. A. Williams, W. H. Williams—Chas. W. Fowler.

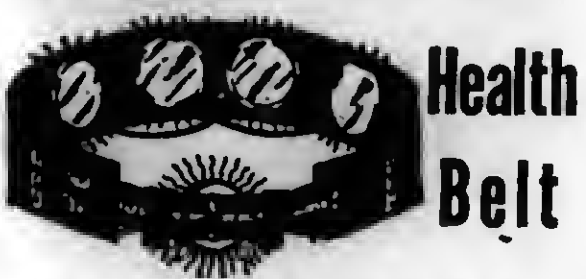
Little Rock—G. G. Troupe—J. Young, L. R. Roddy, N. Pruitt—G. L. Lyles, R. P. Pickett, J. W. Townsend*, L. R. Greenwood, Henry Avant, G. N. Johnson—C. Prewett*.

Mississippi—J. Ward, Callie Ward, S. T. Tyler—Joe L. Love, A. Johnson, A. G. Heffner, R. W. Rose, G. W. Brown—Jas. W. Valrin, R. W. Webb, S. L. Van Ehren, W. H. Starr, Louis Schwall, Chas. G. Moreau, J. F. Caseneuve, J. H. Craft, J. A. Evans, J. C. Roland, John Osioinach, Anderson Matthews, Robert Johnson, Nathan Little, Miss Willie May Martin, Miss Carlee E. Booth, W. H. Dennis, H. H. Lowe, W. L. Bourgeois, A. Scofield, M. T. Bangard, A. L. Stokoe, Mrs. E. Benoit, Louis Butler, A. Bennett, Mrs. Della Waters, Mrs. Ida Davis, Mrs. Hattie Bolman, Mrs. Corinne Vontoure, E. Alexander, Norman Williams, Mrs. L. Champine, Mrs. M. Deason, Miss V. Cospelch, George Little, J. M. Shumpert—Kate Weathers, D. B. Watkins, W. H. Williams—Mrs. N. E. Mitchell, G. M. Chisholm—R. B. Burton, Nick Moore, M. P. Johnson—John Mc-Lemore, Robt. Dennis, Edith Davison, W. P. Ward*, A. Brown, T. H. Green, G. W. Arnold—Thos. Blankney, C. H. Johnson—H. Jimerson, Viola Jordan—Samuel Harris, C. E. Moody—J. M. Funchess, Mrs. Louise Allen, W. Brantley, P. W. Baldwin—Archie Hilllary, Harriett Allen.

South Carolina—J. A. Harroll, J. S. Scott—South Carolina Conference, 183—16*.

Texas and West Texas—Jas. R. Brown, C. C. Sapp—Guy Titus, Henry Franklin, J. W. Weakley—P. Benoit, F. D. Mayes—J. H. Vaughn, Viola Williams, R. H. Debose—Gill Watson*, Vera Hawthorne, David Austin, Miss M. Coper.

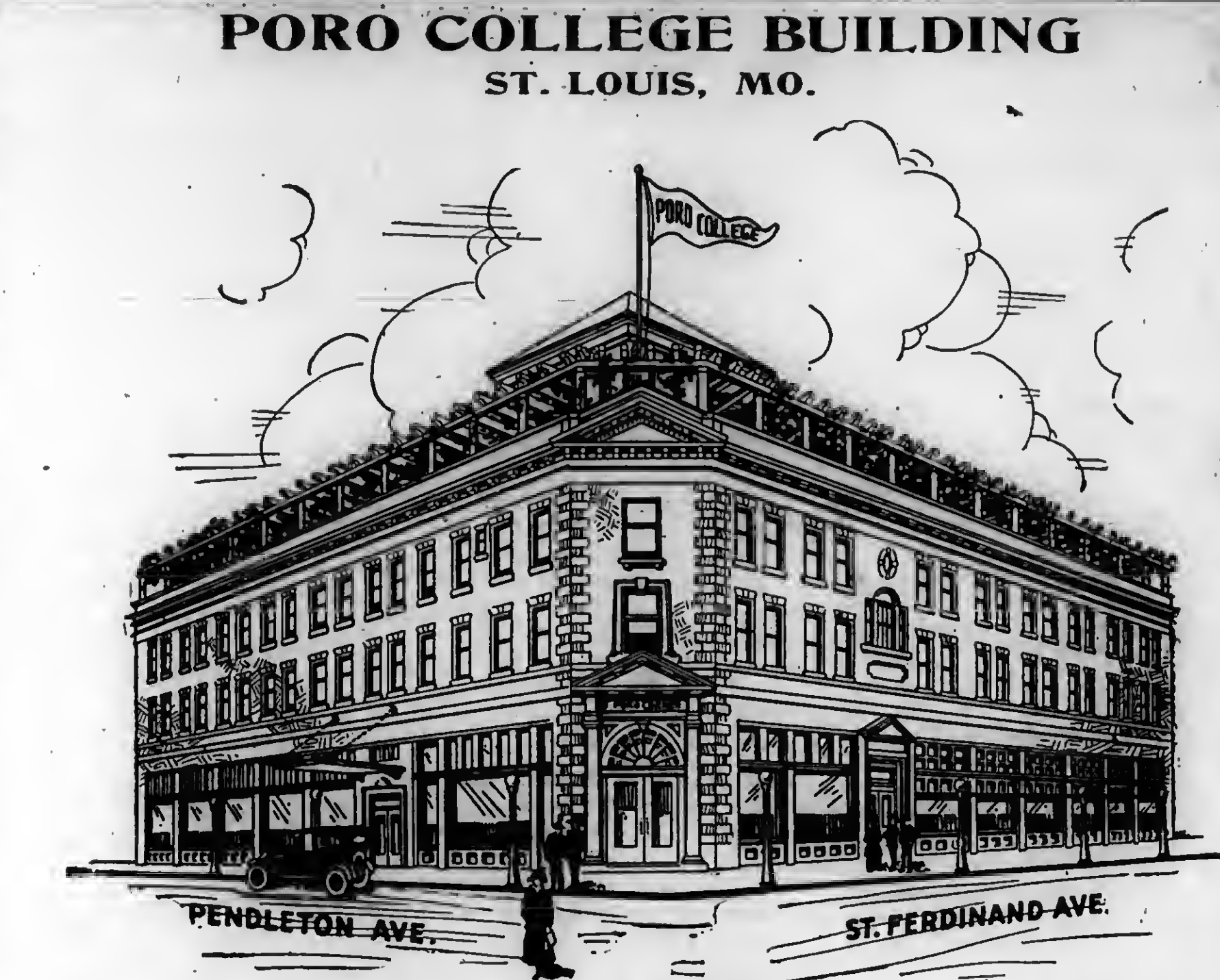
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Each evenings' program will feature some of the best Orators and Artists of the Race.

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Books and Sunday School Supplies. Louisiana—B. J. Reddix, C. Ogilvie, E. L. Bolden.

Texas and West Texas—E. W. Semmes, Mrs. Zella Fieids.

Mississippi—J. B. Steele.

South Carolina—J. S. Scott.

Special—A. E. Harris.

*Part Yearly.

CARD OF THANKS.

I thank Mrs. H. Davis, president of the Ladies' Aid Society of our church, at Terrell, Texas, and her members for a suit which they gave me recently.

JAMES HANTS, Pastor.

SHREVEPORT DISTRICT CORRECTION.

The meeting at St. James Methodist Episcopal Church Shreveport, La., is January 3 instead of January 2. T. B. Oville, district superintendent.

SPECIAL NOTICE

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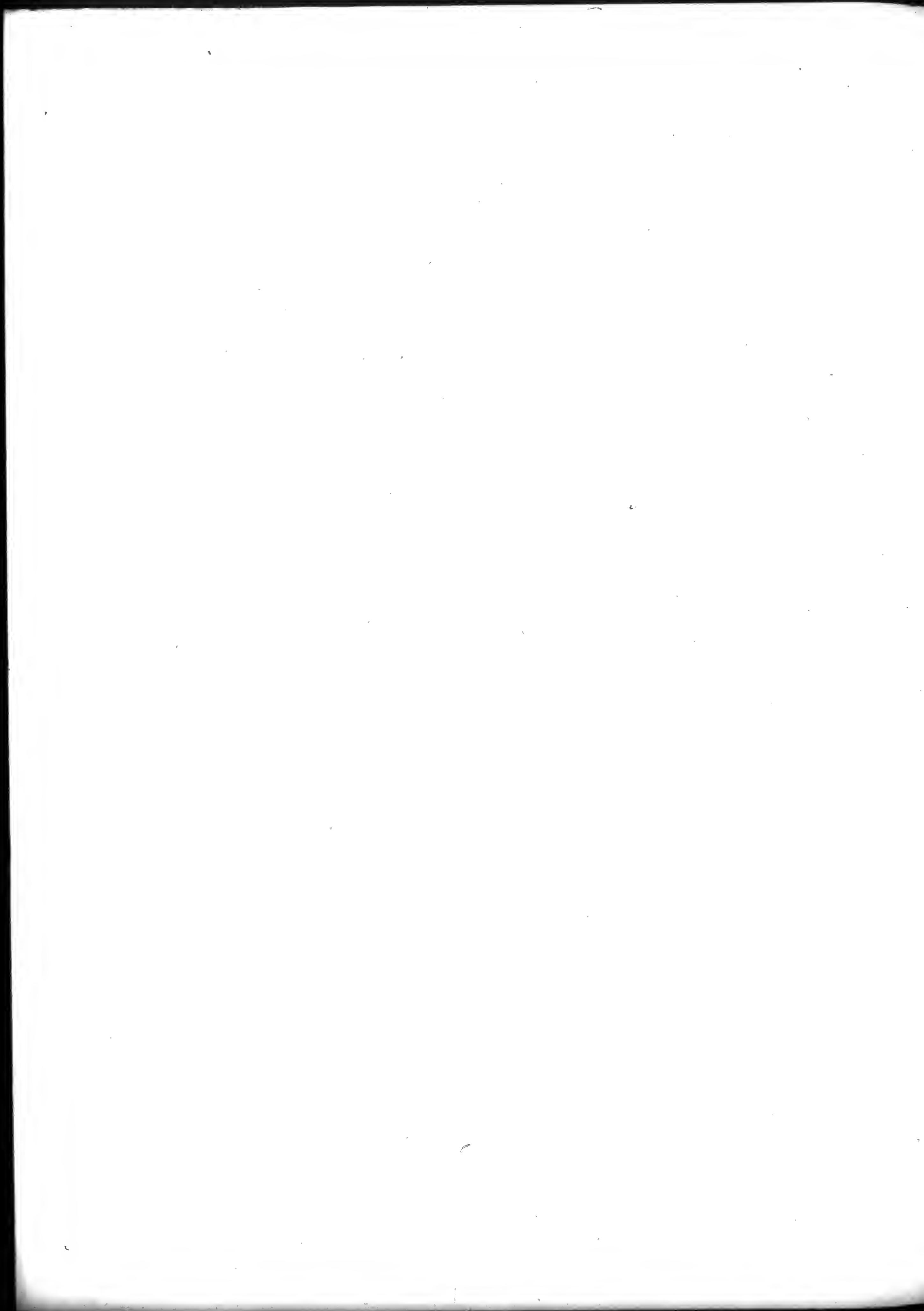
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Southwestern Christian Advocate

THE CONGREGATIONAL NEW ORLEANS, JANUARY 9, 1919 Vol. No. 48—No. 2



THE RIGHT REV. EDWARD THOMAS DEMBY D.D.

Suffragan Bishop of the Protestant Episcopal Church for Arkansas.

His election is in response to an appeal on the part of the Colored
Constituency of the Protestant Episcopal Church for indigenous leadership.

Undoubtedly his election will widen the influence of the Protestant Episcopal
Church among Colored people and strengthened the morale of its membership.

Already Bishop Demby has been accorded a place among the outstanding
leaders of the Negro race.

EDITORIAL

NEGRO MUSIC AND BROTHERHOOD

The Negro can vindicate his claim to a place in the human brotherhood by his soulful music. When someone wants to appear smart and cast a slur on the Negro, he says that the Negro is an imitator; but this is totally disproved in several phases of Negro life and nowhere is the refutation more complete than in the realm of music. The music of the Negro is not "darky" music. It is music. Some day there will arise a Negro with sufficient caliber of brain and heart to interpret Negro music in symphony, sonata, oratorio and opera that will rival the productions of Beethoven, Haydn, Handel, and Verdi. Technicians so far have failed to recognize those indescribable, unmatched, and so far, unrecorded half tones and minors which are mixed in such wonderful harmony and melody in Negro music like the which has not even been approached or suggested in all of the other music of the world. In whatever else the Negro is not distinct he is thoroughly distinct in his music, which at present, let us grant, has not reached its highest artistic development but that there is a basis none dare deny. The Negro is to rise and shine in oratory, poetry, art and music to such an extent as will command brotherly recognition even from the most unwilling.

We are pleased to note a tribute to Negro music and incidentally to Negro character by Miss Kitty Cheatham, herself a Southerner. As a singer and reciter of children's songs and poems she has made a position for herself that is without parallel anywhere. Miss Cheatham, has charmed hundreds of thousands of young people and older folk to keep young in spirit, by her recital tours throughout the country. Besides having an enthusiastic following in many cities of this country she has received enthusiastic recognition in Great Britain, Germany, France and Russia.

Miss Cheatham was recently interviewed in New York City by a correspondent to one of the daily papers. She rightfully began her interview by paying tribute to the Negro's fidelity during the war. This fidelity is too often forgotten and to-day it should be kept to the front, when such awful charges are being made against the Negro, for the Negro cannot have degenerated, in freedom, so far as to have lost that self-restraint and regard for others as made for him that wonderful chapter in fidelity during the civil war days. Referring to the Negro during the civil war period, Miss Cheatham says:

"During our Civil War, a unique condition of things existed. I think I speak accurately when I say it was a condition that has never been equalled in the history of nations. When the men of the South were off fighting against the cause that would emancipate the Negro the Negro slaves were protecting at home the unprotected women and children of the South who were left alone."

We can never forget how this chapter in the slavery life of the Negro has been preserved in the eloquent words of Henry W. Grady of Georgia and more recently by Thomas Nelson Page and others. Let us

keep it ever before us. It is a fine example for the Negro himself and it should have a sobering effect upon the rash utterances of the white South when they would think that the Negro is totally depraved.

Turning to the subject of Negro Music for which Miss Cheatham confesses as having had always a fascination, she says:

"Do you realize that Negro folk music has a unique place in the folk music of the world? I have pleaded for its serious recognition in America and Europe, and I have protested ceaselessly against its counterfeit being called Negro music."

"Technicians have argued with me on this subject, insisting that only the sensuous emotions of the Negro were stirred by the Biblical episodes which have inspired those moving and beautiful old songs. I say 'No! no!'"

"Their songs came forth inspirationally, and that is why we must reverence and treasure them. Everything that is uttered spontaneously with purity and a childlike faith as its basis of expression, has a lasting value."

This is a tribute of an artist who speaks from an artistic standpoint, and any art that is worth while is sincere and recognizes merit wherever found, however far separated the discoverer may be from those in whom it is found by social barriers and racial distinctions.

Miss Cheatham adds to the charm of her interview as far as it particularly concerns music by her comparison of the folklore music of the American Negro and the music of the peasants of Russia. We will keep in mind that the peasants of Russia like the Negroes of America have suffered much and long and it is as if this music were born in the crucible of suffering. While there is very little anguish in Negro Music and it welled forth from hearts bleeding and torn, there is a pathos and a soulfulness that is well nigh indescribable. Making a direct comparison of the music of the peasants of Russia and the music of the American Negroes, Miss Cheatham says:

"I was in Russia long before this terrible war broke out, and I lived for a time in a camp surrounded by 30,000 peasant soldiers. I can still hear them singing their indescribably wonderful peasant songs. After each meal I would always listen for a certain solemn and moving chant of thanksgiving. Upon their homeward marches from their manoeuvres one powerful voice would suddenly burst into song and a mighty chorus of hundreds of voices would quickly join in. The effect was unlike anything I have ever heard."

"Of all the music in the world, and I have been in many countries, I have never heard anything so like the old Negro music as the peasant music of Russia. In the Latin countries we find in much of the folk music the personal touch. Usually, a romantic forms the object. This you find totally eliminated in the old Negro songs, which were always inspired by the impersonal."

In these days when we are reforming our opinion concerning the Negro it is well to keep to the front the high points in his character that indicate his rightful place in the human brotherhood.

"AGAIN LEFT BEHIND"

Under the above caption the Central Christian Advocate in a recent issue editorially says:

"The Methodist Episcopal Church is a

strange incongruity. We assume to be in the vanguard. We rather pride ourselves on our adaptability, the ease with which we adjust ourselves to the evident leadings of the Spirit, our democracy, our sense of universality and brotherhood and racial appreciation. It is our conviction that in this matter we might well spend a little time, rather, in hanging our heads in mortification.

"The Episcopal Church is thought to be rather exclusive, monarchical, reactionary; and yet look at this Church, leaving us so far in the rear in its expression, for example, of racial brotherhood."

"We in India are the dominant Protestant body, at least in point of numbers. But in all our ministerial products in India we have not yet seemingly, been able to discover a native born whom we can elect and consecrate to the Episcopacy. And of course it is a handicap. The Episcopalian Church, on the other hand, has a native bishop in India. We have sent them six or seven bishops from the United States; we have yet, seemingly, been able to discover no Episcopal material among those born of the ancient races of that land. And all the time there would be no such chance taken as the Episcopalians seem willing to take, because ours is not a diocesan administration. The form of administration is that our bishops do team work, and the judgment of one is counterbalanced by the collective wisdom of his peers. But we lag behind."

"Here in this country we have a large work among the Negro race. We rather assume leadership. But we have never yet discovered a Negro we would entrust with the functions of racial leadership of the Episcopacy. And it can be said with emphasis—great emphasis—that we have had men worthy, we will not say of the distinction, but of that high responsibility. None the less the Episcopalians have elected and consecrated a Negro Bishop. Yes, November 21 they consecrated a second Negro bishop, Harry Baird Delaney of the diocese of North Carolina."

"And now, October 2, 1918, the Episcopalians have consecrated a native bishop in China, the Rt. Rev. Sing Tsenseng. He was born at Ningpo in 1861 and was educated in the schools of the Church Missionary Society, graduating from Trinity College, Ningpo, of which institution he afterwards became headmaster. He was ordained deacon by Bishop Moule in 1889 and was advanced to the priesthood a year later. In 1911 he was appointed arch-deacon, the first Chinese clergyman to hold that office. At the diocesan synod of Chekiang last winter Arch-deacon Sing was elected assistant bishop to the English bishop of that diocese. It was an occasion never to be forgotten."

"Nothing here is said that does not have the profoundest respect for our bishops who are leading our work in Eastern and Southern Asia and among our colored brethren, on the contrary we are asking if their work has not yet produced a native character tall enough to be admitted into the Episcopal office to counsel and labor by their side."

"It seems we are not so progressive or so brotherly as we sometimes compliment ourselves on being. And why?"

"DE CANDLE OF THE LORD"

He is a very unwise man who turns himself from any person whom God has made with a feeling that, however lowly such a person may be, he has nothing to offer to

human experience. The wise man readily recognizes that even in the lowest of the lowly God has planted the seed of truth and some reflection of Himself that will add to the sum total of human experiences, and for all we know, for human advancement. Take the subject of immortality concerning which we speculate so much and concerning which we hesitate all too much. Human nature is charmed by the mysterious and we sometimes think that the more mystery we can shroud the great teachings of Christianity, the more likely they are to be true. Immortality is not so far away, and, shall we dare say, is not so far removed from our comprehension. We may not understand it all thoroughly but we can actually understand enough to know that there is a welcome home for the weary traveller when the toilsome journey of life is over.

We do not know when we have come across a more original and distinct, even though it is crude, interpretation of the life beyond than an interesting Negro story told by Miss Kitty Cheatham. In an interview recently given in New York City, referred to in another way in these columns, Miss Cheatham says:

"The first thing I can remember as a child was opening my eyes and looking into the face of a Negro woman, who gave me with my mother gentle, tender care. I remember once saying to her: 'Mammy, how 'bout this death? I don't like it, I thought God was life.'

"As usual, she had the right answer for me, and one that a child could comprehend. 'Honey, you ain't never gwine to die. 'Tain't you what dies. It's des de old debil things in you what dies. Don' you know dat de soul of man am de candle of the Lord?'

It seems to us as if comment would mar the beauty of the story. Think upon it yourself and make your own comment.

DON'T SELL YOUR LIBERTY BONDS

The wide distribution among millions of American citizens of Liberty loan bonds makes our Liberty loans, according to Secretary of the Treasury McAdoo's expressed opinion the soundest of national financing. That these bonds be kept widely distributed among the American people, it is pointed out, is of great importance to the Nation and to the individual holders of the bonds. United States Government bonds in the past have gone above par, as high as \$130 for a \$100 4 per cent bond. That Liberty bonds will go well above par when the country is restored to normal condition is very probable. Every holder of a Liberty bond should heed the caution to hold to his or her bonds, because there are going to be great efforts by shrewd and unscrupulous people to buy or secure at inadequate prices these bonds from holders who are not well informed as to stock and bond values.

MR. SCOTT MAKES GOOD

Upon no Negro in American life has there fallen such exacting duties requiring good judgment, tact, courage and capacity for hard work as that which fell to the lot of Emmett J. Scott as Special Assistant to the Secretary of War. Mr. Scott had not been in his office long before he thoroughly convinced the administration that no mistake had been made in his appointment and on the other hand he had succeeded in winning

the confidence of the twelve million of Negroes, whose official representative he was in this trying and delicate position. When the full story is revealed it will be found that Mr. Scott took up the cause of the race in many instances in the face of stern opposition, only to win over those who opposed and to make them fast friends of the Negro and anxious to advance his every interest. It may be said, at this time, that Mr. Scott enjoyed the full confidence of Secretary Baker, that he was welcomed at Mr. Baker's office at any time and during the height of the war held daily interviews with the Secretary on matters that vitally related to the Negro soldiers and the Negro race in this country. Some of the knottiest problems of the War Department grew out of the trying and delicate relation between the races. The Secretary of the War found in Mr. Scott, as his special assistant while always anxious for justice and equity for his people, that Mr. Scott recognized the difficulties involved and therefore it was always easy to make progress. On the signing of the armistice Secretary Baker took the occasion to express his appreciation of the fine services rendered by Mr. Scott during the period of the war and further urged Mr. Scott to continue his services in the War Department during the demobilization of the troops. That



HON. EMMETT J. SCOTT,

Special Assistant to the Secretary of War. Mr. Scott is to write an authentic history of the Negro's part in the World War.

there will be many problems arising none in the least doubt.

Another item of significant interest in Mr. Scott's position as Special Assistant to the Secretary of the War is the growth of his office. When he was called to the Department it was thought that a little desk in some corner would suffice for Mr. Scott to consider all the items that would demand his notice. But from a desk in a room occupied by another Bureau Mr. Scott was finally given a room of his own and later, he was given a suite of rooms formerly occupied by the administrative section of the office of the Judge Advocate of the Army with 8 assistants. So that in fact Mr. Scott established a Bureau for the handling of the manifold activities covering every phase of the welfare of twelve million Negroes in America and their representatives in the Army.

A further testimonial to the worth and far-reaching effect of the work that has been carried on by the Special Assistant comes from Mr. George Creel, Chairman of the

Committee on Public Information, in conjunction with whom Mr. Scott has kept the country fully informed as to the activities of the colored people in the countless agencies that have been engaged in the winning of the war. Mr. Creel's letter, which explains itself, is here given:

The Committee On Public Information

Washington, D. C., Nov. 27, 1918.

Mr. Emmett J. Scott,

Special Assistant to the Secretary of War.

My dear Mr. Scott—Before completing the work of the Committee on Public Information, I wish to write you a very sincere letter of thanks for your very real contribution to the cause of National Unity. As Special Assistant to the Secretary of War, with specific duty to maintain the morale of the colored population of the United States, you have discharged a delicate task with discretion, the very highest intelligence, and the very greatest devotion to your people and to your country.

I can truthfully say that the Committee on Public Information, in its fight for unity, has been helped immeasurably by you. It has been a pleasure to work with you, and I want to say a very sincere personal word of my deep appreciation. It must be a matter of pride to you to know that no portion of the population has been more loyal than the people of your race. Not the least of the strength of the war purpose of America has proceeded from the courage and devotion of the colored people. Believe me,

Very sincerely,

(Signed) George Creel, Chairman.

WOMAN'S FOREIGN MISSIONARY SOCIETY HAS A GREAT YEAR

After several postponements, the General Executive Committee of the Woman's Foreign Missionary Society was held in First Methodist Church, Cleveland, O., and the reports were most gratifying. At the first service a roll call of membership showed an advance, the total being 409,951. The receipts also showed a generous increase, the total amount raised during the year being \$1,345,914.32, an increase of \$170,919.80. The women of the Foreign Missionary Society started out to do even larger things during the year 1919, and as a basis of their hope for larger achievements, the women took a suggestion of Bishop Nicholson, who computed that the Methodists hold \$655,000,000 worth of Liberty Bonds. The interest alone on these bonds would be enough to pay all the Centenary askings and give \$5,000,000 additional to the Woman's Foreign Missionary Society.

The women of the Foreign Missionary Society four years ago planned a jubilee goal, all of which was realized except in the matter of subscriptions for their publications, and in this they pushed up the circulation of their publications to 160,000, falling 20,000 short of their plan. The roll of the missionaries is almost achieved. In the goal for 1,000, 568 are in the field to-day, the others being on furlough, retired list or have gone to their reward. The society rejoices in the fact that its workers were able to lead last year 155,000 women to Christ, 12,405 Bible women carried the word from house to house. More than 9,000 women have been trained for leadership, more than 2,000 children have been gathered into the kindergarten and there are 15,000 girls in the

Southwestern Christian Advocate

PUBLISHED WEEKLY
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boarding schools and 27,000 in the day schools.

Dr. Mary Carleton of Foo Chow said during the meeting that when she went to China thirty years ago they were sometimes obliged to pay the girls for coming to school. Now the Chinese pay the schools for admitting their children into the schools.

Among the other activities of the Woman's Foreign Missionary Society are 21 hospitals in India, 12 hospitals in China, 2 hospitals in Korea and 1 in the Philippines. This society conducts 13 dispensaries. The society has 16 native assistant physicians, 13 foreign nurses and 60 native nurses. Three hundred and nine thousand patients have been helped and have heard the Gospel message. Miss Hoffman, of Northwest India, reported that 90,000 persons had been refused baptism during the year for the lack of missionaries to teach them.

Bishop Warren was present and emphasized the loyalty of India in the recent war. India sent to the front more than 1,500,000 men without conscription. He said practically every one of these boys had fallen, and, moreover, India subscribed \$600,000,000 for the war loans.

Touching, indeed, was the incident which the good Bishop related about the simple Indian woman who, when her people were being drilled in the Lord's Prayer, would stop and smile in a satisfied way at the end of the first sentence. When the pastor questioned why she did not go on, with illumined face she replied, "What more does an old woman need than 'Our Father which art in Heaven?'"

Our own Miss Martha Drummer stirred the hearts of the great audience as she talked of the land which shelters the millions of her race as "Brightest Africa." From being a teacher she is now an evangelist in the work.

The colored women, so far, have done very little for the Woman's Foreign Missionary Society. There are 43 of our churches with organized auxiliaries, with 650 members enrolled. This last year these women contributed \$853.82 to this cause.

Of General Interest

Teaching Citizenship

A "University of Citizenship" will be conducted by the education department of the army Y. M. C. A. during the period of demobilization at Chicamauga Park. Tennessee, the faculty of which will be composed of nine prominent sociologist, political economists and educators.

Third Memorial To Bolivar Acceptable To New York

After two previous unsuccessful attempts on the part of Venezuelan government to present the city of New York with a permanent memorial of Simon Bolivar, a satisfactory equestrian statue of the famous South American general and statesman has been executed and will be erected in Central Park.

Tons Of Pure Lemon Drops Made Monthly For Army

Having found that the favorite candy of a majority of our soldiers is lemon drops, and that most of those on the market were made of glucose with artificial flavoring, the War Department undertook to remedy the situation. It obtained the formula for a make of lemon drops which chemical examination showed to be the purest, and now has candy factories turning them out at the rate of 200,000 pounds per month for the soldiers.

Japanese Sword Presented To President

As a token of respect and good will the Japanese government has presented President Wilson with an antique Japanese sword.

The ancient weapon, quaintly ornamented, is one of a number of historical swords selected as gifts for President Wilson, King George, King Albert, President Poincare and King Emanuel. The presentation was made at the White House by one of Japan's foremost editors on an official visit at Washington.

\$30 A Day For A Nurse

Thirty dollars a day for waiting on a family was the wage at which a colored woman was hired by a Nevada Sheep ranchman recently. All the members of his family were ill of influenza. The Sheepman had tried in vain to get help near his home, and failing, sent for the Negro nurse and offered her \$20 a day. She said that it was worth \$30 and without any further parleying the ranchman consented to pay it.

Jewish Soldiers As Police In Palestine

The Zionist Organization of America announces receipt of a report that Great Britain is turning over to Jewish soldiers the policing of the country, especially the large cities like Jerusalem and Jaffa, and is even recalling thousands of Jewish soldiers from France, Italy and Belgium for this duty and also to police Syria, Arabia and other parts of Asia Minor. It has been estimated that this Jewish military police force will number about 100,000 men, and that the British War Office is making a point of selecting for this service men who enlisted voluntarily.

Precious Old Vellum Books In California Mission

Many travellers to the Pacific Coast are surprised to find in that region, commonly considered "new" several Sanfranciscan mon-

asteries dating back to pre-revolutionary days, and preserving with the greatest fidelity the atmosphere of medieval times. Within their walls are vine-covered cloisters, secluded walks, and musty libraries containing manuscripts of time—yellowed vellum. Some of the most interesting of the latter were written by the hand of the mission founder.

Another Liberty Loan Coming

Secretary of the Treasury McAdoo has announced that no matter what the results of the pending overtures of peace may be, there will be another Liberty loan. To use his expression, "We are going to have to finance peace for a while just as we have had to finance war."

There are over 2,000,000 United States soldiers abroad—It is estimated that if these men are transported at the rate of 300,000 a month it will be over a half a year before they are all returned. The Army therefore, must be maintained, victualled, and clothed for many months after peace is an actuality. One more Liberty loan, at least, seems certain.

Demobilizing Work To Be Hastened

A considerable number of Congressmen are not satisfied with the speed of the War Department in demobilizing the army, both in Europe and at home. There is some discussion of possible legislative action on the subject that will compel a more rapid return of soldiers, especially those at home, to civil pursuits. A member of the House Military Committee says: "Most of the men in the army camps can have their old jobs as soon as they return home, and the industries of the country which need men will absorb the others. There are thousands of young men who are being seriously inconvenienced and are suffering losses because they cannot return to civil life. With the war at an end, they should be mustered out without further delay."

Compensation To Colleges Pledged

Equitable financial adjustments will be made by the War Department with educational institutions which have suffered loss by reason of the demobilization of the Students Army Training Corps. The demobilization will, it is claimed, in some cases, doubtless result in inconvenience to the institution. The Committee on Education has, however, been authorized to make equitable financial adjustments. It is also recognized that in many cases the individual student will suffer hardships. Says the Committee, "It should, however, be clearly borne in mind that no man inducted into the Student Army Training Corps was promised an education at Government expense. He was inducted into the army for the purpose of receiving special additional training in connection with his purely military training always with a view to the needs of the service."

Ford Workers Get Increase In Wages

A new minimum wage scale of \$6.00, a flat increase of \$1.00 a day for approximately 28,000 employes throughout the country, was announced recently by the Ford Motor Company. Employes of the Ford tractor interests also are included in the increase. Twenty-three thousand other employes of the Ford interests already receive \$6.00 or more a day.

Coincident with the announcement of the wage increase, it was made known that Henry Ford had formerly resigned as Presi-

dent of the Ford Motor Company and his son, Edsel Ford appointed to succeed him at a salary of \$150,000 a year.

Edsel Bryant Ford, who became the executive head of a corporation representing an investment of close to \$200,000.00 is only 24 years of age. He entered the shops of the Ford plant when he was 16 years of age, to gain a thorough working knowledge of his father's business.

The colored Conferences of the Atlanta Area are attracting especial attention by splendid giving for the endowment of their schools. Realizing that they must help themselves if they are to have permanent institutions of a creditable nature the Atlanta and Savannah Conferences have been working for the past four years with much self-denial to place Clark University on a sound basis. Their combined offering this year for their Endowment Fund was over \$8,000, bringing their total to date to more than \$43,000. The South Carolina Conference is larger than the above named Conferences combined. The endowment effort in the Palmetto State has been going on a couple of years longer. This year South Carolina Conference gave for endowment over \$15,000. Its total Endowment Fund to date is \$80,000.

The Atlanta Area is justly pleased over the facts contained in the recent report of Secretary J. W. Van Cleave of the Commission on Finance. In his list of the ten Conferences, giving the largest per capita offerings to appointed benevolences, St. John's River Conference ranks fifth with an average of \$1.20 per member. Among the ten Conferences giving the largest actual increase for appointed benevolences over the preceding year, South Carolina Conference is eighth with an increase of \$4,354. Out of ten Conferences showing the highest percentage of increase in apportioned benevolences Atlanta Area has the two first and the fourth as follows: Savannah 190.3 percent, South Carolina, 79.3 percent and Alabama, 41.2 percent. All of the others are in the West except the Little Rock, Ark., of the St. Louis Area and the Blue Ridge-Atlantic of the Chattanooga Area. In addition to the above facts, the latest report of the treasurer of the Episcopal Fund shows the Georgia Conference as the second in percentage of six Conferences in Methodism which over-paid the Episcopal appointment.

All the Deans of our Epworth League Institutes throughout the country are to assemble again at the Central Office in Chicago on the 14th and 15th of this month for an important session. A year ago they were brought together for conference for the first time and it was discovered that so many important things justified such a conference that unanimous request was made that the General Secretary arrange for another gathering this year.

In view of the Centenary and the League's own thirtieth anniversary which is observed this year and the important relation of the young people to the Life Work movement which is assuming such large proportions in the Church, great significance attaches to the gathering this year.

The delegates will be the guests of the Central Office during their stay in Chicago and there is no doubt that the work of the summer Institutes will be greatly strengthened by reason of the counsel which these representatives will take together.

People of Interest

William Stanley Braithwaite, the well known colored critic, has started a magazine for poetry called, Youth.

Melville Charlton, a colored musician of Brooklyn, N. Y., recently played the organ and conducted a musical service at the Fifth Avenue Brick Church, New York City. Under his direction were musicians from the Metropolitan Opera House and the Symphony Orchestra.

Miss Nannie G. Board of Louisville, Ky., won first honor for her composition submitted in the song contest conducted by the United War Work Campaign.

Secretary I. Garland Penn was in New York last week attending the Life Service Committee of the Joint Centenary and also an International Conference of leaders of the race called to meet at the Villa of Madam C. J. Walker at Irvington-on-the-Hudson. This conference is with representatives of other races interested in question coming before the Versailles Peace Conference.

Bishop Thirkield visited the Camps at San Antonio and Houston, Tex., last week. On this trip the Bishop preached at out St. Paul Church in San Antonio and delivered an address last Monday night in Trinity Church, Houston. He also held a conference with the ministers of the Houston District and addressed them in the interest of the Centenary Movement.

Miss Hortense While of Fayetteville, N. C., a graduate of the Freedmen's Hospital, is the first colored nurse to be appointed at the Isolation Hospital, Asbury Park, N. Y.

It is said that the first American woman to see the distinguished Service Cross pinned upon her husband's uniform by his commanding officer is Mrs. Capt. M. M. Andrews, younger daughter of Bishop and Mrs. F. D. Leete. Capt. Andrews won this honor which is considered much higher than that of the Croix de guerre, for remarkable and valorous conduct in the battle of Soissons. By order of the War Department all troops at Camp Wheeler, Macon, Ga., were called out for a review as a tribute to the young officer on Saturday, December 14, says the Macon Telegraph. A large company of citizens was also present, when Col. Moss read before eight thousand troops drawn up in a vast square, the official citation of the acts for which the distinguished Service Cross was awarded. Capt. Andrews has completely recovered from wounds and exhaustion, and is attached to the staff of Col. Moss.

Seldom has a man gripped his brethren and inspired the confidence now manifest in the New Orleans Area for a successful drive as has Dr. W. A. C. Hughes in the Centenary Movement. He left his home in Washington, D. C., December 11, and in these few brief days has met the Central Alabama and West Texas Conferences in session; and put on training conferences for the men, has held Councils with the Superintendents of the Mississippi and Upper Mississippi and Louisiana Conferences and had one group meeting within the bounds of the Texas Conference. Area Councils have been formed, Conference and District Councils organized. Most of the Sub-District Groups are in tact and the churches under the leadership of the Pastors and District Superintendents are forming with remarkable effectiveness local church Units throughout the entire Area.

February 1st is the day fixed as the time when every church will have formed its

local Church Units of thirty members with a captain and four assistants. From this day the Centenary program, so far as it affects the New Orleans Area, will be carried out in every City, town, hamlet, country parish and plantation.

This is requiring of Dr. Hughes the intensest kind of energy but he and his office secretary are everlastingly at the job and have spread a contagious enthusiasm and energy among the Pastors, Superintendents and Laymen which betoken remarkable success.

Bishop Thirkield is giving the Centenary office his very best support which has been a wonderful help.

Easter Sunday has been fixed as "Over the top Sunday" in this Area. Preparatory to this every Church will conduct a revival and stewardship campaign, the latter running through four weeks. The Sunday Schools and Epworth Leagues are organizing for their part in the Centenary program; Ladies Aid Societies have volunteered to assume a reasonable share of the financial allotment to the Area. The Church officers are pledging themselves to lead their respective churches in all local Centenary activities; Minute men are lining up to carry down to the last member Centenary information—In a word the New Orleans Area is being rapidly developed for the putting over of our entire Centenary Program.

THE NEGRO AND THE CENTENARY CELEBRATION AT COLUMBUS, OHIO, JUNE 22-JULY 7.

Secretary I. Garland Penn of the Freedmen's Aid Society is on the general staff of the Joint Centenary, as the Freedmen's Aid representative, by request of the Joint Centenary Commission and the action of the Board of Managers of the Freedmen's Aid Society.

He visited Columbus on December 27th, and had conference with Secretary H. D. Dickson, who is in charge of the celebration. Dr. Dickson had assembled at the Centenary headquarters all of the colored pastors and one laymen from each church. Among those present were District Superintendent D. E. Skelton, Pastors: Revs. E. L. Gilliam, J. S. Bailey, C. H. McDonald, John W. Crook and J. H. Love. The laymen were Messrs J. W. Williams, Lee Garrett, Jesse Gilliam and Z. T. Ellis. An organization was effected with Dr. D. E. Skelton Chairman, and Rev. E. L. Gilliam, Executive Secretary.

Committees were named to have charge of arrangements for the comfort and entertainment of the large numbers of colored delegates sure to attend the celebration.

Secretary Dickson has appointed Rev. E. L. Gilliam, D. D. on his staff and beginning with January 1st, all of the colored ministers and laymen expecting to attend the celebration will write to Rev. E. L. Gilliam, Methodist Centenary Headquarters, 74 E. Gay St. Columbus, Ohio. Dr. Gilliam has a desk in headquarters with the one job of looking after the colored delegates and the participation of the colored people in the celebration. The colored man is to have conspicuous part in the celebration, and the details of his part of the program will be given in subsequent articles. A canvass under the direction of Chairman Skelton and Secretary Gilliam with their Committee is being made to secure homes to accommodate the two thousand colored delegates expected to attend. Those who intend to attend should notify Dr. Gilliam as early as possible.

A THRILLING STORY OF HEROISM

(In the New York Evening Sun)

THE news stories from the western front often contained the note, "The Negro troops fought valiantly," but just how the dusky Americans fought has not been told in full. Indeed it will never be told in full until the complete history of the world war is written.

Survivors of the fighting on the western front who have been invalided to this country and discharged from active service have nothing but praise for the Negroes. They proved their valor on countless occasions, and it is one of the common stories that Jerry feared the "smoked Yankees" more than any other troops he met.

The Negroes were, perhaps, the most proficient bayonet fighters in the American army. They simply doted on the cold steel, and their natural agility, improved by intensive training, made them troops to be feared at close quarters. It was not long before the fame of the Negro bayonet wielders spread among the Huns, and it was seldom the German troops would hold out when the yelling, sweating Negroes jumped into their trenches.

Not even liquid fire could break the morale of the Negro troops. There is a story told of one wounded soldier who leaped up and, dragging a useless foot after him, rushed into the trenches when he saw an airplane spray the wounded Yankees with burning oil. He was killed in his mad attempt to take revenge, but he got at least one Hun with a good old Southern shaving implement pressed into service for the occasion.

Sang Plantation Melodies

The terrors of shrapnel, gas and high explosives, the grim life in the trench, were made bearable by the unfailing good nature of the Negroes. When permissible they organized their quartets and sang plantation songs. Frank Washington, a wounded Negro from South Carolina, told the story of how a quartet harmonized on "Massa's in de Cold, Cold Ground," and when the singing was over said in unison, "and we all's gwine be with him tonight." They were awaiting orders to go over the top at the time.

That peculiar regard by the foe for the rules of civilized warfare, which included the use of explosive bullets among other atrocities, was experienced by the Negro soldiers. To the certain knowledge of some of the Negroes at Debarkation Hospital No. 3 dozens of these men were torn to bits by explosive bullets. Their wounded were sprayed with liquid fire by the Huns during the fighting on the Champagne front.

James P. McKinney of Greenville, S. C., attached to the Headquarters Company of the 381st Infantry, was wounded in the right arm by shrapnel in the "Big Stunt." Gas infection set in and he was invalided out of service.

"If there is anything in this war that the Negro troops missed," said McKinney, telling of his experiences. "I certainly never heard of it. Explosive bullets, liquid fire, high explosives, gas and all the horrors of war were certainly turned loose on us. But just the same, the Negro troops went through it, and when it came to the final test we proved ourselves better men than the Germans. This was especially true when it came to fighting at close quarters. Jerry would not fight with the bayonet against

the Negro troops, and that was all there was to it.

"The Hun would stand out there and pump a machine gun at us—750 shots to the minute, but when we came up close to him he would yell 'Kamerad!' and hold up his hands. Our officers made us let up on them, too, but the Huns did what they pleased to our wounded.

Right Through Barrage

"The day we went over the top we took our positions early in the morning and waited until our barrage had smashed the German defences pretty well. About the time our barrage lifted, the Huns sent over a counter barrage, but we went right through it, and up over the slopes commanded by their machine guns. They turned loose everything they had to offer, and the storm of lead and steel got a lot of our men.

"Still, we followed our officers into the devil's trenches. A few of the Germans tried to fight with their bayonets, but we could all box pretty well, and boxing works with the bayonet. A few feints and then the death stroke was the rule. Most of the Huns quit as soon as we got at them. Even the ones that had been on the machine guns yelled, for us to spare them. I guess in the excitement some of them fared poorly.

"The trouble with the Germans is you never can tell which ones to trust," continued McKinney. "Ordinarily when men surrender they are through and you can trust them. But the Germans who surrendered to us would have automatic pistols up their sleeves, and would suddenly drop their arms and open fire. I know of one squad that was wiped out because a Jerry killed one of our doughboys.

"While we were advancing we worked along low and took all available cover against the machine gun fire directed against us. As soon as we came within range we opened fire with hand grenades and accounted for the machine gun nests. I saw some of the gunners chained to their post.

"Their barbed wire gave us trouble. Our artillery cut it up pretty badly, but still it was pretty strong barrier against the advancing infantry. When we got tangled up in the wire, Jerry would play with his rifles. I've seen fellows get into a German trench with their uniforms flying in shreds.

"I was wounded in the arm at the big stunt. We were attacking along the whole front, and the Huns were kept on the top. While going up I was hit and had to fall behind. My arm was badly mussed up, but I threw a few grenades here and there and guess I got a few of them.

Hun Fire Accurate

"The German artillery fire was accurate. They had our ranges down to a science, and while they had good ammunition were hummers. They were good marksmen. Why, I've seen them cut a regular ditch along a row of shell holes to prevent our troops from using the holes for shelter. There was positively nothing they didn't do that was horrible.

"I've seen them cut loose at a company runner with three inch artillery. It was a funny sight for us, but not for the runner. The Huns would drop shells all around him while he flew on wings of terror. I never

saw them get a runner with their artillery fire but I've seen some very close shooting.

"Perhaps the most unusual experience I ever had was one day when we were advancing toward the German positions. They cut loose with their artillery and we were ordered to take open order and hunt cover. For two hours we were violently shelled, but, thanks to Providence, none of us was killed. A few were slightly wounded. They mixed high explosives with gas and shrapnel.

"About the hardest luck of the war, though," concluded McKinney, "fell to the lot of a pal of mine. He got a piece of steak somewhere and was cooking it—his first bit of steak in months. While the meat was broiling the Germans began a gas bombardment. The men put on their masks, but the meat was ruined. That's what I call hard luck."

Frank Washington, a typical plantation Negro from Edgefield, S. C., is another who proved his valor under most trying conditions. Washington was attached to Company C, 371st Infantry. He was shot through the arm by an explosive bullet in the battle at Champagne. Washington was fully impressed by the terrors of the war, and, like most really courageous men, is not afraid to admit he was scared. But he conquered fear and carried on until cut down by a German bullet.

Liquid Fire on Wounded

"It was all bad, but the worst was when the German airplanes flew low and sprayed the wounded with liquid fire. There is no way of putting out that liquid flame, and no one can help you, because the fire spreads so quickly. It is bad enough to be helpless out there, without water or friends, but to have a hell fiend fly over and just squirt torture at you—well, the Indians or savages of Africa were not much worse. They were not so bad in fact, for they were savages—the Germans are supposed to be civilized.

"A Hun plane flew over when I was wounded, but, believe me, when I see that fire coming I sure did some lively hopping around. There wasn't going to be any broiled Washingtons if I could help it. But some of the mortally wounded were burned to death. Those Huns should be made to pay for that sort of thing. It ain't fighting, it's concentrated hell. But we had to tend to their wounded, and one of our officers saw that we did it.

"I was over the top in the fighting on Sept. 29 and 30. We advanced after the usual barrage had been laid down for us. We went up to the Germans, and my platoon found itself under the fire of three machine guns. One of these guns was in front and jes' runnin' like a millrace. The other two kept a piling into us from the flanks, and the losses were mounting. We got the front one. Its crew surrendered and we stopped. The other guns kept right on going, but we got them too.

"Suttinly Got Ma Share"

"It was while we were attacking the guns on our flanks that I was wounded. Ordinary bullets are bad enough, but the one that hit me was an explosive bullet. That's me, sir, every time. When things is comin' I sure get ma share of 'em. Yas, suh, I suttinly get ma share.

"While I was knocked down, it was safer to stay down. Those machine guns just kept right on pumping—not the ones we

(Continued on Page 9)

Suggestions To The Ministry And Churches

A Word From The Department of War Emergency And Reconstruction

DIVISION I.

Co-operation in the demobilization of the Military and War Industrial population.

The returning soldier is no pauper. The greatest safety for him and for the nation lies in his finding satisfying and productive employment immediately.

1. We suggest co-operation with the local Labor Board in securing employment for every man whose name is on the Honor Roll of the local church and for displaced war workers. Where no such Board exists, pastors should organize a community committee to co-operate with the State Council of National Defense or Director of Employment Service.

2. Prepare receptions for soldiers or see to it that the Church is well represented and exerts an influence in such receptions, —a word to the wise.

3. Encourage the wounded soldier in the thought that the world offers him an opportunity for self-support and help him find his place.

4. Comfort and encourage the families of wounded men with information as to the comprehensive plans of the Government for preparing the wounded for self-support.

DIVISION II.

Community Centers

1. Where Methodism has sole responsibility plan program and equipment for community service. Communicate with Committee on Reconstruction at Home.

2. Where several denominations have joint responsibility plan interdenominational equipment for community service. Try to co-operate with other agencies for the common good, for the sake of conserving community life under Christian auspices.

3. Study to make the Church the servant of all in the community regardless of nationality. If particularly interested in the part Churches can take in "Americanization" we shall be glad to have you write us.

4. Encourage the organization of community councils for the purpose of co-ordinating the efforts of all organizations working for community progress. For further information write the Department of Rural Work of the Board of Home Missions and Church Extension, 17th and Arch Streets, Philadelphia, Pa.

DIVISION III

Co-operation With Hospitals

1. Pastors located within reach of the Hospitals will find that by having their choirs sing, providing entertainment, visitation by pastors and by the right persons, helping with correspondence and other forms of service as advised and requested by the commanding officer or chaplain in charge, a very valuable service can be rendered.

DIVISION IV

Life Service And Education

1. Encourage young men and women to continue their education. If financial difficulties incident to war exist, encourage the student to write the president of his college concerning his financial situation.

2. With the gigantic task to which the Church has set itself an enormously increased body of trained leadership is needed. Let

each pastor be on the lookout for the ablest young men and women in his parish, and present to them the challenge of Christian Leadership as a life work and as a service demanding the highest degree of native ability and special training. For further information write the Department of Life Service, Joint Centenary Committee, 111 Fifth Avenue, New York City.

DIVISION V

Enlistment of Soldiers And War Workers

1. The returning men will have ideas of the place of the Church in community life greatly broadened. Prepare to give full scope to the service they can render in increasing the efficiency of the local church as an agency for community progress.

2. Chaplains of New York Hospitals agree that while many of the returning soldiers are now essentially more religious, all of them are more open to sympathetic religious approach, and that it is of supreme importance that the Church make its first contact with them successfully.

3. The great resources of talent and service used during the war in Red Cross work, food conservation, and the like should not be allowed to disband into uselessness. Cannot the Church, with a program of religious work and community service, enlist much of this talent?

DIVISION VI

Developing Christian Morale

1. The moral issues of this era are the gravest in the history of the world." We should take advantage of the fluid state of the country, and push forward for God and His Kingdom.

2. Can we guard against the danger of our people drifting back into their pre-war ways of living and of spending their time?

3. We can hope for the establishment of the League of Nations and for the attainment of other Christian objectives when our people generally are led to demand their actual practice.

PAUL L. VOGT,

Executive Secretary Committee on Reconstruction at Home.

A READING COURSE FOR PREACHERS

Recommended by the General Conference Commission on Courses of Study

Can you recommend a good book for me to buy? To meet that request, so often made by thoughtful preachers, the General Conference Commission on Courses of Study has decided to issue each year a brief list of recommended books for reading and study. Of course, no such list can meet all needs and many good books have to be excluded. These books were selected with the thought that they would be a profitable investment for the preacher who has only a limited sum to spend for additions to his library. While all the books included received the unanimous vote of the Commission, it need hardly be said that this does not involve approval of all positions taken by these writers. The authors are acknowledged leaders in the

church, and fitted to guide the student into the great currents of to-day's religious thought and life. This list is not intended to form a "graduate course of study." Such courses are being planned and it is expected that further announcement concerning them will be made in the near future.

A leaflet has been prepared giving individual description of these volumes. It will be issued by the Book Concern and can be obtained at any depository without charge.

Good Ministers of Jesus Christ.—Bishop William F. McDowell, \$1.25 postpaid.

A Theology for the Social Gospel.—Walter Rauschenbusch, \$1.40 postpaid.

The Meaning of Faith.—Harry Emerson Fosdick, \$1.00 postpaid.

The Christian Doctrine of Reconciliation.—James Denney, \$2.00 postpaid.

Understanding the Scriptures.—Bishop F. J. McConnell, 75 cts. postpaid.

The Commission on Course of Study, Harris Franklin Rall, Secretary.

THE YEAR OF OUR LORD, 1919

By Harold E. Wilson

How long Christendom has been repeating the phrase, "the year of our Lord." As we write these lines the days of another year swiftly hurrying that year into the oblivion of the past,—the year of our Lord, 1918." Soon a new year will dawn; perhaps before these lines are read. What irony, what woeful shortcomings, what condemnation are in those words,—the year of our Lord!" We have not made Him Master of the years. We have not crowned Him the Lord of Time. What tragic denial lies back there in the story of what we have been pleased to call "the years of our Lord!"

And yet the years increasingly belonged to Him. As we pass in review the march of centuries, the conviction grows upon us that our Master is becoming the Lord of life. Even in the red carnage of war, His spirit is visibly present on the battlefields. Never did cruel savagery stand in such utter contrast to Christlike mercy and pity. The glorious heroism of the warrior, the patient courage of the sufferers, the beautiful and sacrificial devotion of Red Cross nurses, all testify to the appeal in our time of that which is truly God-like, and the mastery of noble and spiritual ideals.

And what of the year to come? Our triumph of arms has been the victory of righteousness over wrong. Which in the past years, which has been a practical denial of God's sovereignty, has been dethroned and brought into subjection to the rule of right. May we not dare to hope that, with ancient wrongs laid low and forever condemned by the common judgment of mankind, Christendom will now go gloriously forward in the establishment of the kingdom of righteousness and truth?

It is in this day that Methodism has sounded the call to advance. A church with vision could do no otherwise. There must be no retreat. It is our high privilege to conserve these spiritual forces generated by sacrifice, and turn them to new high and holy endeavors. And with hoary evils obliterated, and a new wealth of life consecrated to noble and righteous purposes, may we not fervently hope and pray that there shall be new content to the beautiful phrase, "the year of our Lord, 1919?"

Statement By Dr. John R. Mott, Chief Executive, National War Work Council, Y. M. C. A.

So much criticism of Y. M. C. A. methods has been heard in the last few weeks, that I have decided that the one thing to do in fairness to the millions that have subscribed to its fund, and in fairness to the Association itself, is to discuss in detail each criticism which has been raised. We have caused an investigation to be made and we are giving to the newspapers of the country our conclusions. It may be that there will be further criticism. It is our judgment that this should be frankly and fearlessly faced. If we were to evade criticism, we would be false to our trust. As we recognize whatever of truth it contains, we will be able to profit by it and to amend our methods in such a manner as to give the maximum of service. There is another aspect. Much of the criticism is utterly unfounded, but only by challenging such criticism can the public have a clear conception of the facts of the case.

It is the history of every great effort that mistakes are made and no one, no matter how exalted his person or how unimpeachable his integrity, can escape. There are hardly any departments of the United States Government that have not been criticised for their course during the war. Other important organizations have passed through a similar experience. So with the Y. M. C. A. There is no phase of its work that has been left untouched by critics. Much of the adverse comment is due to misconception or to partial knowledge.

The criticism most frequently heard are dealt with in the following questions and answers:

Question No. 1.

Is it true that the Y. M. C. A. has failed to keep in touch with the wounded and ill? In this connection it is charged by wounded and ill men that they saw no Y. M. C. A. workers from the time they entered the hospital.

In order to prevent any duplication of effort overseas, an agreement was reached between the American Red Cross and the Y. M. C. A. This provided that the American Red Cross should concern itself with the care of the wounded and ill; the Y. M. C. A. and kindred organizations, with the well. Thus it is perfectly possible that a wounded or ill man would see no Y. M. C. A. worker from the time he entered the hospital until he left. This might lead to the supposition that the Y. M. C. A. was cold and unfeeling, where, as a matter of fact, it was simply living up to an agreement.

Question No. 2.

Is it true that the Y. M. C. A. has been profiting by the operation of the canteens overseas?

It is not true that the Y. M. C. A. has been profiting by the operation of canteens overseas. In the terms of Bulletin No. 33 from General Pershing's headquarters, it was provided that if there were any profit

derived from the canteens, the Y. M. C. A. would use it exclusively for the benefit of the men of the army. The discrepancy between the quartermaster prices and Y. M. C. A. prices was investigated by the War Department. The following telegram from Third Assistant Secretary of the War F. P. Keppel is self-explanatory:

"Matter of prices asked by Young Men's Christian Association for its articles sold in canteen overseas already investigated by War Department and condition being remedied. Young Men's Christian Association originally asked by General Pershing to run canteen for army on cost basis to do this had to reckon in price fixing such overhead charges as transportation charges and marine insurance so that prices were much higher than in this country. Young Men's Christian Association made no profit but lost thousands of dollars. Arrangements now made will enable them to obtain supplies from sources that will reduce overhead charges and keep prices down."

Raymond B. Fosdick, Chairman of the Commission on Training Camp Activities of the War Department upon returning from an investigation of auxiliary agencies in Europe was quoted by the New York Times as saying:

"I should like to take this opportunity to remove a misapprehension about the Y. M. C. A. which has gained considerable ground not only with our fellows abroad, but with the people back home, and that is that the Y. M. C. A. is making money out of the canteens which it is operating for the forces. At General Pershing's request I went into this matter thoroughly and the report is absolutely without foundation. I mention this matter only because the widespread rumor is most unfair to an organization which is doing heroic service."

Question No. 3.

Is it true that the Y. M. C. A. furnishes free nothing more than writing paper to men overseas?

It is not true that the Y. M. C. A. furnishes nothing more than writing paper to men overseas.

It has been the policy of the Y. M. C. A. to give free service and not primarily free supplies. This policy has from the beginning commanded the approval of the Army authorities. Nevertheless, during the month of September of this year, we distributed to soldiers overseas \$75,000 worth of supplies. This is in addition to \$150,000 excess of cost overselling price on supplies sold during the same month, the last month of which we have received a report. Besides giving away vast quantities of supplies in front line work, the Y. M. C. A. supplied between July and November to the army overseas free use of hundreds of thousands of dollars worth of magazines and educational supplies.

Question No. 4.

Is it true that gift tobacco was sold at Y. M. C. A. canteen overseas?

It is true that in a few cases gift tobacco was sold at Y. M. C. A. canteens, and the circumstances are these. The New York Sun, the Chicago Tribune, and possible other parties shipped tobacco to France in care of the Quartermaster, with the inten-

tion of having it distributed free to soldiers. Some portions of this tobacco, because cases were not sufficiently marked, were sold to the Y. M. C. A. by the Quartermaster and retailed in certain Y. M. C. A. canteen to soldiers at the price paid the Quartermaster. Later, when soldiers came to open these parcels, they found in them evidence that they had been intended for free distribution. In every case where these were returned to the Y. M. C. A., it furnished free an equivalent amount of tobacco from its own supplies. The New York Sun states that they have investigated several stories of this kind and found the facts to be as stated above. The Quartermaster concerned has also investigated the matter and fully exonerates the Y. M. C. A. Mr. Sloane, the chairman of the National War Work Council of the Y. M. C. A., who has recently returned from overseas, was told while there by the Chief of Staff, S. O. S., that the Y. M. C. A. was not to blame in this matter and that the Quartermaster himself had sold to the soldiers these same packages of tobacco intended for free distribution, being entirely ignorant of the fact that they had been sent over for free distribution.

Question No. 5.

Is it true that ministers of religion in the service of the Y. M. C. A. overseas refused to attend to the material wants of soldiers until these soldiers had answered questions as to their spiritual attitude or condition?

I personally have never heard of such a case. Moreover, I have made diligent inquiry of my associates and of others who have inspected the Y. M. C. A. work overseas and they can recall no case of this kind which has been brought to their attention. I would add that the management of our organization stands ready to recall any one of its workers of whom it might be proved that he had followed such a course.

Question No. 6.

Is it true that the typical attitude of the Y. M. C. A. workers has been that of holier-than-thou persons?

This question is of special interest because we have recently taken to task for the very opposite of what is implied in this question. The charge has been earnestly pressed by not a few that the Y. M. C. A. has been untrue to its religious tradition and has not sufficiently set forth the claims of religion upon the soldiers. When an organization or an individual is criticised with equal strength by critics holding conflicting and directly opposing views, one comes to the conclusion that after all they must be holding a fairly straight course between extremes.

Question No. 7.

Is it true that some of the overseas secretaries have been brusque and even impatient in their dealings with the soldiers?

Considering the fact that many Y. M. C. A. workers continued at their posts for eighteen hours at a stretch, sometimes without meals, it would be but natural that a few might have lost their self-control and have manifested a wrong disposition; but we are glad to believe, in the light of the great mass of testimony, that this has not been the characteristic attitude of the vast majority of the workers. I have heard the complaint made by a few soldiers that certain of the Y. M. C. A. workers have been prone to pay more attention to the officers than to the enlisted men and that they have

at times treated men who have come into the canteens in an unsympathetic and inhospitable manner. Wherever our supervisory secretaries have learned of these complaints, they have acted promptly and, to my knowledge, where the charges have been substantiated have reprimanded the workers concerned and in a few cases where this has not been sufficient the workers were recalled and sent home.

Question No. 8.

Is it true that the Y. M. C. A. has given so little thought to its selection of men for overseas service that it has sent men utterly unfit for the tasks they were called upon to perform and also that it has sent men whose only conception of their mission was that of a junket?

It is not true in any sense that the Y. M. C. A. has given little thought to its selection of men for overseas service. It must be remembered that when the Y. M. C. A. began erecting the structure upon which to build its great work, it faced the condition where the young and physically fit men would necessarily look to the Army and Navy. The Y. M. C. A. had the choice of the physically unfit and the men beyond the draft age. It made the best possible selections from the available material. It erred in some instances. It was impossible for it to do otherwise. The men were needed at once. But where the Y. M. C. A. detected any error or mistakes of judgment, it recalled the men it had selected. One instance of this shows that a man never even set his foot in France. The decision to recall him was made before his transport had tied up at the pier. Every possible effort was made to prevent the enrollment of men whose only conception of their mission was that of a junket. In this connection it will be interesting to note that the Y. M. C. A. has already sent overseas over seven thousand men, of whom fully five thousand are still there at work. When this large number is borne in mind, it should not be surprising that here and there, under the trying experiences of the work, there should be found men who are disqualified. It is our fixed practice to recall all such cases.

Question No. 9.

Were men chosen for Y. M. C. A. work who were of draft age and fit for army service?

During the first months of the War, some men who were physically fit but had not yet been called for service were sent to France. Within a few months most of these men had volunteered for military service. The comparatively small number who remained as late as August of the present calendar year (practically all divinity students and thereby exempted) were then notified that they must either enlist or leave the service of the Y. M. C. A.

Question No. 10.

Is it true that the Y. M. C. A. has caused scores of men to be taken from gainful occupations and after promising them overseas service, turned them back without occupations?

It is true that the Y. M. C. A. called scores of men from gainful occupations and after promising overseas service, turned them back without occupations. So did the Government of the United States and other civilian organizations. And where the Y. M. C. A. has called scores, the army has called

thousands to give up their gainful occupations. The Y. M. C. A. had expended its energy in bringing men to New York City to embark for overseas service when the war came to an end; and it was still expected by the Y. M. C. A. that those men who had been called from gainful occupations would serve the troops in France. The War Department indicated its strong preference that men should not be sent from this side but wherever possible should be taken from the Army overseas. It has recently announced that it will release officers and enlisted men who are especially qualified to assist in the educational program and other activities of the organization. This will mean that soldiers in France can enter Y. M. C. A. service immediately. Of course, it involves a large saving in transportation and affects an embarrassment to those men who were ready for overseas service. But they are in exactly the same position as officers and enlisted men discharged because the period of emergency, or the need for their services, no longer exist. It is unfortunate and the sympathy of the Y. M. C. A. goes out to these men; but they are just as much casualties of war as if they had been discharged from the enlisted army. Their plight is one for which the Y. M. C. A. is in no way responsible, although it wishes to do all in its power to see that these men through no fault of their own are not put in a false or unfavorable light before their acquaintances.

Question No. 11.

Is it true that the Y. M. C. A. workers overseas did not go to the front line, but persistently dodged dangers?

Only to-day Mr. John Sherman Hoyt, the Vice-Chairman of the National War Work Council of the Y. M. C. A., who was with the troops in the St. Michiel drive and in the Argonne, stated to me that in the Argonne fight there were seven hundred Y. M. C. A. secretaries, fifty of whom were women canteen workers, attached to the different fighting units, with which they remained in the danger zone and frequently under shell fire during the entire offensive. The best answer to the question, however, is that since the Y. M. C. A. went overseas to serve the American Expeditionary Forces, nine of its workers have been killed by shell fire while on duty, twenty-nine were seriously gassed or wounded. In addition to this, thirty-one have died in the service, chiefly as a result of exposure and overwork. It will be of interest to add that ten have been cited for bravery or decorated.

Question No. 12.

What is the Y. M. C. A. going to do with the \$100,000,000 or more which constituted its pro rata share of the fund subscribed in the recent United War Work Campaign?

The National War Work Council hold its meeting only yesterday for the purpose of revising its budget in the light of the requirements of the period of demobilization. This is to be submitted to the War Department within a few days, and an official statement will be issued covering this point to the entire satisfaction of the millions of generous and sacrificial givers of America.

A THRILLING STORY OF HEROISM

(Continued from Page 6)

captured, but others. The wind they stirred up around your face just kept you cool all

the time. I finally started back, but found myself in a German barrage. It was shrapnel in front of me and machine guns in back of me. I lay right down and had a heart to heart chat with St. Peter. I sure never did expect to get home again.

"They say Edgeville ain't much to look at, but I would have given two months pay, including allotments, to get back on my farm about then. But now that I've been there and come back I kind of feel that I'm square with this country. I did my share, and I'm glad I did it."

"Yes, sir," interposed McKinney, "we all did our share and we are all glad we did it. This was democracy's war. The Negro troops assumed the burden of democracy along with the white and red troops. We did our share to keep America unchained; and we are all proud we did it. We are sure, too, that America will not forget."

PLAN OF ESPISCOPAL VISITATION

Fall of 1918

Conferences in the United States.

Conference.	Place.	Date.	Bishop.
Alabama	Harleyville	Dec. 5	Leonard
Arkansas	Siloam Springs	Dec. 12	M. S. Hughes
Atlanta	Carrollton	Dec. 12	Leete
Blue Ridge-Atlantic	Asheville, N. C.	Dec. 4	Bristol
Central Alabama	Marion	Dec. 12	Thirkfield
Georgia	Mount Zion	Nov. 28	Leonard
Gulf	Houston, Texas	Nov. 27	Mitchell
Little Rock	Balesville, Ark.	Dec. 5	M. S. Hughes
Savannah	Barnesville, Ga.	Nov. 20	Leonard
South Carolina	Cheraw	Dec. 11	Leonard
Southern Swedish			
Mission	Decker, Texas	Dec. 12	Mitchell
Southern German	Riesel, Texas	Nov. 14	Mitchell
Texas	Navasota	Nov. 20	Mitchell
West Texas	Fort Worth	Dec. 18	Mitchell

Spring of 1919

Conferences in the United States.
Foreign Conferences and Missions.

Conference	Place	Date	Bishop
Baltimore	Baltimore	Apr. 2	Shepard
Central Missouri	Springfield	Apr. 3	Quayle
Central Pennsy'va	Sunbury	Mar. 26	Henderson
Delaware	Wilmington	Apr. 9	Berry
East German	New York	Apr. 10	Wilson
East Maine	Milo	Apr. 9	Mitchell
Eastern Swedish	Worcester, Mass.	Apr. 9	Leete
Florida	Gainesville	Jan. 15	Burt
Hawaii Mission	Honolulu	Feb. 5	M. S. Hughes
Kansas	Topeka	Mar. 12	Leonard
Lexington	Lexington, Ky.	Apr. 2	Nicholson
Lincoln	Manhattan, Kan.	Mar. 20	Leonard
Louisiana	Baton Rouge	Jan. 22	McConnell
Maine		Apr. 9	Bristol
Mississippi	Crystal Springs	Jan. 15	McConnell
Newark		Apr. 2	Wilson
New England		Apr. 2	Bistol
New England S'th		Mar. 26	Leete
New Hampshire	Littleton	Apr. 9	Henderson
New Jersey	Ocean Grove	Mar. 12	Shepard
New York		Apr. 2	Berry
New York, East		Apr. 2	McDowell
North Indiana	Peru	Mar. 26	Nicholson
Northern New York		Apr. 2	Burt
Northwest Kansas	Lindsborg	Apr. 2	Quayle
Philadelphia	Philadelphia, Pa.	Mar. 12	Berry
Porto Rico Mission	Guayama	Feb. 5	Cooke
Saint Johns River	Eustis, Fla.	Feb. 6	Burt
South Florida Miss.	Bradenton, Fla.	Jan. 8	Burt
Southwest Kansas	Newton	Mar. 5	Quayle
Troy	Schenectady, N. Y.	Apr. 9	Burt
Upper Mississippi	Greenville	Jan. 9	McConnell
Vermont	Saint Albans	Apr. 2	Mitchell
Washington	Staunton, Va.	Mar. 26	Thirkfield
Wilmington	Chesterstown, Del.	Mar. 19	McDowell
Wyoming	Binghamton, N. Y.	Apr. 9	Thirkfield

Conference	Place	Date	Bishop
Bengal	Calcutta	Dec. 20	J. W. Robinson
Bolivia Mission	La Paz	Nov. —	Oldham
Bombay	Baroda	Dec. 9	J. E. Robinson
Burma	Rangoon	Dec. 2	J. W. Robinson
Central China			
Central Provinces	Jabalpore	Jan. 9	J. E. Robinson
Chile	Valparaiso	Jan. —	Oldham
Congo Mission			Johnson
Denmark		July —	Anderson
Eastern S. America	Buenos Aires	Dec. —	Oldham
Finland		Aug. —	Anderson
France Mission	Lyons	Feb. —	Anderson
Foochow	Foochow	Nov. 13	Stuntz
Hingwa	Hingwa	Nov. 28	Stuntz
Inhabans Mission			Johnson
Italy	Trieste	Jan. —	Anderson
Kiangsi			
Mexico		Mar. 20	McConnell
Malaysia	Singapore	Feb. 20	Stuntz
Netherlands India		Feb. 27	J. W. Robinson
North India	Bareilly	Jan. 3	J. W. Robinson
N. Africa Mission	Tunis	Feb. —	Anderson
Northwest India	Muttra	Jan. 10	J. W. Robinson
North Andes			Oldham
Norway and Sweden		Aug. —	Anderson
Philippine Islands	Manila	Mar. 5	Stuntz
South India	Bangalore	Dec. 20	J. E. Robinson
Rhodesia Mission			
West China	Chungking	Nov. 20	Welch
West Central Africa			
Yenping	Yenping	Nov. 21	Stuntz

Adopted by the Board of Bishops.
W. P. THIRKFIELD, Acting Secretary.
Wallace Lodge, Yonkers, N. Y., November 7, 1918.

The Passover

The International Sunday School Lesson for Jan. 19th, 1919.

By the Rev. J. Leonard Farmer, D. D.

In our lesson last Sunday, we saw that God had chosen and commissioned a man to lead His people out from Egyptian bondage. Moses returned from the Midian wilderness and appeared before Pharaoh declaring until him that Jehovah had commanded that Israel be allowed to go three days' journey into the wilderness to hold a feast unto Him. But Pharaoh positively refused the permission, and increased the people's burdens instead. Several plagues came upon Egypt that Pharaoh might come to fear Jehovah, and might obey His command and let the people go. But still the king refused. In our lessons today the last plague is coming, the most severe and calamitous of them all. Destruction is to come upon the first-born, that is, the oldest child, of every Egyptian family, and upon the first-born of their cattle. This had been communicated by God unto Moses; for, as Amos says, the Lord will do nothing except He reveal His secret unto His servants, the prophets. But the families of the Israelites would completely escape the plague provided that they should hold a passover feast according to certain regulations, the most important of which being the besmearing of their door-posts and lintels with the blood of the animals slain for the feast, and should remain within doors all night. When the plague-bearing angel should pass through the land he would pass by the Israelites; for he would know by the blood on their door-posts and lintels in what houses they dwelt. This they did, and were spared that night while the Egyptians were so sorely afflicted that Pharaoh urged the Israelites to hasten out of the land to hold the feast unto their God in the wilderness.

The details of this first Passover feast, and especially the sprinkling of the door-posts and lintels with blood, may all seem naive and primitive enough to us to-day; but much religious values are connected with the affair. In the first place, there is revealed a recognized need of salvation on the part of the people. The Israelites were fully aware that their first-born were in just as much danger as the first-born of the Egyptians of being destroyed by the angel of death who would be abroad in the land that night. And they were aware that in themselves they were utterly helpless against this danger; and if they were to be saved, their salvation would have to be wrought by some one else other than themselves. Secondly, there is manifested a remarkable degree of faith. They not only recognized their immediate need of salvation from death and their inability to save themselves, but had unwavering confidence in the ability of God, and faith in Him that He would save them. That night after the details of the ceremony had been scrupulously carried out the people retired with child-like composure, free from all anxiety; but with a feeling of perfect security against any danger from the death-bearing messenger of the night. The angel of death would not be going through the land seeking whom he may destroy and subject only to his own will, but was an agent of God and would destroy only those whom He should will that he should destroy. They knew that they were in the hands of God who had promised to save them; and there was no need of anxious excitement. And then there is shown an imitable spirit of obedience to conditions of salvation set by God. Simply their faith in the ability and willingness of God to save them was not sufficient for their salvation; but there were certain divinely prescribed conditions to be met in order that His saving power should become operative. These they willingly met because God had demanded them; and had they not met them there would not have been that feeling of security that was theirs. One may say that the prescribed rites had no efficacy in themselves; for certainly there was not anything magical in the blood of the slain animals, and its magi-

cal properties were not enhanced by its being sprinkled over the door-posts and lintels. And the hands of the grim messenger of the night were directed by God who knew who His people were and where they resided without having to have their houses pointed out to Him by blood stains. All that is true. And all that the people well knew, for they were not trusting in the blood to save them, but in God. But for them God had commanded that the thing be done if they were to be saved; and so they carefully obeyed the command without raising any questions with respect to the rationale of the rite or its intrinsic values. And they were saved that night.

The Memorial

This was the first Passover, and was not a celebration of an event but a feast held in anticipation of a memorable event. No doubt the feast had been held before in Israel; for evidently it was the one which Moses asked Pharaoh to let the people go into the wilderness to hold, and it was a common Semitic festival. But from this night in Egypt it became an annual celebration among the Hebrews which has continued through even until the present day, as Moses commanded them to do, though history has required the regulations in carrying it out to be changed. And from this night it took on a new meaning; henceforth it was to be a memorial unto God, a celebration in grateful remembrance of His having preserved them in Egypt, and having delivered them from its bondage—an Independence Day celebration somewhat like our Fourth of July, or, more precisely, like our Emancipation Day. And it had much importance for the religious life of the people. Each family group partook of the Passover meal together; and the lamb used in the feast symbolized the unity of this family group. And as all of the families partook of the meal on the same day the lamb symbolized also the unity of the nation, and helped to preserve its unity. And the lamb further symbolized the unity of God with, first, the family group, and then with the nation as a whole, and brought to the people's remembrance from time to time that they were deeply indebted to God and momentarily dependent upon Him for their life and well-being.

The Lord's Supper

Among Christians the Sacrament of the Lord's Supper takes the place of the Passover meal among the Jews. And historically the two ceremonies have a similar origin. The Passover celebrates Israel's salvation from death and redemption from Egyptian bondage, and was first held in anticipation of those events; and the Lord's Supper commemorates the suffering and death of our Lord by which came our redemption from the bondage of sin and salvation from eternal death, and was first held in anticipation of those events. When our Lord instituted the Lord's Supper, He was partaking of the Passover meal with his group of apostles just as Israel was holding a more ancient festival when it was instituted into a Passover ceremony. And this

Supper has the same significance for us as the Passover had for Israel; every time we as Christians partake of it we celebrate with gratitude to God our emancipation from sin and salvation from eternal death; and because of the unity of Christ, whose body and blood the Supper represents, it symbolizes the Lord's unity with His followers and binds us everywhere into one common family; and as often as we do it we are reminded of our indebtedness to God and our constant dependence upon Him.

Lesson for Today

The means of Israel's salvation in Ancient Egypt are the same for the world's salvation to-day; a recognition of our need of salvation and of our inability to save ourselves; confidence in the ability and willingness of God to save us; and obedience to the conditions are, repentance, our salvation. These conditions are, repentance, faith in Christ as our Savior, and an earnest endeavor with the help of God to pattern our life after the life of Christ.

MISSIONARY INTERPRETATION

Lesson for January 19, 1918

By the Rev. D. D. Martin, D. D.

"With your loins girded, your shoes on your feet, and your staff in your hand."

There has been long delays, Moses was hesitant, Pharaoh was stubborn, God's time has come. A new day for Israel had dawned. It was now or never with every enslaved Hebrew in Egypt. The smiling angel is to pass over and all the land shall be filled with mourning and God shall be feared. The blood token is a reminder of God's purpose. He will not longer trifle with Egyptian or Hebrew, Master or slave, it is the blood that speaks.

That night there was a great stir in Goshen. No lagging behind now. Excuses do not count. Gods great procession is to move, and woe to the people who get in his way. Is the token on the door posts? Is it genuine? Does it signify obedience? If so every one in the home will be alert, sandals huddled, loins girded, staff in hand. The necessities for a journey assembled and arranged to encumber as little as possible of the household listening intently for marching orders. No sleep that night. There are time when it is a crime to sleep.

This was to be a new beginning in the history of God's kingdom. His people were to march on an era of Conquest. There have been other signal movements in the progress of the kingdom's development in the world but none more strategic nor marked with the sign posts of duty and opportunity than now. No period before or since Calvary has been more hetokened with blood than our own age. This is the time when it is a crime to sleep at our post. Every Christian should be alert. The troubling angel is awakening the nations of the earth in their great sorrow. They are ready for the Gospel of hope and comfort.

We cannot, we dare not refuse obedience. The Church in all its branches must respond. No loose or careless interpretation of Christian life will answer now. The day of formality without action and purpose is past. The king has spoken, his business requires haste. The Church must stand at "Attention" and in the forward march of God's hosts each must do their part. We are able to take the World for Christ.

Making Democracy Safe For The World

Weekly Devotional Topic for Jan. 19, 1919.

(Luke 4:16-21; Acts 17:26)

By the Rev. Willis J. King, D. D.

Tonight we begin our period of centenary foreign mission study. We shall spend seven Sunday evenings in our study and will use as a text book, "A Christian Crusade for World Democracy." The book costs fifty cents in paper covers and seventy-five cents in cloth binding. It may be secured from any branch house of the Methodist Book Concern. Other helps may be secured at the Central Office of the Epworth

League, 740 Rush Street, Chicago.

The authors of this splendid little text begins by calling attention to the fact that for the first time in history there has developed a world situation. In truth and indeed this has been a world war; and that name, the "world war," is more than a geographical measurement. It is history. It means that the world has discovered

(Continued on Page 11)

THE CENTRAL ALABAMA CONFERENCE.

The Central Alabama Conference which convened at Marion, Thursday, December 12, adjourned December 15th marked another milestone of progress since the presidency has been under the watchful and efficient care of our resident bishop, Bishop W. P. Thirkfield. This forty-third session was noted for its progressive spirit, brotherliness, harmony of action and the high standard it took on moral questions. The sessions were tense with interest throughout. The Centenary of Methodist Missions was given a large place on the program. The speakers seemed to be divinely inspired as they told of the world's needs and the great opportunities presented at home and in war-ridden Europe for effective service in building the Kingdom of our Lord and His Christ in the hearts of penitent nations. The pastors got a vision of the great world task before them and returned to their charges with a new spirit to sacrifice and if need be suffer for the cause which they have espoused. The Bishop never appeared to a better advantage in his addresses and in the great heart-throbbing sermon delivered Sunday morning to an audience that taxed the capacity of the Church. The Bishop spoke on "The Church After the War."

The Rev. W. F. Dancy, though sick and confined to his bed most of the time during the sessions of the Conference, made ample provisions for the entertainment of the pastors and visitors to the conference. We never heard a word of complaint about any home or inconvenience—all seemed to be happy and well pleased with their host and hostess. The spread of the "Flu" made it necessary to begin the business of the conference without the many courtesies extended through the welcome addresses of the citizens of the town. It was through the special consideration of the Chairman of the Board of Health of the city that our meeting was not closed out. In the organization of the conference the following officers were elected: J. B. F. Shaw, Secretary; with R. R. Williams, P. P. Wright, assistants. The Statistical staff consisted of S. C. Walker as chief, J. H. Houston, J. A. Harris, A. L. Boyd, J. A. Holiday, assistants. Treasurer, Joel C. Carson, assistants, S. L. Damous, L. S. Lamb, J. W. Thomas, I. B. Points. The conference was honored by the presence of many official visitors, representing the Centenary, Drs. E. K. Morrow, H. C. Bower, J. B. F. Coleman; Freedmen's Aid Society, Dr. I. Garland Penn, and Dr. J. B. F. Shaw, Dr. S. J. Greenfield; Chicago Board of Conference Claimants, Ernest T. Harth; Commission of Finance, Dr. W. A. C. Hughes; Centenary Secretary of the New Orleans Area; Dr. Harry C. Wilson, Board of Sunday Schools. Each brought a vital message and well represented his course.

The presiding officer looked into every department of the church as reflected in the many queries made to the men when they made their reports. Reports of the District Superintendents brought forth praise for the thorough work which had been done during the year. One of the districts namely, the Birmingham, nearly doubled its benevolences of last year's. Advance along other lines were easily seen in the reports. Emphasis was placed upon gardening, house painting, beautifying church lawns, etc. The benevolences showed a great advance over last year. The veterans of the Conference were well remembered by their younger brethren in the ranks by a six hundred per cent advance over last year's offering. The three percent plan has been justified of its being placed in operation by Bishop Thirkfield and the Board at Chicago. The old preachers went home happy because they felt that they had not spent their lives of sacrifice in vain. R. H. Moore was received on credentials from the Presbyterian Church, Samuel J. Ross and transferred to the Liberia Annual Conference. Dennis Herron and Isaac Autry, G. W. Washington, were placed on the Supernumerary List. A. F. Lane was placed on the Retired List. Ordained Elders, James R. Houser, J. W. Padillo, King G. Turner. Received into full connection, J. L. D. Knox, Augustus D. Moon, Sid B. Thornton, I. B. Points, Peter Y. Wofford. One new district superintendent was made—Joel

C. Carson, Montgomery District. J. L. Carr was placed over the Huntsville District and the Rev. W. M. Jones over the Opelika District, G. W. Brownlee, who served the Huntsville District, was appointed pastor at Bessemer. The Conference laid nearly one hundred dollars on the table for the beautifying of the College grounds. The Freedmen's Aid collections showed a marked advance over last year's collections.

G. W. Lewis and R. M. Davis were called upon by the Bishop to explain the Unit System, which they had placed into working order in their charges. This brought forth commendation from the Bishop and the Centenary Team. W. H. Jordan was left without appointment to settle his family difficulties.

A great Patriotic meeting was held in Mobile and the Bishop requested the pastor of Warren Street—G. W. Lewis, to tell the conference about this great meeting. The meeting was presided over by the Governor of the State and on the program to speak, was the pastor of Warren Street Church, G. W. Lewis, who made a profound impression upon his hearers. He reviewed the Negroes' part in every National conflict and how he had always been loyal to the flag—had never proven to be a slacker and how he bought Liberty Bonds, gave largely to the Red Cross and all War activities. These were tense moments during the conference session. The reading of the appointments Sunday afternoon by the Bishop closed one of the greatest sessions of the Central Alabama Conference. The conference voted to go to Mobile next year.

Dr. E. W. Kinchen represented the Southwestern Christian Advocate, and secured a large list of subscriptions. Dr. Kinchen's addresses and sermons made a profound impression upon the Conference. It seemed that the hearts of the people of Marion as well as their homes, were opened to the pastors and visitors. Complimentary resolutions were read Sunday night by Andy Calahan. We shall always carry a warm spot in our hearts for the splendid way the good people of Marion cared for us. May it be a rich benediction to go with us through the years.—James N. Wallace.

PERSONAL AND GENERAL.

Our church at Franklinton, La., is making splendid progress under the direction of the Rev. C. D. C. Bryant, pastor. The Sunday School membership of this church has increased from 40 to 115. Many improvements have been made on the church building and a number of persons have joined the church.

EPWORTH LEAGUE LESSON

(Continued from Page 10)

itself and found that it was a unity. This discovery has led mankind to determine to fight on until he made this world a new world. As our own President Wilson has put it, he was fighting "To make the world safe for democracy."

Four great aspects of this great conflict brought the church at once its largest opportunity and its gravest challenge. The first is the agony and loss of battle. The second is the utterly new consciousness of the world as a whole. The third is that the world, both as a result of the war and of forces which preceded it, is in the most plastic and formative state, it has ever had. The fourth is the fact that most of the nations of the world have set out on a crusade for the winning and guarding of democracy. Each of these aspects brings its distinct and overwhelming call to the Christian Church.

One of the questions asked many times during the early days of the war, was: "Has not Christianity failed?" Many thought so at first, but, as a matter of fact, it had not failed, because it had never been tried. The failure of all the other experiments that have been tried makes it clear that there is none other name under heaven whereby man can be saved, but Jesus Christ. The church of Christ does not need to apologize for its existence in these days. It only needs to let loose in full force the doctrines it has preached for two thousand years.

We are witnessing the birth of a new world. It is true that this new birth is being accompanied with "groanings that can not be uttered," but the old world is being "born again" just the same. If there ever was a time in the history of the Christian church when the establishment of the world-wide kingdom of God should be the dominating thought and purpose of the united body of Christ that hour has dawned upon us in these days.

One can see evidences of this new day here in America, in the mighty sweep of the Prohibition movement and the rapid extension of woman suffrage; the wide extension of government control of industry, and in the wonderful response made by the people to all the appeals made by the government for its own support, and all the agencies that were engaged in any kind of relief work.

But not only in America and England, are there signs of this new day, but also in the non-Christian lands.

Indeed as far as the church is concerned, it is now or never. "Christianity has now her chance. She holds the key to humanity's unsolved problems. She is the Steward of that which the world needs supremely * * * She must respond in an adequate way to the God-given day."

Our stated goal in this war was to "make the world safe for democracy." The first stage in the attainment of this goal was to win a military victory. There was a despotic swaggering autocracy in the world that had to be crushed. But any thoughtful person must realize that no military victory, however complete, could fully accomplish our aims. From what we have seen of Mexico and Russia it is perfectly apparent that democracies may be as unsafe for the world as autocracies. If democracies are to be safe for the world, it must be by means of certain inner mental, moral and spiritual forces which will be created outside of the political institution itself.

What, anyhow, is a true democracy? James Russell Lowell has defined democracy in plain words as that order in which every man has a chance. At heart democracy is a faith, a faith in common humanity, a belief that men are essentially the same kind of stuff, and that only by the co-operation of all as the common partners, with equal dignity of membership, can any progress worth the fighting be obtained.

And now what does democracy rest on? Here in America while we are by no means perfect, our heritage of freedom is large. It is dependent upon (a) the Church, (b) the Home, (c) the School, (d) Public Opinion.

And now comes the question, "How fares the world in respect to these essentials of true democracy? It would seem to be answered when we say that, over half of the globe can neither read nor write; and further, nearly a billion people have never heard of Christ. A safe democracy can be had in the world only when Christ comes in.

Has the church a program to meet this world need? "It has both the program and the credentials for the task. All that it needs is to be baptized into a new sense of the urgency and immensity of the task."

It is this sense of the urgency of the task that is responsible for the Centenary program of Methodism. The church proposes to celebrate the one hundredth anniversary of the beginning of Methodist Missions by the raising of a large sum of money for the cause of missions, both in the Home and Foreign fields and by a re-consecration of its membership to the Christianization of the one hundred and fifty millions in the non-Christian world for which it is solely responsible.

"Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy force has made us strong,
And now, O King Eternal,
We lift our battle song."

"REDEEMING THE TIME."

"Many are dying of Spanish influenza. Are you adequately insured? Our policy covers accident, partial disability, or death. Act at once." This communication was in my mail this morning. I was not surprised. I had been expecting it. These wide-awake, alert insurance agents are well-versed in what Paul would call, "buying up the opportunity because the times are hard."

May not the Church of God be equally alert and timely with her warning and appeal? With the shadows of the war overhanging us, and the havoc of the epidemic working its sad destruction in almost every town, city and hamlet throughout the country, is not a most vigorous and energetic campaign for souls most timely and opportune? Not that the possibility of death is the only, nor indeed the chief motive in evangelism. But death and the "vast unknown" are sobering facts of experience, however, which have always exerted their influence in the re-enforcement of the gospel appeal.

We are not urging that the uncertainty of life tenure be emphasized in any morbid, hysterical, or sickly sentimental fashion. The gospel call would be none the less imperative if life were certain to continue. But the possibility of its sudden and swift termination surely often rudely awakens us to life's true proportionate values. The rich fool, in the parable of the Master, doubtless needed a new philosophy and new standards of living simply to make the most of his earthly existence, but that truth is set in a lurid light by the grim and unexpected summons, "This night is thy soul required of thee."

Therefore, let the Church, life a faithful servant promoting the interests of his master's affairs, seize upon the opportunity which the dark clouds of war and the havoc of death have wrought, and press home her message of warning appeal and urgent invitation.

RECONSTRUCTION IN FULL SWING

The plans outlined by the War Emergency and Reconstruction Department of the Joint Centenary, December 10, indicate that the Church is going to meet the demands and opportunity which demobilization and reconstruction period present.

This all day meeting which was presided over by the Chairman, W. A. Shanklin, discussed the problems that have arisen and made some plans for solving them. Dr. George A. Simons spoke of the situation in Russia, and Dr. E. E. Count of the conditions in the Balkan States.

The three sections of the Department, the Committee on War Emergency of which Bishop W. F. McDowell is chairman, and Dr. George B. Dean is Executive Secretary; the Committee on Reconstruction at Home, Bishop J. F. Berry, Chairman, Dr. Paul L. Vogt, Executive Secretary; and the Committee on Reconstruction Abroad, Bishop W. F. Anderson, Chairman, and B. F. Tipple Executive Secretary, met in separate session after the reports had been made of the entire situation.

When the Department came together as a whole it was to recommend that the demobilized Chaplains be directed to report at once to their respective Bishops. A committee was provided for effecting a Methodist

Organization of welcome to returning soldiers at each of the four points of entry, New York, Boston, Charleston, and Newport News, with Methodist Headquarters established as near as possible to the landing places of each of these points of which every possible service may be rendered to the returning soldiers.

An effort will be made to reach the returning Methodist College Student at demobilization camps in order to ascertain what help may be rendered them in taking up and continuing their college training.

It was decided to use the motor cars and automobiles provided by the Board of Home Missions and the National War Emergency Council of the Methodist Episcopal Church, when no longer in use for war work, for Missionary purposes under the direction of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Recommendations were made to the Executive Committee of the Board of Home Missions and Church Extension of the Methodist Episcopal Church with reference to vocational education for wounded soldiers and the promoting of the Bureau of Good Will Industries to meet needs in training returning soldiers to fit themselves for self-support.

With reference to the situation abroad it was decided that the policy of the Methodist Episcopal Church in France should be to provide entire freedom of action while seeking complete comity and co-operation with other Protestant Bodies; that several men be sent to Russia as soon as possible to study the situation and points of contact and observation that an investigation be made concerning new opportunities in the Balkan States; and that funds of the Newman Institute in Jerusalem be drawn upon to send a representative to enquire into the Methodist Work in Palestine.

EVANGELISM AND THE BIBLE

One of the greatest factors in all evangelistic effort is absolute dependence upon the inspired Word of God. There is the way of salvation and the infallible guide to Heaven. An old story of how D. L. Moody helped the well known evangelist, Rev. Dr. J. Wilber Chapman, is worth retelling in illustration of this important truth.

D. L. Moody was preaching in Chicago, and Dr. Chapman, then studying for the ministry, went to hear him. In the after-meeting, to which the young student remained, Mr. Moody sat down by his side and asked him if he were a Christian.

"Mr. Moody", he replied, "I am not sure whether I am or not."

The evangelist opened his Bible to the fifth chapter of John, and pointed to the twenty-fourth verse for the young inquirer to read: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

When he had read it through, Mr. Moody said: "Do you believe that?"

"Yes," replied the young man.

"Do you accept it?" again he asked.

"Yes."

"Well, are you a Christian?"

"Mr. Moody", persisted the youth with stubborn blindness, "sometimes I think I am,

and sometimes I am afraid I am not."

Quietly and kindly, Moody said: "Read it again."

So Chapman read the verse again:

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

And again came the question: "Do you believe it?"

"Yes", again the reply.

"Do you receive Him?"

"Yes."

"Well, are you a Christian?"

Then Dr. Chapman tells us, "I started to say over again that sometimes I was afraid I was not, when the only time in all the years I knew Him and loved Him, he was sharp with me. He turned on me with his eyes flashing and said: 'See here, whom are you doubting?'"

"Then", continues Dr. Chapman, "I saw it for the first time that when I was afraid I was not a Christian I was doubting God's Word. I read it again with my eyes overflowing with tears."

It is that sort of implicit confidence and absolute reliance upon the credibility of Christ's Gospel that every Christian worker needs in the work of soul-winning.

"Do you know why the Bolsheviki failed?" Bishop Henderson asked us just before he sailed for Europe to help further the church's work of reconstruction. "It is because they tried to redeem Russia by real estate. Their idea was to pool all the land and then divide it equally. Now we know that such a method is impossible. The only way to redeem anything is by the blood of Jesus Christ—and it is this knowledge that our Committee will be guided by in our work in Europe."

Bishop Henderson then proceeded to sketch out for us the plan of the Committee, in so far as it has been possible to make definite plans. They will visit Belgium, France, Italy, and as many of the other devastated countries as their limited time allows—always modelling their efforts on the work of Christ. "Teaching, preaching and healing" is the three-fold service for which the Committee wish to start the machinery. This, of course, means schools, in which not only orphans, but other children as well, for whom the over-taxed governments are unable to provide adequately, will be given a practical education. Work of this sort has already been well begun both in Italy and France.

In the work of social welfare, the Bishop's plan is to establish certain permanent zones, in which expert medical assistance, practical education, and the teachings of Jesus Christ shall play an equal part in curing the mental, moral, physical, and material ills of the sufferers.

One point especially emphasized, was that the Committee should co-operate in every way with Governmental agencies in helping build up the life of a country. The Italian Government has appreciated highly the work already done. And besides co-operating with the governments of the various countries, the Committee desires also to work in the closest harmony with all the Protestant churches of Europe. Its ambition is to have all its efforts devoted to construction, and never to destruction and criticism.

APPOINTMENTS OF WEST TEXAS ANNUAL CONFERENCE, 1918-1919.

AUSTIN DISTRICT

S. E. Jones, District Superintendent, P. O., Austin, Texas.

Austin, Simpson Tabernacle, J. W. Downs; Austin, Wesley Chapel, J. W. Warren; Austin Circuit, (supply), J. L. Watley; Cedar Creek Circuit, M. W. Stevens; Fayetteville Circuit, supply, O. B. McKinney; Georgetown, J. N. Hooey; Hutto and Granger, supply, H. O. McCutchin; Lagrange, Sandy and Peach Grove, J. H. Napier; Little and Maynor, U. V. Green; Lockhart Circuit, Floyd Hutcherson; Luling Circuit, Albert Johnson; Smithville Circuit, J. H. R. Dudley; Samuel Houston College, supply, M. S. Davage; Winchester Circuit, Thomas Foy.

DALLAS DISTRICT

D. C. Lacy, District Superintendent, P. O. Dallas, Texas

Sorsicant Circuit, supply, P. H. Phillips; Dallas, North and Queen City supply, W. M. Sims; Dallas, St. Paul, J. W. Weakley; Dennison, H. H. Qualls; Ennis and Ferris, J. W. V. Hutcherson; Fort Worth, North and Cowans Church, J. G. Brown; Fort Worth, St. Andrews, A. L. Carper; Hillsboro and West, supply, W. L. Watson; Hubbard and Dawson, J. S. Medlock; Mexia and Cooldge, supply, H. Thomas; Mexia Circuit, T. S. Moore; Milford and Italy, J. H. Purnell; Peitah Circuit, I. T. Sanford; Sherman and Pilot Point, J. J. Hardemon; Waxahachie and Lancaster, R. A. Appling.

SAN ANTONIO DISTRICT

T. H. Wyatt, District Superintendent, P. O. San Antonio, Texas.

Beeville, B. A. Cook; Cuero, W. M. Mooney; Floresville and Runge, J. H. Hutcherson; Gonzales and Elm, G. W. Waters; Gonzales Circuit, J. S. L. Edmonson; Hambleton Circuit, William Ellerson; Hood, J. W. Stones, Jr.; Hondo Del Rio and Uvalde, W. W. White; Kerville Circuit, C. B. Melton; Kingsville and Corpus Christi, supply, J. B. Eggleston; Liversia, Sutherland Springs and Grass Pond, E. C. Henderson; Nixon and Leesville, supply, Lonnie Harley; Pearsall Circuit, Walter Duheart; Pleasant Circuit, L. W. Roberts; San Antonio, Jacob's Chapel, K. W. McMillan; Kenwood, West End and Earls Chapel, supply, Joe Young; San Antonio, St. Paul, L. H. Richardson; San Antonio, Kerr's Hill Chapel, N. H. Townsend; Seguin Circuit, J. T. Carper; Smiley Circuit, C. H. Franklin; Yorktown, J. C. Essan.

SAN ANGELO DISTRICT

A. D. Jacques, District Superintendent, P. O. Temple, Texas

Abeline and Sweetwater, C. H. Hamilton; Alvarado and Venice, supply, J. C. Turner; Bartlett and Davila, supply, J. C. Mayae; Belton and Kells Branch, J. W. Nevils; Brownwood and Brady, Samuel Graham; Celburn, supply, R. N. Thompson; Eddy and Troy, supply, —; El Paso, C. H. Anderson; Gatosville and Crawford, G. V. Cavett; Holland and Cook Chapel, supply, L. D. Gaddison; Lampassas Circuit, J. E. Brown; Moody and Rodgers, J. M. Foster; San Angelo and Alpine, J. D. Mackey; San Saba, Llano and Mason, supply, E. L. Warren; Temple, M. L. Wyatt; Valley Mills Circuit, supply, —.

VICTORIA DISTRICT

J. H. Swann, District Superintendent, P. O. Yoakum, Texas

Alleyton and Eagle Lake, supply, Albert Sanford; Boling and Roberts, T. G. Walker; Cologne Circuit, supply, B. Williams; Columbus, J. W. Stones, Sr.; Columbus Circuit, supply, A. D. Rice; Edna and Morales, H. A. Jones; Goliad, C. W. Franklin; Hallettsville and Brelean, M. S. Jordan; Oakland and Browns Chapel, D. F. Vance; Port Lavaca and Placedo, supply, W. M. Frank-

lin; Schulenburg and Flatonia, James Coe; Sublime Circuit, Esau Smith; Victoria, Harry Swann; Welmar, supply, B. Bias; Wharton and El Campo, John Coe; Yoakum and Sweet Home, N. J. Moore.

WACO DISTRICT

W. B. Lott, District Superintendent, P. O. Waco, Texas

Andrew's and Jones Chapel, J. H. Childs; Bethlehem, supply, D. F. Holly; Bruceville and Loreno, W. W. White; Bremond Circuit, B. J. Goff; Cedar and Frossa, supply, J. A. Sapp; Calvert, S. N. Harvey; Chilton Circuit, A. M. Mason; Grosebeck and Kosa, Moses Smith; Gurly and Major's Chapel, S. D. Humphrey; Lott Rosebudd and Cameron, S. E. Blacknell; Marlin, E. L. Jackson; Mart Circuit, S. D. Mosley; Maysfield Circuit, J. F. Muse; Regan and Bonnan, T. C. Butler; Springfield Circuit, D. C. Halley; Waco, St. James, G. A. Desland; Waco, Mt. Zion, G. M. Mallory.

SPECIAL APPOINTMENT

F. W. Brown, Chaplain, U. S. Army, Luling, D. C.

Prof. J. W. Frazier, assistant pastor, Samuel Huston College.

WAR CAMP COMMUNITY SERVICE HOLDS CONFERENCE IN JACKSONVILLE, FLA.

The Conference of Secretaries of the War Camp Community Service of the Southern Division, which was held in the Chamber of Commerce, from the 11-14th, in Jacksonville, Fla., was undoubtedly the greatest meeting of its kind ever held in this country. And I feel free to say that the War Camp Community Service is doing more real good for the human family than any other agency of like nature in this country today, notwithstanding the fact there are other organizations that have done great work in uplift of the human family, and most especially during the crisis through which we have just passed, in putting our country "Over the Top."

The War Camp Community Service is a big one; it is not only spreading sunshine and happiness for the soldiers, but is doing a greater work in the various communities where the service has been established, in raising a higher morale.

After listening to the various discussions at the Conference, they have brought to me one regret, and that is we do not feel big enough for the job, however, we are determined to do what we do thorough.

Real Democracy Displayed

I would that all the country could have heard the addresses delivered in the Chamber of Commerce on the second day of the Conference. I doubt if there would be any doubt in any mind that the war has wrought wonderful changes on essential questions pertaining to the relations of the two races. The discussions were participated in by both white and colored delegates; in a most patriotic climax, came to the end of these discussions, when one of the white delegates arose with tears streaming down his cheeks, declaring that he had never expected to live to see and hear such declarations from white and colored men of the South. The meeting stood and cheered, many waving handkerchiefs, and this song came from the white side of the house, "Blessed Be the Tie that Binds Our Hearts in Christian Love."

The principal address from the colored delegates, was delivered by Dr. J. M. Gandy, president Virginia N. I. I., Petersburg, Va.

Personal and General

Mrs. E. L. Smith, of Hattiesburg, Miss., spent the holidays in Chicago, Illinois, with her daughter, Mrs. M. A. Beazley.

During the recent United War Work Campaign, the Rev. H. H. Maxwell, of Bamberg, South Caro-

lina, was made chairman of the work at that point for colored people.

On a recent date the Rev. H. J. Wright and wife, of Alexandria, La., had a happy reunion on Xmas day. All of their children were present, some of whom they had not seen in eleven years.

A program was rendered at Wiley Methodist Episcopal Church, Springfield, Ohio, during the Christmas season, which was a great success. The Rev. R. F. Broadbua is pastor.

On a recent date the members and friends of Warren Methodist Episcopal Church, Davis, Oklahoma, stormed the parsonage and left a number of pounds of choice groceries. The Rev. S. N. Smith is pastor.

On a recent date the members of Mallett Methodist Episcopal church, Ruleville, Miss., contributed \$22.50 to defray the expenses of Dr. S. D. Redmond, who is delegated to the peace conference. The Rev. W. S. Leake is pastor.

Mrs. M. F. Taylor, who has been ill for more than five months, is now convalescing after spending six weeks in the Crystal mountains, at Caddo Gap, Ark.

The members of our church at South Lagrange, Ga., recently adopted resolutions endorsing the work of the pastor, the Rev. Sherman, and made provisions to increase his salary during the coming year. This church paid the pastor \$550.00 last year. A general spirit of harmony and good will exists among the members.

Bishop Thirkield preached at St. Paul Methodist Episcopal Church, San Antonio, Texas, Sunday night, Dec. 29, to the delight of a crowded house. He left a lasting impression on the minds of the people by his discourse on brotherhood. It was during this visit that St. Paul managed the largest rally in the history of that church. The clubs reported as follows: No. 1, Dr. Wm. Drake, \$675.98; No. 2, J. Brady, \$671.02; No. 3, W. H. Hawkins, \$428.68; No. 4, E. J. Burton, \$548.06. Total \$2,323.74. This year has been one of success along all lines. The Rev. L. H. Richardson is pastor.

The Rev. H. P. Gordon, of Warren Methodist Episcopal Church, Memphis, Tenn., had presented to him a handsome purse, which was given by his officers as a Christmas gift, also a cash donation of \$13.35. Contributions were as follows: D. S. Rogers, \$1.50; A. Wooden, \$1.10; Wellmaker, \$1.75; John Kerkwood, \$1.00; John Davies, \$1.00; Mrs. Lillian Price, \$0.50; John Gillard, \$0.85; Ben Gillard, \$0.50; Percy Biggs, \$0.60. Others gave smaller amounts. Too many good things cannot be said of them for their kindness.—Mrs. Lillian Price, reporter.

LIFE'S SUPERLATIVE.

By Miss Asa Lee Kent.

In life's sweet morn, when sunbeams kiss'd the dew

From fragrant, beautiful flowers;
When song-bird trill and ringing, joyous mirth
Beguiled the fleeting hours;
When tender love, and peace, and happiness
Fell to my lot, I bent
The knee of trusting heartfelt gratitude—
For God His good had sent.

In life's high noon the sun drank up the dew,
The flow'rs drooped in the heat,
The birds awhile were silent, and the mirth
Lapsed into silence sweet.
But with the noon had many blessings come—
Though pain with joy was blent—
Again I how'd the knee to Lasting Good,—
His better He had sent.

And then the noon gave place to twilight's shade—

The evening's hovering gloam—
But in the distance, down a Silent Way,
Did shine the lights of Home!
But I had had the fair, sweet things of morn,
Noon's joys my life had blest,—
I knew at last life's sweet superlative
When God gave me His best!
—Freedom Indiana.

Marriages

Page-Lowyer—On a recent date Miss C. Page and Mr. Edward Lowyer were united in marriage at the home of the bride's parents at Holly Grove, Louisiana. The Rev. B. A. Adams performed the ceremony.

Ivester-Hight—Private Frederick Ivester, of Evanston, Ill., in the U. S. A. in Camp Greenleaf, Chicamauga, Ga., and Miss Josephine Hight of Bushtown, Chattanooga, Tenn., were united in the bonds of holy wedlock on Christmas Day at 2:30 p. m., in the parsonage. The Rev. N. A. Bridges, pastor of Stanley Methodist Episcopal Church performed the ceremony.

The Rev. W. H. Lang of Angie, La., officiated at the following marriages recently: Mr. Jerry Peters and Miss Hettie Monday, Mr. W. A. Rankin and Mrs. Ida E. Brown, Mr. C. C. Smith and Miss Leana Foster, Mr. Jesse Brown and Miss Magalene Mark, Mr. Wilburn Pigott and Miss Luanna Jones.

Thomas-McLeod—Mr. Norman Thomas and Miss Christian McLeod were happily united in wedlock December 18, at Handshoro, Miss. The young man is a faithful member of the local Methodist Episcopal Church, and leader of the choir. The bride has many friends in the community where she lived. They were quietly united. The ceremony was conducted by the Rev. W. L. Mills.

Boyette-Roby—Mr. Major Boyette and Miss Mary Roby were joined in holy wedlock recently at the home of the bride in Durant, Miss. The Rev. B. W. Wynn officiated.

Stewart-Martinez—Mr. William G. Stewart and Miss Adele Martinez were united in the bonds of matrimony December 19, 1918, at the residence of the bride's parents in this city. They are both members of Williams' Methodist Episcopal Church. Mr. Stewart is a graduate of Southern University, and is a contractor and builder by trade. Miss Martinez is a graduate of Leland University. The Rev. L. H. Smith, officiated.

NOTICE

The Annual dish-shower for the Flint Goodridge Hospital will take place Friday, January 10 from 2:30 to 6 p. m., under the auspices of the Flint Goodridge Hospital Club. We are in need of dishes, glasses and cooking utensils, so we are appealing to the pastors, members, and friends, to give anything they feel disposed and it will be highly appreciated. In the meantime visitors will be given an opportunity to go over the Hospital. Refreshments will be served free.

Miss Emma Bessie, President.
Mrs. A. E. Cessul, Recording Sec.

We take this means of thanking the Ladies of Trinity Church this city, and the Woman's Home Missionary Society for a turkey and also for the sumptuous supper served at the parsonage by Mesdames Jennie Walker and Louise Pearly.

A. G. Jenkins, pastor.

QUARTERLY CONFERENCES

The fourth quarterly conference was conducted at St. Paul Methodist Episcopal Church, which was a great success. The reports showed that the church is in good condition. Nine persons have been added to the church membership. Quite a number of repairs have been made. The District Superintendent was paid in full. \$324 was raised for benevolence this year.

The fourth quarterly conference convened on a recent date at DeKalb, Mississippi. The Rev. Kelly Robert presided at the session of the conference in the absence of the District Superintendent, the Rev. Wm. McMorris. Raised during the quarter \$2600.00. The District Superintendent was paid in full. The pastor was paid \$461.08. The Rev. D. F. Dudley is pastor.

Clifton, Tennessee—The first quarterly conference was held in St. James Church, December 21-22, the Rev. J. B. Booth, district superintendent presiding. The district superintendent preached a stirring sermon Sunday at 11 a. m. The quarterly assessment, \$20.00 was met in full. The Rev. Wm. T. C. Travis the pastor, has every interest under control. Lulu Hohson, reporter.

The first quarterly conference of St. Mark Methodist Episcopal Church, Houston, (Texas), District was held recently. Dr. J. E. Bryant presided. Reports showed the work in fair condition. The Sunday services were good. At 3 p. m. the District Superintendent preached a strong sermon to a large crowd. Rev. W. A. Fortson, the former pastor was present and conducted the sacramental rites. Forty-eight persons communed. Paid the District Superintendent in full \$10.00. Total amount raised for the quarter, \$22.50. The Rev. W. M. Josey, is pastor.

SARDIS DISTRICT

The Sardis District Conference of the Upper Mississippi Conference convened in St. Paul Methodist Episcopal Church at Batesville, Miss., recently. Rev. W. F. Isaiah district superintendent, presided. The various reports showed the district in a healthy condition both spiritually and financially. Dr. W. W. Lucas, assistant secretary of the Epworth League, preached Sunday at 11 o'clock, and delivered a great address in the Court house at 3 o'clock that evening. His discourse was masterly and made a profound impression upon the large audience that heard him. J. M. Young, reporter.

DISTRICT ROUNDS OPELIKA DISTRICT FIRST ROUND

West Point and Lanette Mission, Jan. 17-19; Lafayette and Lafayette Circuit, 24-26; Five Points, Feb. 1-2; Roanoke and Rock Mount Circuit, 7-9; Ashland and Lineville, 14-16; Wedowee, 22-23; Opelika and Dadeville, March, 1-3; Alexander City and Kellyton, 7-9; Sylacauga, 15-16; Benson and Rockford, 22-23.

Dear Brethren: I will hold a meeting of the Pastors and District Stewards at Five Points, with Brother J. C. Sammons and his people on Thursday morning, January 30. Let each pastor and at least one representative from each charge be present. We will be



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gin our Great Centenary Drive from this meeting. We cannot and must not fail to make the best showing in the history of our lives. Let our motto be—"Every Member Praying Every Member Paying." Wm. Jones, district superintendent.

VICTORIA DISTRICT

FIRST ROUND

Columbus, Dec. 28-29; Oakland, Jan. 5-6; Hallettsville, 11-12; Altair, 18-19; Schulenburg, 25-26; Weimar, 27; Sublime, Feb. 1-2; Yoakum, 8-9; Alleyton, 15-16; Lavaca, 22-23; Cologne, March, 1-2; Goliad, 8-9; Wharton, 15-16; Bolin, 17; Placedo, 21; Victoria, 22-23.

Dear Brethren. Despite the many hinderances that confronted us, our reports at the annual conference were simply grand. I will make a whirlwind District Campaign in the interest of the Centenary Movement through the entire District, so as to organize every congregation for the greatest financial drive every attempted by any Christian Church. We should pray for a great revival this new conference year. We should expect great things from our Heavenly Father. J. H. Swann, district superintendent.

ATLANTA DISTRICT

FIRST ROUND

College Park, Dec. 27-29; Palmetto, 28-29; East Point and Hapeville, Jan. 3-5; County Line, 11-12; Jonesboro, 18-19; Fairburn, 25-26; Battle Hill, 26-27; Oakland City, Feb. 2; Red Oak and Union City, 8-9; Ariel Bowen, 9-10; Oxford, 15-16; Marietta, 23-24; South Aaltna, 23-25; Foss Chapel, March 2; Decatur, 2-3; Warren, 9-10; Central Avenue, 23-24; Rockdale Park, 23.

Brethren: The demands upon the church for 1919 are great. To meet these demands we must begin with the year. We are in the Centenary Movement to do our best. Organize your forces in keeping with the plan sent down from headquarters. The raising of Endowment money is in order at any time. The Pastors and District Stewards are requested to meet at College Park, Jan. 17th, 1919, at 11:00 a. m. H. W. B. Wilson, district superintendent.

INQUIRY

Mrs. Mattie Nelson of Bartlesville, Okla., wishes to know the whereabouts of her father, Mr. Green Nelson and her brother Mr. Anderson Nelson. The last time her father was heard of he

was pastoring in the West Texas Conference about 16 years ago. Any information concerning them will be greatly appreciated.

Mrs. Mary Ann Balentine, a widow of Sardis, Miss., wishes to know of the whereabouts of her son, Walter Canster, who has been gone from home about 40 years. He is 48 years old and left home when a child. Any information concerning him will be greatly appreciated.

CARD OF THANKS

The Rev. E. W. Rogers, of Laurel, Miss., wishes to thank the members and friends for a purse of \$10.00.

I desire to thank the members and friends of the St. Martinville Methodist Episcopal Church for a donation of \$66.20 for the purpose of purchasing a suit of clothes, a hat, and a pair of shoes. I also thank Mr. Alexander Charles and family, together with those who assisted him, for a purse of \$16.30. The reports were as follows: L. Drake, \$23.50; A. Williams, \$15.70; Asperze Williams, \$8.50; A. Mitchell, \$3.50; M. Tyler, \$8.00; S. B. Phillips, \$7.00 Total, \$66.20.

A. Robinson.

I thank the members and friends of Wesley Methodist Episcopal Church, Mansfield, La., for their generosity and care extended to me and my entire family while we were sick with the influenza. Especially do I thank Mesdames Sophia Williams and Sarah McKinney for the benefit surprise worked-up for us. Mr. and Mrs. McKinney presented us with a fine pig.

J. O. Richards, pastor.

I take this method of thanking the following preachers and members for donations for Christmas: To Rev. R. A. Taylor and members for a Turkey; Rev. Wm. Harrel and members for chickens, eggs and other things; Rev. A. Robinson and members for chickens; Rev. F. A. Hampton for one gallon syrup; Rev. J. S. Jones and members for one gallon new syrup, and stack of potatoes; Rev. T. H. Charles and Sister Trahan, for one dozen chickens; Mrs. Gaines of Cottonport for one gallon of pecans.

J. W. Turner, district superintendent.

Grove's Tasteless Chill Tonic destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

DEATHS

Rogers—On a recent date Mrs. Mary Rogers, the sister of Mrs. M. B. Obee, of California, died in Chicago, Ill.

Kelly—Mrs. Jennie Kelly, a faithful member of Jones Methodist Episcopal Church died in the triumph of faith on a recent date. She was a member of the Courts of Calantha, and was buried with the honors of this order. A husband, mother, six sisters, four brothers and five children survive her. The funeral service was conducted by the Rev. S. Green.

Mack—On a recent date, Miss Willie D. Mack departed this life. She was a faithful member of Friendship Methodist Episcopal Church at Wautubee, Miss. At the time of her death she was Secretary of the Sunday school and President of the Ladies Aid Society. A father, mother, a sister and a host of relatives and friends survive her. Interment was made in Mt. Jordan cemetery. The Rev. N. Tosles conducted the funeral.

Morrow—Mrs. Sallie Morrow of Purcell, Okla., departed this life on a recent date. She was a devoted Christian and leaves a husband and a niece to mourn her loss. The funeral was conducted by the Rev. J. M. Givens pastor, and the Rev. M. F. Williams of the Methodist Episcopal Church.

Spence—Mr. Frank Spence, son-in-law of the Rev. R. B. Anderson, and a member of the Central Methodist Episcopal Church at Jackson, Miss., departed this life on a recent date. He leaves a wife, two children and other relatives to mourn. The Rev. Braxton, conducted the funeral services.

Tillie—Katherine Tillie, the youngest daughter of Mr. and Mrs. James Porter Tillie, departed this life December 23, 1918. In her death Baln's Chapel, Simpsonville, Ky., loses a faithful member and an earnest worker. The funeral was conducted at the home by the Rev. I. F. White, her pastor. Her death is mourned by a large concourse of friends and kindred. Interment was made in the family burying ground.

Personal and General

Blodgett, Miss.—On a recent Sunday the St. Paul Methodist Episcopal Church of Blodgett held a very interesting service. While the minister of the Methodist Episcopal Church South, was attending his conference Mr. J. M. Griffin, a prosperous saw-mill owner of this section, visited the services and brought with him about thirty-five of the leading white men and women of Blodgett, including, a quartette, white, from New York City, at the close of the sermon prayer was offered. The stewards introduced their collections, where upon, Mrs. J. M. Griffin came forward and contributed about (\$15.00) fifteen dollars to the collection. Collection for pastors

salary for the day \$27.90. The following named persons reported the amounts on pastor's suit of clothes for conference: Mrs. Gandy, \$1.15; Jeff Knowles, \$3.25; Lucy Mauldin, \$12.23; Wm. Mauldin, \$1.25; John Smith, \$50; Mrs. Cora Jackson, \$14.25; Mrs. Arce Emery, \$10.00; Mrs. Hal-loway, \$1.75; Mrs. E. White, \$2.00. Total \$56.45. Collections for all purposes for the day, \$74.35. Five cash subscribers for the Southwestern, were secured. W. L. Marshall, pastor.

The church at Belcher, La., is enjoying a very prosperous year under the pastorate of the Rev. A. W. Golins. When he first came to this charge, he found it necessary to tear down the old church and begin planning to build a new one. The structure is now complete, being well ceiled and painted. It was built at a cost of \$1200 and \$936.00, of this amount have been paid to date. The church is a credit to the conference.

Centennial Methodist Episcopal church, under the pastorate of the Rev. Richard Davis is progressing rapidly. On a recent date a rally was conducted in which \$2501.25 was realized. The church was divided into two clubs, the Overtonian and the 24th Infantry. The Overtonian Club, led by the Rev. Preston Overton, raised \$1,000 and the 24th Infantry, led by Mrs. M. A. Ford, raised \$1501.25.

Independent Heights, Texas.—The first quarterly conference was held at Ebenezer Methodist Episcopal church, by the district superintendent the Rev. J. E. Bryant. He preached a strong sermon to the delight of all. The district superintendent was paid in full. We are planning great things for Ebenezer Methodist Episcopal Church this conference year. The Rev. F. W. Johnson, is pastor. Willie May Smith, reporter.

Boyce—St. Paul members visited the parsonage on Thanksgiving night, and left as their token of love one hundred and fifty (150) pounds of choice groceries. Many of the brethren gave corn. Fourteen barrels were received, also \$100 cash. The members are loyal and are supporting every cause of the church. And will stand by every cause. S. A. Davis, pastor.

Holly Springs District.—The Holly Springs District under the leadership of Dr. F. H. Henry district superintendent, convened in Vincent Methodist Episcopal Church, Grenada, Miss., November, 2024. Notwithstanding the influenza had played havoc in all of our towns, and cities, this session will go down in history as the best

A STIRRING PATRIOTIC SONG.

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"The words are splendid. I am sure it will prove a popular song. I quite agree with you in the sentiment expressed." Hugh M. Dorsey, Gov. of Georgia.
"It will do much to create enthusiasm. It should be very popular with both the soldiers and the general public. I trust it will have a wide circulation." Emmett J. Scott, War Department, Special Assistant.
"Your tribute to the Colored Soldier is not only deserving but excellently well served." Clark Howell, Editor, Atlanta Constitution.
"May I offer you my congratulations. It is a strong and stirring poem which should awaken patriotic enthusiasm and devotion. Its general circulation must do good." Wilbur P. Thirkield, Bishop of the Methodist Episcopal Church.
Address, Rev. J. H. Hubbard, Warren Hall, Clark University, South Atlanta, Ga.

in many respects held during Dr. Henry's administration. The conference opened Thursday morning at 10 o'clock with the district superintendent in the chair. After the devotional service, the Rev. W. H. H. Murrell was elected secretary, assisted by Rev. J. L. King. The district superintendent then made a very complete and inspiring report. He urged the pastors to hold up every thing for which Methodism stands. The object and purpose of "centenary" was also explained. All pastors were present and rendered good reports. Sermons were preached by the following pastors: Revs. J. L. King, A. A. Wright, J. H. Bynum, E. C. F. Troupe, W. H. H. Murrell and B. W. Wynn. The conventions were given the first two days, the Woman's Home Missionary Society under the leadership of Mrs. D. Taylor, and the Sunday School convention under the leadership of Rev. W. H. H. Murrell showed great progress had been made. The conference was favored by having the following visitors: Dr. W. H. Golden, Dr. H. B. Hart, and Mrs. Ferguson. They all brought the conference worthy messages. Dr. Golden spoke on the a generous talk concerning the work "Open Door," Dr. Hart on "Conference Claimants," and Mrs. Ferguson gave of the Women's Home Missionary Society. The conference was well attended and all left Grenada feeling that everything possible had been done by the Rev. J. P. Watson and his members to make the conference welcome. J. L. King, Jr., reporter.

The Mt. Zion Methodist Episcopal Church of Vanceville, La., will hold a big annual closing meeting on Sunday, January 5, 1919. A financial drive by the officers and members of the church will be instituted to raise the conference and benevolent collections. The church classes have been divided into two military companies with the commanders designated as General Foch and Pershing. The neighboring churches will be allies. The Rev. J. H. Thompson is pastor. I. S. Ross, secretary.

The Zion Methodist Episcopal Church of Ocala, Fla., held its forty-seventh anniversary services recently. The services opened Sunday, December 15 with preaching by the pastor, the Rev. W. P. Pickens, and Rev. A. M. Manywether. Monday night was set aside for the African Methodist Episcopal Churches. The ministers of the respective churches were present and spoke. Mr. F. P. Gadson presided. Tuesday night a reunion of the membership of the Zion Methodist Episcopal Church. Wednesday was Missionary Baptist night and an enthusiastic representation was present. Thursday was educational night, Prof. A. S. Richardson presided. Friday night, a musical concert was rendered by the women. The closing services were held Sunday, December 22. The conference claimant rally was a success. W. P. Pickens, pastor.

The South Lagrange charge has had a very successful year in every way. In spite of the fact that the pastor, the Rev. J. S. Shuman was unable to attend the annual conference on account of sickness, this church sent in a full report. During the year the following claims were paid: For benevolence, \$100.00; Clark's Endowment Fund, \$25.00; Ministerial Support, \$550.00; district quarterage, \$100.00; repairs, \$85.00; for the pastor's over-

coat, \$40.00. Making a grand total of \$1150.00, for all purposes. This is an excellent showing for this charge.

Chicamauga, Ga.—The members of St. James Methodist Episcopal Church at Chicamauga, Ga., under the pastorate of the Rev. Virgil F. B. Johnson, have just closed one of the most success quarters in the history of the church under the leadership of Mrs. Berta Watlo, a Queens pageant supper and rally was given. Each Queen represented a city. The queens were as follows: Mrs. Vina Davis—New York, reported \$5.80; Mrs. Jannie Bell—New Jersey, \$12.65; Mrs. Essie Burley—Washington, \$22.62; Mrs. Beatrice William—London, \$5.81; Miss Lilly Burnice Miller—Atlanta, 40; Mrs. James—Detroit, Mich., \$7.50; Mrs. Berta Watley—Philadelphia, \$25.26; Miss Lella Hinton—Chicamauga—\$10.95; Public collections, \$17.90; Total collection, \$111.44.

CARDS OF THANKS

I thank most heartily the Rev. M. Daniels and members of St. James Church, Monroe, La., for the many token of love and kindness shown me during the session of the fourth quarterly conference, and for the splendid purse from officers, members and friends, the Rev. Wm. Emmett of Mt. Sinai church, and his excellent wife, with Mrs. Henrietta Williams for a fine umbrella, and Mrs. Louisa Miller of Beulah church, Mr. Chris Carpers of new light and family, Mrs. Mitchell Jennings, the Rev. J. H. Thompson, with members of Vanceville church, Dr. L. L. Wilson and Rev. Jno McKee, Rev. S. M. Haynes and many of the members of Fairfield church. To these and many others, I desire to express the gratitude of my-

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self and family; for they thought of us when all work was at a stand still. May the good Father help and bless all.

T. B. Oville, district superintendent.
The pastor of Peck Memorial desires to thank the members and friends for a large hasker. Same contained a 10 pound turkey and everything else that goes to make up a dinner. The basket was gotten up by Mrs. Julia Stanley, the President of the Stewardess Board. He also wishes to thank the King's Daughters for their kindness. They presented him through Mrs. Florence Crumby, with (\$3.75),

The pastor and wife, were indeed thankful to the members and friends of this church for their kind remembrance of them.

WAR HISTORY

BY KELLY MILLER

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HARPERS FERRY DISTRICT WASHINGTON CONFERENCE

The Harpers Ferry District is still advancing. Three new churches were dedicated by our district superintendent, Dr. S. N. Brown, namely Paden City, Richwood and Sharpsburg, the latter making two churches in Pittsburg. Paden City and Richwood are supplied by James E. Tanzy and Luther Jackson, respectively. Rev. C. W. Burnett is stationed at Sharpsburg. Two more new churches at Cabin Creek and River View under the leadership of J. T. Harris, will be dedicated soon. It can be said that this District is making a record unprecedented in its history. Dr. S. H. Brown, is going right on and doing things.

Clarkesburg—Rev. J. W. Waters, Jr., pastor held a rally amounting to \$1400.

Washington, Pa.—Rev. M. F. Hayling, pastor. A \$1750 new parsonage bought and a grand rally for the purpose netted \$1050.

The Rev. C. W. Burnet at Sharpsburg with a membership of 40 raised \$500 at the dedicatory services.

Cumberland—J. S. Lucas, pastor is doing well. Debts of long standing have been paid.

Fairmont—The Rev. J. D. Brown, pastor, raised in her recent rally \$1000.

The Rev. J. H. Jenkins, at Wheeling, is bringing things to pass in that city.

Harpers Ferry has never been in a better condition. All old debts paid, a new lod adjoining the parsonage purchased and the trustees of the Charge have \$280 in the bank to their credit. The Rev. C. Y. Trigg was commissioned and sent to Newport News.

Rev. Griggsby of Montgomery was appointed to Lewisburg to succeed Rev. Tyler who was released by the Bishop to do war work. The brethren are now preparing for great revival. Rev. Griggsby at Lewisburg has already begun and reported 16 converts. As to the Centenary movement the Wistrict is not behind and will measure up to the requirements of the Church. At the last District Conference a resolution was passed that each charge of the District take one dollar for the purpose of building a school in Africa of which Mrs. Wm. F. McDowell is interested and Mrs. S. N. Brown was designated to take the same and send to secretary, for which vouchers will be given for Foreign Missions.

PERSONAL AND GENERAL

Recently the pastors of Terre Haut, Greenfield and Shelbyville, and Indianapolis, Ind., met to organize for the Centenary Drive. Dr. E. A. White, district superintendent of the Indianapolis District presided.

The following were the appointments and elections: The Rev. H. H. Hinton was appointed Annual Conference Chairman, Mr. George L. Knox also Annual Conference Officer. The Rev. P. T. Gorham, Sub-Dist. Chairman, Wm. Jones, Sub-District Secretary and Mr. K. Hines Sunday School workers.

The following are the councils appointed in the various churches: Barna Chapel: K. Hines, chairman, Nellie Pohnson secretary, Minnie Walker, Sunday School worker; Salters Chapel: John Davis, chairman, Edward Price, secretary, Dr. D. A. Betha, Sunday School workers; Scott Chapel:

Macklin, Martin, chairman, Earl Gravelly, secretary, Wm. Jones, Sunday School worker; Simpson Chapel: Dr. Ward Wilson, chairman, E. Blackburn, secretary, Hurman Riley, Sunday School worker; Greenfield: J. Neal, chairman, Mrs. Florence Johnson, secretary, Mrs. Lucy Page, Sunday School worker; St. Paul: James Parker, chairman, Pattie Martin secretary. John Lumpkin, Sunday School worker; Shelbyville: Mr. John Kirtley, chairman; Unity Mission: Rev. Bronlee, chairman; West Parkview: Rev. J. E. Board, chairman.

Mrs. T. E. Clary of Blount, Miss., was the guest of Mr. C. Brady of this city during the holidays.

The Rev. H. W. Davis pastor of our Church at Cowpens, S. C., reports his work in splendid condition. The entire benevolent apportionment for the year has been raised and there have been 10 accessions. Every department of the church is working well under the leadership of the Rev. Mr. Davis who is a graduate of Gammon Seminary class of '18.

SPECIAL NOTICE

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, JANUARY 16, 1919

Vol. No. 48—No. 3

Colonel Theodore Roosevelt

Twenty-Sixth President of the United States



Courtesy of the Times-Picayune.

Born—New York City, October 27, 1858.

Died—Oyster Bay, N. Y., Jan. 6, 1919.

Pictures showing Colonel Roosevelt in the various stages of his career after he had attained international fame. Below left, the dead statesman as he appeared in 1898 as a colonel of volunteers in the Spanish-American war. Above at the left, as he looked shortly after he was elected President. Above at right, the Colonel as he appeared when he had rounded out his term as President. By many of his friends this is regarded as his most striking likeness. Below at right, one of the last pictures ever taken of Mr. Roosevelt. At the time of this snapshot he was conversing with Baron Moncheur, a member of the Belgian mission to the United States.

EDITORIAL

THE PASSING OF COL. ROOSEVELT

In the sudden and unexpected death of Theodore Roosevelt the most dominant personality of the world during the last two decades, passed from us. By his masterful intellect, his quick decision, his courage in declaring his positions, his resourcefulness, his varied talent, and his personal magnetism he served his day and generation without reservation and made for himself a permanent place among the two or three outstanding men in the world's history during the past generation.

It is easy to praise and often praise is cheap and worthless. And we are taught to speak only good of the dead. But what shall we say of Roosevelt? Praise he does not need. The best possible tribute to him is the marvelous record of his many-sided life. To speak ill of him would be only to magnify minor imperfections in a life that was complete and unselfish. His fame could rest on his achievements as a naturalist, hunter, traveler, soldier, author, statesman, or ruler. He combined more varied talent of the highest order than any outstanding man in all American history and for that matter it would be hard to find his equal if we searched the world over. He was an expert in several fields of knowledge and endeavor and commanded a place in these several fields not by patronage but by striking ability.

We are too near the radiant glow of his great life to make an adequate, unbiased and just estimate of his worth as a citizen and leader. But we may safely refer to him in a half dozen ways because in these particulars, and no doubt in others, neither the blaze of his illustriousness nor the imperfections of his humanity can dim.

He Will Be Remembered For The Enemies He Made

Perhaps we have not had in American life, a man who cherished and feared less the opposition of those he thought to be in the wrong than did Theodore Roosevelt. He came to public notice as a police commissioner in New York by correcting mistakes, righting wrongs, and suppressing evil. So little did he dread opposition that there are those who actually thought that he was obsessed along this line but it was not so. He had the manly courage to face wrong and that too, without any side-stepping or compromise, as he had also the courage to face the enemies of civilization whether on the field of battle or in the open forum of debate.

For His Personal Following

Vice President Marshall in paying a tribute to Mr. Roosevelt said that no man ever lived in Washington who made as many personal friends as he. As he had a strong personal following in the city of Washington and at Oyster Bay so he had a large and loyal, personal following throughout the nation and the world. No other man in all the political history of America has been able to do what he did in splitting the Republican Party and commanding a larger following in a new organization than actually remained with the old organization. Moreover, when he deserted the new organization there was nothing left of it. The Progressive Party was built

purely and simply upon the popularity of Theodore Roosevelt and the ideals which he espoused. He returned later to the old organization and became the dominant personality in its council. Such a political career was possible only because of his large personal following. But his large personal following was a national asset. During the period leading up to the world war and during the time that we were at war more than once Mr. Roosevelt's voice fixed the current of the nation's thought and was more powerful in determining the attitude of the nation than that of the President and all his political advisers. This was made possible by Mr. Roosevelt's personal following the like of which the nation has not seen before.

By His All-Americanism

Even his most bitter opponents would not hesitate to say that as far as his motive was concerned he was one hundred per cent American. He loved the nation with a passion that was inspiring. His was the first clear voice against pro-Germanism, pacifism and the danger of our large foreign element. There is no finer tribute to Mr. Roosevelt's Americanism than his own personal attitude toward the world war, and the readiness with which his sons answered the call of the nation.

By His Beautiful Family Life

In spite of the fact that Mr. Roosevelt was a public man, he loved and magnified his family life and the nation knew it. In this particular regard he served the nation well. His wholesome preachments on the dignity, the responsibility and the happiness of family life are one, of his distinct contributions to the life of the nation.

His Simple Religion

Perhaps the nation did not know so much about Mr. Roosevelt's simple religious life as it learned of it from the dispatches giving an account of his death and of his funeral. Nevertheless, all creeds trusted him. He was a firm believer in the Bible. His public addresses and printed works manifest this unmistakably. But the dispatches telling of his relation to the little frame church in his home town revealed a religious life that was not only simple but sincere and impressive. Some one said that Mr. Roosevelt was impulsive, if so, his religious impulse revealed a steadfastness and surety that is an example to all believers.

By the door of hope which he opened and the opportunities which he made possible for the less favored.

It was the door of hope which Mr. Roosevelt opened to the Negro that made for him some of his most ardent friends as well as some of his most intense enemies. He believed in human brotherhood without regard to creed or color. And no man since the day of Abraham Lincoln did so much to inspire the Negro with self-respect with racial contentment and with an upward look as did Theodore Roosevelt. From the time that he was governor of the State of New York when he sympathetically aided Paul Lawrence Dunbar, on to his last address demanding a square deal for the Negro troops, his was an unbroken record to secure for the Negro his full rights as an American citizen, the Brownsville incident, notwithstanding.

A world citizen as gone to his well earned reward but at a time, viewed from the human angle, when it seems we need him most.

THANK GOD, THE WAR IS OVER

This sentence fills all hearts with rejoicing, but let us not forget that the age-long war for freedom and democracy continues. The fight for brotherhood is still on. "There is no discharge in this war until the spirit and ideals of the parable of the Good Samaritan are translated into the actual life here in America and the world over." That brilliant writer, Dorothy Canfield, saw the Chateau-Thierry drive, when American valor turned the tide against the Hun. She met an old man above the draft age, expressing surprise that he was on the front. He said to her, "It looked to me kind o' mean to let the boys do it all, so I came along, too." The spirit of the war for democracy was evidently in his blood, for he said, "One of my uncles was with John Brown at Harper's Ferry. This fighting is terrible work, but it has got to be done." Next she met a dark-eyed Italian from Waterbury, Conn. She learned that his grandfather had been one of Garibaldi's famous thousand. She said, "There's more than a thousand of you this time." "Yes," he replied, "but it is a part of the same war. We are here to go on with what the thousand began." And this is true, for the age-long war for freedom and democracy is still on. The souls of John Brown and Garibaldi are marching on, and discerning spirits will see floating over these lovers of freedom an invisible banner that has inspired all fighters for freedom and the rights of man, from Thermopylae on down through the centuries.

THE LAZY PREACHER

The temptation of many a preacher is to live an easy-going life. Unusual liberty is given to him above most men in fixing the limits of his own task. The majority of ministers are faithful, honest and true to their sacred mission. They count not their lives dear unto them that they may finish the work assigned them by the Lord, Jesus, when He called them into this holy work. But the besetting sin of some ministers is laziness. They are ecclesiastical loafers. They are a reflection on the ministry and stand in the way of the progress of the Church. The farmer, the carpenter, the day laborer, pass by the parsonage on the way to their honest toil. Faithful wives in parsonages and homes are fulfilling their ministry in the busy cares of their daily tasks. What must be their thought with reference to faithless, inefficient, lazy ministers? Instead of hard at work over his tasks, seeking to understand the depths of the riches both of the wisdom and knowledge of God's word, eagerly at work preparing his message of life for the people's good, he is idly whiling away the hours. Employed to do God's work, given a salary to fulfill a sacred task, he is a faithless hireling. He is a reflection on the sacred office of the ministry. He stands in the way of the progress of the Kingdom.

Such lazy and inefficient preachers are a peril, especially in our Methodist system, for every member of the Conference is entitled to an appointment. No matter how inefficient, so long as he is on the so-called effective list, he must be appointed somewhere. Is it not evident that the only protection to the Church available is to take these cases in hand and deal with them vigorously by placing them on the supernumerary list, giving them notice of location. The cabinet knows the "one-year preachers." To change them gives relief to one charge only to place the burden on another. Appoint such a man, and he scatters death and

destruction. Change his appointment at the end of the year and he turns the next church into a grave yard, and only well-equipped ministers, tested and tried and found not wanting, should be admitted to the Conferences.

OUR CHURCHES AND THE RETURNING SOLDIERS

Tens of thousands of our troops who have fought across the seas will soon be returning to their homes. It is a serious question what provision the Church is making to attract and win these brave, picked men of the race. They have been accustomed at the front to a religion that manifested itself in very practical forms. They have seen the Church going about doing good in the spirit of Jesus. Religion has manifested itself through the chaplains and Y. M. C. A. workers in practical and helpful efforts for the welfare of the soldier. Many a Christian worker has shared the perils of the soldier. Right up at the front, where the shells were falling thick and fast, this exhibition of heroism has won the love and admiration of the soldier. If we are to hold these men the Church must exhibit this spirit of devoted care for the social and moral welfare of our returning boys. The members must organize for community service. Religion must take on practical forms of service. Ministers must show the heroism of self-sacrifice, get the spirit of Jesus, who came not to be administered unto but to minister and gave His life as a ransom for many.

COSTLY, BUT IT PAYS

It is estimated that the little word "please" costs the people of the United States ten million dollars a year in telegraph tolls alone. That is a big price to pay for a word which some people would regard as unessential. Yet it is increasingly used in messages that average 3 cents a word, and the frequency of its use is the measure of the good breeding of the sender, says the New York Mail in a recent issue. Its cost to the man who sends it is amply compensated for by the good feeling, the cordiality and the sense of self-respect that it promotes in the mind and heart of the man who receives it.

No man should be too poor, too busy or too much engrossed with the immediate purpose aimed at to observe the amenities, the trifling formalities, that make up the indefinite and yet important thing that is called "courtesy." Courtesy is the great lubricant that makes the wheels of life go smoothly. It is the great emollient that softens asperities, puts a more agreeable aspect upon necessity and makes this world a pleasanter place in which to live and do business.

ORIENTAL TRIBUTE TO AMERICA

"We Americans out here could easily become puffed up," writes the Rev. Dalzell A. Bunker, a resident of St. Louis, but now a missionary in Seoul, Korea, sent by the First Methodist Episcopal Church of Seattle. "We know what our country has done. Her work in lending aid to the Allies is almost miraculous. She has done no more than what we expected her to do. She did her bit more promptly than we dared hope for, but in such a natural way as to attract little attention. It is what we hear on every hand from those who know our country by hearsay only that tends to boost our drive. The story of what America has been doing has found an easy way to the

people through the press. American war news made good reading. There was a rush and a ring to it that caught the ear of the by-nature-easy-going Korean. So many ships launched in a week—a month; so many soldiers carried to France in a week—a month; these were great ideas, and large enough to attract attention. As a result America has surged to the front in the estimation of the people until they emphasize the expression—America is the first nation, by holding up the index finger. Government for the people and by the people was never more popular in this part of the world than it is to-day. The clanging of the tumbling crowns of Europe is not thought of as strange, but natural. How have they been kept on so long, is the question."

In just how urgent need the foreign missionary field stands for its share of the \$80,000,000 drive of the Methodist Episcopal Church for world reconstruction and home and foreign missions may be gathered from other parts of the Rev. Mr. Bunker's letter. Commenting on the work of his mission, he says: "Work goes along well. The past few weeks have been badly broken in by the influenza epidemic that is sweeping through the land. Apparently the disease has been less virulent here than in some other places. There have been deaths—many of them—but when one realizes the great number that have been stricken down by the disease the percentage of cases that have resulted in death is low. Two from our Mission are in Siberia doing Red Cross work—Miss Battles as a nurse and Mr. Cable as an all-around handy man. It seems reasonable that matters may quiet down in Russia, now that Germany has found her place, and that those of our own and other Missions may be back with us in the not distant future."

AGGRESSIVE EVANGELISM, THE BEST SELF-DEFENSE

It is the sluggish, inactive body which is the likeliest receptacle for disease germs. When the Church ceases its aggressive effort, then is it the surest prey to the ravages of Christian Science, New Thought, and the various hectic and feverish ills which infest our life. The old-time "protracted meeting" did much to tone up the spiritual health of the Church, as well as to awaken sinners. The revival season set church members to working, and there is nothing like work to keep folks in both physical and spiritual trim.

In another sphere much the same principle was recognized when, at the first battle of the Marne, a brilliant French General sent along the message to headquarters: "My center is broken, my flanks are turned, my rear is menaced, I will immediately attack." It is the attacking Church which most successfully wards off the insidious perils that would accomplish her defeat, in addition to winning, by aggressive tactics, definite spiritual victories.

OUT OF GROSS HEATHENISM

"In some of the papers, I see prophecies of a million converts in India by 1925," writes Bishop J. W. Robinson, from Bombay, in a recent letter to the Board of Foreign Missions. "And other remarkable expectations are mentioned. I am sure, however, that the home constituency will appreciate the difficulties of building up a church of gross heathenism. It is far better to build substantially than too rapidly. But the number of inquirers is so great that we can easily continue baptisms in large

number if we can get the young men to train for workers. The War has drained the country of these, but we will hope for plenty of workers when our soldier boys come back."

PLOW OR PRIMER IN INDIA

"One of the greatest problems confronting our Mass Movement to-day is that of primary education," says Methodist missionary George W. Briggs in *The Indian Witness*. "The latest statistics for the Northwest India Conference show a Christian population of 148,260 with only 6,174 pupils in schools of all grades. Unless we change this situation, we face the future with the great mass of our Christians illiterate. One difficulty is the apathy of many of our Christians toward education. In deed, our people do not send their children to school. There are economic conditions behind this attitude, for the people are poor. It seems to me that the solution to this problem lies in the opening up of industrial and agricultural work that will economically lift the masses sufficiently to make it possible for the village children to go to school. The apathetic attitude may also be explained by the feeling that such education as the boys and girls get, is not worth the time that it takes to get it. The teaching of reading, for instance, with the facilities now at hand, is a very slow process, most children spending a year or two over the primer; and very few of them have interest enough to carry them further. The poor man questions the real utility of the education which is offered to his child. This is an attitude that challenges all rural education in India, whether under Government or Mission or private auspices."

CENTENARY "CIRCUIT-RIDERS"

No circuit-rider of the long-ago ever took such a prolonged swing around as that planned for two months soon, when a "flying squadron" of Methodist Centenary organizers and speakers will visit sixteen of the twenty geographical areas into which the Methodist Episcopal Church has been divided. The party is to include such well-known men as Fred B. Fisher, executive secretary of the New York Area and secretary of the National Centenary Campaign Committee; W. E. Doughty, executive secretary of the Department of Spiritual Resources and National Campaign representative; John W. Hancher, director of area organization; C. S. Ward, National Campaign director; Ralph E. Diffendorfer, associate executive secretary of the Centenary Commission of the Board of Home Missions and Church Extension; Christian F. Reisner, organizer of the Methodist Minute Men and pastor of Grace Church, New York; G. Franklin Ream, executive secretary of the Life Service Department, and J. M. Taylor, secretary of the Department of Missionary Evangelism of the Board of Foreign Missions.

The party plans to be present at as many of the area Centenary Conferences as possible, and aims to assist in the setting up of the campaign in each area. The first stop on the long trip is Chicago, where the Area Conference is scheduled for January 20-22. Other centers of Methodism included in the itinerary are Columbus, Pittsburgh, St. Louis, St. Paul, Omaha, Wichita, Denver, Billings (Montana), Spokane, Seattle, Portland, San Francisco, Los Angeles, New Orleans, Chattanooga and Atlanta, the final stop, which will be reached about the middle of March.

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SOUTH AMERICA CALLS FOR THE WORD

A letter from Bishop W. F. Oldham to Dr. Williams I. Haven, corresponding secretary of the American Bible Society, tells how South America is swinging into line for a larger life and is eagerly seeking the word of God. Bishop Oldham, in writing Dr. Haven from Lima, Peru, says:

"I want to put before you the case of Peru, and, indeed, generally, all South America. There is a new attitude toward the Bible arising in all these lands and a greater eagerness to search for themselves as to the value of the book. Among educated men this is really striking. For instance—I have just heard of one of the Chief Justices here who recently purchased a Bible and his utterances since have been laden with the very language as well as with the teachings of the Book. The officers of the army are said to be constant inquirers for Bible portions, the Gospels being next in demand:

"Mr. Penzotti tells me he has more requests for Bibles than he has ever encountered before, and Mr. Tucker of Brazil assures me that if his supply were quadrupled he could, with very little added expense, dispose of it all in Brazil.

"The fact is, God is breathing upon all these lands and a waking spirit of inquiry is everywhere in evidence.

"I know how heavily the war and its requirements have drawn upon the society, but is it not the part of wisdom to seize the opportunity in these lands of the dead Christ to scatter that living word which so vitally proclaims Him who was dead but liveth evermore?

"I will write you again. For now I would only say, strengthen the hands of your agents for they were never so much in need of God in these lands as now."

VINDICATING BISHOP THIRKIELD'S CHOICE

Dr. W. A. C. Hughes, our Area Secretary, is day by day vindicating the wisdom of

Bishop Thirkield's nomination. He knows his job in the large and also in its smallest details. The Centenary is the overmastering passion of his soul. In the few days that he has been at the task (for it must not be forgotten that he has been delayed) he has done marvels in organizing the Area for the great drive towards the Centenary goal. Dr. Hughes is a man of fine executive sense, and is usually gifted for the task of putting a great program on the hearts of the folks. He has gathered around him in the Area office a group of men who are specialists in the tasks to which he has assigned them. Herein is the nicest test of real leadership. God's leading! Let the New Orleans Area as never before, follow the leadership of Jehovah.

A GREAT CENTENARY PROGRAM FOR OUR CHURCH

The Centenary includes in its survey careful provision for work both in the cities and in the country for our colored membership. Every dollar raised in our colored conference and more will come back in carrying out a program for the religious, moral and social welfare of our colored people. In the midst of the anti-slavery campaign, Wendell Phillips once said, "we have done too much not to do more." This applies with force to the work of our church through the Freedmen's Aid and Missionary Boards. Millions already invested in this work have been required in securing buildings and grounds in establishing a foundation for future operations. Now every dollar invested will bring in actual work accomplished manyfold more as we are building on firm and broad foundation already laid. We are sure that no investment made by our church in the last 50 years shows larger results in the interest of America and of the Kingdom in Africa and throughout the world.

That was the startling statement of Mrs. Downes at the Centenary meeting in the First Methodist Episcopal Church, South, during the recent session of the Louisiana Conference. She said, "it takes a Southern Methodist a year to get five cents for work among Negroes through the Colored Methodist Episcopal church." Bishop Haywood used to say "when this colored church was established we promised to set them up. The fact is we have only set them off." It will be a great day for the Kingdom throughout our Southland when the Christian people of America in the spirit of Jesus shall clasp hands in united program for the moral and spiritual elevation of the colored race.

COLORS EXPRESS HUMAN EMOTION

Certain colors are said to correspond to various human emotions, and are known, therefore, as emotional colors. Blue represents spiritual emotions, and signifies true religion in its lighter shades. Yellow belongs to the feelings that go with the highest intellectual development, and a brilliant intellect has its color counterpart in a vivid golden hue. Orange and brown are always associated with miserly and greedy instincts. Red is the color par-excellence of passion; when deep or dull, it is symbolical of sensuality and animal passions. Dark crimson represents hatred, and the higher forms of love glow with pure rose color. Green indicates deceit, gray betokens gloom and black is the emotional colors of revenge and malice.

METHODISTS REACH PARIS TO PERFORM RELIEF WORK

The Missionary War Emergency and Reconstruction Committee of the Methodist Episcopal Church, both North and South, in the United States has arrived in Paris and was entertained recently by the Franco-American Union Club. Arrangements are under consideration for close co-operation between the two Methodist bodies for relief and construction in Southern Europe. They involve an expenditure of \$3,000,000. Representatives of both Church bodies are on a tour of the devastated districts of France as guests of the French government.

TO BRING HOME WAR BOOTY

All war material captured by the American Army will be brought home, says Secretary Baker, to be disposed of as Congress may direct. The equipment includes more than 1,400 guns and trench mortars taken in action, and thousands of machine guns and rifles. Various proposals for distribution of the captured material have been made. It has been suggested that it be divided among the States in proportion to their quotas in the army, but on this plan the Secretary of War has declined to express an opinion.

That was a suggestive incident in one of the cemeteries on the French front. The names of the heroes who had fallen in battle were printed on a cross over each grave and below was the word, *Adoptee*. Every one of those American soldiers was adopted by the French, which meant that each grave would be cared for. One French woman was there carefully attending a grave, when the remark was made, "Why, that's a black man." With the broad spirit of humanity characteristic of the French, she replied, "I know he is black, but he died for my dear France." If this same spirit of brotherhood and humanity that one really cuts straight down through race and creed and color can prevail in America, we shall enter on a new era of peace and good will among men.

Of General Interest

College Heads Declare For Military Training In Schools.

College and Seminary presidents strongly advocated military training for the students of American Colleges as a means of physical and mental discipline and a defense for the nation against possible future wars at a meeting of the Educational Association of the Methodist Episcopal Church held last week at the Hotel La Salle in Chicago. There were sixty College Presidents present.

The Peace Conference

The Peace Conference has formally opened. For many months the world will anxiously await the decisions of the body. The time that must elapse before the final completion of peace is a matter of conjecture. No body in the history of the world has ever undertaken the solution of such tremendous problems as those confronting this gathering, and much time will be required for this, despite the fact that much preliminary work has been done by the representatives of the Allied nations. The estimated cost of the war in treasure and in human life is staggering. The Federal Reserve Board of the United States estimates that the cost in

money amounts to nearly \$200,000,000,000. The latest figures available place the number of lives lost at 10,091,834 and the total casualties at 24,536,108. Delayed reports coming in daily add to these appalling figures. There is no longer any question about German responsibility for the war and German obligation to pay the bill.

May Ratify The Dry Law By February 1.

The probability is that the Federal Constitutional prohibition amendment will be ratified before February 1, 1919, according to the bulletin published by the Methodist Board of Temperance. The following states have already approved the amendment. Kentucky, Virginia, Mississippi, South Carolina, North Dakota, Maryland, Montana, Arizona, Delaware, Texas, South Dakota, Massachusetts, Georgia, Louisiana, Florida, Michigan, Ohio, Colorado, Oklahoma, Illinois, Indiana, North Carolina, Kansas and Nebraska.

The following states which have not ratified are considered certain to do so. Alabama, Arkansas, California, Connecticut, Idaho, Iowa, Maine, Minnesota, Missouri, Nevada, New Hampshire, New Mexico, Oregon, Rhode Island, Tennessee, Utah, Vermont, Washington, West Virginia, Wisconsin and Wyoming. All of these Legislatures meet this month.

NEWS PARAGRAPHS.

Steps are being taken by the State Department to bring home from Turkey some 3,500 native and naturalized Americans who have been there during the war. It is announced that a warship would probably be sent for them.

It has been suggested that the United States Government name the canal through the Isthmus of Panama the Roosevelt canal after the great American.

The government is planning to establish a flying school which will rank with the West Point Military Academy and with the Naval Academy at Annapolis.

The largest book in the world—thirteen feet high, eight feet wide and three feet thick—stands in the public square in Ottawa, Ont. It was made and bound by the Canadian government printing bureau at Ottawa, and contains the names of all the contributors to the Victory Loan.

It is claimed that during the four years of the war the circulation of the Bible has increased over one half. There never was a time when the world more fully felt the need of getting it's feet on the bed-rock of divine truth.

Fourteen million dollars worth of opium, bought by the Chinese government from foreign opium merchants at Shanghai, is to be destroyed according to despatches from Peking. The opium will be burned unless orders are issued to the contrary by the President of China at a very early date.

The famous old Auburn Theological Seminary is in the first year of it's second century.

Solution of problems seriously affecting the economic conditions of the Negro wage earner has been undertaken by the Department of Labor through the institution of state and local organizations, according to a statement in the annual report of Secretary Wilson.

People of Interest

Mrs. J. S. Flipper, wife of Bishop Flipper of the African Methodist Episcopal Church, died recently at her home in Atlanta, Ga.

The Rev. M. R. Walker, pastor of Shady Grove Circuit of the Louisiana Conference, was in the city recently visiting his father, who is quite ill.

Bishop William A. Quayle delivered the New Year's Message at the vesper service of the Wheatley Branch of the Y. W. C. A., St. Louis, Mo., Sunday, January 5.

The Rev. J. A. Richie, pastor of Asbury Church, Savannah, Ga., is the organizer of the Centenary Minute Men for the Savannah Conference. He is pushing his department of the work vigorously.

Ex-Congressman George H. White of North Carolina died recently in Philadelphia. Mr. White was a member of the Fifty-fifth and Fifty-sixth Congresses and represented the Second Congressional District of his State.

Dr. E. Combie Smith, recently returned from France, delivered a thrilling address at the memorial service held in the new Y. M. C. A. Gymnasium, St. Louis, Mo., Sunday, January 5. This service was held in honor of the St. Louis boys who died overseas.

Ebenezer Methodist Episcopal Church, Washington, D. C., went "Over the Top" Sunday last in raising the balance (\$134) of her \$1,000 assessment for Morgan College. The Centenary Drive was launched. Pastor Dean and members entered heartily and prayerfully into the movement.

Mr. Lawrence P. Holmes of Washington, D. C., who is with the United States Naval Reserve, spent the holidays with his parents, the Rev. and Mrs. J. E. Holmes, at Bay St. Louis, Miss., and came to New Orleans also to visit his friends. He was a most welcome visitor to our office.

Dr. and Mrs. John M. Springer, of the Congo Methodist Mission, have recently come to the United States, in the interests of the Centenary campaign. They may be addressed in care of the Mission Rooms, at 150 Fifth Avenue, New York City.

Bishop Matt. S. Hughes preached the dedicatory sermon of the new Morton Hartzell Memorial Church at Pasadena, Cal., Sunday, January 5. Bishop Hughes preached the funeral sermon over the late Rev. Morton Hartzell eleven months ago and at that time suggested the erection of a church as a fitting memorial to him. This suggestion has resulted in a \$25,000 church, which has been built on a \$10,000 lot.

The Rev. W. L. Turner, formerly of St. Paul's, Galveston, Tex., who went to Chicago for special courses in religious education, has been appointed pastor of Second Methodist Episcopal Church at Beloit, Wis., and is taking special courses in ethics, sociology, psychology and Sunday School work in the Beloit College. He will be there probably two quarters, after which he will have charge of Stokes' Theological School, Monrovia, Liberia.

The Board of Foreign Missions of the Methodist Episcopal Church has received a cable from Dr. F. M. North, its corresponding secretary, dated Paris, January 6, which reads: "Safe arrival. All well." Dr. North was accompanied by Bishop Theodore S. Henderson, executive secretary of the Department of War, Emergency and Reconstruction Work Abroad; Bishop James Atkins, Secretary W. W. Pinson, both of the Methodist Episcopal Church, South, and Dr. Edwin F. Frease, superintendent of the North Africa Mission.

THE CENTENARY PROGRAM SET UP IN THE MISSISSIPPI CONFERENCE

From the very beginning of the session of the Upper Mississippi Conference it was apparent that Centenary interest was at the high water mark. After the welcome addresses had been extended and responded to the District Superintendents were called upon by Bishop McConnell to make their reports.

The one theme of these reports was the Centenary Missions to be observed after the manner laid down in the program of our Joint Committee on the Centenary Celebration.

Thursday night, after the Bishop had lectured on War Conditions, which made a fine Centenary back ground, Dr. W. A. C. Hughes, Area Secretary was introduced and spoke for more than an hour, laying on the hearts of the Preachers and large audience assembled, the whole Centenary program. He never spoke to better advantage.

Friday morning, under the leadership of the Area Secretary, a Training school was put on during the regular session of the Conference.

Dr. Kettle spoke from the standpoint of Missionary Education. Dr. H. C. Wilson confined himself to the Sunday School and Epworth League. Dr. Penn spoke on the Centenary from the Freedmen's Aid viewpoint and Dr. Hughes spoke from the subject "Efficiency in Organization."

No Centenary interest was overlooked. The Bishop gave plenty of time and the members were permitted to ask question that they might be properly informed concerning the program of the church.

When all was done a resolution was unanimously adopted committing the Conference to the entire Centenary Program.

The District Superintendents agreed to suspend their Quarterly Conferences until they shall have made a complete round of their Districts and assisted their pastors in setting up local church councils and units.

With the Delta yielding large crops and with market values better than ever before the New Orleans Area Headquarters is depending on the Upper Mississippi Conference to go over the top in great shape.

FEARS OF FAMINE IN EAST AFRICA

Writing from Inhambane, Portuguese East Africa, recently, Methodist missionary W. C. Terris says, "There is great suffering here owing to floods that washed away practically all the crops. The food problem is very serious. Government has taken stock of the food supplies of the district. A new harvest cannot be reaped until next April or May. There are grave fears of famine."

CENTENARY ORGANIZATION IN THE NEW ORLEANS AREA

The Area Secretary has been extremely anxious to have the Area completely lined up so far as organization goes, at the earliest possible moment.

February first, has been set as the day when the Area must report every organization in tact. To this end the services of Dr. J. N. Wallace, a District Superintendent of the Central Alabama Conference, has been secured and he has his desk in the Area offices at 633 Baronne Street, New Orleans.

UNIFICATION AND OUR OWN WHITE SOUTHERN METHODISM

By Bishop J. C. Hartzell, D. D

DURING my nine years' editorship, 1873-82, of The Southwestern Christian Advocate in New Orleans, one news department carried the heading "Our Southern Methodism" and was filled with notes on the progress of the work of the Methodist Episcopal Church in the former slave States. That phrase, "Our Southern Methodism," in a Methodist Episcopal Church paper published south of the Ohio, was criticized by our Southern Methodist brethren—editors and others. Those critics represented the sentiment still largely prevailing in the Methodist Church, South, that the Methodist Episcopal Church has neither legal nor moral right to prosecute work in that section, except in the border States, and even there the ground is contested.

One Southern editor, in criticizing my use of the headline "Our Southern Methodism," said he noticed the letters B. D. were affixed to my name as editor, and that after some study he concluded they meant "Badly Deceived." In my brotherly reply I called attention to the D. D. affixed to his name, and stated that they must certainly mean "Doubly Deceived."

Our Own Southern Methodism

Ignorance concerning the work of the Methodist Episcopal Church in the former slave States since 1846, when the Church South was organized, is not confined to the South by any means. Multitudes of our great communion throughout the North know but little of the development and success of our own Southern Methodism among both Caucasian and Negro peoples during the past seventy-four years. The Methodist Episcopal Church has never been a sectional or a racial Church. Many on the border did not go with the South, and in 1856 there were six Annual Conferences on slave territory, wholly or in part. They included 136,000 white and 27,000 Negro members, making 163,000 communicants, and a constituency of over 600,000. Five years later the four years' war began, and then followed the more than fifty years of momentous issues relating to the unifying of the nation and the status of the Negro as a free man. In these three national and racial epochs, before, during and since the war, the Methodist Episcopal Church has been a very great moral factor in the Southern States, and has a history of heroic service and, on the whole, of continuous success not surpassed, if equaled in the history of Methodism.

That 136,000 white membership has grown to 463,641, with a constituency of 1,500,000. Our own white Southern Annual Conferences now number seventeen, with church and parsonage properties valued at \$24,474,752, while our white schools, extending from Baltimore to the Sabine Pass in Southern Texas, enrolled 6,139 students and have properties and endowments worth \$6,052,488.

That Negro membership of 27,000, with no church property or separate organizations, has grown to twenty Annual Conferences, with 348,477 communicants and a constituency of over 1,000,000, with church and parsonage properties valued at \$9,573,336; and twenty-two schools enrolling 5,804 students, with property worth \$2,007,750.

Adding these figures, we have in the sixteen Southern States thirty-seven Annual Conferences, a church membership of 812,118, which is over 100,000 more than one-third the membership of the Church South. We have a con-

stituency of at least 2,500,000; fifty institutions of learning, including several colleges and seminaries with 11,043 students, and properties valued at \$42,108,326.

The largest growth of our white membership has been in the border States and in the District of Columbia, Maryland, Delaware, West Virginia and Missouri. In these the membership is 298,416, with properties aggregating \$19,415,744. In the farther South the largest development has been in Tennessee and Oklahoma. The former State has 53,872 members and properties valued at \$2,503,455, and the latter 41,872 members and \$1,760,705 in property.

A Comparison

For twelve years, beginning in 1870, it was my privilege and joy to labor in our Southern States as pastor, district superintendent or editor, with headquarters at New Orleans. The following fourteen years my work was in the administration of our educational work among both races from the Potomac to the Rio Grande. Later, for twenty years, my official responsibilities were in different sections of the Continent of Africa. My opportunities to study the trials and difficulties of our foreign fields have been good, and in comparing the work in our Southern States with that among diverse races and conditions in foreign lands, and recalling the heroic and devoted missionary men and women whom I met, and comparing the conditions which tested their courage, faith and devotion, I must say that the work in our Southern States, especially during twenty-five years succeeding the Civil War, was by far the more trying and difficult. We have in the South twice the membership and twice the church properties that we have in all our world-wide foreign mission fields. *A little less than one-fifth of the entire world membership of the Methodist Episcopal Church is now on what was slave territory.*

Our White Southern Methodism Ignored

In all the discussions concerning unification between the two Methodisms our own Southern white work has had but little consideration, while syndicated articles by Church South leaders—bishops and others—have been published in Northern Advocates, in which that work has been ignored, as if regarded as so much ecclesiastical luggage made up of people, properties and especially territories, to be adjusted. The relations of the Negro to the proposed union have been thoroughly discussed, and the attitude of both Churches is well understood. The Regional Conference proposition, a second crucial test in the plan, has been exploited. But of our nearly half a million white membership, with more than a half adherents, little has been said, notwithstanding the possible results of union are far more serious to them than to any other section of the two Churches.

Authoritative Statements From Our Southern Leaders

With the view of securing authoritative statements of opinion on the proposed plan of unification from our seventeen Southern white Conferences, I addressed five questions to the district superintendents. Over fifty responses have been received—some of them quite elaborate. Every State and Conference is represented in the replies, and the most remarkable

thing is the unanimity expressed concerning each query. The following are the questions and quotations the replies:

1. *Would you favor direct organic union of the two Methodisms, as now organized, under one General Conference? This would mean that where both Churches occupy the same territory in the United States, the white work of both would unite in Annual Conference relations in those territories.*

With three exceptions, the answers favored direct organic union.

2. *If the Methodist Episcopal Church, South, should insist that before unification is possible the Negro ministers and membership of the Methodist Episcopal Church should go into a separate organization, would you favor yielding to the demand?*

Three replies in the affirmative, two with qualifications would consent rather than have unification fail, while all other replies were unqualifiedly, No.

3. *The plan for unification now before the two Methodisms would divide the United States into six regional areas; three including the Northern and Western States, and three the Southern. Each area would have its Conference to legislate on all matters affecting its region, including the nomination of bishops. Over these regional Conferences would be a General Conference to legislate on matters affecting the united Church. Would you favor such a regional division of the two Methodisms?*

Three replied in the affirmative, two approved with some modifications, all others answered in the negative. The following are specimen statements:

"Would cause more friction than it would cure." "It is no union." "Same as compromises of slavery days." "I am sure that in many cases we could not deliver the people in any attempt to unite local societies." "Our people will never live in the Southern Church. That has been proven in some communities already." "An overwhelming number of those in the Methodist Episcopal Church would become adherents of the Presbyterian or Episcopal Churches. It is not true that if we were not in the South, the other Methodism would do the work." "Our Church in the South has saved thousands of people to Methodism and the Kingdom of God whom the Church South would never have reached, and there are large areas in the white Conferences of the two Churches where there is no conflict or overlapping at all." "Plan too complex, too hard for ordinary laymen to understand, besides it divides instead of uniting. All of us in Southern territory would be plunged into the Methodist Episcopal Church, South, whether we desired or not, and this we could not accept."

4. *There are those in the Northern States who believe that the Missionary, Church Extension and Educational Funds spent in the Southern States by the Methodist Episcopal Church are unnecessary, because if that Church was not in the South, the Methodist Episcopal Church, South, would do the work.*

It is also said that the friction between the Churches is frequent and often serious.

What would be your reply to these statements?

The following quotations are from widely separated sections: "Statements such as are quoted under this heading, I think, are invariably made from superficial knowledge of the whole case. It is a fact easily verified that with what both Churches are now spending in the South, the needs are not adequately met. Further, among the whites each Church has a

separate and distinct constituency best reached by the Church of its choice." "There is some friction, and sometimes it is even serious. I labor in a border Conference, where we have it in its worst form. There is, however, a remedy for this difficulty without involving both Churches in a nondescript union, which, after all, is not a union at all. It is possible, if the two Methodisms would only go at it in a determined way to take care of the situation by a process of elimination." "The Church South cannot do our work." They fight us so as to control the territory; that is, the leaders do—not the people." "The best answer to the assertion that there is waste of money is in the fact that the Church South is not doing the work. Vast areas are not touched by Methodism until we go in and begin." "The friction is not so great as the Church South tries to impress the North it is." "Our funds spent in the South, as a rule, have been well spent."

"I have twenty-five churches in my district where there is no other Methodist church, and fifteen where there is no other Protestant church." "We have a perfect right to be here." "We are the Methodist Episcopal Church, with no sectional name attached. The world is our parish." "There are but 2 per cent of all Methodist communities in Georgia where both Churches are represented." "I do not believe the Methodist Church, South, could do our work." "Observations witness that the Church South would not take care of interests we have fostered. Let us by all means stay put." "We are not ready for organic union—we might as well be asked to give up our work in Michigan or parts of New England. Too much of the old spirit remains in the Southern Church, as the laymen of that Church have so expressed themselves to me. For a time each Church would do well to attend to its own business." "These statements are men of straw, largely. If God's grace fails, legislation no use."

5. What are the opportunities for the growth of the Methodist Episcopal Church in the Southern States among the white people?

There are a few notes of discouragement, and only a few. All other replies range from "hopeful," "encouraging," to "fine" and "never better." The calls are urgent for more ministers and teachers, and better financial support, especially in needy and untouched fields. Several refer to Methodists from the North not uniting with their own Church when going South, and also express regret that some pastors in the North advise their members to unite with the Church South. The following quota-

tions, similar to many, indicate the spirit among our leaders: "I think that our most promising fields are among the native white population in the mountains, where a strong program of evangelism and education is needed." "Had we the men and more help, there are scores of large towns where we could do good work, and there are multiplying Northern colony towns who would receive us gladly." "We will report an increase this year, and with more missionary money and missionary pastors we could double our membership." "We must do our work and hold on to our own property, and push forward until organic union really comes." "The opportunities for work were never better." "We are making splendid growth, and more encouragement from our leaders would accelerate progress." "On my district nearly three hundred conversions and two hundred accessions. We are furnishing many good preachers for North and West." "Progress excellent, especially since the adoption of the area plan of episcopal supervision."

Not "Unification" As Proposed But Organic Union When Possible

Manifestly the almost unanimous sentiment of our own white Methodist leaders in the Southern States is against the proposed plan of unification. They favor straight organic union and want nothing else until, in the providence of God, that can come. In the meantime they rightly claim the fullest recognition of the great work they represent, and increased sympathetic and efficient co-operation from the whole Church.

It should be remembered that the great body of our people and ministers, white or black, in the South is made up of native-born citizens of that section. To them and their fathers the Methodist Episcopal Church means more for many reasons than any other denomination possibly can. This is also true of the ministry and people of the Methodist Church, South, and explains why that Church has from the first refused to consider favorably direct organic union, and in the proposed plan of unification makes the regional Conference factor "basic." This explains why the three Southern regional Conferences in the proposed plan include exactly the "slave" territory claimed by the Louisville convention in 1846, when the organization of the Church South was enacted. There are differences more radical separating the two great Methodisms than divide Methodism in the North from other Protestant churches.

Blue Ash, Ohio.

scraped a shallow resting place for a comrade just "gone west." And He has come to mean something different than men thought Him to be, men who at home had listened either to negative sermons delivered with dignity and decorum, or to the fireaters who have consigned to hell all who fail to accept Him under their appeal. And this is not intended to imply that all preachers head in under these two classifications. Far from it. Were this true the outlook would warrant a new Book of Lamentations. Instead the situation calls for intellectual honesty and immediate action. A greater objective content must accompany the subjective message of the pulpit and the pew must accept at face value all the democratic implications of the teachings of Jesus Christ.

It is easy to say that this is already being done, and thus dismiss the whole matter. But with the thought life of the world on fire and expectation a characteristic of the most unlearned, such action would deny the Kingdom of God a claim to its rightful place among men. This would eliminate from the formulating of a new order of society among men the very elements on which such a new order must depend for its high standards and stability.

There is, of course, a danger in assuming that the returning boys in khaki and blue should be permitted to readjust everything in the light of their own desires. But that is not the point at issue. Empty churches in every community in the land ask for an explanation for their unfilled seats. Weary preachers wonder why the multitudes do not come to hear their hard-wrought-out sermons. Countless official members urge a change of pastor as a possible solution of the difficulty. Why beat about the bush when a suggestion pointed and true is given? Why not rather take what the experiences of the trenches have to offer and use it? The men coming back have gone through those experiences which try out religion as the placid "storms" of life at home never do. They have looked death in the face, "gentlemen unafraid." They come not to lecture to the Church on what to do and what to teach, but their attitude toward the conventionalities of organized religion, as reported by chaplains and Y. M. C. A. workers, gives a "hunch" to those who would see the Church triumph in its ministry among men.

Is there not a challenge to the Church to re-examine itself in Dr. Fosdick's putting of the essence of the soldiers' thinking? He says: "They hate cowardice, selfishness, snobbishness, tyranny. They love courage and self-forgetfulness and loyalty and deathless faith that right will win.... Every day they have become more impatient of sham, intolerant of ineffective words, sick of narrowness and bigotry, scornful of emphasis that do not matter and of pretensions that are full of wind." Can the Church any more administer a "milk-fed Christianity," as one of Fosdick's soldiers puts it? Shall morbid fears be played upon in order to get men to decide to keep out of Dante's immortal multitude in hell? Must religion be presented as magic to emotionally-wrought-up folks? Is the selfish character of personal salvation all that can be offered?

The religion of Jesus Christ is not selfish. It should never be so presented. Its greatest appeal is in the self-sacrifice which characterized the Garden of Gethsemane and the Cross of Calvary. And those souls whose influence has shaped thought and custom during the centuries have put the selfishness of the personal far from them. Why, then, consign the masses to hell because they do not agree with our in-

HE HAS SAID IT

By the Rev. Ralph Welles Keeler, D. D.

THE obligation of the Church of Jesus Christ to "reconstruct" itself as a part of the reconstruction process necessitated by a world-war may no longer be blinked at. It is true that many of the suggestions made savor of diatribe and pessimistic cynicism. Likewise, the self-appointed physicians in many instances have failed to diagnose the case before prescribing. But here and there arises the voice of a prophet. These should be heard. They have a message for this hour. And the hour is of such character that mere motion will not be accepted by men and women for genuine action.

It is no wail of a bystander that Harry Emerson Fosdick lifts in the January Atlantic Monthly. As he discusses "The Trenches and

the Church at Home" one is impressed by the serious concern felt by a minister of Christ for the faithful meeting of a critical situation by the Church of his love and devotion. Religion has parted from creedal statement and theological dogma in our day—at least so far as those who have been giving and receiving the blows of battle are concerned. Thought has been jolted loose from the apron strings of the past. "Expressional" religion has given place to the fine distinctions of academic minds. The Christ has been walking through "No-Man's-Land." He has knelt in the trenches. He has fellow-shipped with those whose broken bodies have filled the hospitals back of the fighting line. He has thrilled the souls of those who, in the light of the enemy's flares, have

TROOPS OF 92nd. DIVISION WITH DECORATIONS OF HONOR

By Ralph W. Tyler

With the American Army in France.

Marbach, December 8.—By command of General Martin, Commanding the 92nd. Division General Orders have just been issued commending a number of Colored officers-non-commissioned officers and privates of the 365th. Infantry for meritorious conduct in action at Bois Frehaut, near Pont-a-Mousson, November 10th. and 11th., during the drive on Metz. Those named in this General Order were Capt. John H. Allen, First Lieutenants Leon F. Stewart, Frank L. Brye, Walter Lyons, David W. Harris, Benj. F. Ford, Second Lieutenant George L. Gaines, and Russell C. Atkins, Sergeants Richard W. White, John Simpson, Robert Townshend, Solomon D. Colston, Ransom Elliott, and Charles Jackson; Corporals Thomas B. Coleman, Albert Taylor, Charles Reed and James Conley, and Private Earl Swanson, Jesse Cole, James Hill, Charles White and George Chaney.

In the same General Orders the following were cited for bravery in action: Sergeant Isaac Hill, bravery displayed at Frapelle; First Lieut. John Q. Lindsey for bravery at Lesseux, both of the 366th Infantry, and First Lieut. Edward Bates of the 368th Ambulance Corps, and Sergeant Walter L. Gross of the 366th. Infantry, for distinguished service near Hominville.

In another General Order Second Lieutenant Nathan O. Goodloe of the 368th. Machine Gun Company, was commended for excellent work and meritorious conduct. During the operations in the Foret D'Argonne Lieut. Goodloe was attached to the 3rd. Battalion. During the course of the action it became necessary to reorganize the battalion and withdraw part of it to a secondary position. He carried out the movement under a continual machine gun fire from the enemy. General Martin said: "Lieut. Goodloe's calm courage set an example that inspired confidence in his men." General Martin, the new commander of the 92nd. Division, also cited, for meritorious conduct near Vienne le Chateau, Tom Brown, a wagoner, who as driver of an ammunition wagon, displayed remarkable courage, coolness and devotion to duty under fire. Brown hauled his wagon, even after his horse had been hurled into a ditch by shells and despite his own painful wounds, worked until he had extricated his horses from the ditch, refusing to quit until he had completed his work, even though covered with blood, from a painful wound.

Entire Units Cited For Bravery In Battle-Line

The entire first battalion of the 367th. (Buffalos) Infantry has just been cited for bravery, and awarded the Croix de Guerre, thus entitling every officer and man in the battalion to wear this distinguished French decoration. This citation was made by the French Commission because of the splendid service and bravery shown by this battalion in the last engagement of the war, Sunday and Monday, November 10th and 11th., in the drive to Metz. This battalion went into action through a valley commanded by the heavy German guns of Metz, and held the Germans at bay while the 56th. regiment retreated, but not until it had suffered a heavy loss. The 1st. Battalion was commanded by Major Charles L. Appleton, of New York,

with company commanders and lieutenants Colored.

In the 92nd. Division, of the American Army, 14 Colored officers and 43 Colored enlisted men have been cited for bravery in action and awarded the Distinguished Service Cross. This is a splendid showing, and especially when it is considered that prior to the drive on to Metz, Sunday morning November 10th., this division, with the exception of the 368th. Infantry, had been in no big engagement. Up until November the 10th. with the exception of the 368th. which got into action in the Argoone, the 92nd. had to content itself with making daily and nightly raids on the German front line trenches, to capture prisoners. This, however, required daring and courage, and, in some ways, was more trying and more dangerous than being in a big engagement. A total of 57 citations for meritorious service, with report from one brigade not yet in, is a splendid showing for the 92nd. Division.

92nd. Has Comparatively Small Casualty List

The total casualties suffered by the 92nd. (Colored Division, since being in France have been just obtained by me. The Division suffered a total of 1478 casualties. Among the killed were six officers, and one officer died from wounds received in action, while 31 enlisted men died from wounds. 40 enlisted men died from diseases; 28 enlisted men were listed as "missing," 16 officers and 543 enlisted men were wounded; and 39 officers and 661 enlisted men were gassed. The division's number of gassed is unusually large. A reason is, perhaps, that the Colored soldiers in the front line trenches of this division were unusually daring in making raids into the enemy's territory.

Considering, especially, the desperate advance the Colored soldiers of this division made out from Pont-a-Mousson the morning of November 10th., through a valley swept by the heavy German guns of Metz, and nests of German machine guns, the casualty is slight; for on the morning I saw them make the advance, and knowing the dangerous ground they were to cover to make their objective, it appeared miraculous that the division was not wiped out. The casualty in that advance was, perhaps, as light as it was because of the rapidity with which their line advanced. Officers could not hold them back, and the German guns and soldiers could not stop them. They plunged on to Preny and Pagny, and they rushed into the Bois Frehaut, and held, for 36 hours, after they took it, this place from which picked Moroccan and Senegalese troops were forced to retreat in ten minutes after they had entered it. Occupying this Bois Frehaut for 36 hours against a murderous fire from the enemy, remaining there until hostilities ceased, it is surprising—a miracle, that the casualty list of the 92nd. Division did not mount to many times 1478.

HE HAS SAID IT

(Continued from Page 7.)

terpretation of the Christ? Would the Master always recognize our portrayal of Him as intended to represent Him? Is there not a constructive message for men of to-day? Away with the policeman idea of God! Let us have

a Father who cares, a Shepherd who leads, a Christ who inspires to life lived in the service of others!

To-morrow men will look back and criticize the failures of to-day. Loud is our condemnation of the failure of our fathers in the faith to meet worthily some of the challenges which men threw down to the Church in their day. Shall we live to see another generation secretly scorn us for similar reasons? What about petty sectarian emphasis? And the dead issues so ably discussed in preachers' meetings? Or the dull, sonorous sermon on fine points of Biblical scholarship? Or the scurrilous attacks permitted on men who think honestly and perforce express the results of their thinking? Sociology, economics and ethics are being thought and discussed on street car, ferry boat and train. Men express themselves freely. And those concerned over the outcome of a particular phase of these questions listen carefully for a note that may act as a corrective to their own thinking.

The trenches have heard the whispered conversations about religion and the Church. Often those talking have disassociated the two, as though they were actually unrelated. Have they hit a trail that has been beaten out without our notice? Have speculations and programs blinded us to the thought developing about us? Something is wrong. To quote Dr. Fosdick: "For a long time now we have been concocting excuses for our lamentable situation; we have grown fluent with historical explanations of present ills, and with comforting analogies of other institutions' similar misfortunes. The day for this pleasant dalliance is over. White-wash cannot forever support rotting timbers. The hour of the Church's crisis and her splendid opportunity has struck. An aroused spirit of religious faith, social hope and splendid sacrifice is rising among men. It centers around great matters, not trivialities. It must have gangway. And the present Churches are about as well fitted to express and further it as are the boundaries of ancient Indian tribes to form the basis of the New League of Nations."

The Methodist Episcopal Church has had its ear to the ground. How much has it heard? Its Centenary of Missions is a partial answer. It would equip this and all other lands for the presentation of an all-round gospel. It would arouse its membership to a new sense of obligation. It would hasten the coming of a new day. With its objectives met, what then? Will the Church fall back into its former state of apathy? Or will the prophets who now see the religious needs of to-day catch the ear of the Church and give to it such a message as will meet the needs of men as they are, so that the awakened hearts of the trenches may find the Christ whom they seek in the Church here back home?

The publicity program of the Centenary has been greatly strengthened by the addition to its working force of Dr. J. T. B. Smith, who represents the department at the Western headquarters in Chicago. Dr. Smith will give general direction to the newspaper and general publicity in the Western section, working in co-operation with the publicity secretaries who may be appointed in the several areas. As publicity director of the Board of Conference Claimants for the past four years, Dr. Smith has rendered notable service. He has probably been responsible for getting more denominational and religious news into the public press than any other man in the Church. An active newspaper publicity program will be inaugurated, beginning the first of the year.

CHANGING AFRICA

North Africa will never again run in the narrow channels of Mohammedanism. The primary reason is French rule, culminating in the war.

Even before 1914, North Africa was beginning to change. The French had rebuilt the old Roman roads so that they were even better than they had been in the days of the Caesars. Irrigation was overcoming the desert, and olive orchards were springing up in the Sahara. Seven thousand miles of railroad had been built and plans were made for lines to run from the Mediterranean to the Gulf of Guinea.

Natives who never before in their lives had hurried, learned that they must hustle to catch the train or to get out of the way of motor trucks. Farmers, who had only scratched the surface of the ground, lest they wake the enmity of the Jinn which dwelt there, learned that Mohammedan spirits did not resent being disturbed by Christian plows.

Then came the war which largely stopped irrigation and railway building, but which brought an even greater change to North Africa.

The Arab and Berber subjects of France were conscripted just like the people from home. From the plains and the mountains, from the plains and the Sahara they gathered around their holy city, simple nomads in flowing earth-stained garments without the first idea of order or discipline. Their veiled women came with them wailing as if their husbands were already dead.

In Europe these colonials made good soldiers, and learned to respect their French officers, and to covet government decorations, just as the Frenchmen did. When they were wounded, they were cared for in modern hospitals cleaner than their conception of Paradise. There they came in contact with the women of Europe and America, and their horror at the unveiled faces of their nurses changed to grateful appreciation of the ability and sympathy which these western women showed.

Now these men are returning home, disciplined soldiers of the modern type. The question is, what is going to become of them?

One thing is certain. They will develop the homeland and make it once more the granary of the Mediterranean Basin, as it was in the days of the Roman Empire. The land of Carthage will again become a factor in world commerce and world civilization.

But what will be the religious future?

These men who have been a part in the greatest events of history cannot return to the apathy of Islam. Already the young men are going to the mosques less frequently, a resident of Tunis says. Mohammedanism is breaking down in North Africa.

The future may be either agnosticism or Christianity.

Already lecturers are speaking on subjects such as "Twelve Reasons Why There Is No God." To combat this influence we must strengthen our Christian work in North Africa.

The Methodist Episcopal Church has a peculiar responsibility along this line, for it is the only Evangelical Church which has won government recognition in Algeria and Tunisia. Our sixteen missionaries are doing a great work over there, but the increased opportunity brought by the war, and the increased importance of North Africa in world

trade made it necessary that we should increase our forces.

Because the southern shore of the Mediterranean is so closely linked with Europe and the war, our North African work comes within the sphere of the Centenary Department of War Emergency and Reconstruction. The Department has recommended \$765,000 for the extension of our mission work there, and Dr. Edwin F. Freese, Superintendent of the North African Mission Conference, left America, December 21st on the boat with Dr. Frank Mason North and Bishop Theodore S. Henderson. He will assist them in making plans for the extension of Methodism in North Africa.

Dr. J. N. Wallace is leaving the Centenary office this week to visit the Pastors Council at Birmingham, to lay before the Ministers of the Birmingham District, the general plan of the New Orleans Area.

An afternoon will be given to the organization of the District in District Groups and Sub-District Groups. At night there will be held an Inspirational Meeting in the interest of the Centenary Movement.

This trip will include a visit to the Huntsville District, Rev. J. C. Carr, District Superintendent. A meeting has been planned for Friday, January 17, at our Church in Decatur. A great meeting is being planned there in order that we may reach a large constituency in the Northern part of the State.

A meeting of the workers of the Marion District has been called to meet at Eutaw Saturday and Sunday, January 18 and 19. At this meeting the District will be organized into Sub-District Groups, and Church units.

The Montgomery District is included in this itinerary. A meeting of the District Superintendents and workers will be held in Montgomery, January 22nd. The Rev. J. C. Carson is the new District Superintendent.

This itinerary of Dr. J. N. Wallace is intended to swing in line the Central Alabama Conference for the great Easter Drive.

The Stewardship Department, in all of its aspects, is shaping up admirably under the direction of Dr. J. W. Haywood. He reached headquarters about the first of the month, and immediately began organizing his forces preparatory to launching the drive which is to swing the hundred thousand Methodists of the New Orleans Area in line with all the other "praying, paying, working" Methodists of our world wide Church.

Dr. Haywood left the Area office Monday of this week on an itinerary that will take him to Orange, Houston and Marshall in the Texas Conference. At these points he will hold special training Conferences, looking forward to putting on the Intensive Stewardship Drive.

In Dr. Haywood, the Area has a man well schooled in Centenary matter. He was at the Columbus meeting last June, and was the leader of the team that took the Centenary Message to all the District meetings in the Texas and West Texas Conferences during July and August of last summer.

The ninth annual meeting of the National Association for the Advancement of Colored People was held on Monday, January 6, in New York. The business session was held in

the afternoon at the United Charities Building and in the evening a mass meeting was held at Carnegie Hall on the general subject, "Africa in the World Democracy."

The chief business of the afternoon session was the presentation of reports on the work of the association for the year by the secretary, John R. Shillady; by field secretary, James Weldon Johnson, and a statement of the findings of an investigation made by the assistant secretary, Walter F. White, into the workings of compulsory work laws and so-called "work or fight" ordinances as affecting colored people, particularly women, in certain Southern States. There were also brief statements from a few representatives of branches who were present.

At this session the following officers and members of the Board of Directors were elected: National president, Moorfield Storey, Boston; vice presidents, Archibald H. Grimke of Washington, the Rev. John Haynes Holmes of New York, Bishop John Hurst of Baltimore, Captain Arthur B. Spingarn of New York and Oswald Garrison Villard of New York; chairman of the Board of Directors, Mary White Ovington, New York; treasurer, Oswald Garrison Villard, New York; Director of Publications and Research, W. E. B. Du Bois, New York; secretary, John R. Shillady, New York; field secretary, James Weldon Johnson, New York; assistant secretary, Walter F. White, New York; Board of Directors (for three years), George W. Crawford of New Haven, Bishop John Hurst of Baltimore, Paul Kenaday of New York, Joseph Prince Loud of Boston, Dr. William A. Sinclair of Philadelphia, Captain Arthur B. Spingarn of New York, Charles Studen of New York, Lillian D. Wald of New York, the Rev. G. B. Waller of Springfield, Mass., and Butler R. Wilson of Boston. Previous to the annual meeting, at the December meeting of the Board of Directors, Robert R. Church of Memphis, Tenn., was elected a member of the Board to fill the unexpired term of Dr. John G. Underhill (resigned) of Brooklyn.

Mr. Shillady's report showed that on January 1, 1918, the association had 80 branches and 9,282 members. On January 1, 1919, the association had 165 branches and 44,096 members, in thirty-eight States, the Philippine Islands, the Isthmus of Panama and Canada, an increase for the year of 85 new branches and 84,418 new members.

EVANGELISM THAT WINS AND BUILDS UP

By Bishop Wilbur Thirkield

The word of Emerson suggests the method and spirit of Evangelism that wins and builds up: "Souls are not saved in bundles, but to every man the Spirit puts the question, 'How is it with thee?'" The wholesale method does not avail. Pastoral evangelism is not spectacular, but wins men one by one and holds them to the Church. The pastoral passion for souls sees the opportunity and seizes it day by day. And the chance is open in the home, the store, on the cars, along the way, anywhere. The personal message, tender with compassion, and winged by prayer, never brings rebuff. Above all, childhood is the fruitful field of evangelism. Jesus linked his Kingdom to a child. We must link the child to the Kingdom. Benjamin Kidd's latest book—philosophic, trenchant, illuminating—on "The Science of Power," contains a fine exposition and enforcement of the word of Jesus: "Except ye become as little children." The short way to the Millennium is through the heart of the child.

THEODORE ROOSEVELT—WORLD CITIZEN

By the Rev. W. Scott Chinn, D. D.

"AND since it is reserved for all mankind once to die, and afterwards to be judged," so we come to say farewell to Theodore Roosevelt, the Christian gentleman and statesman, loved, honored and respected the world over. No other American enjoyed the fine distinction of being held in such high regard in private life as he. His counsel and advice counted, and what he said had much to do in determining the course, destiny or policy of whatever question involved.

The end came in fulfillment of the above quotation from the Hebrews, and future historians are yet to tell the story of this God-fearing and man-loving being who now stands before His Maker to be judged, not by what we shall say about him, but by those fixed and eternal principles of justice, equity and righteousness, edicts from the Judge of all the earth.

The world knew Theodore Roosevelt. It knew several others as well, but not as it knew him. With Roosevelt there was "life" and much life, for he never grew old, but, apparently, always young and vigorous, in thought at least. His many acts and deeds pre-eminently fitted him to be a world-citizen, and for such noble accomplishments, his judgment will be meted out in love, respect, adoration and undying fame, which places him in a class alone.

There can be no comparison in any proper discussion of Roosevelt's life. His was distinctively "Rooseveltian" as much as was the "Elizabethan" or "Shakespearian." He was a founder, leader and master builder, whether in adjusting or regulating national or international affairs. He was the genius that breathed life into dead, yet vital and useful industries, enterprises, remedial measures and enactments of far-reaching and worldwide significance, that are bound to last, for they are the embodiment of the principles of right and justice.

The tragedy of his death shocked the universe, and it was a tribute of the highest respect when that other Christian gentleman and statesman, President Woodrow Wilson, cabled from across the seas, ordering that all flags on government buildings, workshops, offices, ships, wireless stations and the like everywhere fly at half-mast. Cuba, Havana, Brazil, Panama, Italy, France, England and ports in Africa stood with bowed heads and breathed a fervent prayer for the repose of his soul.

Coming in such a time as it did, all are agreed that his death is an irreparable loss, and one that will disturb the equilibrium of several important and far-reaching matters. Right here, the Predestinarian, doubtless, will rise up and assert that it "had to be," and use such other argument as will make good his claim in that belief. Upon first thought it may appear so, but deeper study will prove just the opposite, for when a boy he was a weakling and not allowed to play nor mingle with the other village boys, but had a private teacher, and was carefully taught and instructed along those lines calculated to offset any natural weakness and develop, which it did, the youngster into a strong and healthy boy. Boxing, baseball, football, swimming and other clean and healthy exercises, which including much reading, accounted for his wonderful, robust and rugged life. "Cleanliness" was the motto of his life—strictly temperate

in all things essential, even words—for while he used words in abundance, they were not "idle words," but full of meaning and carried weight.

In truth the English language did not have words enough to accommodate his vocabulary, so he coined new words, made new epigrams and uttered proverbs that will last. It was through him largely that simplified spelling gained its birth and support and will live, a credit to his commonsense application to orthography.

As a father, he was a splendid type of real American, that sought to give to his home and children those instructions and comforts that would make of them worthy children and citizens. He fought "race suicide" and insisted upon the conservation of the womanhood and child-life of the nation. Stern and positive, yet loving and considerate, he showed others what an ideal American home should be. That his children followed his advice and walked after his footsteps shows with what marked success he succeeded in that direction.

As a statesman, he was of the highest type, and saw with a clear and prophetic vision where the path of duty lay and dared to go that way. He was a regular incubator of reforms, a sworn enemy to sin and wickedness wherever found. A terror to wrongdoers and yet a friend to humanity, for he loved people, a thing any wise and sane statesman will always do. His platform was so big that he had room enough upon it to make other statesmen, which he did. His recent conversion to the idea of a League of Nations and an outline as to its membership and policies, with an urgent appeal for a faithful continuance of American ideals and the English-speaking people, shows the magnitude and breadth of his real statesmanship. A League of Nations will be formed and the Roosevelt idea will obtain.

A philosopher, reformer and builder worthy of a place with the bards and sages of the remote past, for he discoursed upon the weightier matter of the law. "The Square Deal," denouncing the "muck-raker" and an organization of the "Ananias Club" are but striking examples of the philosopher and reformer. He dared Wall Street and lived; broke up the Standard Oil Company and stood; defeated both the Republican party and himself and rose, Phoenix-like, out of the ruins and wreck, a man! The Panama Canal, together with many constructive improvements throughout the country, are evidences of his genius as a builder.

As a preacher, and verily he was one, for time and again, whether as President or citizen, he has spoken from many a pulpit, preaching, urging and exhorting his hearers to follow after righteousness.

As an author and naturalist, few men could write upon as many subjects and be listened to as Roosevelt. Having cultivated the habit of reading early in childhood, he was always well informed, therefore he knew what to both write or talk about so as to attract and command attention. His volumes, articles, papers, addresses and works along literary lines are many and valuable. He distinguished himself as a naturalist both at home and abroad. In Africa and South America his work in ethnology, in company with other students, proved to be quite an addition to that science, valuable specimens of which may now be seen

in the Smithsonian Institute. Forest and animal conservation, with that of other natural resources, were fostered and protected by him.

Soldier. The military spirit was more than three-fourths of his very existence. The emblem of the "Big Stick" was to him both defense and preparedness. "Safety First" was his creed. Those who called him a Czar, autocrat or tyrant did not know the man. He saw and knew the backwardness of mankind, and only sought to arouse his fellow-men to prepare, which he repeatedly declared was the surest and safest way to live peacefully and be let alone. After the awful and terrible price paid in this present war, America and the world will think a long time over this ringing appeal of Mr. Roosevelt, who though dead yet speaketh.

He was a soldier to the manor born. His rough and rugged life in the West and with the Rough Riders fostered that soldier-like spirit, and yet he was not a blind and ardent worshipper of the god of war, as some would declare. As events have shown, he foresaw with a clear vision the ultimate outcome of the recent war and labored unceasingly to the end that America would prepare and do her part.

He knew the Kaiser. He knew the German thought and purpose. Having seen and personally interviewed the lords and members of the bureaucracy, also reviewed the German army near Potsdam, he knew the ultimate outcome, especially with our idea of self-assumed greatness and strength, hence he withstood the pacifists, German propagandists and that class of enemies to the true principles of democracy. Whether pleasing or displeasing, he, mighty watchman that he was, slept not day nor night, but sounded the alarm, until America awoke and went forth with might and main to help overthrow Prussianism. No other man could have criticized and pointed out our national weakness as Mr. Roosevelt and escaped the brand of "pro-Germanism," for America knew Theodore Roosevelt and believed in him religiously.

He was not a diplomat in the sense that he "pussy-footed" or "stepped softly," but while speaking softly, as he put it, he always carried the "big stick." He was a firm believer in the bar of public opinion, and won out repeatedly that way. "Star chamber," secret covenants, contracts and the like had little sway in his diplomacy. The Constitution rang true with him—"of, by, to and for the people" always shone out over his standard. Truly he was a politician. He began early in life and rose rapidly. His followers believed in him and worshipped him. The Progressive party was his child, but died laboring, while at heart he was thoroughly Republican, both in ideals and practice.

Repeatedly opposed, fought, maligned and abused, he stood firm and held fast to his convictions, whether they displeased friends or opponents. One of the chief elements of greatness of Mr. Roosevelt, and one that many others may well pattern after for all times, was his refusal to consider a man his enemy simply because that man differed with him. This statement is fully born out by the treatment of many who did differ, and differed vigorously with him. Doubtless this one trait in a large measure accounted for his ability to make and hold fast friends in all walks of life and in every party. With his opponents, he often looked upon said opposition as a matter of lack of knowledge, party principles or some motive compelling them that way, and

rather than reckon such as "enemies," he sought to win them over through information and education, thus giving them ample chance to heed his appeal. The unique and firm grasp held up to his death upon all tells louder than words the effect of such a course.

He was a firm believer in universal military training; a strong and capable Army and Navy, properly officered and unhampered by any official red tape or political juggling. Militarism that defends as against Prussianism that destroys.

The Monroe Doctrine stood next to the Constitution with him; national women's suffrage, as well as national prohibition; regulation of capital and labor concerned him most and were warmly supported by him. As the result of these broad and altruistic ideals of right, he on more than one occasion did act as "arbiter" and won for himself in 1906 the Noble Peace Prize, which was awarded him for the part taken in settling the Russo-Japanese war.

Many contended that he should have been sent to Russia instead of Mr. Root, who was in no sense prepared to handle the situation, and it is now openly asserted that, had Mr. Roosevelt gone, we would not have the present spectacle there, which, like Banquo's ghost, won't desist nor down. The Bolsheviki Cylla and the Bolsheviki Charbidis may yet prove the undoing of some of our most ardent hopes for benighted Russia.

We do not accept the view held by many that a refusal to allow him to organize and command a regiment "overseas" soured and embittered him. It is true that he felt it keenly, also many of his ardent followers, still the zeal and ardor with which he kept at his given task of contending for "preparedness" and the resenting of what to any man of his type and character was justifiable cause for action, in the many acts unwantonly and continuously practiced, was not by far the acts of a "disgruntled" nor the picture of Achilles discontented or Ulyses sulking in his tent. So the inference, backed by his open acts of intense loyalty, falls of its own weight.

He did give, willingly and urgently, his sons as well as his best counsel and advice, and the bereaved widow will now wear with a proud and uplifted head the star of gold, in honor of the son, who paid the supreme price for the maintenance of those principles for which his illustrious father, with every true American, so ardently labored to uphold. In that son's death the world drew nearer to Theodore Roosevelt. All had wished that he might have lived long enough to have visited the son's grave and leave thereupon a flower, placed there as only a father could do. It was not so. God knows best. He is now with his son and other loved ones in a land that is fairer than day.

In his treatment and dealing with the South we find much for thought, for the South yet holds to many of her former traditions, ideals and provincialisms, and it is safe to say that no other man could hold to his personal opinions and convictions, as expressed and practiced, as he and still be popular with the South. Yet he did it. In his attempt to break the Solid South, he did more than any other man in that direction, and the Progressive party found many a warm and ardent supporter here. The South certainly held him in high esteem and admired many of his sterling traits and qualities, and always heard him gladly, whether she heeded him or not. He did much for New Orleans in the yellow fever epidemic of 1905, when he visited here and cheered all by the magnetism of his personality. The gov-

ernment took charge and soon New Orleans became free of the evil and grew. In the money panic of 1907, under the advice and influence of Mr. John M. Parker and others, he came to the rescue of the banking and other institutions, which saved the city and State. These and other noteworthy acts by him endeared him greatly to New Orleans, and he was thereafter always a welcome visitor.

As to the Negro. The Negroes worshipped Mr. Roosevelt and looked upon him as next to Mr. Lincoln, but the surreptitiously and unceremoniously discharging of the Negro soldiers implicated in the Brownville, Tex., episode turned many of them from their idolatrous worship of the Colonel. Many harsh and bitter feelings were engendered thereby, both upon the part of doubtless well-meaning white and colored alike, which upon sober thought would have produced just the opposite result had all concerned taken a different view of the entire situation. This incident, together with the many other wrongs and injustices heaped upon the race, growing, as was thought, out of this affair, readily inflicted upon them by the South, and in many instances accepted by the North, did much to discourage the Negroes, and many never got over it nor forgave him for it. Psychologically, Mr. Roosevelt was simply applying the "race standard" to the Negroes like other races, and we could not stand it. Those who knew the man, or learned to know him later, are agreed that he would have pursued the same course had white men been similarly involved, and doubtless with more rigor and vigor.

The Booker T. Washington dinner incident divided opinions, and while many accepted it at full face value, others saw no good to come of it. This was but another Roosevelt way of recognizing manhood and worth, which he always sought to do, regardless of consequences.

The Negro's political future began to decline under the Roosevelt administration, for certain policies started gave rise to general dissatisfaction among Negro leaders, which continued through Mr. Taft's administration, when an open break came, and Negroes were urged upon to join the Democratic or any other party that would insure to them their rights guaranteed by the Constitution. Many did break away and supported with characteristic fervor their new party alignments, but it can be said almost without fear of successful contradiction that it was at most but the "jumping out of the frying pan into the fire" politically for the Negro.

The Taft propaganda to not appoint Negroes where there would be any reasonable objections came as a result of these misunderstandings and has held back the Negro politically and greatly to the defeat of the Republican party, for Negroes, like other races, feel a tie of kinship, when under fire, and in some way always seek to avenge the wrong, whether real or imaginary. In latter days Mr. Roosevelt came again into the hearts and affections of many of the "old timers" among the Negroes, and especially during the war, by his stand for their sharing equally in everything appertaining to the successful winning of the war. He rang true once more and they heard him gladly, as did the world. In other matters he showed more than a passing interest in the general welfare of the Negro—in educational, social and welfare work, as well as Civil Service. By personal efforts, also correspondence and persuading other friends, he accomplished much. He served with unusual interest as a trustee of Tuskegee, and it was befitting and timely that Mr. Emmet J. Scott

should, upon behalf of the twelve million or more Negroes, send a telegram of deepest sympathy and condolence as coming from the only real and true American, of which Mr. Roosevelt himself was foremost. A life full and complete has ended, for, verily, he lived in the house by the side of the road, where the races of men went by, and it was with the spirit of his Lord and Master, that he sought to follow in His steps and thus lead men and nations aright.

We shall not sit in judgment upon him. God will do that, as with every one of us, whether our deeds are good or evil, but we are "delighted" to join with the bard, as he sings a heavenly requiem, in pronouncing a benediction upon a noble life as it closes and wends its way through the gates of Death:

"Servant of God well done;
Enter the Master's loved employ,
The battle's fought, the victory's won,
And thou art crowned at last."

Donaldsonville, La.

TRIBUTE TO ROOSEVELT'S PASSING

For fifteen minutes Wednesday afternoon, January, every typewriter in the headquarters of the Joint Centenary Committee in New York was silent, all conferences and routine business were suspended, while Centenary officials and employees to the number of several score gathered in the great main office to pay tribute to the memory of Theodore Roosevelt.

The unpretentious memorial service was eloquent of the universal affection in which the great ex-President was held by high and low, regardless of political faith. Men known as leaders in many lines throughout the denomination were mute in their knowledge of the country's loss, while humble girl clerks, stenographers and even the diminutive Oscar, the Centenary office boy, seemed curiously thoughtful and reflective as tribute was paid to their common hero.

The service was conducted by Christian F. Reisner, organizer of the Methodist Minute Men and a personal friend of the ex-President. Dr. Reisner recalled many anecdotes of the hours he had spent with the Colonel, and said in part:

"Teddy never knew when he was defeated. If things went against him, he smiled and fought on. His life is an example to the entire Church, which has a big job to put through in the Centenary. Roosevelt would approve of the Methodist Centenary, for he approved of everything that tended to make America a great family of real brothers instead of a polyglot boarding house."

RECRUITING THE METHODIST MIL-LION

Although the campaign in connection with the Methodist Centenary for Home and Foreign Missions to enlist a million tithers in Methodism has not yet formally opened, the Stewardship Department of the Centenary has a total of 32,179 regularly enrolled tithers reported to them on January 6. The department is especially pleased with this preliminary showing. It is significant that wherever comparisons have been made in a given church, fewer tithers always support the Master's business far more generously than many non-tithers.

HOME MISSIONS COUNCIL.

The annual meeting of the Home Missions Council and the Council of Women for Home Missions will be held in joint session at Wallace Lodge, at Yonkers-on-Hudson, New York, January 14, 15 and 16, the theme being "Home Missions and National Reconstruction." The opening session of the meeting will be held separately by the two Councils. Beginning with the afternoon of January 14, the joint sessions will prevail.

The program for the first joint session is: "The Year of the Home Missions Council," Dr. C. L. Thompson, president; "The Council of Women and the Larger Issues and Demands," Mrs. F. S. Bennett, president; "The Church in War Production Communities," Dr. W. M. Tippy, executive secretary of Joint Committee on War Production Communities; "The Church in Industrial Communities," Dr. W. P. Shriver, chairman of Committee on City and Immigrant Work; the Rev. Floyd H. Adams, former president of the Calumet Church and Home Missionary Federation; Mrs. Robert Merrill, of the War Industry Community, Chester, Pa.; "The Labor Situation and the Church," the Rev. F. N. Crouh, executive secretary of the Joint Commission on Social Service of the Protestant Episcopal Church; "Women in Industry, Their Viewpoint," Miss Mary Drier, chairman of the Women's Legislative Program of New York State.

The Tuesday evening session will be given up to a discussion of "The Government's Program for Community Settlements and the Church's Opportunity," Dr. Lemuel Call Barnes, of the American Baptist Home Mission Society, and "A Typical National Survey and Program—The Methodist Centenary" (with views), Dr. D. D. Forsyth and the Rev. R. E. Diffendorfer, of the Board of Home Missions and Church Extension, Methodist Episcopal Church.

The program for Wednesday morning, January 15, includes "Why Home Mission Publicity?" Dr. Ralph Welles Keeler, Bureau of Publicity of the Board of Home Missions and Church Extension, Methodist Episcopal Church; "Community Movements," Prof. E. L. Morgan, Local Community Organization, the Massachusetts Agricultural College; "Religious Education for the Community," Dr. B. S. Winchester, chairman of Commission on Religious Education, Federal Council; "The Church and Community Centers," Dr. John A. Marquis, of the Board of Home Missions of the Presbyterian Church in the U. S. A.; "Church Women and Community Service," Mrs. W. D. Barnes, community worker, Osceola, N. Y.; "Practical Co-operation in Vermont," Dr. William Shaw, superintendent Methodist Episcopal Church, Southern District, Vermont; "Progress in City Federations," Dr. Roy S. Guild, executive secretary of Commission on Inter-Church Federations.

The afternoon session will be given over to "Negro Migrations, Effects in the South and Problems in the North," with discussions by Dr. S. L. Morris, chairman Committee on Negro Work; Dr. George Edmund Haynes, director of Negro Economics, Department of Labor, Washington, D. C.; Professor J. R. Hawkins, secretary of finance, African Methodist Episcopal Church, Washington, D. C., and Dr. C. A. Brooks, American Baptist Home Mission Society; "Colored Women in Industry," Miss Mary Jackson, Y. W. C. A. industrial worker for colored women; "Mexican

Migration," the Rev. R. W. Roundy, chairman of Committee on Exceptional Groups; Dr. J. H. Heald, congregational superintendent for New Mexico, Arizona and Western Texas; Latin-America," Dr. Samuel G. Inman, executive secretary, Committee on Co-operation in Latin-America.

A social dinner, with greetings from representatives of the Federal Council, the American Bible Society, the Missionary Education Movement, the General War-Time Commission, and other allied bodies, will conclude the afternoon session. In the evening proposals for an "Inter-Church World Program" will be presented by Dr. S. Earl Taylor, chairman of Joint Committee of Home and Foreign Boards.

Thursday morning the following program will be given: "Co-operation in Montana and Alaska," Dr. C. E. Burton, reporting for the Committee on Comity and Co-operation; "The Rural Church and Rural Morale," Dr. W. H. Wilson, chairman Committee on Rural Fields, and Dr. E. de S. Brunner, rural secretary of the Joint Committee on War Production Communities; "Recruiting for the Ministry and Missionary Service," Dr. F. W. Padelford, chairman of the Sub-Committee of the General War-Time Commission of the Churches.

Following the morning program separate sessions of the two councils will be held. At 4:30 on Thursday afternoon there will be a joint closing session.

THE EMERGENCY IN INDIA

At the beginning of 1919 India is facing conditions even worse than those of war time.

In the first place, there has been little rain this year, and over large parts of the country the crops are a complete failure. The reserve supply of food—never large in India—had already been sent abroad to meet war needs, and now the markets are nearly empty. Wheat and rice are already as high as they were during the famine of 1896-97, and new crops will not be possible until November, and then only in case the rains come in June and July.

In addition to the famine conditions, the influenza has spread over the whole country. Bishop J. W. Robinson says that the epidemic is worse than the most virulent outbreaks of black plague or cholera. The percentage of mortality is not so high, but the large number of people who have contracted the disease makes the total enormous. In Bombay the death rate has increased from 70 a day to 780; in Poona it has risen from 10 to 260.

In the Central Provinces alone three of our Conference members have died, and throughout the country many native workers have lost members of their families. In some of the districts the loss by death will approximate the number of baptisms.

The government, the missions and other philanthropic agencies are doing all they can to relieve the situation, but the ignorance and poverty of the people, together with the physical weakness caused by the food shortage, make conditions difficult to remedy.

The Executive Board for India felt that the native Christians must have help, especially since mission workers and their helpers are needed at their posts and cannot go to the relief works which the government has opened. Therefore the committee cabled to the Board of Foreign Missions, asking if special relief to the extent of \$30,000 could be sent to India.

The Board felt that that was not advisable. There was, however, the special relief fund of the Centenary Department of War Emer-

gency and Reconstruction for cases of immediate relief in the warring countries. India had undoubtedly proved her right to be counted with the fighters, for a million and a quarter Indian troops had gone with the armies of Great Britain to France and Flanders, to Gallipoli and Salonica, to Egypt and Mesopotamia, to Africa and Siberia. Thousands of Christians were among the troops and the cause of the Church in India stood desperately in need of special assistance.

So the present emergency in India will be cared for as a war-relief measure. Ten thousand dollars have been sent to the Executive Board of Southern Asia to be used in meeting the situation.

What more should be done remains to be determined, and will become clear as the weeks go by and we know the full extent of India's double affliction of famine and influenza. In the meantime, the people are more eager than ever for the Gospel message, and the opportunities for large advances by the Church wait only for adequate resources.

The interests of the Centenary require that India should have immediate help in the present serious situation.

"Only those who have lost their way in the desert realize the significance of the Oasis." Thus begins an attractive two-color, four-page appeal for a larger interest in the Methodist Deaconess Hospital for Tuberculosis, conducted at Albuquerque, N. M., under the auspices of the Woman's Home Missionary Society of the Methodist Episcopal Church. "The Oasis" it is called, and one reading its contents feels a fresh concern for those who, in the desert of ill-health, are seeking such an Oasis as this in the Southwest, where the dread white plague may be checked and a new lease of life and fresh determination be received for the next stage of the journey. Tuberculosis has made tremendous ravages during the world war. There is an increased necessity for fighting it here in this country at the present time. While life has been sacrificed ruthlessly, in order to make democracy a world-wide asset, life must now be saved at every possible crossroad of the nation. Small wonder that those who minister day by day in Albuquerque lose heart when memorial cottages may be built for \$500 to \$700, when a debt of \$35,000 rests upon the hospital as it now is and rooms in the proposed new pavilion could be fitted up for \$500 each. Many are looking for an opening in the hospital at the present time. Are mere preachments on how to avoid tuberculosis to be the only answer to those who have it? Must they forego life because those who enjoy health refuse to share it by means of adequate rooms and facilities in these cases in the Desert of the great White plague?

The prayers of every Methodist woman are desired for this great work of Christian mercy. But prayers alone will not erect buildings or provide equipment. To your prayers add the personal relationship of investment. Make the future bright for other homes by a gift for some of the urgent needs which must be provided immediately. At least write for further information and a copy of "The Oasis" to Mrs. D. B. Street, general secretary of the Deaconess Department of the Woman's Home Missionary Society of the Methodist Episcopal Church, The Kenesaw, Washington, D. C. All money should be sent to Mrs. Henry C. Jennings, treasurer of the Woman's Home Missionary Society of the Methodist Episcopal Church, 740 Rush Street, Chicago, Ill. Do something to-day!

APPOINTMENTS—UPPER MISSISSIPPI CONFERENCE. FOR 1919-20.

ABERDEEN DISTRICT

G. M. Chisholm, District Superintendent.

P. O. West Point, Miss.

Aberdeen, C. V. Hoffnor; Aberdeen, Second Church, J. W. Sanders; Amory, A. Talbert; Athens, C. W. Walton; Brooksville, A. E. Franklin; Caledonia, Wm. R. Lester; St. James, Columbus, E. R. Miller; Columbus, Second Church, H. A. Robinson, (supply); Crawford, J. R. Nevils; Hickory Grove, James Bound (supply); Macon, D. E. McNair; Macon Circuit, B. J. Robinson; Masbulaville, E. D. Montgomery; Shuqualak, L. V. Kinard; Smithville, A. Wilson; Strongs, J. J. Johnson; West Point, O. W. Crump; Wren, C. I. Ashford.

CLARKSDALE DISTRICT

N. R. Clay, District Superintendent.

P. O. Clarksdale.

Avalon and Money, S. T. Tyler; Beverley Circuit, Grant Orange; Blaine and Doddville, R. C. Cobb, (supplied); Bobo and Duncan, (M), F. P. Thomas (supplied); Boyle, Johnson and Jones, (Miss.), J. K. Halfacre (supplied); Clarksdale, J. W. Winbush; Clarksdale Circuit, W. M. Brownridge; Cleveland, Melvina and Pace (Miss.) D. H. Jones (supplied); Drew and Whitney, P. A. Lemon; Glendora (Miss.), J. M. Morgan (supplied); Gunnison and Rex, G. W. Baker; Minter City, C. W. Butler; Mound Bayou and Shelby, J. P. Watson; Merigo and Beaver (Miss.), W. M. Eddio (supplied); North Carrollton, Green Spencer; Philipp, P. H. Jackson; Quiver (Miss.), G. W. Hunt (supplied); Rena Lara and Hillhouse (Miss.), G. A. McGlaun (supplied); Rome and Minot, (Miss.), McDavis (supplied); Ruleville, W. S. Leake; Schlater, D. D. Sheley; Shellmound, J. Talbert; Swan Lake and Lownds, C. J. Johnson, (supplied); Tutwiler and Vance Circuit, Jno. Johnson; Webb, D. E. Simmons; Lyon, Cloverhill and Rudyard (Miss.), Tom Ellis (supplied.)

GREENWOOD DISTRICT

J. W. Golden, District Superintendent,

P. O. Greenwood, Miss.

Belzoni, J. M. Walton; Carrollton, E. C. F. Troupe; Cruga, S. S. Brown; Fort Laring, J. B. Brown (supply); Goodman, J. H. Everett; Greenville, F. H. Bunton; Greenwood, H. B. Hart; Greenwood, Second Church, L. I. Young; Head and Shaw, W. C. Connor; Indianola, W. C. Conwell;; Inverness, C. W. Evans; Itta Bena, F. J. Talbert; Lexington, B. F. Woolfolk; Longwood, H. L. Jones; Moorhead, E. A. Boyd; Morgan City, S. Elkins (supply); Owens, D. A. Bragg; Pickeus and Ebenezer, D. M. P. Hazley; Stoneville, J. B. Brown.

HOLLY SPRINGS DISTRICT

F. H. Henry, District Superintendent.

Abbeville, W. F. Burton; Allesville, R. B. Adams; Duckhill, W. C. Hilliard; Durant, B. W. Wynn; Grenada, L. A. Armstrong; Grenada Circuit, (supplied); Holly Springs Circuit, J. H. Bynum; Kilmichael, L. F. Jones; Oxford, W. N. Redmond; Oxford Circuit, supplied; Sallis, G. W. Weatherley; Valden, E. M. Byrd; Valden Circuit, D. D. Reid; Water Valley, J. L. King; Winona, W. H. H. Murrell.

SARDIS DISTRICT

W. F. Isalah, District Superintendent

P. O. Sardis, Miss., Box 62.

Batesville, Sardis and Crowder, R. A. Simpson; Ballentino and Carrier, M. Rogers; Beion, Sahino, S. V. Carter; Central Academy, L. W. Gentry; Charleston, J. J. Johnson; Coahoma and Jones-town, E. H. Holmes; Crenshaw, A. B. Blewitt; Falcon, H. F. Cook; Friars Point, S. Doyle; Lake Comorant, R. B. Westbrooks; Lamhart and

Marks, Z. T. Powell; Lula, R. N. G. Crawford; Mineral Wells, P. R. Jenkins; Sardis Circuit E. L. Wilson; Tunica, R. D. Davis.

STARKVILLE DISTRICT

E. F. Scarborough, District Superintendent.

Ackerman, A. A. Wright; Bradley, S. M. McLead; East Louisville, C. A. George; Eupora, N. H. Williams; Kosciusko, C. E. Moody; Kosciusko Circuit, W. M. Campbell; Liberty Hill, J. W. Jones; Louisville, J. H. Wesley; Louisville Circuit, W. D. Reid; Mahen, J. N. Sample; Rock Hill, J. T. Cannon; Starkville, J. W. Byrd; Starkville Circuit, C. H. Maxwell; Weir, D. Green; Whites, E. D. Cameron; West Point Circuit, A. E. Tyler.

TUPELO DISTRICT

W. H. Golden, District Superintendent

Bulfountain, B. S. Peguis; Corinth, M. C. Pulliam; Corinth Cir., H. J. Gladney; Cotton Plant, S. D. Troupe; Houston, G. J. Dohson; Houlk, F. G. Wilburn; Nettleton, F. S. Smith; New Albany, S. T. Walker; Okalona, J. C. McGee; Okalona Circuit, S. Houston; Pontotoc, J. Burton; Pontotoc Circuit, C. A. Jordan; Potts Camp, W. M. Maxwell; Potts Camp Circuit, J. E. Richardson; Prairie, W. M. Chappell; Ripley, J. R. Little; Ripley Circuit, A. G. Cole; Tupelo, A. G. Marshall, Virona, S. G. Saulter.

SOUTH CAROLINA CONFERENCE NOTES

Ater several postponements, a change of place and a change of Bishops, the South Carolina Conference held a lively three days session at Florence, Bishop Leete presiding.

Among the most important appointments were the following: ev. J. B. Taylor, Greenville; Rev. Jno. F. Greene, Columbia; Rev. M. M. Morison, Wesley Church, Charlotte; Rev. N. W. Greene, Florence; Rev. A. R. Howard, Sumter; and Rev. A. S. J. Martin, District Superintendent, Spartanburg District, and Rev. R. F. Freeman, Florence District; Rev. J. W. Moultrie, Secretary of the Centenary Movement, Atlanta, Area.

By-unanimous vote, the Conference agreed to complete the first one hundred thousand dollars on the Claflin University Endowment, during 1919, which is the Semi-Centennial of the founding of the institution.

Bishop A. W. Leonard spent two days at Orangeburg, visiting all departments of Claflin University; addressin gthe students twice and meeting teachers, ministers and many of the leading people of the city. He is greatly interested i n our Methodist schools and is behind a movement to raise a five imllion endowment for the University of Southern California, at Los Angeles.

Rev. J. E. C. Jenkins, a graduate of Cliflin, and Gammon, wisely plans to operate a circulating library on his circuit.

THE TEXAS CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY.

To The District And Auxilliary President Throughout The Conference

Dear Sisters: It seems as if we have fallen upon an evil day. The loss of one of the substantial buildings of Wiley University on January 8, and the completo destruction of King Home the following day, is enough to drive one to the above conclusion. We have sustained an enormous loss when we consider that scarcely a thread was saved so very sudden and fierce was the fire, and yet we have somethings for which we need to be thankful, one of which is the fact that we ewer saved from any fatal results. While this is true, there was property loss to the students, the inmates of the Home, that has greatly embarrassed many of them and unless they get help from some source they may be forced to go away. Thirty girls and three young men lost all of their possessions saving what they wore.

This appeal comes to ask the good sisters of the Woman's Homo Missionary Society and the

friends of King Home, to rally to the help of these young people by sending them immediatel help. The Students themselves and the Faculty, raised, or in other words, contributed from their own pockets the very next day after the fire \$225, but what is that when it come to providing clothing, the real necessities to meet the rigor of the present weather. We must have help and this is tho time for the women of the Texac Conference to prove their wotrth to the conference. Let every woman bestir herself and send in money and clothing that these 333 young folks may ho able to tide it over during these freeezing days which are so trying on all of us. Now is the time Sisters, to do real Homo Mission work.

Address all money and clothing to King Home, or to Dr. W. W. Dogan, Marshall Texas. This is a RUSH CALL, write and let me know what you will do. All must get busy now if we hope to render service.

Yours in the Master's service,

Mrs. Ray A. Carr,

Conference President, Route2, Marshall, Texas.

PLAN OF EPISCOPAL VISITATION

Fall of 1918

Conferences in the United States.

Conference.	Place.	Date.	Bishop.
Alabama	Harleyville	Dec. 5	Leonard
Arkansas	Siloam Springs	Dec. 12	M. S. Hughes
Atlanta	Carrollton	Dec. 12	Leete
Blue Ridge-Atlantic	Asheville, N. C.	Dec. 4	Bristol
Central Alabama	Marion	Dec. 12	Thirkield
Georgia	Mount Zion	Nov. 28	Leonard
Gulf	Houston, Texas	Nov. 27	Mitchell
Little Rock	Batesville, Ark.	Dec. 5	M. S. Hughes
Savannah	Barnesville, Ga.	Nov. 20	Leonard
South Carolina	Cheraw	Dec. 11	Leonard
Southern Swedish			
Mission	Decker, Texas	Dec. 12	Mitchell
Southern German	Riesel, Texas	Nov. 14	Mitchell
Texas	Navasota	Nov. 20	Mitchell
West Texas	Fort Worth	Dec. 18	Mitchell

Spring of 1919

Conferences in the United States.

Foreign Conferences and Missions.

Conference	Place	Date	Bishop
Baltimore	Baltimore	Apr. 2	Shepard
Central Missouri	Springfield	Apr. 3	Quayle
Central Pennsy'va	Sunbury	Mar. 26	Henderson
Delaware	Wilmington	Apr. 9	Berry
East German	New York	Apr. 10	Wilson
East Maine	Milo	Apr. 9	Mitchell
Eastern Swedish	Worcester, Mass.	Apr. 9	Leete
Florida	Gainesville	Jan. 15	Burt
Hawaii Mission	Honolulu	Feb. 5	M. S. Hughes
Kansas	Topeka	Mar. 12	Leonard
Lexington	Lexington, Ky	Apr. 2	Nicholson
Lincoln	Manhattan, Kan.	Mar. 20	Leonard
Louisiana	Baton Rouge	Jan. 22	McConnell
Maine		Apr. 9	Bristol
Mississippi	Crystal Springs	Jan. 15	McConnell
Newark		Apr. 2	Wilson
New England		Apr. 2	Bistol
New England S'th		Mar. 26	Leete
New Hampshire	Littleton	Apr. 9	Henderson
New Jersey	Ocean Grove	Mar. 12	Shepard
New York		Apr. 2	Berry
New York, East		Apr. 2	McDowell
North Indiana	Peru	Mar. 26	Nicholson
Northern New York		Apr. 2	Burt
Northwest Kansas	Lindsborg	Apr. 2	Quayle
Philadelphia	Philadelphia, Pa.	Mar. 12	Berry
Porto Rico Mission	Guayama	Feb. 5	Cooke
Saint Johns River	Eustis, Fla.	Feb. 6	Burt
South Florida Miss.	Bradenton, Fla.	Jan. 8	Burt
Southwest Kansas	Newton	Mar. 5	Quayle
Troy	Schenectady, N. Y.	Apr. 9	Burt
Upper Mississippi	Greenville	Jan. 9	McConnell
Vermont	Saint Albans	Apr. 2	Mitchell
Washington	Staunton, Va.	Mar. 26	Thirkield
Wilmington	Chestertown, Del.	Mar. 19	McDowell
Wyoming	Binghamton, N. Y.	Apr. 9	Thirkield

Conference	Place	Date	Bishop
Bengal	Calcutta	Dec. 20	J. W. Robinson
Bolivia Mission	La Paz	Nov. --	Oldham
Bombay	Baroda	Dec. 9	J. E. Robinson
Burma	Rangoon	Dec. 2	J. W. Robinson
Central China			
Central Provinces	Jabalpore	Jan. 9	J. E. Robinson
Chile	Valparaiso	Jan. --	Oldham
Congo Mission			Johnson
Denmark		July --	Anderson
Eastern S. America	Buenos Aires	Dec. --	Oldham
Finland		Aug. --	Anderson
France Mission	Lyons	Feb. --	Anderson
Foochow	Foochow	Nov. 13	Stuntz
Hinghwa	Hinghwa	Nov. 28	Stuntz
Inhabane Mission			Johnson
Italy	Trieste	Jan. --	Anderson
Kiangsi			
Mexico		Mar. 20	McConnell
Malaysia	Singapore	Feb. 20	Stuntz
Netherlands India		Feb. 27	J. W. Robinson
North India	Bareilly	Jan. 3	J. W. Robinson
N. Africa Mission	Tunis	Feb. --	Anderson
Northwest India	Muttra	Jan. 10	J. W. Robinson
North Andes			Oldham
Norway and Sweden		Aug. --	Anderson
Philippine Islands	Manila	Mar. 5	Stuntz
South India	Bangalore	Dec. 20	J. E. Robinson
Rhodesia Mission			
West China	Chungking	Nov. 20	Welch
West Central Africa			
Yenping	Yenping	Nov. 21	Stuntz

Adopted by the Board of Bishops.
W. P. THIRKIELD, Acting Secretary.
Wallace Lodge, Yonkers, N. Y., November 7, 1918.

Israel Crossing The Red Sea

The International Sunday School Lesson for January 26, 1919.

By the Rev. J. Leonard Farmer, Ph. D.

In our lesson last week Moses had appeared before Parah and foretold to him that Jehovah would send a severe death-plague upon the Egyptians if he did not let Israel go into the wilderness to hold a feast unto Him. The king (probably Merenptah, the successor of Rameses II) probably thought less about this being a shrewdly devised scheme on the part of Moses to get the people altogether from under his control than about the time that would be lost from labor should they be allowed to go and hold this feast. At any rate he, as usual, stubbornly refused them the permission. The plague came as it had been predicted, and, greatly terrorized, the king summoned Moses and urged him to hasten out of the land with his people that the plague upon the Egyptians might cease. And it was done. One can well imagine with what joyful surprise the people received the news when Moses returned from the palace and announced to them that Pharaoh had consented for them to go? It was almost too good to be true. In haste they got together their belongings by night, and within a little while after the good news came they were on the march toward the wilderness and toward freedom. The number must have been considerably large; for it is emphasized that they multiplied very rapidly in Egypt. The writer of Exodus roughly estimates it to have been around 600,000 adults besides the children. With what anxious joy did this caravan hasten its way into the wilderness—joyful because of the probability that they were free forever, and anxious because they they knew not how the affair would eventually turn out. Should it miscarry, a severer bondage would befall them. Moses leads them by an out-of-the-way route. A more direct route from Goshen to Palestine would have taken them through the land of the Philistines who probably would have opposed their passage. To prevent having to fight the Philistines, and probably also to elude the Egyptian border guards, they turn south and encamp near the place where the Strait of Suez flows into the Gulf, awaiting an opportunity to cross the Strait. For Moses had doubtlessly gathered considerable information concerning this route from his father-in-law, Jethro, the priest of Midian, during his stay with him.

A Great Danger

Pharaoh had granted them permission to go into the wilderness to hold a feast, but not to flee the land. And when the Intelligence reached him that they had fled, he immediately dispatched a troop in pursuit of them. It overtook them encamped by the Strait. One can easily imagine the great consternation with which they beheld the pursuing Egyptians coming upon them! Before them the breakers roar and behind them the blood-thirsty Egyptians are hastening, bent either on their capture or their destruction. To them there seemed no alternative—their destruction was inevitable—time of the great distress! Quite naturally they began to rebuke Moses for having persuaded them to

leave Egypt, exclaiming, "I knew it!" "I told you so!"

A Great Deliverance

But Moses was unshaken in his faith in God. He was fully persuaded that God had commissioned him to lead out the people, and therefore confidently expected His defense and protection of them. So he urged them to be calm and see how wonderfully Jehovah would deliver them out of this great danger. What faith! And, as it usually happens, where the need of His people is greatest and faith is triumphant, there God is always nearest. Suddenly a strong north-east wind arose and walled back the waters of the Strait, and Israel passed across into the desert and into freedom. The Egyptian troop drove in behind them. Their chariot wheels sank deep into the sand. Disconcerted, they would turn around and go back. But the winds are abated. The waters suddenly returned upon them. And the would-be destroyers were themselves destroyed while Israel was saved by the mighty hand of his God! When the people saw this great deliverance they "feared Jehovah: and they believed in Jehovah and in his servant Moses." Then it was that they, following Moses, sang the song contained in our lesson to-day—a wonderful poetic effusion of grateful praise unto God for His great salvation, and inspired by the experience of the moment which has just passed:

"I will sing unto Jehovah, for he hath triumphed gloriously:

The horse and his rider hath he thrown into the sea.

Jehovah is my strength and song,
And he is become my salvation:
This is My God, and I will praise him;
My Father's God, and I will exalt him.

Jehovah is a man of war:
Jehovah is his name."

This is the oldest piece of literature that has come down to us from Israel.

Its Importance

One can scarcely overestimate the importance of this remarkable event for the future history of Israel. In a sense, it created the people of Israel. They ever afterwards cherished it in grateful memory. It became the subject of sermons and of psalms. Whenever one would enumerate the great blessings which God had bestowed upon His people in the past, hardly did he leave out of the enumeration a reference to this deliverance at the Red Sea. It marks the beginning of the religion of Jehovah as the religion of the people of Israel as a whole. It is the source of Israel's perennial belief in himself as the chosen people of Jehovah. It is the ground of that healthy optimism which was always characteristic of the people even in the midst of and in spite of the most discouraging circumstances. And all of Israel's hope for a glorious future, which yet lives in the present day, is, in its last analysis, based upon this remarkable deliverance which we have in our lesson to-day. For "A nation that has great events to look back upon is led to look forward to great events in the future."



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For a long time they did not fully comprehend God's purpose in saving them. To them it seemed only that He might have a people to worship Him as others gods had their worshippers, and that He might bestow His blessings upon this people. But in the course of times as they became more highly developed, a higher revelation came to them. Then it was seen that God's purpose in saving them was that they might save the world, that through them He might bless all the nations of the earth—a wonderful revelation! But it is true; and this Israel has unwillingly done: he has blessed the earth by giving it Jehovah as God and Jesus Christ as His Son and our Savior.

The Lesson For To-day

God's defense of Israel at the Red Sea is typical of His dealing with His Church: He has always protected it. The Jews tried to destroy it in its infancy, but without success. Rome tried to destroy it; but in the end Rome was destroyed, and the Church remained. It is typical of His dealing with the nations that enthrone righteousness. "Righteousness exalts a nation; But sin is a reproach to any people." And it is typical of His dealing with individual Christians, where the need is greatest, there He is always nearest if we trust Him. But, as in the case of Israel, He saves us in order that we may do service for Him in saving others, and in trying to make our community and the world better.

Galveston, Texas.

MISSIONARY INTERPRETATION.

Lesson for January 26, 1918.

By the Rev. D. D. Martin, D. D.

"I will sing unto the Lord for he hath triumphed gloriously."

It is worth any sacrifice to join in such a song. From slave to conqueror was a great change in Israel. The earth had never witnessed such a signal triumph over God's enemies. Theirs was the song of a triumphant host. They did not know how it was done. We do not know how. It was enough then to know they were delivered from the oppressor. It is enough now to know that God had intervened in behalf of his chosen and they were free.

Such miracles of triumph are no

longer strange to God's people. He has kept them familiar with them since the Red Sea experience. Ask the brave "Band of Gideon." Talk with Elijah, David or Nehemiah. Their stories of victory will be full of interest. Then watch the Apostles and early Fathers as they go against tremendous odds and see an empire won to Christ. Such has been the conquest of the Church through the ages. However stubborn resistance, or mighty the opposition, the church has been steadily moving forward. A few missionaries in great Empires and continents have "triumphed gloriously."

A new day has come. Heretofore it has been a question of subduing the people of a land or nation, of converting an island or empire. But now it is a question of saving the world, of finding the last man and bringing him to Christ. In this day of vision and opportunity there will be no triumphant song for those whose faith does not claim a redeemed, a world saved from its superstitions and woes, a world rescued from the thraldom of the rum demon, a world transformed from its international and transcontinental wars to universal peace. When the new day of human redemption from all her oppressors shall dawn then will there be a new song unto the Lord who hath triumphed gloriously.

NOTICE NEW ORLEANS DISTRICT

The pastors of the New Orleans District are hereby notified to meet at Wesley Church, Monday January 20, at 1 p. m., to arrange preliminaries for Conference. J. F. Marshall, district superintendent.

NOTICE LA TECHE DISTRICT

The pastors of the La Teche District are requested to meet Tuesday, January 21st at 4 p. m., in the annex, Wesley Church, Baton Rouge, seat of the Annual Conference for a Statistical session and to look after other important district matters. Be prompt and come prepared to work. C. S. Stanley, district superintendent.

Grove's Tasteless Chill Tonic destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

Catching Up With Columbus

Weekly Epworth League Devotional Topic for Jan. 26, 1919.

(Jno. 10:10; Mark 6:30-44)

By the Rev. Willis J. King, D. D.

Our Topic tonight is a very suggestive one—"Catching up with Columbus." It reminds us that we are very far behind the sailor from Genoa in some important particulars. The aim is to remind us that although Columbus discovered South America in 1498, that it was about four hundred years later that we in this country began to make any definite plans to follow up the great explorer's lead.

Indeed we have only recently seemed to realize that we are by no means the only country on the Western hemisphere. There is that great section to the South of us known as Latin America. This section stretches from the Rio Grande to Cape Horn, and includes Mexico, Central America, Panama, and all that vast extent of land known as South America. Here we have twenty nations, with a population of 80,000,000, and a territory three times the size of the United States. It goes without saying that this vast area presents wonderful possibilities in the way of trade; but Protestant Christianity is beginning to recognize the tremendous opportunity open to Christianity to evangelize this land.

Take for example South America. For years we neglected this great Continent and showed very little interest in it with the result that although it is right at our doors we have only 29 per cent of its foreign trade. However, our attitude toward South America has changed very greatly in the last few years. A number of things are responsible for this changed attitude. First perhaps was the construction of the Panama Canal which "made a new water map of the world and brought the West Coast of South America within easy reach." Then our trouble with Mexico turned our attention to all our neighbors to the South of us. And finally visits of some of our most eminent statesmen to this section has served to create a bond of sympathy between us and our southern neighbors.

One of the things worth considering in this connection is the great size of South America. It is three times as large as China and four times as large as India. One country in South America, Brazil, is larger than the whole of Europe. Our own country could be put into Brazil and leave room for four states the size of New York.

The wealth of the country is literally boundless. Half the rubber of the world comes from tropical America. From Brazil alone comes four fifths of the world's coffee supply, and from its diamond fields more gems than any part of the world except South Africa.

When we take into account its wealth in the matter of natural resources, its vast stretches of unoccupied land, and the fact that it is almost the last great unoccupied area of the habitable world, we can hardly help being led to the view that the next few years are going to see marvelous changes and wonderful growth on the Continent of South America. There

are those who predict that her population will increase to a half a billion within 200 years. Undoubtedly South America has a great future as far as wealth and a great population are concerned, but what of the moral character and spiritual ideals of this vast population.

The more one studies this great continent and its vast possibilities in the light of the question asked above the more is he convinced that South America "is a continent in need." It needs education. In few nations is illiteracy more pronounced. From fifty to eighty-five per cent of the population are illiterate. It needs moral ideals. In Venezuela two thirds of the population are of illegitimate birth; in Ecuador one half; in Chile, one third. Male Chastity is almost unknown. It needs spiritual ideals. It is not a question as to whether the field is not already being served by a great Christian organization or not; it is simply the appalling spiritual destitution that obtains. In a recent Y. M. C. A. canvass only four students out of five thousand in Buenos Ayres reported any belief in God or faith in Christianity. Robert E. Speer writes: "I do not believe that of the one million people in Buenos Ayres, there are two hundred men on any given Sunday at service."

It is to minister to such conditions as we have set forth that the Centenary Movement was organized. The Centenary program calls for a strategic advance in this wonderful field. It plans for the occupation of new territory and the creation of new churches. This will mean more men and more money, but who will say it will not be a great investment.

And now we turn to Mexico—the land of revolutions and political upheavals. The patience of our government and people has been sorely tried during the last few years in our efforts to have our obstreperous neighbor to the South of us observe at least a semblance of order. Truly Mexico was our problem.

Various suggestions were made as to the solution of this problem. Loudest, perhaps, of those who made suggestions, was the voice of the military interventionist. He wanted us to

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"The words are splendid. I am sure it will prove a popular song. I quite agree with you in the sentiment expressed." Hugh M. Dorsey, Gov. of Georgia.

"It will do much to create enthusiasm. It should be very popular with both the soldiers and the general public. I trust it will have a wide circulation." Emmett J. Scott, War Department, Special Assistant.

"Your tribute to the Colored Soldier, is not only deserving but excellently well served." Clark Howell, Editor, Atlanta Constitution.

"May I offer you my congratulations. It is a strong and stirring poem which should awaken patriotic enthusiasm and devotion. Its general circulation must do good." Wilbur P. Thirkield, Bishop of the Methodist Episcopal Church.

Address, Rev. J. H. Hubbard, Warren Hall, Clark University, South Atlanta, Ga.

go down and "clean up things." From the first, however, the Christian Missionaries who has spent years in Mexico were opposed to military intervention, and expressed the conviction that there was only one solution to the Mexico problem, and that was the Christian solution. They were in favor of an invasion of Christian preachers, teachers and physicians and the establishment of churches, schools and hospitals.

This is the program of the Centenary Movement for Mexico and never was the opportunity for Protestant Missionary success so bright as it is today.

Gammam Seminary.



Marriages

Coleman-Wallace—At St. Paul Church, Meridian, Miss., the Rev. W. H. Wallace of Del. Ohio, and Miss Artio Coleman of Meridian, Miss., were happily united in wedlock. The Rev. Mr. Wallace was of the class 1918, of Gammam Seminary. Miss Coleman a graduate of Clark University and late the librarian of the Carnegie Library, Meridian, Miss. She is an exemplary Christian, a good church worker and a leader of young people. The ceremony was performed by the Rev. Williams of Natchez, Miss., assisted by the Rev. J. C. Hibbler, pastor of St. Paul.

Smith-Needham—At the home of the bride, December 26, Mr. Lec Smith and Mrs. Emma Needham were married in the midst of their many friends. Both of them are members of St. Paul Church, Meridian, Miss. Rev. J. C. Hibbler is pastor.

Bolden-Morgan—Mr. Louis Bolden and Miss Elois Morgan was united in holy wedlock December 30, at Rose Hill Methodist Episcopal Church. Mr. Bolden is an industrious young man and Miss Morgan is the daughter of the Rev. H. E. Morgan the pastor of Rose Hill. The Rev. J. C. Hibbler officiated.

Personal and General

The Rev. W. J. Deboe pastor of St. Luke Methodist Episcopal Church, Peoria, Ill., is ill and is in a hospital in St. Louis, Mo. The Rev. Mr. Deboe has achieved great success at this church, having rebuilt the church since his appointment there last April. The membership is praying for his complete and speedy recovery.

The first quarterly conference was held at our church at Tip Top, Va., recently and the Rev. Mr. Brown, the newly appointed district of the Bluefield, district presided. The collection for the day was \$19.00. The total amount raised during the quarter was \$125.00. The Rev. G. W. Cain is pastor.

The Rev. J. P. Belcher, our pastor at Wilks, Texas, is in the John Sealy hospital of Galveston, Texas, having

undergone a very successful operation.

On a recent date a State rally was conducted at our church, Washington, Pennsylvania, the Rev. M. T. Hayling, pastor. The results are as follows. New York, \$232.31; West Virginia, \$129.55; Maryland, \$129.95; Pennsylvania, \$119.60; Virginia, \$74.00. The Ladies Aid Society contributed \$5.00, the Williams Singers \$207.00 and from other sources \$168.84. Grand total \$1062.00. This rally enabled part of the mortgage on the church property to be lifted, which leaves only a \$1000.00 mortgage on the church property. Miss Mary E. Hill, reporter.

I wish to thank the Sunday School of China Methodist Episcopal Church for the sum of \$14.37 given me to purchase a hat and other articles. I also thank the Ladies' Aid Society and the faithful members of the church for their liberal donation of Thirty Dollars for a conference suit.

N. N. SAWYER,
Angleton, Columbia Circuit, Miss.

GRIFFIN DISTRICT FIRST ROUND

McDonogh and Crumly, Dec. 28-29; Oak Hill, Jan. 4-5; Griffin Circuit, 18-19; Brooks, 25-26 Fayetteville and Inman, Feb. 1-2; Hampton, 8-9; Williamson, 15-16 Whitewater Circuit, 22-23; Jonesboro Circuit, March, 1-2; Salina, 2-3; Lutherville, 8-9; Stockbridge and Bently Hill, 15-16; Griffin, 23-24; Coyers Missions, 29-30.

Brother Pastors: Please urge upon all of your official members to be at

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their Quarterly Conferences. This new Conference year demands new zeal in all of us in order to measure up to the task set before us as faithful laborers in the church of God and we need the presence of the official members to help complete our program for the great work of 1919.

The annual meeting of the District Stewards and Pastors will be held at McDonough, Ga., Wednesday morning, February 12, 1919, at 10 o'clock. R. T. Adams, district superintendent.

CARD OF THANKS

The Rev. A. Robinson, of St. Martinville, La., wishes to thank the many friends of his church for the kindness shown during the Christmas season.

WAR HISTORY

BY KELLY MILLER

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FIRST STREET M. E. CHURCH

The church has just been renovated at a cost of \$1,200. This has been one of the most successful years spiritually and financially. Sunday before last, Dr. W. A. C. Hughes, secretary of the New Orleans area of the Centenary Movement, preached for us at 11 a. m. Four persons were happily converted under the inspiration of his excellent sermon. Last Sunday at 11 a. m., Dr. J. N. Wallace, assistant secretary of the movement, preached most acceptably, and three persons joined the church when the invitation was extended by Dr. Hughes. Next Sunday at 11 a. m., Dr. J. W. Haywood, also an assistant secretary of the Movement, will preach; at night the pastor preaches his annual sermon. The public is cordially invited to both services.—F. B. Smith, reporter.

WESLEY CHURCH, GREENWOOD, MISSISSIPPI.

The Rev. H. B. Hart closed a splendid years' work at Wesley Methodist Episcopal Church, Greenwood, Miss., Jan. 5. This report is a credit to the pastor, members and District Superintendent. A part of the report follows: Number of full members, 500; Preparatory members, 85; Conversions, 85; Accessions, 180;

Number of Sermons preached, 94; Marriage Ceremonies performed, 35; Deaths, 7.

Financial Report

Paid Pastor \$1,200.00; Paid District Superintendent \$140.00; Paid for Sermons and Lectures \$146.00; Raised for Current Expenses \$494.76; Paid for Current Expenses \$473.43; Balance \$21.33; Donated to Pastor on Vacation \$50.00; Raised for Building Purposes \$1,840.35; Amount in Treasure (First National Bank) \$1,840.35.

Benevolence—Raised \$512.00; Raised for All Purposes \$4,805.22.

The Rev. Mr. Hart has all of the regular auxiliaries of the church well organized, in addition to these has a sewing circle of which Mrs. M. Y. Hart is president. This circle has raised \$53.46 this year.

DEATHS

MRS. FANNIE MORTON

Mrs. Fannie Morton was the daughter of Mr. and Mrs. Shields, of Rossville, Tenn. She was born June 22nd, 1858. In 1874 she was married to the Rev. Frank R. Morton of the same State. At the age of eighteen, in 1879, she was happily converted and joined the Colored Methodist Episcopal Church, later she joined the Methodist Episcopal Church. She was the mother of thirteen children, six girls and seven boys, six of whom are now living. Mrs. Morton was active in all church work, but she seemed to love the Ladies Aid Society best of the Church. She never seemed to get tired in giving entertainments for the Ladies' Aid. Jackson Chapel, and the community shall miss her very materially from that department in the church especially. The family moved to Oklahoma, October

28, 1914. About a month ago she was stricken with the influenza from which complications of various kinds developed, yet she bore all her misery like a brave Christian Soldier. She leaves three daughters, three sons and a host of friends to mourn her and a host of friends to mourn her loss. Rev. J. O. Murphy, District Superintendent of Muskogee District conducted the funeral service.—John D. Epps, reporter.

Randolph—Mrs. Lela Randolph, a faithful member of St. Paul Methodist Episcopal Church, Craig Circuit (Mississippi), died at her home, Dec. 8. She was 27 years old. She is survived by a mother, 2 sisters, a brother, a husband and 6 children.

McGaughy—Recently Mr. Robert McGaughy, of Shaw, Miss., departed this life. Mr. McGaughy was born June 28, 1897. He began his Christian life in 1910. A father, mother and a number of friends survive him.

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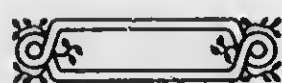
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UNWEARIED LOVE: A NATURE CREED

I BELIEVE IN DAY: in dawn that makes all things new, in life as it awakens at the touch of light; in the unsullied ideal, in the fresh chance, in the untrodden paths of opportunity; in noonday with its high tide of striving, in the radiance of reality, in the sacredness of toil and the heart of trial; and in sunset with its seal of splendor upon the victory of life and love and its hymn of sadness for defeat and loss, and in the Light beyond light into which its flaming portals open.

I BELIEVE IN NIGHT: in the enfolding peace of darkness and rest, and in the stars that watch above us in the infinite spaces of sleepless Love.

I BELIEVE IN SPRING: in the elemental energy that surges through bud and wing and limb from the inexhaustible Fountain of Life; in summer with its overflowing cup of bounty and of beauty; in autumn with its rich largess of color and fruitage; and in winter with its cleansing cold and silent snow that wraps all things in security until the awakening.

I BELIEVE IN THE SINGING FIELDS: in the flowers, messengers of an unstained world of purity and mirth, ministrants in weary hours of unspoken thought and sympathy; in the trees, festal torches in the hand of life, whose living flame sheds coolness and shade; and in the birds whose tireless

wings stir the spirit to stronger flight and whose songs awaken hidden melodies that slumber in the silent heart.

I BELIEVE IN THE MOUNTAINS, steadfast in the strength of the ages, lifting aspiration and resolution into the calm light of the Eternal; in the sea, symbol of the Infinite, pledge of the encircling mystery of beneficence; and in the sky, boundless in overbending blue and in beckoning, far horizons.

I BELIEVE IN THE WIND, voice of the spirit world; in the breezes, bearing fragrance from field and wood to bathe the brow in balm; in the storms with their setting and cleansing might; and in the rain, healer of the pain of drought and harbinger of the sunshine and harvest that are to be.

I BELIEVE IN THE UNWEARIED LOVE that makes itself felt through nature, revealing itself in all that is beautiful, bestowing itself in all that is fruitful, chiding in all that is painful, leading on from the less perfect to the more perfect, shaping all things, yet without constraint, toward the great consummation in Christ, in which all good shall be garnered and all beauty revealed as the gift of the Eternal Goodness.
—John Wright Buckham, in Good News.



EDITORIAL

A GREAT MORAL TRIUMPH

The approval by a sufficient number of state legislatures which secures the amendment to the Constitution of the United States, prohibiting the manufacture and sale of alcoholic liquor as a beverage, is the greatest moral reform that the Nation has ever known. The victory is complete and there is glory enough for all who participated in the campaign. It was very beautiful and fitting, however, that Frances Willard should be remembered at the hour of victory and of triumph. Miss Willard did not stand alone but there were very few who were with her in those days of her incessant labor. The Women's Christian Temperance Union did not figure conspicuously in the closing days of the fight against the iniquitous saloon, but the Women's Christian Temperance Union will always be remembered for the pioneer work which it did for temperance and prohibition.

The passing of the amendment is a mighty triumph for righteousness, for the home, for cleaner politics and for a healthier Nation. Of course the saloonists will howl and threaten injunction suits and what not, but they will be all to no purpose. The saloonists and their friends are prophesying that the country will go to ruin. So did the slave holders prophesy that the country would go to ruin when the slaves were emancipated, but every slave holder living to-day will testify that the emancipation was not only good for the Negro, but it was good for the slave holder himself, as well as the South and the entire country. So will it be realized in the not distant future by even the most ardent supporter of the saloon that the amendment to the Constitution prohibiting the sale and manufacture of alcoholic liquors as a beverage, will be a wholesome thing for the nation and more than all, it will be a wholesome thing for the saloonist himself. The saloon keeper has been engaged in an illegitimate business. Unlike any other business that is licensed, he must hide behind screen doors. The saloonist may now wake up some day with a new vision, with a new lease on life, with a new hope and with a new conscience, and with a new appreciation of what his citizenship means. The saloonist combined threatened to spend \$1,000,000,000 in defense of what seems to be their rights, but it will be a useful expenditure. The forces of righteousness are determined. No longer can money buy American conscience and American sense of moral standards.

The saloon lost because it was vicious in practice, wrong in its motive, and destructive of health and life. The states that put themselves on the side of the amendment have carved their names in a niche that will forever remain to the glory of the legislatures and to their posterity.

FIXING THE STATUS OF THE NEGRO

The statement of Lincoln, that this country could not exist half slave and half free, has been thoroughly vindicated by subsequent history. Just as that statement was a true interpretation of the life of the American Republic, at the time it was uttered so is a modern application of that statement equally true. This country cannot exist half democratic and half autocratic. This

country cannot exist with a part of its citizenship enjoying the full privileges guaranteed by the constitution, while a large segment of our citizenship is oppressed, discriminated against and hindered in many ways.

The London Guardian in referring to a statement of the boundary question between Holland and Belgium said that in ordinary times such questions would be the making of serious trouble and then the Guardian pertinently adds, "the times however are not ordinary." And these are not ordinary times. They are very unusual. The pot of civilization is boiling. Things are to be settled but they will not be settled unless they are settled right. And the Negro wants his status changed from that of practical peonage to that of free, independent manhood with an upward look and an unhindered pathway. He wants this, first of all, on the basis of his place in the human brotherhood by divine right. He wants this on the basis of the marvelous progress that he has made in freedom. It has oft been said that no race in all history matches the progress in the same length of time of the Negro race during the past 50 years. He wants it by the revelation of his soul life as shown forth in slavery, as well as in freedom. That superb fidelity of the Negro slave to the trusts of those who left him behind would bring a blush of shame to the South when it permits NOW such frequent lynchings without redress and in many cases without investigation. But the Negro wants also his status fixed on the basis of what he has earned by the force of arms. With our allies we won a mighty victory over Germany. It was a triumph of democracy over autocracy. The Negro had a hand directly in this victory, but did he not also indirectly win for himself by every rule of the game, larger privileges than he had heretofore enjoyed?

The New York World in a recent Editorial says, "war has sinister marking by its own won, in all, sufficiency. There is no room for the color line across its horrid front. Such is the thought that suggests itself afresh for there have been other events calling to mind the gallantry of our colored troops. And then the New York Herald refers to the fact that the Negro soldiers were decorated by the French authorities "For extraordinary heroism under fire." The World continues: "The words sweep aside every consideration other than that of soldierly merit. The man who dares and does, he is the man for all this and all that."

The Negro has WON his decorations in France on "soldierly merit." He has WON at the same time by the manifestation of his courage, and his devotion and his loyalty, a more even chance in American life. And the victory should be made sure. And let us not mince words. We do not intend now that we have served the Nation in every war of the Republic and that we have borne our full share, according to our capacity, in every phase of the World War, to further accept the indignities heaped upon us as a race without a solemn protest to every sense of conscience and right in America and without appeal to the sense of conscience of civilization the world over. There is one thing this world war has done. It has lifted the Negro problem out of the provincialism of America into the circumspection of the civilized world. We purpose to carry our cause into the open forum of the world. We purpose to let the world know that the soldiers that brought glory to the American flag on the fields of France are denied the common courtesies in too many cases when they re-

turn home. And surely our appeal to the world will not fall altogether on deaf ears. There will be an awakening you may rest assured, a sense of right and of justice that will react upon American life.

We make this appeal to the world in no sense of disloyalty to our Nation. We do it because we are loyal. We will be heard. We will not be lynched and robbed and hedged about without a solemn protest. We do not plea for pity or sympathy. We want what we have earned by every rule of the game. A white man said the other day in discussing relation between the races, "no other race under the sun would endure what the Negro does except the Negro." White men would not stand for a moment, if they had our status of intelligence and of wealth and of number, or submit to the disfranchisement, the uneven opportunities, the oppression and discriminations that we meet on every hand. Someone has said much about race consciousness. Whatever that means, we know this, that much that the Negro suffers white men would not endure for twenty-four hours, nor will we without a protest. And we expect to find in the heart of the Nation, North and South, East and West, among those who are supposedly opposed to us, as well as among our friends, men and women who will lend themselves to a re-adjustment of our life in the Nation, so that we shall have a measure of peace and the pursuit of happiness. We will make our appeal with the certainty that we do not stand alone. If we did, the appeal would be worthless. But there will stand with us a powerful minority, a minority even in the South that is prophetic of a better day. But it must not be thought that this minority, North or South, will champion our cause unless we have a personal appreciation of our own condition and an intense desire for real freedom. He who would be free must strike the first blow. Statues and proclamations by the score will not help the Negro unless the Negro first is in a position to be helped. Our friends must know our desires. We are making them known in as plain a way as we know how. We do this in love and out of a desire for peace and good will, believing that a more equitable re-adjustment of the relation of the races in this country will strengthen our National bonds, increase our National wealth, add to our National contentment and hasten the coming of the Kingdom of God on earth as it is in heaven.

THE NEGRO AND THE PEACE CONFERENCE

Much has been made of the election of representatives Negroes by various bodies as delegates to the Peace Conference now in session in Paris. Some of these bodies that have elected such delegates are quite representative and influential, others are small and insignificant and a man who goes as a representative of such an organization, goes practically as an individual. For the most part these delegates who have accepted such an election have gone on a pleasure jaunt, a sight-seeing tour. However anxious they may be to serve our people, they will have little chance unless, perhaps, there is a co-operative committee of such representatives of the Negro race that may be in Paris and that they may present to the Peace Conference a petition.

The Negro question as it affects American life will hardly have any place at the Peace Conference. The internal difficulties of the

Nations at the peace table, and there are a great many, will not come up for settlement and it is an illusion to think that the injustice heaped upon the Negro in America can be settled in any definite way, by the Peace Conference now in session. Something may be done through sympathetic delegates to hit race prejudice in general and hit it hard. The best opportunity for this will be through the initiative of the Japanese delegates who are justly very sensitive on the question of race discrimination. The allies will find themselves in an embarrassing situation for having accepted the help of Japan, if at this time they should seek to foster discrimination against the Nation that aided them when they were in desperate need. Something may be done to help the status of the Negro by fixing the status of the German colonies in South Africa and by the part that Liberia may play in the Peace Conference. While this is significant, we do not for a moment look for any immediate settlement at the Peace Conference of such problems that vex us in America, such as inequity in railroad transportation, disfranchisement, poor educational facilities, and the insecurities of life and property.

A LEAGUE OF NATIONS

It seems as if the proposed League of Nations with its world police power is to have rough sailing. A recent cablegram from Paris states that the plans for a League of Nations offered are many, but a general plan is taking definite form. The general indications are that the statesmen of the principal Nations are constantly drawing together on a structure which shall have the common support of all. It is understood that the general plan now must be approved in substance by all parties concerned, rejects that of a super-sovereignty of an international police force. This we pointed out, sometime ago as the one outstanding serious objection to the proposed League of Nations. The United States Congress must approve a declaration of war and we cannot delegate this to any super-council, however internationally formed it may be. The general plan that seems to be meeting with approval in Paris also contemplates the working out, as the development of the league progresses, the question of disarmament and in this England has great concern. The prevailing idea seems to be that no Nation would dispose of instruments by which it expects to defend itself until it has been demonstrated that the force proposed as a substitute will be efficient.

The dispatch adds,

"In the opinion of international lawyers, such decisions will remove from actual settlement by the peace conference, at this sitting at least, many questions on which complete agreement might not be expected now, but upon which full accord seems probable as the development of the plans for a League of Nations advance.

"Such a plan will delegate to various commissions and committees detailed problems which shall be reported with recommendations to the league itself. The probability of such a plan being adopted justifies a previous forecast that the principal accomplishments of the peace conference as it now sits in Paris will be agreement on broad general principals, leaving the details to be applied in accord therewith and the making of a preliminary peace which will return the world at the earliest moment possible to its normal status."

ONE WAY TO HELP THE CENTENARY

Owing to the almost complete loss of his hearing, a Wisconsin Methodist minister was forced to quit his pastorate some twelve years ago. A run-down farm near Beloit, Wis., was purchased and he undertook to produce scientifically pure milk. He succeeded so well that the farm is now on the accredited list of the State University, the former minister is a leader among scientific dairymen in his section and is doing well.

In response to the Centenary plea the preacher-dairyman-farmer has dedicated the income from Imported Maria of Sarnia for the five-year period. This cow brings to the owner and annual income of \$200.00 which means a thousand dollars for the Centenary.

Following this example our people can give a bale of cotton a year, many of them can do this and should do so. Others can raise pigs and chickens for the Centenary. Others can set aside a garden patch or an acre on the farm and sell the products, for which there is a ready market, and this will swell the treasury of the Centenary. There are so many ways one can help—if there is only the desire.

We are anxious to see that the big program of the Centenary shall find a ready response among our people and there will be no deficits in our territory if our people will use every means available to do their share.

DO AS YOU WOULD BE DONE BY

It is not an easy matter to do to others what you would they should do unto you, when they are not following this rule themselves.

When Christ enunciated the Golden Rule in the Sermon, he announced what is the law and the prophets. "All things whatsoever ye would that men should do to you, do ye even so to them." It is good morals and also contains a masterful business proposition. The reason is, that it is a moral precept, and men are inextricably mixed with morals in all their transaction. We cannot be guided in our actions by what other men do, except in a general way, but every one must be dependent upon his own energies, and be responsible for his own acts. If we were to do as other men do to us, sometimes, we should be apt to cause a breach of the peace or commits a murder. That is conceded. But the persistent observations of this rule will bring all men around in your favor. There is reason and common sense to be observed, however, in the observance of every moral precept: Thus: "Whosoever shall smite thee on thy right cheek turn to him the other also."

This is good advice coming from the great Master, but it should not be interpreted as meaning that your cheeks shall be turned to the smiter as long as he chooses to strike. There comes a time when the precept has been complied with and then let the smiter beware, for a defense will be made.

We know what the Saviour means in all His sayings. He inculcates peace if we have to fight for it. So it is well to be guarded in our too rigid observance of precepts, lest we fall into the contrary condition which would deprive us of our manhood. "Be strong and quit yourselves like men."

DON'T BE A KICKER OR A KNOCKER

If a man keeps on complaining about things in general and particular, he will soon be thrown out of decent society.

Grievances and troubles come to every man in the world and every man knows it without constantly repeating it. He has his own troubles and does not care to be saddled with yours.

This is a good old earth if you would take off your blue spectacles and look at it with your own eyes. Some men are so dissatisfied with things that there is no pleasing them, but if you attempt to take from them the things that do not justify or please, they set up a roar. When there is a wrong to be righted, some right to be protected, it is well enough to complain but there are numerous persons who go about complaining all the time. When it is not one thing, it is another. These persons are given the name of "Kickers" and when they keep it up they are deemed "Chronic Kickers." The strong man will bear his troubles in silence, but the weak one whines about them and fancies they are the worst.

If you stop to consider how this world would get along without you, and that it did without you a long time, perhaps you would quit kicking and give others a rest from your complaint. A little kicking may be useful, but too much of it lands a man outside the reach of opportunity.

The Board of Managers of the Freedmen's Aid Society of the Methodist Episcopal Church, hereby earnestly memorialize the Senate and the House of Representatives of the United States to pass a Federal law for the suppression of lynching, we being thoroughly convinced that this brutality can not be hindered by States Legislation, and as thoroughly convinced that it can be stopped by Federal Legislation and the holding of each locality in which lynching occurs to a community responsibility for the doings of its anonymous citizens.

We furthermore believe that to-day is the day of days for such legislation inasmuch as the Negro race which has been the most frequent object of lynching has made a record for bravery and efficiency and patriotism on the battlefield and at home so as to make their conduct a righteous demand that the rights belonging to an American citizen shall be accorded them in full measure.

Dr. John R. Mott, Executive Secretary of the Y. M. C. A., and a member of the Board of Managers of the Foreign Missions Board of the Methodist Episcopal Church, has been made by the French Government a Knight of the Legion of Honor. This nomination comes in recognition of Dr. Mott's distinguished services to France and to the cause of the Allies. Since the beginning of hostilities Dr. Mott has made five trips overseas, visiting repeatedly all the warring countries except the Balkan States. Because of his personal relationships with the King of Italy, Premier Clemenceau, and other European leaders, Dr. Mott has had rare opportunities for insight into conditions that prevail in the war-scarred countries. Dr. Mott is one of many Methodists who either individually or with other organizations have labored for the cause of humanity during the war. His inspiring example and the recognition awarded to so stalwart a champion of Protestantism, offers a world of cheer and encouragement to the newly organized Department of War Emergency and Reconstruction through which the Centenary Committee of the Methodist Episcopal Church is planning to make a permanent contribution to the welfare of the stricken people of the war countries.

Southwestern Christian Advocate

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CHURCHWIDE STEWARDSHIP DRIVE

The second day of February will mark the launching of a simultaneous stewardship campaign throughout Methodism. This great churchwide effort to arouse the membership to their obligations as supporters of the work of the Kingdom is an integral part of the Church's Missionary Centenary Movement and will extend over a period of six weeks.

Stewardship implies responsibility for the management of certain properties. Christian stewardship implies definite responsibility for the individual's use of prayer, personality and personal possessions and wealth. The Stewardship Campaign fundamentally is designed to bring home to the Church as a whole the great obligations in connection with these matters. An important feature of the "drive," however, will be the endeavor to enlist an army of voluntary titheers, called the "Methodist Million."

Although the countrywide influenza epidemic promises to place some handicaps in the way of the effort, reports from all portions of the country indicate that the stewardship revival is sweeping on. The "drive" is under the direction of the Department of Christian Stewardship of the Centenary Committee, of which Ralph S. Cushman is the executive secretary. Stewardship secretaries are at work in each of the twenty areas into which the country has been divided for the purposes of the Centenary, and the subdivisions of these areas are now the scene of intensive stewardship educational and training effort, both lay and clerical.

THE CENTENARY AT THE MISSISSIPPI CONFERENCE

Centenary interests were to the front in the Mississippi Conference which has just closed at Crystal Springs, Miss.

All the reports of District Superintendents showed that their respective districts had been atmospherized with the Centenary spirit.

Expectancy was at white heat when Dr. W. A. C. Hughes arrived to bring in the latest news from headquarters.

The first evening session was taken to lay in the background and perspective for the proper understanding of the great Centenary movement, while the next day, in Conference session, the work was taken up in detail in the form of a training conference and round table, in which all phases of the work and all problems growing out of local conditions were taken up and handled in a way to make all feel that the job before us could be done.

Dr. Kettle spoke in a most luminating way on "Missionary Education," showing that information must come before inspiration, and training must come before effective service.

Dr. W. W. Lucas spoke on the work of the League in its relation to the Centenary on the life service side. He showed that, while it was good to rally for one great benevolent outpouring, the best results could be accomplished by bringing up and training a whole benevolent generation; and that work for the Kingdom was far too important to leave to those whom we might chance to meet or pick up by the way; but God's work could best be done by those who had first given themselves to the King and committed themselves to a definite task and thus prepared before hand for their great life work.

Dr. Hughes was the last speaker and he gave the fine setting and balance to the whole Centenary program and showed what was required to make an all-round efficiency 100 per cent church.

WHICH STANDS TO WIN

"Much has been said and written of the Moslem menace to Christian Missions in Africa, and with good reason," writes Methodist Missionary Ray B. Kipp of Angola. "Not yet has Angola been invaded by the Mohammedans, as has East Africa and part of the Belgian Congo. But there is another menace, quite as serious in its nature, that threatens the progress of Christianity in Angola, as well as in all the rest of Africa. Commercialism is that menace. Its greed for gold and its forgetfulness of God breed conditions that make the Rand in Capetown, South Africa, a school for crime for the hundred thousand blacks who yearly come to work at the mines, and then return to their kraals to make heathenism blacker for hundreds of miles around.

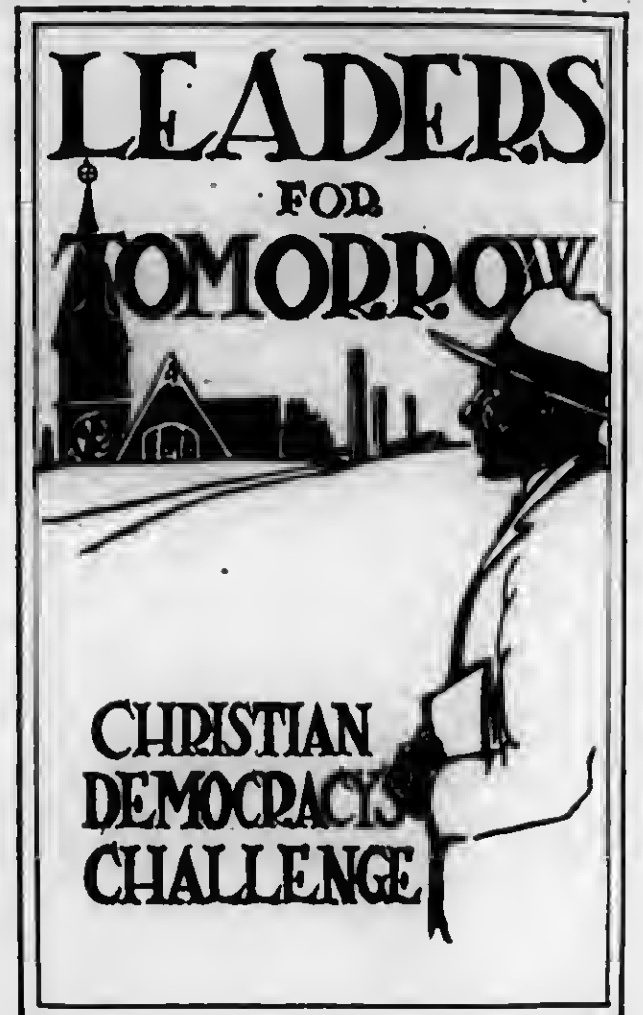
"And it is not only in such horrid form that commercialism is a menace. Only the most genuine indwelling of the spirit of Christ in the messengers of His gospel will lead the African to believe that God loves him. And when there are a thousand whites in Africa only for worldly gain, to every one who is there for the love of God and the good of the African, which stands to win?"

LEADERS FOR TOMORROW

Most happily named is LEADERS FOR TOMORROW, the Lincoln Day Program for 1919, just received from the Freedmen's Aid Society of the Methodist Episcopal Church. It deals with live issues. It is a genuine challenge for Christian Democracy. The service which is to be used by the Churches of Methodism on a Sunday February 16th, 1919, discusses freely the part of which the Negroes of the United States will play in our readjusted after-the-war conditions. Quite properly it calls attention to the fact that the new song of democracy expresses the ideals which are uppermost in the minds of the folks to-day.

Before the song shall have lost its appeal the praise which it sings so well must be interpreted in practical life. After calling attention to the present challenge to the Christian Church of the necessity of training leadership for the future for the working knowledge of the teachings of Jesus Christ it emphasizes the fact that "the Negro is to be a prominent factor in Democracy's new day. Whatever his place may have been in the past, tomorrow must give to the Negro a fair chance at the opportunities which Christian Democracy affords."

Methodism's part in training Negro leadership through its Freedmen's Aid Society Schools is outlined and attention called to the work of the Christian Church among Negroes in the southland being largely dependent upon the products of these schools. The demands made upon the Freedmen's Aid Society and hence upon the Methodist Episcopal Church is that of providing the means for more accommodations, better buildings, larger equipment, more teachers and the facilities which will make possible



the rapid taking care of those who must be ready shortly to go forth and take their places in the reconstruction re-adjustments, all of which are already upon us. It is not a task of charity. It is rather a breaking of the Bread of Life in such form that 12,000,000 Negroes in the United States may be let to the foot of the cross and have opened to them the larger experiences of human life which were intended for all people of all conditions in all places.

LEADERS FOR TOMORROW is arranged—so that addresses, responsive-reading, Scripture lesson, address by the pastor and hymns are well balanced. Two new hymns appear in the program, "As We Bow In Prayer Before Thee" and "O, Master Clear Our Vision," by Ralph Welles Keeler and Carl F. Price, written especially for this Lincoln Day Program. Copies of the Program may be received free by writing to the Freedmen's Aid Society of the Methodist Episcopal Church, P. J. Maveety, and I. Garland Penn, Corresponding Secretaries, 420 Plum Street, Cincinnati, Ohio.

JACKSON DISTRICT SETS PACE

The Rev. W. P. C. Morrison, District Superintendent of the Jackson District in the Mississippi Conference, has sent into the area office the schedule of his subdistrict group meetings. That's number one. Who'll be the next?

Of General Interest

Corncocks May Become Source of Revenue For Farmer

A possible new source of revenue for the farmer is brought to light by the discovery of Department of Agriculture chemists that glue, cellulose, and glucose can be obtained from corncocks—one of the great waste products of the corn belt. The investigators believe that here is a chance for the development of a profitable industry, but point out that to put it on a commercial basis will require a large and costly plant.

American Rids Jerusalem of Mosquitoes

To an American belongs the honor of having freed Jerusalem from the mosquito pest which has been a source of epidemics in the city for generations. A crusade, which included putting oil on the water in some 1,350 cisterns, was in charge of a sanitarian from Rochester, N. Y., whose work of a similar nature in Panama Canal Zone won widespread praise. The extermination of the mosquitoes is but one of many beneficial changes which have been wrought since the British took possession of the Holy City.

Australia Seeks American After-War Trade

Australia has recently sent a Commercial envoy to the United States thereby establishing a new precedent, the custom in the past having been for the mother country to look after international interests of the British empire. But Australia has large stores of wool, wheat, meat, etc., for much of which new customers must be found. In the past Germany has been a large purchaser of these materials but Australians are averse to patronage from that country hereafter. The new representative has made his headquarters in New York.

Revival Of Broom Making In The South

In many parts of the South where crop rotation is being tried, the raising of broom corn is being introduced. It has been found that in Florida, Alabama, Mississippi, Louisiana, and Tennessee both the soil and the climate are suited to it. The attention of planters is being called to the fact that no great skill is required to work up the raw material into brooms—a task to which boys and girls, as well as adults, can devote their leisure hours. It is claimed that a broom-corn crop handled in this way is more profitable to the grower than cotton, even at the present high prices which the latter commodity now commands.

New Naval Dirigible In Long Flight

A few weeks ago one of the United States Navy's new twin-engine dirigible balloons made a journey of 315 miles without mishap, in 13 h. 13 min. of flying thereby indicating the splendid advancement which has been made by our sea forces in this important line of activity. The dirigible is known as the "D-17," and travelled from Akron, Ohio, where it was built, to the naval air station at Rockaway, N. Y., with a crew of six men. The flight was begun at 1:10 a. m., and concluded the same evening at 6:30, a stop of a few hours being made at Washington, D. C. The passage of this big craft through the air attracted more than usual interest.

New Trans-Pacific Cable Is Proposed Concerns in Japan and the United States

engaged in trade between these two countries are advocating the laying of another cable in the Pacific to supplement the present service, which is pronounced entirely inadequate. It is pointed out that there is only one cable running via Honolulu, as compared with 17 which cross the Atlantic. It is claimed that in some cases a letter will travel faster across the Pacific than a cablegram. The proposal has been made that a cable be laid from Seattle to the Aleutian Islands and thence to Yokohama, Japan. Various improvements in the wireless service are also urged.

What Our Allies Plan For Soldiers

Great Britain—One Month's pay, rations, family allowance for one month and one year's insurance against unemployment.

Italy—Gratuities running from one to six month's pay, depending upon length of service.

France—Appropriated 1,500,000,000 francs (\$300,000,000) to be divided among discharged soldiers.

Canada—Proposes to teach discharged soldiers farming if they desire, place them on farms and loan them up to \$2,500 as a start.

Australia—Has appropriated \$200,000,000 and proposes to make loans as high as \$2,000 to start discharged soldiers as farmers.

United States—Proposes one month's pay for all men and has discussed vague plans for utilizing waste lands for soldiers, but has done nothing definite.

THE "FLU" IN KOREA

"We have had a terrible time with influenza here in Chemulpo, Korea," writes Methodist Missionary Henry W. Appenzeller. "Our city has a population of about 32,000. The death rate has been over seventy a day." Nearly the whole country has been prostrated with the epidemic, but in many sections the number of fatalities has not been great. Schools have been closed and commercial houses have found it hard to keep their business going.

INDUSTRIAL CONDITIONS IN OHIO

Charles E. Hall, Supervisor of Negro Economics for Ohio, in a carefully prepared report to Dr. George E. Haynes, Director of Negro Economics, says that the Negro wage-earners of Ohio are faring well in the industrial re-adjustment and labor change due to suspension of War operations in Europe. Mr. Hall's report is based on his own first-hand knowledge and work, and information obtained through the State and Country Negro Workers Advisory Committees from every section of Ohio where there are any numbers of Negro workers. It shows that only three counties of the state have any extensive unemployment. One of these probably will soon take care of its workers since many of its large factories are rapidly changing over from war to peace work. Conditions in another of these counties, in which Cincinnati is situated are not likely to change soon, due to the fact that Cincinnati, as a gateway connecting the South and North, has had for several years a surplus of unemployed Negroes. The outlook in the third county is not very promising and yet the flood protection projects there will be able to use large numbers of Negro workmen for whom houses are available.

A CHEERY WORD FROM BISHOP OLDHAM

"I was never so certain as I am now that our schools in La Paz and Cochabamba, Bo-

livia, are the key to that country's final redemption," says Bishop Oldham in a letter to the Board of Foreign Missions, dated December 27, 1918.

People of Interest

Dr. W. W. Lucas passed through the city this week, enroute to the Louisiana Conference.

We are pleased to have a visit from Principal J. B. Randolph of Haven Institute. The school is enjoying the most prosperous session of its history.

When the Centenary roll is called we expect the Colored Conferences of the Chattanooga Area under the leadership of Dr. Sherrill report their full quota and more.

Word has come to the office of the Commission on Finance that the Tacoma District of the Puget Sound Conference has broken into the "all-star" class. This makes four districts in the Fall Conferences and all four of them are west of the Missouri River.

Dr. J. C. Sherrill has been chosen as the Centenary Executive Secretary for the Colored Conferences of the Chattanooga Area. Dr. Sherrill has opened up headquarters in Chattanooga, Tenn. His passion for Missions growing out of his many years on foreign field as well as the grip which he has upon the people in that Area in every way justifies his appointment.

Attorney J. M. Vance, who had been practicing law in the City of New Orleans since 1887, and was known throughout the Nation for his legal ability as well as political leadership, died at his home in the City of New Orleans on January 14th. He was the brother of Dr. Charles W. Vance who survives him.

Dr. J. B. F. Shaw, President of Central Alabama College, Birmingham, Ala., is very much in demand as a public speaker. He delivered the Emancipation Address for the city of Birmingham, January 1st. The Birmingham Reports regards the address as perhaps the ablest Emancipation speech ever delivered in Birmingham. The Doctor has also been invited to deliver a special address at Talladega College.

The Honorable P. W. Howard, the stalwart leader of our people, who lives at Jackson, Miss., and president of the National Negro Bar Association, has been elected by the Civic League of the State of Mississippi as a representative to the Peace Conference. Mr. Howard is in every way worthy of the honor, not only because of his loyalty to the race but for his incessant work at all times in behalf of the race.

Dr. E. S. Williams of Asbury Church, Annapolis, Md., and Dr. W. G. Alston of Wesley Church, New Orleans, have each sent 100 cash subscriptions to the Southwestern. Dr. Williams has been a loyal supporter of the paper for years and his list came in a few weeks ago. Dr. Alston's list came in on New Year's day. Dr. Alston does not consider his years work complete until he rolls up a big list of subscriptions to the Southwestern. We are grateful to these faithful pastors for their loyal support. These large lists show that both churches referred to are wide awake on all the interests of the church. Many thanks to Doctors Williams and Alston. Next!

THE GUIDANCE OF THE HOLY SPIRIT

By The Rev. Edwin Whittier Caswell

OUR Lord says of the Spirit, "He shall teach you all things;" He shall guide into all truth and show you things to come." Therefore, man does not need a human mediator between his soul and God. Rev. Charles H. Spurgeon once testified that for twenty-five years, he had been conscious of the actual presence of the Holy Spirit of God in his heart.

Because fanatics follow their own impression and fakirs their own imagining, does not invalidate the fact of the leadership of the Holy Spirit. Being led of the Spirit is one of the evidences of sonship.

One of the most thrillingly beautiful scenes in Old Testament times is the Spirit's guidance and deliverance in the lives of Esther and Mordecai. The whole Jewish nation was doomed to death, robed in sackcloth and crying out to the God of heaven. God gave no sign that He was coming to answer the prayers, but He came at last, quietly and gently, using Esther's beautiful face to win the king, using Mordecai's discovery of the plot, and then, on that most important night, the Divine hand rested upon the head of the king, so that he could not sleep. Then, in the morning, the great victory dawned.

Let me give you a remarkable instance of guidance in missionary annals. About the year 1884, while Bishop Hurst was passing through Singapore, on his way to India, he was strongly impressed that there should be a mission established at that point. On arriving at Calcutta, he suggested the matter to Bishop Thoburn, who replied, "There is no money for such a mission." Bishop Hurst said, "Go forward and trust the home church to honor the extra draft." Soon after, a friend said to Dr. Thoburn, "I have been thinking for some time of making a gift to your mission to do with it what you think best," and he handed him a roll of bills sufficient to pay the expenses to Singapore and return. In a few days, Dr. Thoburn and Dr. Olin sailed for Singapore. A devout officer of the British government had also been burdened for the establishment of a mission at Singapore. One morning he came downstairs and said to his wife, with some excitement, "They are coming!" "Who are coming," asked his wife in some surprise. "O, the missionaries or whom I have been praying." "Why, have you had a letter?" "No, the Lord showed me last night. I saw them coming on the ship. One was a tall

man and the other a small man." Several days passed. At last, one morning, Mr. Phillips jumped up from the breakfast table, crying out, "Here they are." Soon he escorted two strangers to the house and presented them to his wife. Drs. Thoburn and Oldham looked at each other in evident surprise and embarrassment, saying, "I fear there is some mistake here." We are two Methodist missionaries, come to Singapore to establish a mission, and we are known to no one in the city." "There," cried Mr. Phillips to his wife, "what did I tell you?" "There are the two men God showed me in my dream."

How glorious it is for a person to realize fully that the Word of God is true when it says, "The Lord shall guide thee continually." "He shall go before thee and shall be thy reward."

Awhile ago, two Americans were crossing the Atlantic and, while singing in one of the cabins the hymn "Jesus, Lover of my Soul," one of them heard an exceedingly rich and beautiful voice behind him. Turning to the man, he said, "Were you in the Civil War?" The gentleman replied that he had been a Confederate soldier. "Were you at such a place at such a night?" "Yes," he replied. "I was posted on sentry duty near the edge of the woods. About midnight, when everything was very still and I was feeling homesick and miserable and weary, I thought I would comfort myself by praying and singing a hymn. I remember singing this hymn—

"All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing."

After singing, a strange peace came down upon me and through the long night I felt no more fear." "Now, said the other, listen to my story. I was a Union soldier and was in the woods that night with a party of scouts. My men had their rifles focussed upon you, waiting the word to fire when you sang out:

"Cover my defenceless head
With the shadow of Thy wing."

I said: 'Boys, lower your rifles. We will go home.' Such a remarkable instance of the Spirit's influence upon the human mind should convince all of His unerring guidance and Divine leadership in the lives of men.

HOW TO READ

By The Rev. Christian F. Reisner, D. D.

WHEN there is no recreation or business for thee abroad, thou mayest have company of honest old fellows in their leathern jackets in thy study which will find thee excellent divertisement at home," said Thomas Fuller. Said an honored judge in Denver the other day, "When I am troubled or agitated or anxious, nothing quiets and pacifies me like the company of books."

It is mentally healthful to be surrounded by shelves holding good titled volumes, even though we cannot read many of them. Pity the preacher who must work without the encouraging, stimulating, warming presence

of loved authors. To gaze at the cold theological, the mechanically exegetical, the stock books of illustrations, or the all-knowing banks of encyclopedias in some studies is to understand the stiff, stilted, saltless, snapless sleepy sermons coming out of the mouth.

Men usually betray their mind-bent and habits by the non-purchase or the poor choice of books. No one can ever afford to be too poor to buy books. Such economy leads to an increasing loss. The stomach can afford starving better than the head. He is sure to run to seed who under any circumstances neglects to secure and search them. True it is not enough to have books around us without reading them, but it is better than

not to see them at all. It is also good exercise even to handle them.

A careful look through the chapter heads or table of contents plants seed thoughts, arouses an investigating spirit or hangs in the mind a directing sign that may be useful in some future investigation. Scanning paragraphs here and there gives a clue to style and solidity and reveals the work's strength of appeal to you or to some one else to whom you may recommend it.

Quick reading is frequently dangerous, but the habit must aid many times. Imagine a hard-working pastor giving an hour to a newspaper when fifteen minutes will give one all the news. Many books are not better. They have little cream and can be skimmed quickly. It is necessary to do some reading slowly and thoroughly, but it is also possible to loaf over a book. What good does it do to lead a paragraph when the contents are known? Dip in like the bee for honey thoughts. Run the eye over sections as does the musician looking for congenial or great musical themes. Tests nuggets here and there to see if it will pay to work the mine. Use a good sieve to gather out the wheat.

Reading Maketh the Full Man.

Book study but fits us for man and nature study. Hurriedly grasped or discovered thoughts are often more valuable than those dug out by hard mental drudgery, but the agility and strength that made the hurriedly acquired rich thought possible was obtained by the study drudgery. Ian MacLaren says: "Some ministers ought to be chained to their desks until they have translated one of Augustine's sermons. The habit of study should be taken to every book and need not be applied alone to heavy reading. It is dangerous to loll over any volume or composition. The first question one asks about a book is why should I read it? This is of necessity a personal question and what follows has no higher authority than practice and experience."

Fiction cannot be ignored. It can usually be gone over quickly. It offers opportunity for practice in scanning. Read for the language and style. Sometimes these are poor, but usually the words are modern, the style is lively and the story presents a phase of life to which we have no access. It cultivates the imagination by putting us in mind touch with the creative writer, by leading to the formation of pictures of the depicted scenes, and by cultivating the habit of spontaneously forming other sorts of possible combinations. Illustrations are discovered and suggested. Books that will help others can be found.

Poetry is more natural and valuable to some minds than to others. It is not all in verse. It gives crispness to language, aids the habit of condensation and terseness, builds the contemplative powers, beautifies the thought and expression and develops the power of illustration from observation.

Biography offers stimulation and food. Grip the striking events with the mind. Follow the personal development and clearly note the affecting causes. Vivify the faults and loss caused so that they will be avoided. Form a clear, full mental picture of the man. Make him stand full clothed before you. Take literally no man's description. Form your own picture. Books like *The True Andrew Jackson*, by Cyrus Townsend Brady or *Edwin McMasters Stanton*, by Frank A.

Fowler, or Recollections of a Long Life, by Theodore L. Cuyler, give one a good start.

History gives us purpose, hope and confidence. Form a table of successive events, relating one to the other. Read topically. Read whole stories. Compare various authorities. The Historian's History is valuable and vitalizing. It attracts and instructs. Even Larned's Historical Collection will lift one to knowledge and optimism. See everywhere the hand of God. Look for it. Gather incidents; note them down; decide what they will illustrate; relate them to prophecy and religious fact.

We must read some theology are we are poorly equipped. We do not need to read it blindly. Even Wesley was not infallible. He wrote against the American Revolution. He believed in witches. He advised some beer drinking. Because the teacher of theology at Boston or Drew or Garrett or Rochester or Colgate or Harvard wrote it is no reason why it should be accepted or rejected. Understand every sentence if possible. Give no assent to anything unless it satisfies reason and conscience toned and directed by God's Spirit.

Rules for the Reader

A few further rules about the book selected may be suggestive.

1. Be convinced that the book to be read is worth your time. Time is too valuable and books too numerous to let a poor or even cheap book hold you to it. The recommendations of trusted, interested and understanding friends are very valuable but not always conclusive. Draw from them an idea of the book's contents and test these tastes of it with your judgment and known need. If a book gives you nothing it is valueless to you though it may fit some one else.

2. Choose books. Don't take what happens to come to your hands. Select the kind you like. My theological seminary room-mate (Dr. Knudson) rested by reading philosophy while I sat on the other side of the room refreshed by biography or fiction. A very successful traveling man, who did not have a college education, on the train and at the hotels instead of telling stories or playing games reads such books as James's Varieties of Religious Experience. The Philosophy of the Christian Religion, Christian Doctrine of Immortality. Bishop Warren found recreation in the study of astronomy.

Select books you need. It would be well for some to review the grammar or rhetoric or common history or philosophy. Some need to take a close and regular course of reading in theology. How deplorable it is to see the pitiable ignorance displayed in many attacks on higher criticism. It is devotionally and mentally helpful, for weeks at a time, to read a sermon every morning. Select books that stretch the mind and drill it in undivided attention and develop the power of logical reasoning and the drawing of sane conclusions. These books are not the same to all people. Each mind knows the thing that requires close and absorbing effort to grasp. It is usually along a line not enjoyed and so likely to be neglected. We must put ourselves at a few hard-to-grasp books and hank on until we get the meaning and reasoning process.

Master the book selected. One may nap over a magazine or paper, but it is almost a sin to sleep over a book. Of what use is it to read and then to be able to tell nothing

about it? If after all possible effort there is no real interest, better lay aside the book than to push through it simply to say it had been read. Hasty, ungripping reading does little good and often causes damage.

Methods

The method of reading is important. Read some books slowly to fully comprehend the finest details of construction. This will impress the value of selecting the best word and of making the sentences keen, clean cut, crisp and complete. A slovenly style will be placarded. Verboseness manifests voidness of thought. Simple, direct speech strikes home. Composition is important. Dr. C. E. Jefferson got his memorable style by spending from thirty to sixty minutes every morning writing. He refuses every two-syllable word is a simpler is possible.

Ask the question, Why does this book command readers? Work out an answer. Discover the style secret and profit by it. Mentally review a page after it is read to see whether it is in mind storage. Talk it not with some one. Decide whether the thoughts are sane and sound or silly and mere sound. Are they as distinct as shocked wheat or mixed life a field whose straws are broken by rust? Is the progress steady and upward, like a flight of steps into a stately temple, or are the thoughts brilliant and miscellaneous, like a beautifully assorted flower garden. Get by slow progress and close inspection a full view of the work.

It will be helpful to read some books aloud. Two minds may then work upon one book at the same time. Pause for comments, questions, enlightenment or reviews. One pastor with a determination that his wife and he should not grow apart mentally, sets aside one hour every day to be spent in reading aloud to each other. Partnership reading does cement interest and encourage a union development.

Read aloud alone. It will reveal the smoothness, ruggedness, music or discord of the construction. It will manifest the brightness or dullness, the vivacity or heaviness, the spice or the staleness of the style. Vocal use will uncover the force or frailty of words, the finality or unfinishedness of the sentence and the marriage or divorce of the thoughts. These exercises will also improve pronunciation and may even out the voice.

Skip through some books. This will require will power. It is easy to lounge lazily over easy reading. Steady practice will enable one to scan the total contents of certain books, or to slip through others, gathering facts, illustrations or thoughts related to a subject in mind.

Outline books. Read Job, for example, putting the contents of each chapter into fifteen or twenty words, and the whole book will be clarified into unity. Crystalize the paragraphs of Bowne's Philosophy of Theism into three or four words, and the arguments will stand out like lofty church steeples in a city. Outlining will open out the progress, point out the weak links and enable one to grip the book as a whole. Write down striking thoughts, facts or illustrations. File away or place loosely in the volume.

If possible own the book, carefully read, then make notes in the margin. Underscore words and sections. Close the book and write down briefly what impressed you or what ought to be remembered or what is untrue or weak or deplorable or needs answering. Use independent thought on it.

Do not confine the reading to one book. Work at four or five at once in widely divergent fields; for example, biography, fiction, sermons, philosophy and the purely spiritual. No pastor can afford for his own spiritual culture to miss such books as Matheson's Times of Retirement, and Jowett's Brooks by the Traveler's Way. Use fragments of time. Keep books at hand. Five minutes a day amounts to over thirty hours a year, three ten-hour days. Read light literature when weary, the heavier and harder sort when fresh.

A pastor should positively refuse to spend all his time whittling and chopping kindling. By strength of will, by purpose of life and vision of ideal, by the known possibility of improvement and the sure danger of decay he should hold himself to reading some book and books. The one great and never to be forgotten rule in reading books is to at all hazards and cost, read them.—In the Christian Advocate.

METHODIST RELIEF FOR FRENCH WAR ORPHANS

The Board of Foreign Missions is receiving many requests for information as to whether the Board can provide for the care of a war orphan in France for a year, at a cost of \$36.50, or ten cents per day. This information is usually desired, because there is a French Organization which is offering to permit the "adoption" of a French or Belgian child for this amount.

The Board of Foreign Missions through its missionary in France, the Rev. E. W. Bysshe, D.D., is conducting an orphanage for the little war orphans. The Orphanage was started at Grenoble. Some months ago, Bishop William F. Anderson and Dr. Bysshe secured a farm near Lyons, France, and the Orphanage is to be moved to this farm. To provide the entire support of a boy in this Orphanage, the Board is asking \$100. per year.

An Orphanage for girls is also being maintained at Grenoble, under the care and direction of the Woman's Foreign Missionary Society. The Society is asking \$100. per year for each girl.

Needless to say, this raises a question as to why the French Society asks for \$36.50 per year for this work, while the two Methodist organizations are asking \$100. The explanation is simple.

In its literature, the French Society states that \$36.50 will provide food for an orphan or fatherless child, the child to be cared for in the home of its mother or some relative. Clothing, education and the expense of the home, therefore, must necessarily be provided by the mother, or the relative with whom the child is placed. In the two Methodist Orphanage, a home, food clothing, education, medical attention, and all expenses must be taken care of by those in charge of the Orphanage. This is the reason why our Methodist Organizations need and ask for \$100. per year per child.

There are many thousands of these children who are in need of American help, and Methodists should know that our own Church is conducting such relief through our regularly established foreign missionary organizations.

Gifts for the support of boys should be sent to George M. Fowles, Treasurer, Board

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LETTER FROM BISHOP ANDERSON

London, December 31st, 1918.

The unusual demands upon the Episcopacy and the World Centenary Movement arising out of the conditions of these very unusual days impose some privation upon the ties of family life. It had not occurred to any of us that it would be necessary to make this visitation to Europe until after the Christmas holiday, but when the war came to such a sudden end the demand of the situation seemed to require our presence in Europe without delay.

The greatest embarrassment which we met as we faced the enterprise was the difficulty of securing passports. The Government at Washington desires to restrict visitation to the European countries to the minimum for the present. Our passports arrived, however, the very morning that we were scheduled to sail. As the conditions of travel required that we call at the Consulates of the various countries which we proposed to visit and as there were long lines of people waiting for the necessary visa, it was with the greatest difficulty that the matter was put through. Arriving at the dock of the Steamship "Adriatic" which we were booked to take we learned to our disappointment that the repair of machinery was necessary before the return trip to Europe. While we were scheduled to sail on Monday, the 16th, we did not actually get off until Thursday, December 19th. There was a general feeling of disappointment among the passengers, as many had planned to be in Europe by Christmas Day. The word was passed around: "This means Christmas at sea." That, however, was not an unspeakable misfortune since "The sea is His also."

As we sailed out of New York harbor we were met by a smooth sea which continued with us throughout the entire voyage. The reports of high winds and boisterous waves the preceding week had been somewhat discomfiting, but from the time we left New York until the time we reached Liverpool we had a smooth and peaceful voyage; much of the time both by day and night we were not conscious of the movement of the steamer. One experienced traveller who declared he had crossed the Atlantic many many times, and during every month of the year, said that he could not recall ever to have had so smooth a passage. For mid winter it was certainly remarkable. The steamship Adriatic is one of the finest of the White Star Line; she is a twin screw with a displacement of 24,541 tons. She has ample deck room; a spacious lounge while her cuisine and its service are well nigh perfect. To these comforts are added the luxury of a rich and varied library, a splendid equipment for Turkish Baths, barber etc.

The personnel of the list of passengers was quite remarkable. Nearly every person aboard the ship had come upon some message of mercy or helpfulness to the broken countries of Europe. The list included some of the most distinguished of America's workers for the relief of humanity. Mr. Henry P. Davidson, who is known throughout the world as a veritable Napoleon of finance and who is now President of the American Red Cross, was one of the most distinguished personages aboard. America and the world have had occasion to know something of Mr. Davidson's masterfulness in financial matters. With the spirit of a true Christian statesman he is now giving himself to the development of a constructive policy for

the Red Cross that it may make a just contribution to the rebuilding of Europe and the re-organization of the life of the world. Other distinguished names are those of Ex-Attorney General George W. Wickersham, who represents the "New York Tribune" at the Peace Conference; Dr. William T. Ellis, who goes to the Balkans on a tour of investigation for the "New York Herald"; Walter Weyl of the new Republic; Julia Lathrop, chief of the Children's Bureau of the United States Department of Labour; Bishop S. D. Chown, general superintendent of the Methodist Church of Canada, and his associates. Dr. T. Albert Moore, in charge of the Department of Evangelism and Social Service; Willard Price the brilliant Editor of Our Own World Outlook; R. L. Goldberg, the well known cartoonist; Sir John Foster Fraser; Herbert Putnam, Librarian of Congress and General Director of Library War Service, and his daughter, Miss Shirley Putnam, who has made a notable record as a "searcher" for lost American soldiers; Dr. Ittamar Ben-Avi of Jerusalem, who seeks to promote the Zionist movement in Palestine; Katherine Bement Davis; Percival S. Ridsdale of the American Forestry Association. Besides, there were many representatives of the Y. M. C. A., the Jewish Welfare Board, etc. It might very fittingly be characterized as a shipload of service people.

The unusual diversity of talent made the voyage a delight. It entered into the mind of Ex-Attorney General Wickersham to have a series of evening lectures on the American Chautauqua plan. By common consent and by the law of propriety it was quickly recognized by all that Mr. Wickersham should be made general director and master of ceremonies. The first lecture of the series was given by Sir John Foster Fraser, who spoke especially of conditions in the Balkans and in Russia. He summed up his idea of the treatment of the Balkans in the statement that there was no solution for those States unless the great Powers took the "Big Brother" attitude towards them; otherwise the Balkans will still be a storm centre, and therefore a menace, to the peace of Europe and of the world. That seems a constructive suggestion. The time has come when nations as well as individuals should recognize the law of human brotherhood, and the sooner the great Powers see the necessity of such an attitude the better for the world. Speaking of conditions in Russia, he declared that only 15 per cent of the people in Russia live in the cities, 85 per cent being rural in character. Russia was a nation, he proceeded, which lacks will power. There are 120 Holy Days in the Russian Calendar. The Russian is the most peace loving and the most easy-going of all nationalities. No word is more prominent in his vocabulary than the word niche, which means "never mind; don't worry about anything." This may suggest the incident in the life of Bismarck, who began his career as Germany's representative to Russia many years ago. It was before the days of railroads. In charge of a Russian driver he who afterwards became to be known as the Iron Chancellor got into the deep snow and met with accident after accident. Always the driver would say Niche. Finally one of the horses fell over an embankment and was killed; still the driver said Niche. Bismarck was so impressed that he managed

to take one of the shoes off the dead horse, out of which he had a ring made. Upon this ring he had the word "Niche" engraved, which he wore ever thereafter and which always consoled him in the darkest hours of his chequered career.

The Bolshevik movement of Russia is largely a Jewish movement. Out of the twelve millions of Jews in the world more than six millions are in Russia.

The second in the series of lectures was given by Dr. William T. Ellis, a journalist of world travel and wide renown. He spoke with intimate and accurate knowledge of the conditions in Turkey. Nothing is ever better in the footprint of the Turk; he always leaves everything worse than he finds it. There is not a great book nor a great poem nor a great monument to celebrate his deeds. The fact is he has a great deeds to commemorate. He is a waster nation, a traitor nation, an infamous oppressor; but he has come at last to the day of reckoning. His career is at an end in Europe and he has no future anywhere because he is utterly unworthy and degenerate.

The third entertainment of the Chautauqua series brought the contribution of two speakers, Professor E. T. Williams of the University of California, who was for many years in China, and Mr. Ben-Avi, editor of the "Daily Hour" of Jerusalem. Professor Williams spoke with a knowledge of China that was most illuminating, having resided for a number of years in that country. He gave a somewhat detailed account of the events leading to the formation of the Republic and convinced his hearers of his deep conviction of the fact that the Republic has come to stay. He made a strong plea for the worthiness of the Chinese Character, being founded as it is upon the five cardinal virtues of mercy, justice, piety, wisdom and honesty. It will be greatly to the profit of China and the Chinese people if this distinguished speaker can be heard in many places.

Mr. Ben-Avi has been for three years in the United States, during which time he has acquired a very creditable use of our language. He said that before he left Jerusalem he had been told by one of his good friends that if he wanted to learn English not to go to London where they spoke an impossible English but to go to the United States, where real English was spoken. This produced very great merriment, as there had been a good deal of sparring, especially between Sir John Foster Fraser and the Ex-Attorney, Wickersham, as to the relative merits of the two countries. The Americans were in high glee. But a little later on Mr. Ben-Avi evened up the score by saying that he was unspeakably glad that Britain was now to have sway in Palestine rather than any other country, even rather than America, for wherever the Union Jack flew that meant civil and religious liberty. So it was an even draw.

One other evening a musical and vaudeville entertainment was given under the leadership of Mr. and Mrs. Spink. The closing entertainment of the series was given under the leadership of Mr. and Mrs. Spink. The closing entertainment of the series was given on Friday afternoon, the day before we landed at Liverpool, under the auspices of the Kentucky Trio, an organization of young ladies. Miss May Bingham, who belongs to one of the best of our Methodist families in Pineville, is the pianist. Miss Emma E. Smith is violinist, and Miss C.

Zelma Crosby is cellist. Both of these are Christian young ladies of Danville. All of them received their training at the Conservatory of Music in Cincinnati. They were assisted by Miss Reed of New York and Miss Jones of Toronto, two accomplished vocal soloists. The selections were taken entirely from the masters, and it was a programme of high merit and quality. At the conclusion the audience, which included practically the entire list of First Cabin passengers, rose to their feet with a Huzzah and three hearty cheers. The render of this programme was the decided hit of the voyage and demonstrated the fact that there is much greater enthusiasm over such a programme of merit than over the froth and fussiness of vaudeville standards. My experience among the Y. M. C. A. huts earlier in the year is to the effect that the boys in the camps are of the same mind.

The religious services were in charge of the Rev. E. M. Walker, L. L. D., who has just been visiting the United States with other distinguished scholars and leaders of Britain under the auspices of the British Universities Mission. The purpose of this is to secure a larger interchange between faculties and students of educational institutions of Great Britain and the United States. This Mission has visited more than fifty of the leading institutions of our country. The purposes of their visit were somewhat interfered with by the S. A. T. C. and by the general prevalence of influenza throughout the country, but they have worked out a constructive programme recommending a permanent commission for the carrying forward of this praiseworthy enterprise. Dr. Walker is associated with the Department of Ancient History in Queen's College, Oxford. He is a scholarly man of fine spirit and gave us a virile message at the service on Sunday morning. At the Sunday evening service Bishop Chown of Canada spoke in the most interesting and instructive manner upon what Canada had gotten out of this war. He said he preferred to tell us of what Canada had received rather than what she had given. He dwelt with great profit to all present upon the deepest lessons of spiritual life which have been shown to the world by the heroism of the boys at the front. They have been living face to face with the verities of life and of religion. If we would hold their loyalty we must deal with the things which are worth while. Dr. Walker announced at the Sunday morning service that there would be a morning service on Christmas Day to be followed by the Communion Service. He very graciously invited me to bring the Christmas message. It would be difficult to find a more representative audience than was present or to secure a more attentive hearing than was given. Following the service, in which Dr. Walker, Bishop Chown and the writer participated, came the Communion according to the announcement as made. Dr. Walker explained to Bishop Chown and myself that he was in the very "painful" position of not being able to invite us to assist in the Communion service. He said he did not wish, of course, to place himself in an attitude of defiance towards the authorities of the Church of England of which he was a minister, but that he deeply regretted conditions were not such as that he could invite us to participate in this service. There can be no question but that he voiced a feeling that is very general, especially among the younger and more pro-

gressive ministers of the Broad Wing of the Church of England. The leaders of that historic institution owe it to themselves and to the larger demands of the new and great day to which we have come to relate the Church of England to the broader movement in a more fortunate attitude. The men of all creeds and of no creed have stood side by side with the lovers of liberty in Britain in smashing the Prussianism of Germany. In the name of reason is it not time that an end should be made of Prussianism in matters ecclesiastical? The leaders of the Church of England should cast off the stinking grave clothes of a dead medievalism and face the future with an outlook upon life which is worthy of them. That there is much in the historical episcopacy which appeals to the imagination and may possess value for administrative purposes may be granted without agreement but when that develops into an intolerant exclusiveness it is suggestive of the spirit of Prussianism, the crushing of which has cost the world so enormously in property and in human life.

Arriving in London Saturday night I attended service at the City Temple Sunday morning. The present occupant of that distinguished pulpit is an American, Dr. Fort Newton, formerly of Iowa. He is carrying forward the work of his parish under the novel conditions of an assistant pastor who is a lady—Miss Maud Royden, who was in charge of the service on Sunday morning. It seemed a bit strange to have a lady exercise all the functions of the ministry from the opening prayer to the apostolic benediction. After all, in the liberty of the Gospel it would be difficult to make an argument against women exercising the functions of the ministry, and I have little doubt myself but that the future will afford them that opportunity. Miss Royden is a bright woman of broad culture with a perfectly trained voice and facility in public address. The occasion for the introduction of the feminine mind into the work of the ministry finds re-enforcement in the recent great volume of Benjamin Kidd entitled "The Science of Power," in which he argues that woman is to have a much greater place than in the past because of her final powers of intuition. The sermon of Miss Royden on Sunday morning would hardly seem to justify the hope that that quality might be secured thus as it dealt almost entirely with questions of casuistry and seemed to be lacking almost entirely in the deeper elements of sermonic value and inspiration. Later during the day I was permitted to attend services in St. Paul's and Westminster Abbey at each of which I greatly enjoyed the beautiful music, and in the Central Wesleyan Hall, Westminster, where Dr. Dinsdale T. Young had in the evening a congregation which filled his house to overflowing. He gave a virile message upon the word Eternity. Dr. Young admits—Yes, rather boasts—that he is a bit old fashioned in his theology, but whether old fashioned or new fashioned he has solved the problem of getting the people. One member of the audience as he glanced around said it looked like a record audience at the Hippodrome so far as numbers were concerned. Our Wesleyan brethren have set us a fine example in their step upon the city problem.

So here I am the last day of the old year in dear old London. I always count it a joy to be in this metropolis of the world. It is so solid; so thoroughly democratic. One feels here that he is in the centre of

the forces which make for civilization. The dream of the Hun to end the British Empire has very fortunately come to nought and Britain bids fair to play a large part in the future development of human progress and human welfare, even larger than in the past. Just now London is on the qui vive over two matters, the visit of President Wilson and the new seal of approval of the nation upon the Ministry of Premier Lloyd George as evidenced by the election returns. The welcome to our President has been all that could be desired from every point of view, and undoubtedly will contribute to the cementing of friendship of the two great English-speaking nations. Paralyzed by the tongue that would speak a divisive word marrying our friendship. These two great countries with the roots of their life in Christ and their institutions founded upon His ideals are called to take the leadership of the world in a new and wonderful manner. May they realize their responsibility and in the fear of God go forward to its accomplishment.

I shall attend Watch Night Service in the Kingway Hall where Hugh Price Hughes, that intrepid leader of British Wesleyanism wrought so nobly for the welfare of mankind. Tomorrow we go on to Paris where we meet the other members of the deputation for the discharge of the large responsibilities committed to us by the hand of God and of the Church. We need the prayers of the people at home that we may be guided both to see and to do the things which will make for the rebuilding of Europe and establishment of the Kingdom of Our Lord.

METHODIST RELIEF FOR FRENCH WAR ORPHANS

(Continued from Page 7)

of Foreign Missions, 150 Fifth Avenue, New York City.

Gifts for the support of girls may be sent through the Woman's Foreign Missionary Society, Room 710, 150 Fifth Avenue, New York City.

All gifts for the support of orphans in the Methodist Orphanage will receive the usual credit. Naturally, credit from our organizations cannot be given when money is sent for the support of children not in our own Methodist Orphanages.

HABEN INSTITUTE NOTES.

300 students enrolled this season!

71 boarding students!

33 student conversions!

The Mississippi Conference raised over \$4,000 for Haven Institute this year.

By recent action of the Board of Managers of the Freedmen's Aid Society, \$2,500 was appropriated for the purchase of a commodious two-story residence, located on a lot near the school grounds. This building will be fitted up for dormitory use.

The Mississippi Conference voted to raise by Easter \$1,500 to put the building in shape for use.

Rev. W. P. C. Morrison donated a typewriter to the school.

THE GIVING OF THE MANNA

The International Sunday School Lesson for Feb. 2, 1919.

By the Rev. J. Leonard Farmor, D. D.

We left Israel last week on the eastern bank of the Strait of Suez, singing jubilant praises unto Jehovah for His wonderful deliverance of them from destruction by Pharaoh's army. They now suppose that all dangers are past, and that they will soon be in Canaan, the land of their fathers. But not so. God has another plan for them. They have not yet sufficient faith and trust in Him. To them He is only a God of war; but He must be known as more than that. Other lessons must be learned. Other dangers must be met; and other testings of their faith must be experienced that they may learn to trust wholly in Him for all the needs of life. If they are to be God's peculiar people who are to fulfill a peculiar mission in the world, they must be better disciplined for this divine mission.

Israel in the Wilderness.

From the Strait of Suez God does not have Moses lead them directly toward Canaan which would have been in a north-easterly direction, but in a direction away from it. Moses had more than one reason for this; the people were disorganized and unaccustomed to organization among themselves. If they were to go direct to Canaan they would have to encounter the Philistines who were a strongly organized nation of southwest Palestine, and one trained in warfare. This probably would have meant that Israel would have become annihilated, or else scattered among other nations. And so the historian of the Exodus says that, "God led them not by the way of the land of the Philistines, although that was near; for God said, 'Lost peradventure the people repent when they see war, and they return to Egypt:' but God led the people about, by the way of the wilderness by the Red Sea." But Moses had other reasons. Had he been persuaded that God would have him lead the people by that way, no danger would have deterred him from it, knowing that God could defend them in the midst of any danger. The people were not prepared to assume the responsibilities of self-government, having been slaves so long. There was no fundamental unity among them; they were made up of different tribes. And they were not yet fixed in their loyalty to Jehovah. So he purposed to lead them to Mt. Sinai, where Jehovah had so wonderfully appeared unto him and commissioned him to become their leader—there to bind them once for all unto Jehovah as their national God, and the only God for them to serve, thereby making the foundation of their unity a religious one. But before they should reach Sinai they would suffer much deprivation in the wilderness and so learn to depend upon Jehovah for all their needs. So from the Strait he led them down by the Gulf of Suez in a southeasterly direction through a desert region. He had no doubt traversed this country when he fled from Egypt to the land of the Midianites.

Israel's Needs.

In the wilderness through which they passed the soil was very poor; there was a scarcity of palatable drinking water, and a meagre natural food supply. There was much grumbling, though they did not become altogether discouraged. But when they came into the Wilderness of Sin where we have them in our lesson today, the food supply was exceptionally meagre. It seemed quite evident to them that they would starve to death in this region. They looked all around and saw nothing whatever for them to subsist upon. Their minds went back to Egypt; and they contrasted their condition there with their present one. It seemed clearly a bad choice they had made in fleeing from Goshen. While there their burdens were heavy, but they could eat to their satisfaction. Now they are free, but have nothing whatever to eat, and see no way of getting anything. It were better for them to have

died a natural death in Egypt as slaves than to starve to death in the wilderness as freemen. Again they pointed the finger of rebuke at Moses for having persuaded them to leave Egypt. But Moses was not over-anxious over the situation. He was firmly persuaded that God was leading the people through him, and therefore confidently expected Him in some way to provide for the necessities of them.

The Needs Supplied.

And so He did. In the evenings quails alighted around the camp in large numbers, and the people went out and caught them. This was not an exceptional occurrence; for during a certain season of the year quails migrated southward in large numbers across the Mediterranean Sea, and when they alighted at night they were so exhausted that they could often be caught with the hand. This is true even in the present day. In the mornings after the dew was dried there appeared an abundance of something on the ground, which, when cooked, would serve as food. This was probably the exudation of a tree which was in abundance in the Sinai peninsula, and is still very common there. In early morning this substance is rather hard; but the rays of the sun soon soften it, and later in the day it is absorbed into the ground. Or it may have been a species of lichen which is still found in Arabia, western Asia, Sahara and the deserts of Algeria. This is distributed in dry countries by means of the wind. In the high lands of western Asia this lichen is used in the present day as a substitute for corn in years of famine, and is ground and baked into bread. The Israelites called it manna, the derivation of which word is not known. They subsisted on it until they came into an inhabited region.

Thus God provided for His people at a time when it seemed evident that they would die of starvation. For them it was supernatural food, while to us it was natural; for the supernatural is but that which we do not understand. But the important thing is not whether it was natural or supernatural, but that the sustenance came by the Providence of God. And it is like God to work through the natural: He resorts to the miraculous only when He cannot accomplish His ends by ordinary means.

Its Importance.

So Israel learned a very important lesson in the Wilderness of Sin, namely, that they were dependent upon God, not only for protection against external dangers, but for the very sustenance of life—that man doth not live by bread only, but by everything that proceedeth of the mouth of God. One may have an abundance of food and yet not live. In the same way one may not have any food at all; but if God wills for him to live, he will be sustained. When Christ was tempted in the wilderness to command a stone to become bread that He may not die of hunger, He recalled this experience of Israel in the Wilderness of Sin, and the provisions which God made for them; and this gave Him a strong weapon against the tempter. And it is said that afterwards Angels came and ministered unto Him.

Lesson for Today.

The God of Israel in the Wilderness of Sin is the God of the world today. It is He who supplies the means of our subsistence today. These things come so naturally that sometimes we think that they come of their own accord or by

our bidding; and then He has to bring us into the Wilderness of Sin and have us suffer privation of some things that we may remember that we are dependent upon Him for everything. Sometimes He deprives us of the thing that we covet most, and not simply that there may be a vacancy in our lives, but that there may be a larger space for Himself to fill. Many people allow God to be fattened out of their life! There are many hungry men in the world at present; and there have been many more during the past few years. But if a people trust in God, live righteously and do all that they can do, God will help to supply their needs. In the supplying of them human agencies count for much; and we should always count it a privilege to be able to help to keep starvation from someone's door. Mr. Hoover reports that not one person is known to have died of starvation in Belgium and France during the war! But we should not strive for material food to the utter neglect of spiritual food. The soul must be fed as well as the body; and for all this we are momentarily dependent upon God.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for February 2nd, 1919.

"They Said One to Another, 'It is Manna.'"

There was a surprise for Israel, for when the white moist dew of the morning was lifted by the sun above the Eastern desert, there was left "a small round thing." It was bread of God's own making, just suited to taste and health. They said one to another, "What is it?" (Manna). They had never seen any thing like it before; so they called the name there of "Manna."

Israel had been so long with the fleshpots and gardens of Egypt, and had eaten the fruits, grains, and vegetables allotted to them by overseers, that they were not ready for God's feeding. The wilderness looked bare and forbidding, and they were longing for the leeks and onions of their old taskmasters. But God knew what was best for them. He had led them forth.

The fruits of the Kingdom seem tame to the men of the world, whose appetites have been corrupted by the unholy standards of life, always seasoned with the sensual, and appealing to the baser elements of the nature. Such distorted moral taste causes the indifference everywhere confronted by the missionary when he presents the offers of the Gospel to people who have no knowledge of Christ.

With wonder do the heathen nations ask "What is it?" when they are told Redemptions Story, with its promise of a clean life, a new earth, and a new heaven. They cannot understand it. So long have they believed unsound teachings, and followed gods which were no gods that the truth concerning a real God, and their relation to him on the high plane of holy fellowship they are slow to comprehend. They have followed that which is false until they have no appetite for the true.

Israel had to learn to like God's victuals. Their taste must be educated to the "manna" from heaven. So with all love and patience must the missionary of the cross care for the people of dark lands until they shall come to know God, and partake of the fruits of the kingdom, and become naturalized in the realm of the spiritual. When thus they are Christianized, there are no more devoted followers of the Christ than those found in Japan, India, China, Africa, or the Isles of the sea. Then they no longer say to one another, "What is it?" But know Christ as the true bread that has come down from Heaven.

Gammon Seminary.

THE YOUNGEST DEMOCRACY--CHINA

Weekly Devotional Topic for Feb. 2, 1919.

(Jno. 8:36; Acts 17:6)

By the Rev. Willis J. King, D. D.

Tonight we study one of the most remarkable and interesting countries in the world. There are a number of reasons it might be regarded as an unusually interesting study. First it has a civilization that dates back for many centuries. Some inventions known to our western world only in comparatively recent times, were used by the Chinese centuries before the coming of Christ. But its greatest interest for the world at present lies not in its ancient civilization, nor indeed in its priority in the use of some things we moderns use but in the teeming millions of its population and in that great country's wonderful outlook for the future.

More than a century ago, Napoleon, far-seeing genius that he was, said of China: "Yonder is a sleeping giant. Do not wake him." But the giant has been awakened from its age-long sleep and is now trying to find his place in the procession of the nations.

One can not emphasize too strongly the fact that China is awake. We have mere trouble appreciating how vast is this awakening. For centuries this great country was absolutely closed to the outside world. They had built around them a great wall, a material wall of brick and mortar for the purpose of keeping foreigners out. But there was a more substantial wall erected in their thought and mental attitude against allowing foreign customs and ideas to come in, and this latter wall was a good deal harder to hatter down than was the wall of brick and mortar. The Boxer uprising in 1901 seemed to be the death gasps of an age-long prejudice that was dying hard.

The first evidence of the new day in China is to be seen in the political revolution there some years ago, which overthrew the Manchu dynasty and made China a republic. It was not merely the change of the name of its chief executive from emperor to president that suggested that a new day had dawned in China, but the change in its political viewpoint. For all the years before the government had existed for the benefit of the governing class. The new ideal was government for the benefit of the governed.

Nobody pretends that the new republic is fully established. The struggle for democracy is still on. But this much is assured, China will never go back to the old views of exclusiveness and absolutism in government. Its face is now turned to the western world and from it many of her deals of national life and of government will be drawn.

Then there is a new patriotism in China which seems to have resolved that the old weak China must give way to a new strong China that will be self-supporting instead of dependent.

Perhaps the most surprising evidence of this awakening is to be seen in the moral reformation sweeping over China. While we in this country have been busy putting "John Barley Corn" out of business China has been making a clean sweep of opium-smoking. For ten years she has conducted a most extensive warfare on this vicious habit. The productions of opium in China has been cut down seventy or eighty per cent and what is worth much more, this campaign against opium has the backing of public opinion. In addition other moral reforms have been affected.

Another element in China's awakening is to be found in its new program of education. The new system when completed will call for nearly a million teachers. And when one realizes that between one-fourth and one-fifth of the world's population lives in China, we can begin to appreciate what it means to have such a large element of the world's population determined to acquire such a knowledge as will insure them playing their part in world's life.

When one realizes and appreciates the signs of awakening in China to which we have called attention; and the further fact that it is exceedingly important to the rest of the world as to the type of moral and spiritual ideals this half-awakened giant is to have, he will begin to realize the value of going in and helping to shape and mould

the ideals of this great new republic while it is plastic and responsive to our leadership. As somebody has aptly said: "China sits today at the foot of the west in school." But school days will not last forever and we must make the most of our present opportunity.

It is with all of these things in mind that the Centenary Movement has planned for China. It aims first of all to help China provide educational facilities for her millions, thirsting for knowledge. If there is any one thing China needs in this, its formative period, it is Christian education. This the Centenary program hopes to help provide.

But our program is evangelistic as well as educational. Our church is responsible for eighty millions of the population of China. To take care of them we plan the development of self-supporting and self-propagating churches until they are found everywhere. Our program calls for social service on a broad scale. Then there is a comprehensive program for an advance in the medical field. When one realizes that in China there is one doctor to every 2,500,000 people he will appreciate the need of the Christian Church making a considerable advance here.

In the words of the authors of "Christian Crusade for Democracy:" "These are days of revolution and somersault. Deeper than that, they are days of grace. For there has appeared to the sober, conservative and restrained, minds of Christian leaders at the heart of the whirlpool, the real possibility that if the church of Christ will open its eyes and see and act swiftly and grandly, the next generation will find China a Christian republic."

Personal and General

Mrs. Martha Adams and little grand daughter, of Birmingham, Alabama, spent the holiday season in Atlanta, Ga. While there they were the guests of Mrs. M. Coffield. Mrs. Adams visited her daughter, who is attending Clark University.

The Rev. and Mrs. J. L. Franklin, of Cincinnati, Ohio, were tendered a New Year's breakfast in the parsonage by the members and friends of Mt. Zion, Methodist Episcopal Church, of which the Rev. Mr. Franklin is pastor. A short program was rendered, led by Mrs. Jane Riley. At the closing of the program, the daughter of Mr. and Mrs. Franklin was presented with a purse. They heartily thank their many friends for the kindnesses shown.

Our church at Jefferson, Texas, under the leadership of the pastor, the Rev. F. D. Mayes, is doing splendid work. Several repairs have been made on the exterior of the building. \$120.00 was raised from December 15th to January 12, 1919. The pastor was paid \$37.16. The first Quarterly Conference was held on the 11th-12th of this month, with the district superintendent, the Rev. A. W. Carr, presiding. \$21.00 was raised at this conference, which was applied on the district superintendent's salary. Dr. Carr delivered an address concerning the great Centenary Movement.—Charles E. Smith, reporter.

On a recent Sunday, Kynette Methodist Episcopal church, Boyce, La., a large number partook of the Lord's Supper. A beautiful communion set was presented to the church by Mrs. Letha Westor, a stalwart supporter of the charge. The pastor Rev. F. P. Augustine, spoke commendably of Mrs. Westor's splendid record in the church. The Rev. S. A. Davis assisted the pastor.

On a recent date, a Home Rally was conducted at Trinity Methodist Episcopal Church, Crowley, La., for the purpose of repairing the church. From a membership of twenty, \$77.50 was raised. The Rev. G. G. Priestly is pastor.

On a recent date the members and friends of St. John Methodist Episcopal church, Leaksville, N. C., stormed the parsonage, led by Mrs. Emma Roberts, and left a number of pounds of groceries. The Rev. J. R. McNair is pastor.

A Rally was held recently in St. Mark's Methodist Episcopal Church, Georgetown, Mo. The

church was organized into two clubs. Club No. 1, the Busy Bees, Luella Anderson captain, raised \$41.25; Club No. 2, the Will Go Club, Bettie Gear captain, raised \$55.25. The first Sunday in February has been set apart for George R. Smith College day. The Rev. J. D. Evans is pastor.

District Superintendent W. J. M. Price visited our church at Natchitoches, La. The reports showed that the parsonage and fences had been painted and the benevolent collections increased 100 per cent. The collection for the day was \$36.00. The Rev. J. D. H. Frazier is serving his fourth year as the pastor of this church.

Since the appointment of the Rev. J. H. Wesley to the pastorate of our church at Clarksdale, Miss., last January a parsonage has been erected, the district superintendent paid in full and a total of \$660.06 raised for all other purposes. This membership is striving to raise its full apportionment for all causes.

The Christmas program and Christmas tree at Stanley Methodist Episcopal Church, Chattanooga, Tenn., were immensely enjoyed by the children, who gathered in the church Tuesday evening, Dec. 14. Mrs. Etta Harrington conducted the program and Mrs. Mamie Waldin the tree. A splendid collection for missions was taken, and Santa Claus sent more than a hundred presents, which delighted the children and others. The Rev. N. A. Bridges is pastor.

The Trustees of St. Paul Methodist Episcopal Church, Jefferson City, Texas gave a rally for the purpose of rebuilding our church, which was destroyed by fire last year. The result was \$102.00 was raised, under the direction of the Rev. F. D. Mayer. Since conference, \$218.95 has been raised for all causes. The District Superintendent, Dr. A. W. Carr, was present.—(Miss) Annie Jackson.

The week of prayer was observed at Bethlehem Methodist Episcopal Church, Hemstead, Texas, Jan. 5-12. We adhered strictly to the programme gotten out by the Evangelistic committee and approved by the Board of Bishops. Many valuable lessons were learned and the leadership of the church inspired to greater activity in the Master's vineyard. Monday evening, January 6, the women of the church met and pledged themselves to render more valuable service for the Master. 7:30 P. M., "Prayer for the Women's Organizations of the Church," was heartily entered into by the congregation. The topics "What Womanhood Owes to Christ," and "Why Every Woman should Be a Christian," were enthusiastically discussed, led by Mesdames J. O. Miller, W. H. Moore, Ella Jefferson, Winnie Solomon and others. Inspiring services were held Sunday, Jan. 2th. Mr. J. B. Manning, Sunday School Superintendent, assisted by Mesdames M. J. Davis, Maggie More, Mary More, Elnora Mayes, M. F. Manning, and others, will make the Bethlehem Sunday School second to none in our conference. 7:30 P. M., Mr. E. E. McQueen, conducted a devotional Epworth League service meeting for 30 minutes, after which the pastor preached from the text: "Go ye into all the world and preach the Gospel to every creature." He took for his subject, "The Present Day Task of the Church." This service was concluded with a "Service Flag Meeting and Memorial Service." The persons who had husbands, sons, and other relatives in the army were requested to take seats upon the rostrum. The meeting conducted Sunday night, Jan. 12th, was the most interesting. The subject, "What is the Prevailing sin of Hemstead?" was enthusiastically discussed by Mesdames Winnie Solomon, Ella Jefferson, W. H. Moore, Elnora Mayes, Mary More, J. O. Miller, Mary L. More and others; and Messrs. George Reld, R. B. Neal, Dr. J. D. Dixon, J. B. Manning, and others. Sunday evening, sharply at four o'clock the young ladies of the church met and organized a Queen Esther Circle with Miss M. R. Punchard, as Director, Miss Blanche Freeman assistant Director, Miss Floretta Tillory, Secretary, and Miss Lillie Thompson as Treasurer. The Rev. P. H. Jenkins is pastor.

HOME MISSIONS STATESMEN MEET

National Concern, Unity, democracy and urgency characterized the consideration of Home Missions and National Reconstruction by the Home Missions Council and the Council of Women for Home Missions at their joint annual session held in New York City, January 14-16. With representatives from 35 Parent Boards and 18 Women's Boards present, there was brought to the discussions a range of experience, wisdom, opinion and suggestion on the obligations of the Protestant Church through its home mission agencies which demonstrated without a question that the leaders of the church are awake to the demands of the hour and are endeavoring to secure the active co-operation of their denominations in a practical meeting of the situation.

The general meetings were presided over alternately by the presidents of the two councils, Dr. C. L. Thompson, of the Board of Home Missions, Presbyterian Church in the United States of America and Mrs. F. S. Bennett, President Woman's Board of Home Missions of the same denomination. The business sessions of the two bodies were held separately. The addresses delivered by representatives of the agencies doing practical work in the field dealt with the industrial situation, community movements from the angle of centralized expression of religion, the Negro, the Mexican, the Rural Church co-operation in Montana and Alaska and Home Missions publicity.

In opening the conference Dr. Thompson stated "unless Home Missions now rises to the chance, it will go ill for our nation and the nations of the earth." Mrs. Bennett assured the gathering that the Women's Home Missions Boards are ready with the rest of the church to do their part in a forward movement. This spirit prevailed throughout. To make Protestant Christianity the force that it is able to be was the great desire manifested. That can be done by United effort was seen in the presentation of the task already accomplished in war production and industrial communities through a joint committee brought into being by the Home Missions Council.

The community as a logical unit for further unified work received great emphasis, as the whole job of the community should be considered by all workers, social religious and economic. By recognizing the possibilities of united effort, the question of labor, immigration, religious education, community service and church worship may be met and dealt with in a large statesmenlike manner, instead of piece-meal and denominationally, as now. Under the present method it is impossible to educate labor and capital away from "their pagan method of dealing with each other," or to stimulate the highest type of community consciousness. Co-operation is the law of Christ.

The consideration of the Negro was made significant by having Negro authorities in church and State speak fearlessly concerning the obligations of the nation now to deal justly with the 12,000,000 Negroes in the United States. Representatives of the government are recognizing what the church has done for the Negro and through educational and educational commissioners of their own race are endeavoring to meet some of the problems first hand. But a National commission made up of all groups concerned about the Negro is needed, in order that educational opportunities, living conditions, relationship to civic conditions for the Negro

may be live issues and there be an end of conditions which permit "color being a curse to any American." Those who have studied the northward migration of the Negro believe that it has only just begun.

It was significant that the conditions in the Calumet region and in the Spanish Southwest stressed are those which the Centenary of Methodist Missions is trying to rouse the Methodist Episcopal Church to meet. Some of the illustrations were from our own past failures in these fields. The why of Home Missions Publicity was discussed by Dr. Ralph Welles Keeler, Director of the Bureau of Publicity of the Board of Home Missions and Church Extension of the Methodist Episcopal Church who offered recommendations which resulted in formulation of a new and broader policy in this phase of the work of the council.

The request for a demonstration of the Methods and results of a national survey for home missions, was met by a presentation of the Centenary Survey of the Methodist Episcopal Church. Dr. D. D. Forsyth, corresponding secretary outlined the steps taken in making the survey and Mr. Ralph E. Diffendorfer, associate Executive Secretary of the Centenary Commission of the Board of Home Missions and Church Extension, explained the charts, and slides. The prime interest was in the technical aspects of method. These were illustrated by pictures from the frontier, rural and city fields, and the Negro migration. The feeling was unanimous that Methodism has made a great contribution in this Home Mission survey.

The social feature of the gathering, a dinner Wednesday evening at the National Arts Club, presided over by Dr. Thompson, and addressed by representatives of bodies co-ordinate to the Councils, proved to be one of the most thrilling sessions held. Dr. S. Earl Taylor, Executive Secretary of the Joint Centenary Committee was the principal speaker. He addressed the gathering on the report of the Committee of Twenty concerning plans for the Inter-Church World movement of North America. And when he had finished the report was passed by a unanimous rising vote. A committee of five was appointed to assist the Committee of twenty in nominating a National committee of one hundred. Methodist Episcopal leaders on the committee of twenty are Dr. S. Earl Taylor, who is chairman, and Dr. D. D. Forsyth.

It was planned to appoint regional secretaries of comity and co-operation for one or more states, having a first obligation to promoting co-operative action among country churches, and to offer representatives of the Boards of Home Missions as volunteers to serve under the National War Work Council of the Y. M. C. A. in the American Expeditionary Force and cantonments in the United States; their work to consist in presenting publicly and privately to the soldiers in the army the claims of community service in the homeland, especially in rural mountain, immigrant, lumbercamp, Mexican, Alaskan, Indian, Porto Rican, Cuban, City-work and pioneer fields.

A big forward step in comity arrangements was taken in the launching of The Associated Evangelical Churches of Alaska. This will be composed of the missionary agencies engaged in religious work in Alaska who may become members on consenting to the plan. A Central Committee composed of one rep-

resentative from each missionary agency, appointed in such manner as each agency may determine, and three members appointed by the Home Missions Council, shall have the following functions: 1. Hold a meeting at least annually at such time and place as may be designated by the committee. Consider the work in the existing mission stations, and advise relative to extension or modification of work now in hand, and the allocation of responsibility, either as regards territory, or kind work. Consider the needs of Alaska as a whole, and make recommendations to the co-operating missionary agencies, as to the opening of new fields, and the planting of new churches or mission stations. Advise the Boards in regard to appropriations, whether to increase the amount, or in some cases to decrease the amount appropriated. Plan for greater efficiency of religious work in Alaska, and make recommendations to the bodies responsible therefor. Promote in all ways possible the spirit of Christian fellowship and Christian co-operation.

The convener of the first meeting of this committee shall be the Executive Secretary of the Home Missions Council. The Central Committee is to provide for the holding of conventions, at such intervals of time as may seem advisable, in areas and communities, as shall accommodate, if possible, representatives of all Christian bodies, that the Christian life and the feeling of Christian fellowship may be strengthened. Each missionary agency shall meet the expenses of its own representatives, whether appointed by itself, or on acceptance of appointment by the Home Missions Council, the general expenses of its own representatives, whether appointed by itself, or on acceptance of appointment by the Home Missions Council. The general expenses of the Central Committee, such as for example the maintenance of hospitals, shall be apportioned among the co-operating agencies in the ratio of their appropriations to Alaska, or as otherwise agreed upon.

The report of the Executive Secretary, Dr. Alfred W. Anthony who was unanimously re-elected, showed unusual advance in the great task of promoting fellowship, conference and co-operation among the bodies waking up the council. The other officers elected were President Dr. Charles L. Thompson, Presbyterian Church in the United States of America, Vice President Dr. C. E. Burton, Congregational Church, Dr. S. L. Morris Presbyterian Church in the United States; Recording Secretary, Dr. Ralph Welles Keeler, Methodist Episcopal Church; and Treasurer Dr. W. R. Demarest, Board of Home Missions and Church Extension of the Methodist Episcopal Church were elected; Dr. D. D. Forsyth, Member at large of the Executive Committee, Prof. Paul L. Vogt, Chairman Committee on Rural Fields; Dr. Ralph Welles Keeler, Chairman Committee on Publicity, Dr. W. L. McDowell Chairman Committee of Church Building; Mr. Ralph E. Diffendorfer, Chairman Representatives of the Home Missions Councils on the Committee of Twenty-eight.

The Board of Foreign Missions received a cable January 3, from Durban, Africa, announcing the safe arrival at that port of the Rev. and Mrs. Thomas Arch O'Farrell and two children, Mr. and Mrs. Ira E. Gillet and Miss Emma E. Nourse. The O'Farrells are returning to their work after furlough, the Gillets are new missionaries and Miss Nourse is a member of the Woman's Foreign Missionary Society group. All are to be stationed at Inhambane, Portuguese East Africa.

A CALL TO PRAYER

"I am convinced that the final Centenary Drive should not be put on in any place until the Stewardship Message has first gripped that section."—Bishop Lewis.

"We are having a great time in our canvass, but let me give a word of warning: Don't let any Conference anywhere put on the final drive unless the Stewardship Program has first been carried out."—A District Superintendent of Central New York Conference.

A grave peril confronts Methodism. It is generally agreed that January, February and March are of unprecedented importance to the Stewardship Movement and the Church.

February first to March fifteenth has been set aside by Methodism, North and South, for the nation-wide Four-Weeks' Stewardship Campaign—this to prepare the way for the Centenary educational and financial drive in April and May.

In January pastors and official boards must be instructed in the details of the Stewardship Campaign, and be convicted of its fundamental importance in the Centenary World Program,—a stupendous task.

These facts make it evident that the fundamental purpose of the Centenary, together with the future of the present Stewardship Revival, may be seriously affected if the Four-Week's Campaign is superficially carried out. The situation constitutes a challenge to unprecedented prayer.

We appeal to Methodists during these three months to pray:

1. That the Spirit guide Area Executive Secretaries and Area Stewardship Secretaries in helping pastors and people prepare for the Four-Week's Campaign.
2. That the Holy Spirit convict, and empower the pastors to preach boldly, of the importance of the Stewardship of Prayer, life, and possessions.
3. That Tithing-Stewards, "The Methodist Million," shall understand that paying the tithe is an expression of life surrender to God, and not primarily to finance the Church.
4. That the Four-Week's Campaign shall be the beginning of a new era in all Methodism, marked by permanent Stewardship education.

THE INTERCHURCH EMERGENCY CAMPAIGN

Methodist Episcopal leaders who are included in the speakers for the Great Interchurch Emergency Campaign meetings in eleven great cities include Bishop Luther B. Wilson, Bishop William A. Quayle, Bishop William F. McDowell, Bishop Joseph E. Berry and Dr. Daniel L. Marsh. Methodism's relationship to this united presentation of the after-war emergencies of fourteen Protestant denominations, which together are asking for ten million dollars, lies in its co-operative interest through the War Emergency and Reconstruction Department of the Centenary for the tasks of which over two million dollars are being asked for work in the United States. Methodism's money will be raised as a part of the general Centenary drive.

The purpose of these great mass meetings is not for raising money, but for the purpose of bringing before the Church people of several great centers the tasks which challenge the Church to immediate action in this reconstruction period. The Methodist Church press has already presented what some of the tasks of the local church are in this matter. The larger

tasks lie in co-operation with other denominations in those tasks which demand unity and community emphasis. The following denominations are co-operating: Evangelical Association, Disciples of Christ, Reformed Church in America, Christian Church, National Lutheran Council, Baptist Churches (North), Presbyterian Church (United States of America), Methodist Episcopal Church, Reformed Church in the United States, Congregational Church, Evangelical Synod of North America, United Presbyterian Church, Protestant Episcopal Church and United Evangelical Church.

The cities where these Joint Conferences are to be held are as follows: New York, January 20; Boston, January 21; Detroit, January 23; Chicago, January 24; St. Paul, January 26; Minneapolis, January 26; St. Louis, January 28; Cleveland, January 29; Pittsburgh, January 30; Philadelphia, January 31; Buffalo, some time in February.

Other speakers for these Great Conferences include: The Right Rev. Theodore Irving Reese, Bishop Coadjutor of Southern Ohio; the right Rev. Wilson R. Stearly, Bishop of Newark; Dr. Robert E. Speer, chairman of the War-Time Commission of the Churches; the Rev. Nehemiah Boynton, D. D., Sometime Moderator Congregational Churches; the Rev. Charles W. Gilkey, Hyde Park Baptist Church, Chicago. Meetings will also be arranged at Denver, Los Angeles and Portland.

These inspirational gatherings have been arranged by the committee to inform the public as to what the Church has been doing during the war; to impress upon both the public and the Church the fact that the Church has an after war-time mission demanding both money and men; to create an atmosphere favorable toward giving when the various denominations make their appeal during February.

Mr. George O. Tamblyn is in charge of the campaign.

ADVANCES IN OUR NEW CONGO MISSION

Dr. and Mrs. John M. Springer, in charge of the Congo Mission, who have recently come to this country, tell of the opportunities that the Christian Church is facing in the heart of Africa.

"The area of the Congo Mission, and particularly the industry along the mineral belt, has been vitally affected by the world war," says Dr. Springer. "In the copper smelters, at Elizabethville, the number of furnaces was doubled. All of this meant commercial prosperity; but, unfortunately, none of the profits of the country's industry go into mission work."

"We are seeking, however, to use our facilities to the best possible advantage. When we began the work at Elizabethville, in the spring of 1917, we had no property in hand. Now our equipment includes four main buildings, a school and church, two residences, and an office which can also be used as a residence. Our night school reaches a large group of students. Two schools are conducted daily in the compounds, there is a new village school under construction in the suburbs, and a morning school for women reaches some of the ever-shifting group of native women and girls.

"Above the railway we have high, healthful building sites, with a beautiful outlook. And below the railway we have excellent farm lands. Now that transportation facilities have been added, we have a long-looked-for combination. Our mission program calls for an institution where hundreds of students may receive an all around training that will fit them

for a life of real service to their fellow-men.

"It is our purpose that the native congregation shall pay for our new building, even though it takes them twenty or thirty years to do it. I shall keep it before them, giving them statements from year to year as to how much they have paid and taking them into full confidence."

"We are planning an Every-Member Canvass, to include every one who comes in as an inquirer, as well as probationers and full members. We emphasize the duties of Christian stewardship, putting before the people as an ideal that they should pay for their school building. This increases their self-respect and gives them a feeling of real ownership in the enterprise itself."

THE WORLD'S WELFARE AT STAKE

Assembled in Paris is a conclave or conference which, for dignity, importance and impressiveness, has had no parallel in the annals of history. It is simple truth to say that upon the conclusions reached by these conferees rest directly the political destinies and welfare of the whole earth. No land or people under the sun will be unaffected by the decisions which shall here be made. A new scroll will be unrolled, as it were; and generations yet unborn will be blessed and benefited by that which shall thereon be written.

No wonder, then, that the eyes of the world are fixed, and will remain fixed, upon the proceedings of the great Peace Conference. The men gathered there to adjudicate the tired world's problems have a gigantic task ahead, but they are qualified to perform it. They approach it without precipitation—the past two months should have schooled them in patience, experience and wisdom. Their deliberations will not be hasty, nor is it possible to expect that they will be in all respects harmonious. But there are among them powerful diplomats and moderators, men skilled in smoothing off the sharp points of conflict, men who will speak with potent voice for peoples that have neither old scores to settle nor dire revenge to gratify. Yet justice must not be cheated of its due; and to let the guilty go unpunished were but to make a mockery of the sacrifices which have been offered in order that Right might survive and triumph. After all the greatest thing is not only that the malefactor be made to see the error of his ways and give satisfaction therefor, but that the utmost possible safeguards be provided so that this hideous crime of war may never again be allowed to vex the nations nor bring yoe upon mankind.

PLANS FOR TUSKEGEE CONFERENCE ASSUME SHAPE

Announcement that Bishop Thomas F. Gailor of Memphis, Tennessee whose liberal expressions on race relations have been so heartening to the colored people, will be one of the principal speakers at the Tuskegee Negro Conference insures an interesting and helpful discussion of the various problems growing out of the demobilization of the Negro soldiers and their reabsorption into the arteries of industry and farming.

Other speakers include Hon. Bradford Knapp, of the U. S. Department of Agriculture, Dr. Geo. E. Haynes of the Department of Labor and Mr. Emmett J. Scott, Special Assistant to the Secretary of War.

This will be the Twenty-eight Annual Conference and there is every indication that the attendance will be the largest perhaps ever assembled for these Annual Meetings.

DEATHS

MRS. HESTER A. NEELY.

Recently the wife of Rev. P. S. Neely, Mrs. Hester A. Neely of Bend, Miss., departed this life. She was a faithful member of Wiggins Methodist Episcopal church. A husband and six children survive her. The Rev. A. M. Quinn, pastor, conducted the funeral service.

MRS. MARY E. FISHER

Mrs. Mary E. Fisher, wife of the Rev. Paris Fisher, of Lexington Conference, departed this life Dec. 22nd, 1918, at the age of 67 years and 6 months. She was united in marriage to the Rev. Mr. Fisher, June 18th, 1901, at which time she became a member of the Methodist Episcopal Church. For years she has been a Christian worker. Mrs. Fisher was affiliated with the local Woman's Christian Temperance Union, of N. Vernon, Ind., and the Woman's Home Missionary Society, and was active in many other auxiliaries of the church. She served as class leader for a number of years. She was a devoted wife. She leaves to mourn, a husband and brother and a niece and aunt, with other relatives and friends. Funeral services were held at the Second Methodist Episcopal Church. The Rev. W. H. Brown, the pastor, officiated.

Israel—Mrs. Jane Israel, one of the oldest members of Lee Chapel, Bryant, Texas, died Jan. 8, at the age of 96 years. She was a devoted member of the church. The Rev. W. H. Jackson, pastor, conducted the funeral services.

Hailey—Freddie Hailey, 9 years of age, departed this life on a recent date. He was a member of the Sunday School, of Lee Chapel, Bryant, Texas. The funeral service was conducted by the pastor, the Rev. W. H. Jackson.

Long—Anthony Lucas, the son of the Rev. Robert Frank, and Mrs. Mattie E. Long, of Baton Rouge, La., departed this life recently. He was born March 11, 1907. He was a member of the church and Sunday School, of which his father is pastor. At the time of his death, he was a member of the first year High School Class at Baton Rouge. The funeral services were conducted by Dr. Valcour Chapman, assisted by Professors Frazier and Legarde.

Putney—Mrs. Minerva Putney, of Columbus, Texas, departed this life on a recent date. She had been an invalid for 17 years, but bore her affliction with patience. She had been a member of the Methodist Episcopal church for 46 years. She leaves a husband, a son, several grand children and a host of relatives and friends to mourn her loss. The pastor, the Rev. J. W. Stone,

conducted the funeral service, assisted by the Rev. A. Sanford, pastor of Allenton Circuit, and Rev. D. L. Mosby.

Dodd—Mr. Tyna L. Dodd, departed this life recently at Camp Funston, Kans. He left his home, Winona, Miss., in July, to answer the call to colors. He leaves a mother, father and a host of friends to mourn.

Lamb—Mrs. Emma Lamb, of Roland, Ark., departed this life, Jan. 5th. She was a member of St. James Methodist Episcopal Church for ten years. She leaves a husband, two children, father and mother, four sisters and four brothers and a host of friends to mourn. The funeral was conducted by the pastor, the Rev. M. McCrosky.

Johnson—Miss Almetta Johnson departed this life recently, after an illness of a few months. She joined St. James Methodist Episcopal Church, New Iberia, La. She leaves a mother, father, two brothers and three sisters, one daughter and many friends to mourn her loss.—Rosa Davis, reporter.

Sullivan—Mrs. Ethel M. Sullivan, the daughter of the Rev. C. R. Howard, a member of Cotton Plant Methodist Episcopal Church, departed this life recently in full triumph of faith. She leaves a father and mother, two brothers, three sisters and a husband to mourn.

Thomas—Mrs. Malinda Thomas, a staunch member of Klug's Methodist Episcopal Church, McAlester, Okla., departed this life on a recent date. The funeral services were conducted by the pastor, the Rev. H. G. Kirkpatrick.

Sweeney—On a recent date, Mr. John Sweeney, of LaGrange, Ky., departed this life. He was 74 years of age. He was a faithful member of the Methodist Episcopal Church for 35 years. The funeral services were conducted by the Rev. J. W. H. Pinkney, assisted by the Revs. Offert, McCoy and Jones, pastors of the Baptist church. Resolutions were read from the Sunday School, from the Ladies Aid and from the Steward Board. He leaves a wife, two daughters, one son, a number of grand children and a host of relatives and friends to mourn his passing.

Luce—Mrs. Mary Luce, an old and respected citizen of Louisiana, Mo., died at her home, December 21st, 1918, at the age of eighty-eight years. Mrs. Luce died in full triumph of faith and was buried from Wesley Methodist Episcopal Church of which she was a member, January 2. She was loved by all who knew her.—F. S. Bowles, pastor.

Irons—Miss Susie Irons departed this life, Dec. 29, 1918. She was 19 years old. She was a member of Williams Methodist Episcopal Sunday School, and a student of New Orleans College, this city. She confessed Christ on her sick bed. She leaves father and mother, Mr. and Mrs. Benj. Irons, two brothers, two sisters and other relatives and friends, to mourn her passing. The funeral was conducted by her pastor, the Rev. L. H. Smith.—A Terrence, Sr., Reporter.



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Coburn—On a recent date, Lula Leslie Coburn, the 15-year-old daughter of Mr. and Mrs. Coburn, departed this life. A mother, father, one brother and one sister survive her. The funeral services were conducted by the Rev. J. W. Jones.

Gage—Recently Mr. John N. Gage, of Louis, Mississippi, departed this life. He had been a member of the Methodist Episcopal church for a number of years and lived a consistent Christian until his death. He leaves a mother, three brothers, four sisters to mourn his passing. The funeral services were conducted by the Rev. J. W. Jones.

WOMAN'S HOME MISSIONARY SOCIETY, DELAWARE CONFERENCE

The Delaware Conference, Woman's Home Missionary Society, was called January 8, at Ezion Methodist Episcopal Church, Wilmington, Delaware, for a day's meeting, in the interest of the work under a "team," led by Miss Carrie Barge, assisted by other workers. Promptly at the appointed hour, the president, Mrs. Hattie R. Hargis, told in a most intelligent way, why the call, which was listened to with interest by all present. Then she introduced Miss Carrie Bargo, who in turn, presented her "team" each one to later tell of her work in this greatest of all church work. The evening was given to interesting talks by Mrs. Slack and Mrs. Buckley and Mrs. Goods.—Emma L. Miller, Recording Secretary, Woman's Home Missionary Society, Delaware Conference.

Mrs. J. L. Franklin, pastor of Mt. Zion Methodist Episcopal Church, and a graduate of Walden University. The church was beautifully decorated. The marriage ceremony was read by Dr. I. G. Penn, Jr., pastor of Scott's Methodist Episcopal Church, Maysville, Ky. Dr. and Mrs. Johnson will live in Cincinnati.—C. N. Neal, reporter.

Denby-Campbell—Recently Mr. Joel Denby and Miss Ruby Campbell of Columbus, Texas, were united in marriage at St. Paul Methodist Episcopal church. The Rev. J. W. Stone performed the ceremony.

Cameron-Smith—On a recent date Mr. Alexander Cameron and Miss Minnie May Smith were united in marriage at the home of the bride's parents, Columbus, Texas. The Rev. J. W. Stone officiated.

The following marriages have taken place at Mt. Zion Methodist Episcopal Church, Philadelphia, Miss., conducted by the Rev. G. W. Moody, pastor, recently: Mr. Thomas Reilly and Miss Nellie Cole; Wiley Clemons and Venella Greenlee; Willie Simmons and Kittle Johnson; C. L. Hopson and Senie Johnson.

The Rev. W. H. Jackson, pastor Lee Chapel, Bryant, Texas, officiated at the following marriages recently: Mr. Clarence Davis and Miss Laine Thurman, Mr. Elijah Steele and Mrs. Minnie McVillie, Mr. Henry Anderson and Miss Angie B. Clay.

Gant-Granger—Recently Mr. M. Gant and Mrs. M. Granger, of Biloxi, Miss., were united in marriage. The Rev. J. R. Ross officiated.

We are sorry to announce that Mr. B. F. Carter, of Huntsville, Texas, lost his home and its contents because of a fire recently.

A committee, composed of Revs. A. T. Stephens, R. F. Scruggs and Miss M. B. Higgins, passed resolutions, commending Dr. J. C. Sherrill, secretary of the Board of Foreign Missions, for the work done in that capacity.

Grove's Tasteless Chilli Tonic destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

Marriages

Johnson-Franklin—A beautiful church wedding was that of Dr. Rolly J. Johnson, A. B., and Miss Sarah B. Franklin at Mt. Zion Methodist Episcopal Church, Cincinnati, O., recently. Dr. Johnson is a graduate of Philander Smith College, and Meharry Medical College, and is practicing in Nashville, Tenn. Miss Franklin is the daughter of Dr. and

DISTRICT ROUNDS

TUPELO DISTRICT
UPPER MISSISSIPPI CON-
FERENCE

FIRST ROUND

New Albany, Jan. 22-26; Cotton Plant, 25-26; Ripley, 31-Feb. 2; Ripley Circuit, Feb. 1-2; Tupelo, 7-9; Verona, 8-9; Okalona, 14-16; Okalona Circuit, 15-16; Pontotoc, 22-23; Bellefontaine, March 1-2; Corinth, 7-9; Corinth Circuit, 8-9; Potts Camp, 15-16; Potts Camp Circuit, 22-23; Nettieton, 29-30; Pontotoc Circuit, April 5-6; Ouston, 12-13; Oulka, 19-20; Prairie, 26-27.

Dear Brethren:—We made a splendid showing at the last annual Conference, for which we are grateful to our heavenly Father. Press every claim of the church. Keep the revival fire burning. We must go over the top Easter.—W. H. Golden, district superintendent.

CLARKSDALE DISTRICT
FIRST ROUND

Shellmound, Jan. 25-26; Schlater, Feb. 1-2; North Carrollton, 8-9; Swan Lake and Fownds, 13-14; Philipp, 15-16; Lombardy and Roundaway, 20-21; Avalon and Money, 22-23; Rena Lara and Hillhouse, 28-Gunnison and Rex, March 1-2; Gien-dora, Miss., 7; Minter City, 8-9; Blaine and Doddville, 14; Drew and Whitney, 15-16; Webb, 22-23; Quiver, Miss., 28; Ruileville, 29-30; Boyle and Jones, April 3; Mengo and Beaver, 4; Mound Bayou and Shelby, 5-6; Clarksdale, 11-13; Clarksdale Circuit, 12-13; Tutwiler and Vance, 19-20; Bobo and Duncan, 25; Beverly Circuit, 26-27.

Dear Brethren:—Let us start in time to make this a great year. Rush the Centenary, appeal to a success. Notify me if I am needed.—N. R. Clay, District Superintendent.

LAKE CHARLES DISTRICT
FIRST ROUND

Welsh and Jennings, Feb. 15-16; Maringouin, 22-23; Molliville Circuit, 24-25; Cottonport Circuit, 26-27; Magda, 28; Lottie and Wiley, March 1-2; Beonville, 8-9; Bunkle, 9-10; Waria, 14; Eolia Circuit, 15-16; Nash, 21; Washington, 22-23; Opelousas, 23-24; Longville, 28; Leesville Circuit, 30-31; Spring Creek, April 5-6; McNary and Oakdale, 7-8; Hubbertsville, 12-13; Olevia, 13-14; St. Martinsville, 18-20; New Iberia, 20-21; Cade, 22; Lafayette, 23; Briggs, 26-27; Gueydan, 28; Crowley, 29; Lake Arther, March 1; Lake Charles, 11-12; East Lake Charles, 15.—John W. Turner, district superintendent.

STARKVILLE DISTRICT
FIRST ROUND

Whites, Jan. 25-26; Louisville, Feb. 1-2; Weir, 8-9; Ackerman, 15-16; Kosciusko, 21-23; Kosciusko Circuit, 22-23; Louisville Circuit, March 1-2; Eupora, 8-9; Maben, 7-9; Liberty Hill, 15-16; Rock Hill, 22-23; Starkville, 28-30; Starkville Circuit, 29-30; Bradley, April 5-6; East Louisville, 12-13; West Point

Circuit, 19-20.—E. F. Scarborough, district superintendent.

HUNTSVILLE DISTRICT
FIRST ROUND

Guntersville, Jan. 25-26; Scottsboro, Feb. 1-2; Huntsville, 8-9; Huntsville Circuit, 15-16; Centre Grove, 22-23; Madison, March 1-2; Athens, 8-9; Albany Circuit, 15-16; Decatur, 22-23; Sheffield Circuit, 29-30; Blount Springs Circuit, April 5-6; Warrior, 12-13.

Dear Brethren:—We are here to co-operate with you in a complete drive for victory in the kingdom of God. We must put our district "over the top" in every thing pertaining to the kingdom, to do this we must begin now. Organize and plan for a big Centenary revival.—J. L. Carr, district superintendent.

PULASKI DISTRICT
SECOND ROUND

Jan. 25-26, Abington; 26-27, Briston; Feb. 1-2, Glade Springs; 2-3, Marion; 8-9, St. Paul Circuit; 15-16, Rural Retreat; 16-17, Wytheville; 22-23, Draper; 23-24, Pulaski Circuit; March 1-2, Radford Circuit; 2-3, Dublin; 8-9, New River; 9-10, Christitnsburg; 15-16, Independence, 22-23, Pulaski.

Dear Brethren:—This brings us to the close of the second quarter. More than half the Conference year has expired. The rage of Influenza has greatly hindered our efforts in the church. Let us double our efforts, so as to close up a splendid record in September with many souls converted into the kingdom, accessions made to the church, the Southwestern put in every home, benevolent apportionments raised in full. Send students to Morristown school, organize your churches according to the Centenary program, help put the movement "over the top" and help foster the period of re-construction in world-wide Methodism.—W. L. Sanders, district superintendent.

HOLLY SPRINGS DISTRICT
FIRST ROUND

January 18-19, Water Valley; 2-26, Oxford; 25-26, Oxford Circuit; February 1-2, Abbeville Circuit; 8-9, Allesville Circuit; 15-16, Duck Hill; 21-23, Grenada; 22-23, Grenada Circuit; 28-March 2, Winona; 1-2, Kilmichael; 7-9, Valden; 8-9,

A STIRRING PATRIOTIC SONG.

The most famous patriotic song hit "The Soul Cry of the Colored Soldier," written by J. H. Hubbard. Handsomely done up in words and music, sheet music form. Ten cents per copy, three cents postage.

1000 agents wanted. Make big money selling the most popular war song of the day. Pastors easily raise \$50.00 and \$100.00 by asking a number of their members to sell 10 copies each. Send 20 cents for agents terms.

Some Comments.
"The words are splendid. I am sure it will prove a popular song. I quite agree with you in the sentiment expressed." Hugh M. Dorsey, Gov. of Georgia.

"It will do much to create enthusiasm. It should be very popular with both the soldiers and the general public. I trust it will have a wide circulation." Emmett J. Scott, War Department, Special Assistant.

"Your tribute to the Colored Soldier is not only deserving but excellently well served." Clark Howell, Editor, Atlanta Constitution.

"May I offer you my congratulations. It is a strong and stirring poem which should awaken patriotic enthusiasm and devotion. Its general circulation must do good." Wilbur P. Thirkield, Bishop of the Methodist Episcopal Church.

Address, Rev. J. H. Hubbard, Warren Hall, Clark University, South Atlanta, Ga.

Valden Circuit; 14-16, Durant; 15-16, Sallis; 22-23, Holly Springs, Circuit; 28-30, Holly Springs.

Brethren:—We did a great year's work last year, but we must do better this year, the demands are greater. Our slogan is over the top with all claima.—F. H. Henry, district superintendent.

ABERDEEN DISTRICT
FIRST ROUND

Smithville, Jan. 25-26; Amory, 31-Feb. 2; Aberdeen, 7-9; Athens, 8-9; Aberdeen, Second Church, 14-16; Wren, 15-16; Caledonia, 22-23; Crawford, March 1-2; Columbus, 7-9; Columbus Circuit, 8-9; Brooksville, 15-16; Macon, 21-23; Maahville, 22-23; Macon Circuit, 29-30; Hickory Grove, April 5-6; West Point, 11-13; Strongs, 12-13; Shuqualak, 19-20.

Brethren:—The demands upon the church for 1919 are great. To meet these demands we must begin with the year. We are in the Centenary movement to do our best. I will make a district campaign in the interest of the Centenary throughout the entire district, to organize every congregation for the greatest financial drive ever attempted by any Christian church. Let Easter be the drive for the Centenary. Let us have great revivals this year. The pastors and the district stewards are requested to meet at St. Paul Methodist Episcopal Church, West Point, Miss., February 19th, 1919, at 12:30 o'clock.—G. M. Chisholm, district superintendent.

NOTICE—CENTRAL MISSOURI
CONFERENCE

Dear brethren, we are doing our best to make ample preparations for every one that attends the Central Missouri Conference, which convenes at Springfield, Mo., April 3rd, 1919. You need not send any requests for special accommodations, for all will be treated alike. I would like to have all of the ministers who intend to bring their wives, to notify me so I can make previous arrangements for them.—C. S. Webster.

NOTICE CENTRAL MISSOURI
CONFERENCE

The Board of Examiners will meet in New Pitts Chapel, Springfield, Mo., April 2, 1919, at 9:00 o'clock a. m. Let all candidates and members of the board be on time and finish the work that day. The schedule of examinations remain the same except that the Rev. W. A. Bohannon takes charge of the late Rev. R. H. Smith's work. Examiners please do not fail to send list of prepared questions to the Chairman at least two weeks before the time of examinations.

F. S. Bowles, Chairman,
B. F. Abbott, Registrar.

NOTICE—TUPELO DISTRICT

I will visit each church on your charge in the interest of the "Centenary Movement," on the following dates: Nettieton, Jan. 21-22; New Albany, 24-26; Cotton Plant, 25-26; Corinth, 28; Corinth Circuit, 29-30; Ripley, 31-Feb. 2; Ripley Circuit, 5-6; Tupelo, 7; Ve-Camp Circuit, 5-6; Tupelo, 1; Ve-

rona, 8-9; Prairie, 10-11; Okalona Circuit, 12-13; Okalona, 14-16; Houston, 17-18; Houika, 19-20; Pontotoc, 22-23; Pontotoc Circuit, 25-26; Bellefontaine, 28. Please urge each member to be present on the above dates.—W. H. Golden, district superintendent.

CARDS OF THANKS

The Rev. G. W. Moody, of Philadelphia, Mississippi, wishes to thank the members and friends of Mt. Zion Church for the recent gifts presented to him.

SHREVEPORT DISTRICT
MEETING

The Shreveport District Statistical session was held in St. James Methodist Episcopal Church, Friday, January 3rd, Shreveport, La. The Rev. T. B. Oville, district superintendent presided. Revs. G. W. Ogilvia, J. H. Thompson and J. L. Wilson conducted the devotions. The following pastors were present: Revs. J. McKee, S. M. Haynes, J. O. Brown, S. M. G. Taylor, F. R. Butler, S. Powell, A. C. Crewell and J. L. Wilson. The Rev. Mr. Brown, Conference treasurer, gave an illustration on the Treasurer's Department and was appointed local R. R. Secretary. The conference pledged to bring a large list of subscriptions to the Southwestern Christian Advocate to the annual Conference.

YOU ARE INVITED.

The readers of this paper are cordially invited to open a savings account with this bank. We pay 3 1/2 percent interest and guarantee Safety and Service. To save successfully one must put a part of each week's wages where it cannot be easily spent. Our bank offers that opportunity. A steel Liberty Bond Lock Box given FREE to each one opening a savings account of five dollars or more—WHILE THEY LAST.

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The first quarterly Conference for the Oakland Brown's Chapel Church convened in St. Paul Methodist Episcopal church. The reports showed an advance over the reports of one year ago. The Rev. Dr. Swann was well pleased with the fine attendance of the conference. Sunday morning was devoted to the Centenary work in the Sunday School, 2:30 p. m. The Rev. J. H. Swann preached on the subject of "Stewardship," which was heartily received by all, who were fortunate enough to hear it. Sacrament was administered to 78 communicants. At 8:30 p. m., the district superintendent preached a strong sermon to a large audience. Raised for the day, \$40.00. The Rev. D. F. Vance is pastor.

WAR HISTORY

BY KELLY MILLER

Tells all about the war; it is fair to colored people; everyone buys; a tremendous seller. COLORED MAN NO SLACKER, free, or choice of other 300 pictures; agents making \$7 to \$25 per day. Send 25c quick for agent's complete outfit.

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RESOLUTIONS ADOPTED BY THE BOARD OF TEMPERANCE AND PUBLIC MORALS.

At Its Session in Washington, D. C.,
December 17, 1918.

WHEREAS, during the past year the two greatest autocracies, the licensed liquor traffic in America and the Military power in Central Europe, have been overthrown, releasing large resources of energy and money in America and razing to the ground old walls of custom and precedent in Europe for moral reconstruction, and

WHEREAS, our church has entered upon a campaign to raise \$80,000,000 for home and foreign missions, and

WHEREAS, the brewers and distillers are already moving into Mexico, South America, China and Africa to repeat their reign of crime, poverty, disease and political corruption, endangering the peaceful relations of nations, nullifying our work of evangelism, education, healing, and moral betterment;

AND WHEREAS, the call for help has come to us from our brethren in foreign lands,

Therefore be it resolved, that it is the sense of this body that the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, not abating in the least its work in this country, should enlarge the scope of its work from a national to a world program. To that end it should co-operate with the splendid missionary and temperance organizations recognized by our General Conference, supplementing their labors in every possible manner and call upon the church for greatly increased offerings for work in other lands.

Be it further resolved, that we authorize the President of our Board, Bishop McDowell, and our General Secretary, Dr. Clarence True Wilson, and such other persons as they may select to make a study of and work out a detailed program and to make such correlation with other temperance organizations as is practicable.

Be it further resolved that a committee be appointed to draft suitable resolutions to be forwarded to President Wilson requesting him to urge upon the Peace Conference that steps be taken by the several powers represented at the Peace table to make complete the reconstruction of countries ravished by war and to insure the peace of the world by destroying traffic in liquor, opium and kindred drugs.

Be it further resolved, that we view with profound sympathy the urgent petition of the women of France, Belgium, and other Allied countries, victims of the atrocities of war sufferings at the hands of our enemies, and are grateful that their sisters of the Women's Christian Temperance Union insist on designating them as soldiers wounded in battle rather than as shamed and dishonored.

That Congress be requested to enact emergency legislation which shall provide that, although formally discharged from military duties, men of the Military and Naval Service would still be amenable to Military regulations and laws with respect to intoxicants so long as they wear the Government uniforms.

That we appreciate the presence and address of Honorable Josephus Daniels, Secretary of the Navy, a

member of our Advisory Board, whom we have heard with great satisfaction concerning his order making the Navy dry, and we authorize our General Secretary to give international publicity to his address.

That we place on record our gratitude to Mr. and Mrs. James C. McDowell, of Pittsburgh, for their generous gifts to the Board, particularly the \$5,000 to the Land Fund and the \$10,000 gift to the building Fund, and to Dr. Chas E. Welch for his splendid gift of \$10,000.

AREA COUNCIL TO MEET.

The New Orleans Area Council will meet at the Area Offices, No. 633 Baronne St., New Orleans, La., January 29th, at 10:30 A. M.

The Area Secretary has secured the services of Dr. H. C. Wilson, Dr. Leonard C. Murdock and Dr. Ralph Cushman for this meeting.

A two day's training conference will be held at the close of which the Area Council will elect their officers for the Centenary Drive.

SPECIAL NOTICE

Dr. Howard D. King,
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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, JANUARY 30, 1919

Vol. No. 48—No. 5

O, MASTER, CLEAR OUR VISION

Dedicated to America's Negro Heroes

RALPH WELLES KEELER.

CARL F. PRICE.

1. A race, that knows the throes of pain, Now num - bers with the he - ro slain
2. Re-joice and lift a glad song high, In full re-sponse to earth's new cry,

A host who sought the whole world's gain, - De - moc - ra - cy to free.
Nor pass the Mas - ter's sum - mons by, "To all life's best now give!"
lean.

A - far is hailed the glo - rious hour, Which gives to those who gave, the
The world's a-glow with truth new told, The hearts of men are strong and

pow'r Of light and wis - dom, free men's dow'r, Life's vis - ion fair to see.
bold, A pur - pose new give place to old, - Let life's full pur - pose live.

CHORUS.
O Mas - ter, clear our vis - ion, Till heart and deed ring true,

Our song is rich with prom - ise, May we be strong to do.

Words and Music copyrighted, 1918, By Carl F. Price

Written for Leaders for tomorrow, the Lincoln Day Program of
the Freedmen's Aid Society of the Methodist Episcopal Church.

EDITORIAL

THE FREEDMEN'S AID SOCIETY HAS A GOOD YEAR

The Annual meeting of the Board of Managers of the Freedman's Aid Society was held in Cincinnati on January 14th. Bishop Leete, the Acting President of the Society presided in the absence of Bishop Anderson, who is now in France. Bishops Quayle and Thirkield, as well as all the members of the Board were present.

Altogether, last year was one of the most successful years in the history of the Society. During the year the entire indebtedness which has been a burden for 25 or 30 years was paid, and the treasurer has been able to pay all current bill without borrowing from the bank. This shows that the Society is in the best condition that it has been for many a year. The income from the conference collections was \$161,283, which is an increase of nearly \$16,000 over the preceding year. It is an interesting fact that the amount expended directly for schools is twice that of ten years ago, while the cost of collections, administration, etc., remains the same. The total receipts of the schools from all sources administered under the direction of the Board has been \$514,807. Fully one-third of all the funds received by the Freedmen's Aid Society in voluntary gifts from the entire church came from the colored conferences.

Not only has the Society had a good year financially but there has been an increase in the attendance of the schools, the attendance being 5,702 with a teaching force of 334. The Society made a notable contribution toward the successful prosecution of the war through the graduates of the several schools who enlisted. More than 750 of the graduates of the Freedman's Aid Schools became Captains, Lieutenants and Non-Commissioned officers. Several of the most representative graduates were commissioned as chaplains. The Society has every reason to be proud of the fine record that was made by the graduates and undergraduate during the days of enlistment as well as their conduct in the line of battle.

During the 52 years of the existence of the Society 200,000 young men and young women have received instruction in the institutes of the Society and have gone out as ministers, physicians and leaders. This is a most remarkable showing.

THIS ONE THING WE DO

The colored conferences should bend themselves to the Centenary task without reservation. Through the Centenary Movement it is hoped that our conferences in the South will lift the level of their giving to the point where we will cease to be, for the most part, beneficiary conferences and become contributing conferences. The church has been liberally supporting our work for years with the thought that some day we would be able to carry our own work if we did not assist in caring for the work of others less fortunate than we. The Centenary Drive therefore should urge us toward reaching the goal which has been our aim for some time.

Moreover, the Centenary finds its inspiration in the founding of Methodist Missions by John Stewart, a Negro. Our colored

conferences therefore, should have a racial interest in the Centenary. As John Stewart has linked his name with Methodist history, for all times, so may we justify all that the church has done for us in the past if we will make good in this Centenary drive. Whatever may be done by other portions of the church, the colored conferences must not show the white feather. These conferences must accept the apportionments sent down and be satisfied with nothing less than the raising of our full apportionment. Drs. Hughes, Sherrill and Moultrie who are pushing the campaign in the colored conferences of the South deserve the unstinted support of our brethren and we hope that when we gather at Columbus that we will be celebrating not only the founding of Methodist Missions by John Stewart but that we will be celebrating the achievement of self-support on the part of our colored conferences.

The Centenary plans are entirely feasible and can be put over if we will work together. From now on until the reporting at Columbus we should concentrate all of our strength upon the plans and purposes of the Centenary. There should not be any interferences of any sort whatsoever. This one thing we should do. It will require concentration as well as consecration in our efforts to put over the Centenary Drive. If we are divided in our interests, if we are divided in our efforts, if we are luke warm, failure will surely face us and failure we cannot afford to have at this time. We should be satisfied with nothing less than success. We plead, therefore, for a prompt organization of our local churches, sub-districts, districts upon all the phases of the Centenary, so that we shall become a real contributing force in the life of the church at this particular time.

THE FREEDMEN'S AID SOCIETY AND RECONSTRUCTION

Some one has said that the happenings of today are so significant that to every one it must be apparent, that God is working in the world as never before. One needs only to scan the map of the world to see how Christian ideals are getting ahead among peoples quite as fast as the geography of the world undergoes a change.

With the armistice and treaty, changing swords as it were into plow shares and bayonets into pruning hooks, comes the open door everywhere affording opportunity to reconstruct the peoples of the world after the model of the Nazarine. Not only is there the open door, but there is also the disposition to enter and to serve. As we work with and for others, the truth of the saying that "there is so much good in the worst of us and so much bad in the best of us," we can ill afford to neglect any of us.

The Freedmen's Aid Society faces the reconstruction period with a keen appreciation of the truth that the institutions of learning we operate never had so great a task before them as now, when the boys are coming home from cantonment and battlefield. These black boys from eighteen to thirty-one have been sorely tried. In tens of thousands of cases their weakness of heart, mind and body have been brought home to them. The revelation has been father to the wish for another opportunity.

First Lieut. Ralph W. Tyler, now with General Pershing's staff in France, represents the Bureau of Information at Washington, and is specially detailed to send information to the states concerning the heroic deeds and purposes of the colored soldier. The Bureau sent out this bit of informa-

tion from him a few days ago. Speaking of colored soldiers he said, "I learned that there are a considerable number who are sending their money back home; that a very considerable number are 'salting' their money away for proper use after the war is ended. I met one young man at Hut No. 1, who had a wife and child back in the states—in Arkansas. When I asked him if he was saving his money, he replied 'yes, every cent. I feel the need of more education', and he said 'it is a question with me whether to use my excess money to provide more and better education for myself or hustle along with what I have and spend every penny on my child'. 'I sort of feel' said the soldier, 'that my child will need the education more than I and I cannot educate both him and myself.'"

That testimony of the Arkansas colored soldier in France tells of the increased hunger for education, and the story of how our institutions will be taxed with those who, having realized their lack of knowledge and the needs of their children, will seek the school as their future hope. The example of the thousands of educated black boys, who have gone from our institutions as graduates or under graduates, and have been commissioned and non-commissioned officers, will have caused many a lad to make up his mind what he will do.

Parents have seen the importance of educating their children. Colored girls have had preference in positions open to women because they were educated.

Because of this and more, there will be a rush to the school. The white friend of the black man and the black leader of his race—all have the weightiest argument they have ever had to plead, on the one hand, that the race avail themselves of education, and that there shall be no let up but increased giving by those interested in seeing the Negro prepared for service. Our institutions which have wrought so well in the past, now face the reconstruction period after the war with opportunities and burdens second to none in or out of Methodism. The Society realizes it and beseeches the Methodists Episcopal Church—always the friend of the Negro—to meet these new responsibilities.

DEPARTMENT OF GOD'S ACREAGE

It is said that the state of Louisiana contains 28,000,000 acres of land. Only 5,000,000 acres of this land are under cultivation. These figures reveal a condition that is more or less typical of all the states of the New Orleans Centenary Area. The Department of God's Acreage in the Centenary Campaign proposes to enlist hundreds of God's young tithing stewards in every locality in the planting of gardens, patches and acres for the Centenary. This will not only prove a fruitful source of revenue for the Centenary treasury, but will be invaluable training in practical stewardship for the coming generation of Methodists. The big tasks that will confront our church in the coming days, will demand a leadership systematically, thoroughly trained in the stewardship of possessions.

INTERNAL POLICIES AND THE PEACE CONFERENCE

It is very clear that the several Nations represented in the Peace Conference cannot submit to the conference for settlement its internal problems except as these internal problems affect the life of the world.

President Wilson received recently a delegation of working women of France who urged him upon him that Woman Suffrage should be included among the points to be settled by the conference. In replying to the ladies the President among other things said.

A conference of peace settling the relations of nations with each other would be regarded as going very much outside its province if it undertook to dictate to the several states what their internal policy should be.

"A conference of peace settling the relation apply also to the conditions of labor; and it does not seem to be unlikely that the conference will take some action by way of expressing its sentiments, at any rate with regard to the international aspects at least of labor, and I should hope that some occasion might be offered for the case not only of the women of France, but of their sisters all over the world, to be presented to the consideration of the conference."

It will be noted that in the list of the committees appointed that one is on labor and it is very evident that the labor question will be an important one before the Peace Conference. If the Peace Conference expresses its "sentiment" with regard to labor and to Woman Suffrage, as President Wilson hopes that it will, then there will be ample justification for bringing before the Peace Conference racial discrimination and racial oppression. If that is the case then the treatment of the darker races of the world by the white races may furnish not only a spirited debate at the Peace Conference but will furnish a challenge to those strong Nations that have declared themselves as exponents of a free and untrammelled democracy.

THE OLD EUROPEAN MAP USELESS

One way to realize the overwhelming significance of the defeat of the Central Powers is to reflect that there are only two states in Europe today that have fixed boundaries. Those two are Norway and Portugal. Europe today is in a fluid state, its dissolving mass mingling and overflowing century-old divisions and landmarks, and these now plastic fragments of once solidly anchored empires and Kingdoms are the materials to be resorted and reshaped into a new European structure by the statesmen of the Entente. Belligerent and neutral alike must take a check at the door for all they bring with them, and there is no guarantee as to what they will receive when they pass out, says the Kansas City Star. France, we know is to receive back Alsace-Lorraine, and for all we know, the Rhineland, or some part of it, may also be within her new frontier when the map is done. Germany, we know, will undergo a radical reshaping. Whether the Rhine will be its western frontier or not, it is certain its eastern boundary must meet new states. A new Poland, if no other—that on the old map were Russian, German or Austrian territory. Austria has disappeared almost entirely and Turkey is in dissolution. The Balkans are in convulsion. Greece and Roumania have aspirations involving new colorings on the map that probably will be met in whole or in part. Italy has claims that certainly will be allowed as to former Austrian territory at the head of the Adriatic; and others more doubtful as to the east coast. Switzerland gained some cautions at the congress of Vienna, and may gain

others at this. Belgium's indemnity may be in other terms than cash. Holland is not altogether of satisfactory shape to herself or her neighbors. Denmark's claim is pretty sure to turn up. Sweden may have a proposition to make about Finland and even Spain, the remotest of all from the war, is reported to have a proposal to submit about Gibraltar.

Thus hardly a boundary line in Europe can be said with absoluteness to be nailed down. The Peace Conference may pass a sponge over the whole map and erase them all. The Conference can do it if it wants to, for it will be the supreme world tribunal from whose decisions there will be no appeal, and back of whose edict will stand the armed millions of two hemispheres.

\$5000.00 THE GIFT OF ONE MAN AND HIS WIFE

The first "Big Gift pledge" to be registered in the Centenary Office in New Orleans Area is for One Thousand Dollars a year for five years. This is fine and greatly heartens the Area Secretary and his staff, not only because it is a splendid offering, but the pledge of two devoted Christians who have moderate means.

Brother and Sister—have less of this world's goods than many others who are members of our church in this Area but they give to propagate a religion which alone can save the Souls, Minds and Bodies of men everywhere.

Will you follow this example by pledging an offering equal to your ability to do?

Reach your Pastor, your District Superintendent or write the Area Secretary at No. 633 Baronne St., New Orleans, La., and pledge a gift of money, a bale of cotton or a Liberty Bond to the great Centenary Movement.

DANGER IN OVELOADING

The General Conference of 1916 ordered the church to celebrate the One Hundredth Anniversary of the Missionary Society "in a fitting way." The Home and Foreign Boards were made responsible for the program.

It was very early decided that the occasion should not be a mere birthday celebration but an event which, while appropriately celebrating an epoch making event, would at the same time project a great program.

Placing the movement in the hands of master minds the church awaited the program.

The Joint-Centenary Committee kept out of the field and gave the right-of-way to the Board of Conference Claimants, Board of Education, etc., until the actual time for organization arrived. They then began, and at great expense and care set up their program.

"The 'Missionary Centenary' now has the field. After having done the work and gone to the expense of putting up the organization which now promises to carry over the top" the greatest church program ever planned it is to be expected that no Annual Conference interest or benevolent Board will in the least endanger this program by putting forward some project, not now included in the Centenary. For, to do so, will obviously threaten the success of the whole movement by overloading the people.

It is rather an unwise thing to bring too many items before the people when a drive of such proportions is on.

The Joint-Centenary Committee therefore recommends that the apportionments of the several benevolent boards and societies of the church be made a part of the Centenary askings and agrees to distribute any excess receipts above the regular Centenary asking among the boards and societies on a pro rata basis.

CHURCH MAY ADOPT DANCING

Shall the Presbyterian Church take dancing under its wing or shall the church brand dancing as an evil? That was a question solemnly considered by about five hundred men and women at a recent session of the New Era district conference. "Over in England" suggested one pastor, "Our church used to have dances. And no young man who had not attended church twice that Sunday could attend." "Do you consider dancing in itself an evil?" eagerly asked one Presbyterian. In answer, about half the men present voted "Yes"—About half voted "No." "There are right and wrong ways of dancing of course"—suggested an elderly pastor.

After all had a chance to voice opinion, one of the prominent members of the convention, said from the platform. "Whatever may be said in its justification, the modern dance, through its outreachings in public dances, is fraught with intolerable evil. In these days every minister's heart is heavy with the question: What are we to do when we cannot make the people see the dangers in amusements."

The motion picture show and the pool hall came under fire of discussion, as the speaker asked the conference whether or not the church should offer its young people substitutes for commercial amusements.

The Grand United Order of the American Savage held a melee recently at Hillsboro, Texas, burning at the stake, one Bragg Williams who had been convicted of murder and sentenced to be hanged on February 2nd, although the defense made an effort for a new trial which was refused whereupon the defence gave notice of an appeal. The victim was brought out of jail and led to a public square, chained to a concrete post, hay and wood and coal were piled about him and over the mass were poured several gallons of coal oil.

This grand United Order of American Savage seems to be gaining ground in spite of the address of President Wilson to the country against lynching and in spite of the fact that we have been trying to develop a respect for law and order. We have denounced the German hun but our Grand United Order of American Savage is outdoing the German hun in that we are disregarding the very fundamentals of our own civilization and inflicting punishment upon the victims who are absolutely powerless.

But the Grand United Order of American Savage need blood in their ritualistic services which vindicate the title of the order and blood they must have, innocent or guilty. In this particular case the man was guilty and was sentenced to die. There is no doubt but that he would have met his death legally at the time appointed, so that the mob did not in fact lynch him. It sacrificed on the altar of lawlessness the courts of Texas and the whole structure of that

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State's civilization, using only the blood of the victim as a part of its realistic as well as ritualistic services. It is no surprise that the Governor of Texas is aroused and has ordered an investigation, but we fear he will be powerless to bring to justice these malefactors of law and order.

Wiley University is to have an Administration building to cost between \$50,000 and \$75,000. It will be one of the most complete buildings in the entire Freedmen's Aid Society. This building will replace the main building which burned on Washington's birthday, 1918. During the last month Wiley University suffered the loss by fire of its hospital, and King Home.

Dr. William Pickens of Morgan College was invited recently to speak before the Chamber of Commerce at one of their noon luncheons in Toledo Ohio, on "Reconstruction and the Negro." The business and professional men and the judges of the courts were present. Five colored men of Toledo were also invited to be present. Dr. Pickens stressed the Americanism of the Negro,—and afterwards one of the judges openly announced that in all the future, whenever he examines a jury that is to try a colored person, he shall do so in these words: Have you any prejudice against Black Americans?" and what any juror who acknowledges prejudice against "black American" will be turned down as unfit to try a black man. Following his Toledo engagement Dean Pickens spoke before the Legislature of West Virginia, on "Reconstruction," in the chamber of the House of Delegates. The Speaker of the House, Mr. Wolfe introduced Dr. Pickens. The galleries were crowded with the general public and the halls packed to the doors of the chamber. One member of the House afterwards offered to introduce into the West Virginia legislature any resolution which Dr. Pickens should write affecting the interests of their colored citizens. There are three colored members in the West Virginia legislature,—but that offer was made by a white member.

It is the problem of caring for the woman who must work, and both fitting her for the job, and fitting the job for her, that is the special work of the Young Woman's Christian Association.

Of General Interest

U. S. Military Cemetery In France Proposed

Secretary Baker has submitted to Chairman Dent, of the House Military Committee, a bill to authorize purchase of land in France for a military cemetery to be designated "The American Field of Honor." Soldiers, Sailors and Marines would be buried there unless their relatives requested otherwise.

Blind And Deaf Woman Flies in Aeroplane

What is said to have been the first flight made by a blind and deaf person was that undertaken by Miss Helen Keller, who is known throughout the world for her remarkable achievements in spite of being deaf, blind and formerly dumb. The flight took place near Los Angeles, with a well known airman at the wheel, and lasted nearly an hour. Miss Keller was enthused by the experience.

All U. S. Casualties Are Now Listed

Complete lists of all American Casualties during the war are now in possession of the Adjutant General's offices. Except for a few scattering casualties which may not have been reported, the names of all American soldiers killed or wounded since the United States entered the war are now on record, Secretary of War Baker said recently. No figures were given out by the Secretary but the latest announcement of General Pershing placed the casualties at 264,000.

Over The Top For "Methodist Millions"

The Rev. E. W. Kelly, pastor of Ebenezer Methodist Episcopal Church, Marshall, Tex., finished his Four Weeks' Stewardship Campaign Sunday, January 12. When the call was made for signers of the Methodist Millions Cards, the entire congregation, representing at least 75 per cent of the membership of the church, pledged themselves to acknowledge God's ownership forever hereafter by the payment of the tithe.

Returning Chaplains

The Board of Home Missions and Church Extension of the Methodist Episcopal Church is notifying all of the Bishops of the return from overseas of each Methodist Chaplain and other religious workers from overseas in order that the largest possible service may be rendered the Church in this matter. All District Superintendents having openings are requested to write Dr. George B. Dean, Department of Evangelism, 1701 Arch Street, Philadelphia, Pennsylvania.

Scenes And Events Of War Recorded On Films

For the first time motion pictures are being made an important adjunct to printed pages of history. Officials at Washington in charge of compiling a pictorial history of the war have taken, and will continue to take many movie scenes which undoubtedly will tell stories that no description or still pictures could convey. Not only on the western front have the camera men been turning their cranks, but in remote Palestine, as

well. It is said some very fine films have been made of the British forces at Damascus, by the sea of Galilee and elsewhere.

Serious Corn Pest Appears In Eastern State

Because of a pest which has appeared in the corn in a certain section of eastern Massachusetts, the Secretary of Agriculture has placed that region under quarantine, forbidding the inter-state shipment of cornstalks, corn on the cob, corn fodder, etc., from the section, if it is infected. The pest is known as the European corn borer, and is regarded as more to be dreaded than the army worm. It is described as a slender, dirty-white or pinkish, naked caterpillar which burrows into the stalks. The only practical way of destroying these creatures is said to be by burning the cornstalks, garden vegetables, grass, etc., where they seek refuge in the fall.

Noises Of Aeroplane Motors And Bombs In Music.

As might be expected, the war's influence is evincing itself in some of the program Music of British composers that is now being produced. One of the selections rendered recently at a London concert was the cacaphonic story of a Zeppelin raid. The audience being painfully familiar with the theme, experienced no difficulty in interpreting the music. The droning of aeroplane motors, the muffled purring of Zeppelin engines, the staccato ripping of machine guns, and the bursting roar of bombs, all were developed realistically with snare drums, Kettledrums and large bass drums aided by other instruments which produced the human and colorful elements of the song.

Much Dreaded Cotton Pest Stamped Out In Texas.

In 1916, genuine consternation was created among Cotton growers in Texas and elsewhere by the discovery that the pink bollworm, a cotton pest, had been imported from Mexico. This insect is regarded as far more destructive than the boll weevil, and at once strenuous efforts were made, under the supervision of the Department of Agriculture to stamp out the pest. A few weeks ago officials announced that, as far as can be ascertained, the pink bollworm has been eradicated from the section of Texas in which it was found two years ago. To bring about this result entailed an immense amount of work, including the inspecting during the past year of over 25,000 freight cars passing from Mexico into the United States. A large number of cars had to be fumigated and to do this thoroughly, several fumigation houses were built in which the cars to be cleansed were placed.

First American Jewish Congress.

The recent Jewish Congress in Philadelphia was the first of its kind. It was characterized as a "most momentous epoch in Jewish life." There were 400 delegates representing 3,000,000 Jews in America. Judge Julian W. Mack of Chicago, President of the Congress, said it was the first time in American history that Jews of all classes, all groups and all factions into which American Jewry has been divided have come together to deliberate solemnly and hopefully for the rights and the welfare of their race. The Congress declared for a Jewish commonwealth in Palestine under the trusteeship of Great Britain, acting on behalf of such league of nations as may be formed.

A delegation of nine was elected to present to the Versailles peace conference a bill of rights which it is proposed shall be incorporated in the organic laws of new or enlarged states that may be established. The bill includes these particulars: All citizens without distinction as to race, nationality or creed, shall enjoy equal political, religious and national rights.

War Boosted Nation's Wealth

Uncle Sam has become the world's greatest captor of industry, says the Omaha News. Here are the figures given in support of the claim:

We have 6 per cent of the world's population.

We own 7 per cent of the world's land.

But we produce 70 per cent of the world's copper.

We produce 66 per cent of the world's oil.

We raise 60 per cent of all cotton raised.

We produce 33 per cent of the world's silver.

We dig 52 per cent of all coal used.

We mine 40 per cent of iron and steel and 20 per cent of the world's gold.

We manufacture 85 per cent of all motor cars manufactured, and operate 40 per cent of the world's railroads.

We grow 25 per cent of the world's wheat.

Before the war England was, on the surface, the richest nation in the world. At that time the United States owed 4 billion dollars to Europe. Now Europe owes the United States 10 billion dollars. In two years we shall have passed England as a shipbuilder.

Tests Show American Soldier To Be Highly Intelligent

Mentality tests conducted by the Division of Psychology of the Medical Department and taken by approximately 1,500,000 soldiers of the United States Army, have disclosed some significant information. More than 26 per cent of the enlisted men who were examined were found to be considerably above the average in intelligence. About 48 per cent of the officers tested were graded as having "very superior intelligence." From eight to ten soldiers out of every hundred received "B" classification which is superior intelligence." From 15 to 18 per cent of the men showed to have "high average intelligence" and 58 of the non-commissioned officers fell into the same group. Only about 11 per cent of the non-commissioned received a low rating as "C" which stands for average intelligence, the rating given 25 per cent of the soldiers. About a fifth of those who were examined received the marking of "C" minus, which is the grade for "low average intelligence." Such men although unfit for leading others, usually make good privates and do satisfactory routine work. Most of the 15 per cent who fell into "D" group, meaning "inferior intelligence," are illiterate or foreign. Slightly over one per cent of the soldiers were found to be of "very inferior" intelligence. Most of these have intelligence equal to that of a normal 10-year-old child. The tests provided a reasonably dependable classification of the men according to their general intelligence.

Dr. R. R. Moton of Tuskegee Institute returned from France last week during his stay he received many courtesies at the hand of the military authorities and was in frequent

conferences with Colonel E. M. House, the President's close personal friend. Dr. Moton has been invited to return to France to advise with the American representatives at the Peace Conference.

People of Interest

Dr. I. L. Thomas, for a number of years Field Secretary of the Board of Home Mis-



sions and Church Extension, and well known in all of our colored conferences as well as in other sections of the church, died at his home in the City of Washington on Monday, January 27th. Dr. Thomas has not been in vigorous health since he retired from the Field Secretaryship of the Board of Home Mis-

sions, now nearly two years ago, although during that time he has served as District Superintendent of the Washington district of the Washington Conference. The announcement of his death will be a distinct shock to his many friends. A more extended account will appear in next week's issue.

Julius Rosenwald has given \$25,000. for the completion of a Negro Y. M. C. A. building at Columbus, Ohio.

President H. A. King of Clark University, delivered the Founder's Day address at Gammon Theological Seminary.

Edward K. Warren, President of the International Sunday School Union, died last week at his home in Evanston, Ill.

President P. M. Watters of Gammon Theological Seminary, is greatly improved in health. He is to spend sometime in Florida.

Bishop E. J. McConnell spent several days in the city, the guest of Bishop Thirkield, Bishop McConnell presided over the Upper Mississippi, Mississippi and Louisiana Conferences greatly to the delight of the brethren. His sermons and addresses were most enthusiastically received.

Dr. R. T. Weatherby, formerly pastor of St. Matthews Methodist Episcopal Church, Greensboro, N. C., has been called by the International Y. M. C. A. Committee as Industrial Secretary. Dr. Weatherby is one of the best prepared men in our work and he will undoubtedly make good in his new field as he has in the pastorate.

The Rev. Frank Walker, a retired minister of the Louisiana Conference died at his home in this city on January 20th. Brother Walker was born a slave in Lauderdale County, Miss., and joined the Louisiana Conference in 1876, serving in the effective ranks 38 years. Among his appointments were Fort Jesup, Monroe, White Hall, Morgan City, Algiers and Gretna and Welden, Thompson and Haven in the city of New Orleans. He was the presiding Elder of the Alexandria District for six years.

The Board of Foreign Missions has received word from Bishop W. F. Oldham to the effect that matters of great urgency will probably necessitate his return to the United States within a month or two. He has just finished holding his round of Annual Conferences and sends enthusiastic reports of

the progress of the work. Our Methodist people in South America are taking a real interest in the Centenary movement, which will mean great things to the field, apart from the financial side.

Dr. and Mrs. J. R. Reynolds of Gilbert Institute, Baldwin, La., have the fullest sympathy of the Southwestern in the death of their baby girl, which occurred Tuesday, January 21st. The entire family had been down with the Influenza. This 8 year old daughter was about to recover when her heart failed and the end came.

The Board of Foreign Missions grieved to announce that Dr. Franklin Ohlinger, a valued missionary of the Methodist Episcopal Church in China from 1870 to 1909, passed away at the Scarlet Oaks Sanitarium, Cincinnati, Ohio, on January 6. The funeral services were held at Auburn Methodist Episcopal Church, Cincinnati, and the burial took place at Woodlawn Cemetery, Toledo, Ohio, January 10.

Three members of our Japanese Mission have gone into Siberia with the Y. M. C. A. Harvey A. Wheeler has left Omsk for Ufa, where he will be with the Czechoslovaks at the front. Frederick W. Heckleman is at Blagoveschensk, and C. W. Iglehart, who has just been made head of the Army Department for all Siberia, has headquarters at Vladivostok. The entrance of these three men into Siberia may be the means of introducing Methodism into an area of great importance in after-war Russia.

Our Resident Bishop is making himself felt in the life of the city of New Orleans and he is regarded by all classes a leader of the Protestant forces in this section. During the celebration of the Two Hundredth Anniversary of the founding of the City of New Orleans, Bishop Thirkield and Archbishop Shaw of the Catholic Church conducted the religious exercises. During the recent drive for help for the Russian Jew Bishop Thirkield issued a proclamation which was carried by all the city papers and he presided at the Monday lecture in the Grunewald Hotel, at which time the drive for the Jewish relief was launched.

W. H. Hipple, an influential Methodist layman of Hartford, Connecticut, and for thirty years teacher of the Hipple Bible Class of the First Methodist Episcopal Church of that city, makes the following practical comment on "Christian Democracy for America," by D. D. Forsyth and Ralphy Welles Keeler; "'Christian Democracy for America' will be a great help to me in my class, and prayer meeting, and other meetings, where the claims of the Centenary are being considered."

The Croix de guerre has been awarded to Edwin H. Hughes, Junior, eldest son of Bishop and Mrs. Edwin H. Hughes, of Malden, Massachusetts. A telegram from his mothers says: "His citation states that he received the croix de guerre for quickness and coolness in bringing back wounded to the rear under heavy artillery fire, especially on November 4th and 5th. The armistice was signed on his twenty-second birthday." Before his enlistment he was a student in Ohio Wesleyan University. He sailed for France October 3, 1918, and since his arrival has been in the ambulance service with a French Y. M. C. A. division. Both his father and his younger brother, Ebbert H. Hughes, are in France. Bishop Hughes in the Y. M. C. A. service is official representative of our College of Bishops on the western front.

THE FREEDMEN'S AID SOCIETY MAKING HEADWAY ON ITS PROGRAM

By Secretary I. Garland Penn.

No one gets anywhere without a policy and a program. This is true of parties, churches and boards. An objective clearly outlined and understood is absolutely necessary to realize results. The past of the Freedmen's Aid Schools has been full of fruit of the finest kind as we see in the outstanding men and women of the Negro Race, but because of the past the future should be all the more fruitful. The past decade of the Society has been spent in getting itself as an administrative agency in good condition to launch an offensive on ignorance through better equipped schools. In line with such a policy the Society has reached the day when it has no debt, is being economically administered especially as concerns the saving of interest and other items in administration at headquarters and in schools. This furnishes a point of departure toward a greater attack on ignorance among the colored people to which the Society has been steadily pressing.

While many sacrifices have been made in the institutions the student body has been kept in tact and growing so that we register now the largest student attendance in the history of the schools. A leading example of this high water mark in attendance is Wiley College, Marshall, Texas. There are at present 538 students. Before the Student Army Training Corps demobilized there were a few over 600 students. In the college department there are 132 students, college preparatory 122, the normal or teacher training 138. The remaining students are in the English and industrial courses.

This institution is recognized by the State Boards of Education in four Southern States and the graduates given life certificates to teach upon certification of the completion of the course of study.

We have therefore, as part second of the policy and program of the Society more raw material to fashion and mould than ever.

At one of the secondary schools recently, a lot with a fine old Southern mansion upon it has been ordered bought and the building repaired to accommodate the increased attendance until a new girls' dormitory can be erected.

Item number three of the Society's policy and program is to get the local colored constituency of ministers and laymen back of the institutions with their prayers, and money with a prance and vigor equal to that of the Negro Troops on the Western front in France.

It is related that Negro troops when first brigaded with the French and English advanced so fast that they unnecessarily put themselves in danger of German bullets. A colonel said to a major, "why don't you keep those Negroes back in line," whereupon the Major said, "Colonel how do you expect me to stop my black troops from advancing when the Germans cannot stop them."

THE FREEDMEN'S AID SOCIETY AND THE WAR

By Secretary P. J. Maveety, D. D.

The most distinctive service which the schools of the Freedmen's Aid Society have rendered to the government in the world war now closing, has been the furnishing of competent and educated young men of the Negro race to the officer's training camps,

No one can see how our colored ministers and laymen are rallying to the support of our schools and not feel that the pace is so rapid that nothing can stop it. The record for the business year of 1917-18 is that of about \$200,000 of voluntary gifts from all sources covering the whole Church, the colored people gave \$75,000. This is saying that the 348,477 colored people in the Methodist Episcopal Church gave the rise of one third of all funds given for Negro education in the church while the remaining three million at home gave not quite the two thirds. If the question is asked is the colored man awake in Methodism to the need of education let our people ponder these facts and get the answer.

On item number three of policy and program, that of securing the best teachers available, the Society has nearly doubled in the last decade the appropriations to the institutions with the definite aim in view of getting such. If the roster of our teachers should be critically examined it would reveal the fact that so far as institution go to make well equipped teachers ours are graduates of the best in the North and South.

The policy is to head up our institutions with Presidents and Principals who are educators. Without formal passage of such resolution we have by common consent civil service procedure in filling vacancies so that some of our most successful institutions are now those whose presidents were once deans and professors in the system. During war period when the selective draft was upon us we suffered as all institutions did in the loss of some of our best but with demobilization now in progress and those available who had to respond to the country's call our future for the strengthening of our faculties is in every way bright.

Last but not least the General Church was never truer to our cause than now. Certainly we are not getting large gifts as we once did but the sum total of the giving in spite of the smallness of the individual gift is greater than it ever was. The more who enter into the giving the greater the interest. Let us hope that each pastor in Methodism may see to it that the Freedmen's Aid Society gets the full apportionment to his charge for 1919. If this is done, plus the Centenary guarantee to the Society and the large giving from colored conferences, the year 1919 will mean a realization of the Society's program and policy which will spell progress by leaps and bounds. In the light of even the last two years of the Negroes fidelity to his country, of his genuine Americanism, of innocent blood shed upon battle field to help carry the highest ideals to the uttermost parts of the earth will the church help to radically advance this policy and program of our schools and add another link to the Lincoln Chain of complete and full emancipation of the black man.

that they might be made into efficient leaders for the 300,000 Negro troops called out to aid in the overthrow of an arrogant militarism and autocracy.

When the call was made by the War Department and by the governors of the south-

ern states for young Negro men to go to the officers' training camp at Des Moines, Iowa, it was specifically stipulated in the call that none but college, or at least high school educated men, need apply. If it had not been for the work of the Freedmen's Aid Society schools and other church institutions doing similar service in the South during the last half century, there would have been little or no response to such a call, for, during that time in most of the southern states, the church schools constituted the only means by which the young men and young women of the Negro race could secure a higher education. From all of these schools young men teachers, graduates, and students responded to this call in such large numbers that the training camps were soon filled with bright, wide-awake, moral and highly educated young Negro men, ready to receive the special three or four months' military training which was necessary to make them efficient leaders for the soldiers of their own race. So promptly was this work accomplished that every Negro regiment, as far as it was organized, had an adequate supply of lieutenants and captains who were familiar with their own people and knew how to lead them.

From among the teachers, graduates, and students of the Freedmen's Aid Society over two hundred and fifty answered this call. And in addition nearly a thousand men enlisted or were called into the draft and, because of their previous education and Christian character, soon rose to be non-commissioned officers. Besides these young leaders our Gammon Theological Seminary furnished many of the chaplains for the Negro regiments and the schools were constantly called upon to give up their best Christian leaders that they might take charge of the Young Men's Christian Association work among the colored troops. This was a form of preparedness which was not contemplated in the work of the schools, but was the logical consequence of giving to the black man the larger, higher, and wider opportunity of a college or high school education.

Had the war continued the Student's Army Training Corps, organized at several of the schools of the Freedmen's Aid Society, would have kept up this magnificent contribution of a trained and Christian leadership for the Negro armies of Uncle Sam.

Every nation now recognizes the necessity of what is called morale in the efficiency of an army, and this morale is largely made up of the intelligence, patriotism, and fine idealism of the officers and men. The teachers and graduates of these Freedmen's Aid schools are among the most loyal and patriotic of our American citizenship. No taint of pro-Germanism or even pacifism has been attributed to them. The colored soldier went forth side by side with his white brother, full of a simple love for his country and a genuine ambition to do his bit in the great war. To the great schools established by our Northern churches during the last fifty years must be attributed this wonderful spirit of loyalty, patriotism, and obedience manifested both in this country and in France by the Negro soldiers of the Republic. Surely a work that has accomplished such results and has made such a significant contribution at this critical time in the history of the Republic must be continued until this humble and loyal race shall have reached the place where it can take care of itself.

FREEDMEN' AID SOCIETY'S SCHOOLS SEND THEIR MEN TO WAR

By President C. M. Melden of New Orleans College

The student of our Freedmen's Aid Schools have not been one whit behind their white brothers in their devotion to the task of overthrowing autocracy, and making the world free from this menace. They have borne every burden cheerfully and have not hesitated to make the supreme sacrifice. They have not counted their lives dear unto themselves. But, learn that their spirit from their own words as it is indicated in letters received from the "boys" in various lines of service.

One writes, "I am now in the service of the grandest man I have known (Uncle Sam). It is not with regret that I serve him. I am now sergeant and have been selected to remain as an instructor in electrical engineering."—"Give my love to all the students, old and new, and tell them that I am trying to make good and do my bit for them." Another says, "I have been in the office ever since I have been in the service and suppose I shall be permanently assigned to some position on the office staff. All our boys are anxious to get 'over there.' Many of us are worried over the Peace-Armistice because if peace were declared now we would not get a chance to go 'over there.' Hence we would perhaps be deprived of a chance to defend Old Glory and see to it that the Stars and Stripes wave victoriously over autocracy."

A third writes from "over there," I pray God with your prayers that we may soon compel the enemy to surrender that man and beast may inherit a peace that will not blotch the civilized world but further its progress." On one ship-board says, "During my ten months of service I have been very successful. Too I have enjoyed serving. Of course conditions have not at all times been pleasing, still knowing that our country was at war and realizing that they need-

ed what we sailors call 'snappy men' I have striven to do not only my bit but my best. As a result I have made three ratings—from third to first class, received two honors and have ten credits to my account. Also I have never been reported for misconduct, bad discipline or any other discreditable offense. I might say that ratings or honors are very rarely made in the first year of service."

A young man, a college student, working in Duluth until the call came writes, "I am now with the colors and being one of a quintette of blasters here I am making good. In this set I am the only one that is colored. They respect me as if I were a saint. They have never seen me using tobacco, they have never smelt liquor on my breath nor have they heard me disgracing the English language with profanity. It might interest you to know that I have broken the one hundred thirty six ton record of casting here. This happened last Sunday night when my tonnage was one hundred forty."

I am using my cultivated brain cells here in Duluth. I am the youngest of the blasters and now stand first for promotion because of the way I have done my duty and because of the manner in which I carry myself."

One young man a graduate of our Preparatory Department says, "I am waiting for the call. In the meantime I am helping Father on the farm as a war measure." These quotations might be multiplied.

The letters all breathe a spirit of consecration and willingness to serve anywhere, if they can only advance the cause of humanity. One and all pay tribute to the help the school has been to them. As one puts it, "this success I credit wholly to the influence of the good teaching and wise advice that it was my pleasure to receive at dear old N. O. U."

NO PRUSSIAN ANARCHY WHERE THIS WORK IS BEING DONE

By President R. B. Hayes, of George R. Smith College

The Freedmen's Aid Society stands unique among the forces working for the New Christian Democracy in America, unique because it is the connecting link between two races that need to know each other better in order to make the new dream for our country come true, unique because it is the clearing house for the intellectual and spiritual values of the two races. It is also unique in its origin. It was founded to assist the descendants of one of the first sets of immigrants to this country—the set of impressed immigrants who were brought here to work. And work they did.

Their children are still workers. Over eighty per cent of them above ten years of age are bread winners. At first they worked by brawn. But we thank the Lord that by the help of the Freedmen's Aid and similar societies, they now work by brawn and brain. And their work is of service to the country in this time of need. In one section they are the chief producers of cotton, so much used in the war just closing, and in another section they have been tried in the factories and found not wanting. One Negro foreman and his crew put so much of

their heart, brain and brawn into their work in their eagerness to hasten the "bridge of ships" for General Pershing, that they ended one day's work to hear themselves proclaimed the world's champion riveters.

The Negro always assists, he never hinders. He is among the best of friends and the best of helpers. For the amount of work done and the aid rendered, master workmen always prefer him, although for other reasons, sometimes, they do not always select him. He is not a liability to the church or country but an asset, a fertile field for cultivation. He is not an opportunity for exploitation but for exploration. There is so much of the human good in him.

The Freedmen's Aid Society is engaged in finding and in drawing out this good. And at this time when our country, in church and state, is perturbed with changing standards and values, the Freedmen's Aid Society is as necessary as it was at its foundation to see that the Freedmen's sons get not only what is coming to them, but also that they give their full share to the common good of mankind, and thus both receive and give a square deal.

It is worthy of all praise that we help fight for better living conditions for other peoples. But we must not forget that helpfulness, like charity, ought to begin at home.

The Freeman's Aid Society is needed to help bring opportunity to the black man. As he migrates to the different parts of the country, who can better help him than that society which has labored with him and has lived among him more than fifty years? As he knocks at the doors of factories for admittance, for an industrious man's chance to earn an honest living by the sweat of his brow, and as he pleads for retention in the places he has filled with profit to his employer, who can testify to his skill better than his society which was among the first to teach him the industries? When the government needed foreible young men with commanding appearance, good character, and well-trained minds, for officers and first class privates in the army, from whence came better ones than from George R. Smith College, Philander Smith, Wiley Clark, and other Freedmen's Aid Schools? If physicians are desired to keep the boys well in camp, Meharry furnishes more than her quota. If the order is for college graduates, theological seminary men, to practice a sane Christianity and to exemplify the Savior among suffering and dying soldiers, Gammon answers with her best.

The Freedmen's Aid Society has done well in the past, but it is much needed now. The delicate balancing of the social, economic, and intellectual scales, and the giving to each heart a steady pulse so that it may work, fight and wait patiently for its share in the establishment of true Democracy in our country, needs the Freedmen's Aid Society to interpret correctly the black man to his white brother in our country.

Sedalia, Missouri.

FINE TEAM WORK

By Dr. J. B. Hingeley, Secretary of the Board of Conference Claimants

The conference in the New Orleans Area are to be congratulated on the fine team work done by the district superintendents in co-operation with Bishop Thirkield in the carrying out of plans to secure money for Conference Claimants.

We hope soon to be able to make a complete comparative report which will show that almost three times as much money was raised by the pastoral charges for Conference Claimants than was ever raised before. The services of the Board of Conference Claimants in acting as depository for such funds during the interim of the conference has been used quite extensively. We have made report previously concerning the Central Alabama and Texas Conferences.

The Mississippi and Upper Mississippi Conferences have just been held and the following comparisons indicate what can be done by intelligent co-operation. The amounts raised on the pastoral charges are as follows:

Mississippi Conference: In 1919, \$834; in 1918, \$330; Increase \$512 or 155%.

Upper Mississippi: In 1919, \$891; In 1918, \$323; Increase \$568 or 175%.

While neither conference reached the modest apportionment, namely; an amount equal to three per cent of the combined salary of the pastor and district superintendent, yet there is ever reason to believe that this standard will be reached next year.

Fine work, brethren. I congratulate you.

Freedmen's Aid At Centenary Celebration And Negro Pilgrimage To The Grave Of John Stewart

By Secretary I. Garland Penn

The Freedmen's Aid Society is vitally interested in the Centenary for many important reasons. The charter of the Society provides that it was organized to prepare missionaries for the Foreign field and of course preachers and teachers for the home field.

It, therefore, is in every sense a home missionary enterprise devoted to the educational preparations of workers from among colored men and women.

The Society is the special effort of the church to lift black men and women. It was likewise a black man who was Methodism's first missionary and whose labors led to the organization of the Board of Foreign Missions of the Methodist Episcopal Church. Of this black man and his labors, Dr. W. E. Doughty says the following in his pamphlet on The Highest Service. "God has often revealed His thought for the world to most unpromising men. John Stewart was an uncultured and drunken Negro. To human eyes he was a most unlikely person to begin a great movement in the kingdom of God. Stewart was powerfully converted after one of his debauches. He united with the church and began at once to live an unusual life of prayer. It was his habit to retire to the fields or forest to pray. It was during one of these seasons that he was deeply impressed that he must preach, and that he must carry the gospel to the despised and neglected Indians. He tried to evade the call, but each prayer season made the summons louder. He yielded at last, and in spite of limitations, the protests of his friends, and the great difficulties, did a notable work among the Wyandottes. With remarkable zeal he appealed to the chiefs urging that it was the will of God that men go to all nations and preach to all people. An appeal for help was sent out which led to the organization of the Missionary Society of the Methodist Episcopal Church, which now has work on all the continents and islands of the world. So God sometimes uses humble men to inaugurate great movements and to change the currents of human history."

There could be no more compelling reasons than given to call our colored men and women, especially those trained to see the value of such things, to do full duty in the Centenary appeal for prayer service, stewardship and giving.

We could not refuse any just call to us for sacrifices in giving nor ought we to fail in entering into the celebration at Columbus which all understand to be more of a launching of a new world program, after adequate provision has been made, for the same, than to rejoice in past accomplishments. Suffice to say the Negro will be there in the following ways.

First, As the source or genesis of missionary endeavor as Brother Doughty says showing how God "uses men to inaugurate great movements."

Second, He will be there in quartettes and choruses of black men singing the plantation melodies on the one hand and thus interpreting the spiritual life of the race and the groanings under suffering when Methodism took hold of him, but also in personnel representing the heights to which

Methodism has brought him.

Third, He will be there in exhibit, showing lowly cabin and church life in his American and African home, he will also show by school and new present day church life where Home Missions and Church Extension and Freedmen's Aid have brought him and his intent in the future.

Fourth, He will be there to tell that he has gone "over the top" as to his quota of the eighty and more millions called for to meet the new challenge for world's reconstruction and redemption. That in a brief half century he has been made to realize his duty to great movements which in the final analysis is the test of progress. No people can be regarded as having made progress, whose eyes have not been opened to the needs of others than their own.

We save ourselves by saving others.

Fifth, He will be there in large numbers and while there will make a pilgrimage to the grave of John Stewart to praise God around this humble source, of this new and great awakening, for all the blessing which have come from the same. Upper Sandusky,

Ohio, where the body of Stewart rests is but fifty miles from Columbus, Ohio.

The leaders who have graduated from our Freedmen's Aid and other institutions with all others of the colored people who have wrought so well will make this pilgrimage and around the grave at beautiful Wyandotte Cemetery gather fresh inspiration for new tasks of a new day. It will be truly a Home Mission and Freedmen's Aid pilgrimage. The brass band of Negro musicians from among our membership in the Lexington Conference now being trained for the Columbus Cemetery and the quartettes from Freedmen's Aid School will accompany the Negro pilgrims and their friends to the Upper Sandusky.

Special services are expected to be held in the Wyandotte Cemetery and the beautiful First Methodist Episcopal Church of Upper Sandusky which is the city church monument erected, sacred to the memory of John Stewart.

If possible arrangements will be made for the reproduction in the Wyandotte Cemetery of the pageant giving the history of John Stewart's conversion and labors. This pageant was given in 1917 at the unveiling of the monument to John Stewart and is particularly impressive when rendered in the Cemetery where lies the body of this humble genesis of our missionary activities. Cincinnati, Ohio.

The Centenary Movements of American Methodism

By The Rev. G. W. Smith, D. D.

The Methodist Episcopal Church, with all of its machinery and operating forces, is nothing more nor less than a great missionary enterprise; with a wisely constructed system of organs, designed for foreign as well as home missionary work. But the Missionary Society proper is an organization within the church, through which the church as a whole carries on general missionary work. When this Society was organized in 1918, nearly one hundred years ago, its work then was limited exclusively to America. But the work has spread so rapidly in the course of one hundred years that today there is no nation on the earth that has not felt its beneficent influence. The church has now entered upon the anniversary period of its organization with a purpose to raise a huge sum of money for missionary propaganda. As the Methodist Episcopal Church, and the Methodist Episcopal Church South, were one when this Society was organized nearly a century ago, they both, therefore, have united in this great Centenary Movement which extends through a period of five years. Marvelous has been the work of the church in the spread of Christianity in the home and foreign fields through the Missionary Society since its organization. It has been a custom of long standing for all great civil or ecclesiastical institutions to celebrate in some tangible way the centenary period of their organization. Hence in keeping with this custom the Centenary Commission appointed by the General Conference in 1916, has invited all Methodist bodies in the United States, Canada, and Japan to take a part in the great movement. The two great branches of American Methodism are now making an effort to raise one hundred million dollars, during the period of five years, as a thank offering to God for what has already been accomplished in past years, and, for a continued evangelical

work in the future. The Methodist Episcopal Church has pledged to raise eighty million dollars, and the Methodist Episcopal Church South thirty-five million. But the celebration of the centennial period of the Missionary Society of American Methodism, and the pledge to raise one hundred and fifteen million dollars for missionary propaganda at this particular time, are of more than passing interest. For when we consider the fact that this nation, though the youngest of the thirty principle nations of the earth, has become the center of world wide missionary operation not only as it relates to the spread of Christianity, but also as it relates to the political freedom of mankind throughout the world; then we see the objective importance of this celebration. If the purpose of the nations is to be realized in the establishment of popular government throughout the world then the churches of the nation should unite in the effort to conserve the results of the great war by establishing christian civilization therein in order to maintain and perpetuate democracy thus established. To this task the two great branches of American Methodism have set themselves; the Methodist Episcopal Church taking the initiative to raise one hundred and fifteen million dollars. Hence the call is sent down by the Centenary Commission through the annual, district and quarterly conferences to every member in the local churches throughout Methodism to freely contribute his part in the great work that has been undertaking, as a centenary thanks offering. The fighting forces of the nation may be successful in establishing a democratic form of government throughout the world, but christian education which should be the bed-rock principle of all forms of government is absolutely essential to its maintenance. For if the people are to be the rulers they should be educated.

THE CENTENARY CAMPAIGN CALENDAR, NEW ORLEANS AREA

MOBILIZATION WEEK, February 16-23.

By this time every Conference, District, Sub-District and Church Council is to have their Councils formed and every Church Unit of Thirty Members, more or less is to be completed with leaders installed.

REVIVAL CAMPAIGN, February 23-March 2.

In every Charge we want a genuine revival of religion with penitents at our alters, to signalize the beginning of our Intensive Centenary Campaign.

INGATHERING DAY, March 2.

Have those who have come to the point of decision unite with the Church.

STEWARDSHIP CAMPAIGN, March 9-30.

Stewardship of PRAYER—LIFE—July 7.

PREPAREDNESS DAY, April 6.

Decision Day in the Sunday School.

PALM SUNDAY, April 13.

Campaign for pledges.

EASTER SUNDAY, April 20.

OVER THE TOP DAY.

Close of Intensive Financial Appeal; ingathering of first money in the Centenary Drive—Pay up Day.

VICTORY SUNDAY, May 11th.

Full report of Campaign—Thanksgiving services.

CENTENARY CELEBRATION, June 20-POSSESSIONS.

All Methodism gathered at Columbus, Ohio.

In order to make democracy safe for the world and perpetuate this form of government, the people must be educated up to the democratic ideals. Hence the great work of America is not concluded with the mere destruction of autocracy and militarism and the construction of popular government but the missionary propaganda must be commensurate with this work. Human society the world over is now undergoing a great political and social revolution, so much so, that this world will never be again what it has been, when the war is over. The great national and international changes that are now going on among the nations will not stop, no matter what the termination of the war is, for revolutions never go backwards. Since the dawn of civil history until now, the white races of the earth under the providence of God have largely shaped and controlled the destiny of the world in every important phase of human society. But with the changes that are now going on it is apparent that the peoples of color who are slightly in the majority according to statistics; and who through all these years have been in the background are now coming into promise as world factors. Then in view of this fact the missionary propaganda should be that great cry of the church, in order to conserve the results of the war and offset a probable future conflict among nations more terrible in its nature than the war in which we are now engaged. For the Gospel of Jesus Christ of a sufficient depth and power of influence is the only remedy for the morale ills and political conflicts of men, in the world.

Vicksburg, Miss.

HISTORICAL RECORD OF THE NEW YORK FIFTEENTH

Sergeant Raymond B. Wright sent to The New York Age the following historical record

of the progress of the "Old Fifteenth New York Regiment," (now the 369th Infantry) compiled in chronological order:

Historical Events Of The "Old Fifteenth N. Y. Regiment."

(1) Sailed Three Times for France.

November 12, 1917, two days at sea, broken engine and returned.

December 3, 1917 ship on fire.

December 12, 1917, collision at sea, ship repaired and sailed last time. December 14, 1917. Landed at Brest, France, December 27, 1917.

(2) Only Unit in American E. F. With State Name.

This regiment was mustered into Federal service, drafted by the President, sent overseas, and served in the A. E. F. 90 days as old Fifteenth (15th) N. Y. Infantry, N. G. Name changed to 369th Inf. U. S. A. on going to France, March 12th, 1918.

(3) Never in American Brigade or Division.

Assigned on paper to a provisional American Division, 93rd, when this regiment was in France and other units of Provisional Division were in American Division and never assembled.

(4) First and Longest Service of any American Regiment as Part of Foreign Army.

Regiment organized, armed and equipped as French Infantry; regiment joining 16th French Division, 8th Corps d'Armee IV Armee, March 12, 1918. Continuing service in Armee Francaise as combat unit ever since.

(5) Less Training than any American Units Before Action.

Three weeks at Camp Whitman, N. Y.

Ten days at Camp Wadsworth, S. C.

Two weeks with French Armee before taking over front line trenches.

(6) Negro Troops in Action.

April 8, 1918, at Nain de Massiges, "Champagne."

(7) Lowest Percentage of Venereal Infection and Drunkenness of Entire A. E. F. Believed.

24 venereal infections and six cases of drunkenness in one year, among 5,000 men passing through this regiment.

(8) Eleven Weeks and Four Days With no Cases.

In April, 1918, held 20% of all ground held by American Army when numerically less than 1% of that Army.

(9) This regiment was awarded Croix de Guerre by French authorities for operation in offensive of September and October, 1918. One hundred and thirty-two (132) citations of individual officers and enlisted men, for Legion d'Honneur or Croix de Guerre, for exceptional gallantry in action.

(10) Regiment First Unit of all of the Allied Armies to Reach Rhine River.

Regiment left its trenches at Thann, Sunday, November 17, 1918, and marching as advance guard of the 161st Division, II Armee (French) reached Blodelsheim, on left bank of the Rhine, Monday, November 18th, 1918.

(11) Greatest Number of Days Under Fire of any American Units (Believed).

One hundred and ninety-one (191) days in front line trenches and in battle.

(12) Combats in Which Regiment Suffered Losses.

Main de Massiges, Butte de Nesil, The Dormois, Sechault, Argonne Forest, Ripont, Kuppenase, Vosges Mountains, The Aisne, The Tourbe, Maison en Champagne, Fontaine Bellevue Ridge.

(13) Captured a great number of prisoners, cannons and machine guns, and penetrated fourteen (14) kilometers (9) miles into powerful enemy positions, stubbornly defended.

(14) Never lost a prisoner, a trench or a foot of ground while in this campaign.

Sergeant Raymond B. Wright.

NEWS PARAGRAPH

The government is providing compulsory common school courses for all illiterate soldiers in camp.

About 200 board feet are required to build the average airplane. To get the material it is necessary to work over about 1,500 feet of select lumber. This may represent all that can be used for airplanes in 15,000 board feet of standard timber.

While Theodore Roosevelt was the recipient of many honorary degrees from universities throughout the world, it was the Northwestern University at Evanston, Ill., that first honored him. The honorary degree LL.D. was conferred on him by this institution on June 13, 1893, at which time Col. Roosevelt was the speaker at the commencement exercises.

A campaign has been launched by the African Methodists of Georgia to raise \$50,000 for educational work throughout the State. A committee consisting of presiding elders, pastors and laymen recently met in Macon to formulate plans for the raising of the fund.

A bill to grant Mrs. Theodore Roosevelt a pension of \$5,000 and the government franking privilege has been introduced in Congress, in acknowledgment and recognition of the distinguished services rendered to the United States government by former President Roosevelt.

THE FREEDMEN'S AID SOCIETY, THE CENTENARY AND AFRICA.

By Secretary Maveety

When the growing program of the Centenary Movement took in the work of the Board of Foreign Missions, the Board of Home Missions, and the Board of Sunday Schools it became evident to everybody familiar with the situation that it must also include at least the work of the Board of education and the Freedmen's Aid Society. A great advance toward giving our evangelical type of Christianity to the entire world not only involves the necessity of raising a large amount of money that schools, churches, and missionaries shall be established everywhere, but that men and women, trained and educated in the Christ ideal, shall be sent to minister in these churches and to teach in these schools. This means that the schools and colleges under the control of the church in the home land shall have their facilities increased and enlarged so that the vast numbers of young men and women needed shall be called and trained before being sent to the accomplishment of this great enterprise.

Through our Board of Education and the great system of Christian colleges established everywhere in our northern states, the young men and young women necessary for an advance into China, India and other lands are to be called and educated for the task. Africa is included in this great world movement and, if its more than one hundred million people are to be redeemed from Mohammedanism and heathenism, it must be done through thousands of her own sons and daughters now in the United States and only waiting for the call and training which can be accomplished in the schools of the Freedmen's Aid Society. Already twenty-five or thirty native African boys and girls are in training in these schools each year, with the hope and expectation that after they have received their education they shall return to carry the gospel of our Christ into the darkness of their native Africa. But if the whole continent of Africa is to be taken this mere handful of native men and women must be supplemented by thousands born in America, reared in our evangelical Christian atmosphere, and breathing the free air of our civil institutions, who, hearing the wierd wailings of their fatherland, are willing to give themselves for its redemption. The facilities and opportunities of the Freedmen's Aid Society's schools must be largely increased so that, instead of dozens of such young people now, the call must be sounded for hundreds and later thousands who shall come to the schools and consecrate themselves to this great service.

Through the Centenary Movement the Foreign Missionary Society will have the funds with which to send out missionaries and establish churches, hospitals, and schools in Africa, but back of all these it must have the schools of the Freedmen's Aid Society, where the hosts of black missionaries necessary to minister in these churches and heal in these hospitals and teach in these schools shall be educated and trained. The Freedmen's Aid Society is one of the great necessary factors in the salvation of Africa, in that through Gammon Theological Seminary at Atlanta, Georgia; Meharry Medical College at Nashville, Tennessee; and eighteen other schools and colleges of the Society, must be furnished the young

manhood and womanhood who constitute the army of peaceful and Christian invasion that shall conquer Africa for Jesus Christ.

THE WAR RECORD OF SOME OF THE NEGRO BOYS FROM THE FREEDMEN'S AID SCHOOLS.

By President R. B. Hayes

War is disrupting, yet is is thrilling and impelling. Many a college student has had his schooling rudely broken into by the call of war. Yet the call was so powerful that he gladly laid aside the school garb for the khaki of Uncle Sam.

In George R. Smith College we had a student from Louisiana working his way through his way through school and supporting a mother. George Woodson was one of the school's orators and "Y" men. When his call came the first part of April he wrote the Draft Board, asking if he could remain till the close of school. They replied, saying that as the quota had been filled he could wait for futher notice. It came April 29, to report at Camp Pike, Arkansas. Being the only one leaving then, we not only gave a program for him in chapel, but also went to the station to see him off. Boys hoisted him on their shoulders so people could tell who was leaving. We all sang partiotic and college songs. Dr. Eli P. Anderson, pastor of the First Methodist Church, happened by and asked who was leaving. I told him. With tears in his eyes, for he had a volunteer son "over there," he said, "Keep clean, my boy."

Woodson was not at Camp Pike two weeks before he was made a corporal, and in the army only two months before he was "over there." The first letter from Camp Pike said, "I am trying to keep the boys whom I meet straight. They all seem to like me." One letter from France said, "There are other enemies here for our boys to fight save the Germans. I watch the men when off duty and when they get their pay, and pray God to keep me strong so that I might help them and myself. For, Professor, I have not forgotten the promise I made in chapel and what Dr. Anderson said, "We are praying for him."

Another young fellow, the son of Dr. W. S. Sherrill, of the Clow District, Little Rock Conference, a product of the Freedmen's Aid Society's schools and a student at Northwestern when he was called, wrote me thus, "I do not like war itself, but I love right. I am going to fight for a better world, for all of us to live in. Wish me God luck and God speed."

Such expressions show the ideals of young Negroes who enter the war. The heart throb of the world they feel. They themselves have suffered and longed for more freedom, and they fight for the same things for others. They have helped to win it for others. Will others now give it to them?

These school boys make hard soldiers also. One of our teachers last year, a graduate of Washburn College, was called after school was out and went into special training camp before being called. He wrote thus from England, "I followed my company as long as I could carry my pack and then went to the hospital. I was sorry to leave my company. I hope to find them later." I had a letter from "Somewhere in France" today from one of his students, saying that they both were in the same company. He has all of his heart's desire save catching the Kaiser.

Another one of our teachers, a Freedmen's Aid graduate and a summer student at the University of Chicago, who never prayed but that he mentioned the war and was uneasy because he was not called before school was out, wrote me thus after entering camp, a volunteer last June, "I am getting into the soldier's life, meeting the hard chances with a smile."

The educated Negro was much in demand in the army. In the last call from Sedalia were four school men. Every one was put into a responsible position. These school boys have made good and are brave under fire. One writes, "I have been lucky not to get hurt, although I was exposed to bursting shells and flying steels daily. My mission has been running a motorcycle, carrying messages. I have met three who were in school with me. P. H. Steele is a First Lieutenant. Many of the boys have done wonderful work." The writer of the above, Alga Shivers, and two brothers are large dairy and grain farmers in Wisconsin. Two now are doing their bit in the army and the other is doing his on the farm to feed them.

When the war is fully over many may not have won the cross of war, but all will be deserving of the cross of faithfulness and encouragement. One good way to award the crosses is to give them better equipped schools in which to finish their education, so that in peace they shall be prepared to be good and efficient citizens.

MORGAN COLLEGE NOTES

For several years Morgan College Baltimore has sought an adequate and well located site for its expanding work. At last the right thing has been found. A tract, in the suburbs near Montebello, of hill, forest, and stream, forty acres in extent, has been purchased and the College, as well as Morgan Academy, has been located there.

Several large stone buildings on a hill have been improved and converted to school uses. A stone structure 35 x 85 is being transformed into a very comfortable and commodious assembly hall. The new Carnegie Hall will probably be erected during the coming spring and summer.

The entire cost of the property was \$65,000 including expenses. Improvements have been made costing \$10,000. A campaign is now on in Washington and Delaware Conferences to raise funds sufficient to complete the enterprise. It should succeed for it will place Morgan College in the forefront of progressive schools for colored people.

But this has been accomplished in the face of intense opposition. As soon as negotiations for the purchase of the site were completed injunction proceedings were begun in the courts to prevent the use of the property by the College. The College won in the lower court and the petitioners carried the case to the Court of Appeals where a sweeping decision was rendered in the favor of the College. While these proceedings were pending an attempt was made in the legislature to annul the Charter of the College, but the proposed bill did not get out of committee.

The College now appears to have a fair field. The student body is increasing, the dormitories now being full. Dr. Pickens is ably looking after the publicity interests of the school.

The work at Princess Anne Academy, the Eastern Branch of the Maryland State College of Agriculture, is progressing finely under the care of Principal T. H. Kiah and an able faculty. The State has purchased land and the aim is to advance the work of the school. The industrial departments are flourishing.

PIONEER PROTESTANT CO-OPERATIVE MOVEMENT

Representatives of practically every Protestant denominations in North America comprising the Interdenominational Home Missions Council and the Council of Women for Home Missions in a session held in New York, January 15, enthusiastically approved the great united and co-operative Protestant enterprise known as the Interchurch World Movement of North America. Similar action was taken January 14 in a meeting at New Haven, Conn., of the Foreign Missions Conference of North America, which also includes representatives of most of the American Protestant bodies.

The action of these two bodies means that the Protestant Churches of North America have at last found a ground of common understanding and are virtually committed to a community of action in a movement that is "broad enough to cover all their interests in the United States and Canada outside of the local church budgets."

When all the denominations now interested formally approve the action taken by their representatives, this pioneer Protestant unity enterprise will include more than thirty denominations with approximately 200,000 individual churches in North America. It will affect about 25,000,000 communicants of these churches and at least 20,000,000 Sunday School scholars.

The aim of the movement, outlined in the report of a committee of twenty denominational representatives who were appointed to study the matter, is "to present a unified program of Christian service and to unite the Protestant Churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and co-ordinated Christian effort and meeting the unique opportunities of the new era." Dr. S. Earl Taylor, executive secretary of the Joint Centenary of the Methodist Episcopal Church is chairman of this committee.

The Interchurch World Movement proposes three main and immediate objectives:

1. To federate all the Protestant Churches, working State by State, city by city, and local neighborhood by local neighborhood by local neighborhood.

2. To conduct an intensive and comprehensive survey of every legitimate Church field, both at home and abroad, and to develop a plan whereby the American Churches, working shoulder to shoulder, may discharge their world obligations and further in every land the upgrowth of Christian democracy.

3. To conduct a powerful educational movement and an intensive financial drive in unified appeal for the purpose of securing funds needed to carry on the World Program of the Churches of North America.

This drive will probably come in the spring of 1920. The sum to be raised will not be known until the joint world survey of needs is completed and the total financial requirements determined, but unofficial opinion places the amount to be sought at probably \$500,000,000.

THE RELIGIOUS TEACHING OF THE OLD TESTAMENT—KNUDSON

By The Rev. W. J. King, D. D.

IN a recent issue of the Central Christian Advocate the statement was made concerning Professor A. C. Knudson's latest book, "The Religious Teaching of the Old Testament," that it is perhaps the most scholarly production ever published by our book concern—the Abingdon Press. This is strong praise from high quarters and will doubtless be considered as justification for the space required to bring such an excellent book to the attention of the readers of this paper.

The Book is divided into three main divisions: The Introduction; God and the Angels; and Man and Redemption. The first chapter is devoted to a brief outline of the development of Old Testament religion and literature. At the end of this first chapter the Author gives a table setting forth the approximate dates of the most important documents in the Old Testament. This is a great convenience to the student.

In chapter two to eight inclusive he discusses the Old Testament/Conception of God. God was a personality. That was shown in his personal name Yahweh; the Anthropomorphisms of the Old Testament; and the conception of his freedom. God was a unity, a spiritual being, had power for all their needs, was holy, righteous and loved Israel as a Father. Each of these attributes and qualities of the Deity is made the title of a separate chapter and discussed in a most interesting and convincing fashion.

In Chapter IX there is an instructive discussion on "Angels and other Divine Beings. This brings us to the third division of the book, "Man and Redemption."

The first topic here is "The Nature of Man." In his essential nature man is spiritual and hence must find in God his chief good. His being made in the image of God means that he must participate in the higher personal or spiritual life of God.

Then follows a chapter on the "Doctrine of Sin." Contrary to a long-accepted view the Old Testament does not teach that Sin was transmitted to the rest of mankind in Adam's fall. Our first parents were free to refuse the evil and choose the good. And so it is with us all. The source of Sin is found in the free will of man.

In Chapter XII he discusses "The Problem of Suffering." In early times suffering was looked upon as a penalty for sin. But gradually there arose the view that this solution did not cover all cases. Other solutions given were: The righteous will ultimately triumph because of their faithfulness; suffering is a test of one's righteousness; suffering has a disciplinary value; it has a purpose in life whether we are able to discern it or not. The most profound conception is that given by Dentero—Isaiah in his picture of Israel as the suffering servant of Jehovah. For the most part Israel was suffering for the heathen. She was wounded for their transgressions and bruised for their iniquities. By her stripes they were healed.

One of the most stimulating and thought provoking chapters in the book is the one on "Nationalism and Individualism." Our author does not accept the current view of scholarship that prior to the Exile Yahweh was interested in the nation but cared little for the individual. It is his view that from the earliest times the development of National-

ism and Individualism went hand in hand.

In Chapter XV The Messianic Hops is discussed. By Messianic hope the author means not simply the expectation of a Messiah, but the broader and more inclusive belief in the coming of the kingdom of God. There are those who assert that the Messianic hope of the Hebrews was derived from the Egyptians. As a matter of fact this hope, in a primitive form, might be expected to arise among different peoples. As it was developed among the people where it arose it might influence the views along this line of other peoples who had a similar hope and vice versa. But this would not mean the hope was borrowed. "The invincible optimism that lay back of Israel" Messianism could not have been borrowed. It was a native growth."

The book closes with the chapter on "The Future Life."

The standpoint of the author throughout the book is, as is stated in the Preface, that the literary prophets in the proper sense of the term were not the Creators of Israel's Conception of Yahweh as the one God of the world. The germ of this conception is to be found in the teaching of Moses.

Without doubt this is one of the best books on the subject in the English language and is written in a style that makes it comparatively easy for the average student to grasp. As Professor McFadyen, the eminent Scotch theologian says, "It has a pace all its own."

Gammon Theological Seminary, Atlanta Ga.

This book is published by "The Abingdon Press"—New York,—Cincinnati. (Price \$2.50) pp. 416.

INTERCHURCH SUNDAY, FEBRUARY 9th

It is the hope that pastors and congregations throughout Methodism will give some recognition in the services of February 9th to the great Interchurch Emergency Campaign being carried on by fourteen denominations during February, Interchurch month. While Methodism is raising its money through the Centenary, nevertheless many Methodist leaders are helping to rouse the country to the importance of those after-the-war tasks which no one denomination can adequately do alone. Some of these are: To encourage local churches, especially in ports of debarkation, to unite in welcoming the returning soldiers and sailors and help them to resume their places in civil life. To present to men, as they leave the military and naval service, the opportunity to enlist for life in the Ministry, and other forms of Christian work. To maintain churches and religious workers in the industrial centres which have grown up about shipbuilding plants and ordinance reservations. To assist the Negro Churches to promote the welfare of their troops and of the colored civilians in special communities; arousing the churches to support the campaign of the Government against social vice, especially by emphasizing the morale and religious aspects of this problem. To arrange for an exchange of pulpits by ministers of America, Great Britain and other European countries with a view to deepening the religious life and promoting international good will. To study the effects of the war on religious life and thought. Methodism, through its Centenary Campaign, is doing its part to get results.

JETHRO'S COUNSEL

The International Sunday School Lesson for February 9, 1919.

By the Rev. J. Leonard Farmer, D. D.

We left Israel last week in the Wilderness of Sin where God first fed them on manna. From sin Moses led them eastward, and they encamped again at Rephidim, not far north of Mt. Sinai. Here the Amalekites, a nomadic people of that region, challenged their passage. But through the leadership of Joshua, God gave the Israelites the victory in the battle that ensued.

After Moses had led the people out from Egypt across the Strait of Suez in safety he sent his wife and children ahead to her father, Jethro, priest of the Midianites, an Arabic tribe which dwelt in Horeh east of Mt. Sinai, and also worshipped Jehovah. There she was to await his arrival with Israel. She told her father, of course, all about the success which Jehovah had given Moses in leading his people out from Egypt. And when Israel reached Rephidim Jethro came out to meet Moses, to congratulate him on the wonderful way in which Jehovah had given success to his undertaking, and to offer himself for any service that he could be unto him while they remained in those regions. This must have been a joyous meeting such as could best be expressed in tears. What experiences Moses had had since he last saw his father-in-law! But out of them all Jehovah had brought him by His love. He took Jethro into his tent and there recounted to him his many and varied experiences and the wonderful way in which Jehovah had helped him and his people from the time when he returned to Egypt until the encampment at Rephidim. The old man's heart was full of joy as he listened to the story; for Jehovah was his God also. He praised Jehovah, and that day made a sacrifice unto Him, inviting Moses, Aaron and all the elders of Israel to the feast.

Moses as Judge.

Until now Moses was the only judge in Israel. He was their leader; and they not only came to him when there was any difficulty in getting water or food or when any dangers were present, but also brought all their petty grievances or differences among themselves for him to decide. While in Egypt they were for the most part their own judges, not seldom settling their disputes by combat. Once while there Moses had attempted to judge between some of them and was resentfully asked who had made him prince and judge over Israel. But now, like children, they bring every complaint before him and are willing to abide by his decisions. This must have been very burdensome for Moses—to sit sometimes from morning until evening listening to complaints and adjusting petty differences, besides having the entire responsibility upon him of planning for the journey from place to place. But he felt himself responsible for the success of the exodus in every way as well as for the peaceable relations that should exist among the people individually. And so he submitted himself to the onerous task of doing work which it should require a dozen or more men to perform. He knew the statutes and laws of Jehovah, while the people did not; and he thought that he could better decide what was right and what wrong in individual cases.

Jethro's Counsel.

On the day after the feast Jethro came to Israel's camp again to see how Moses and his people were faring. He found Moses surrounded by the people listening to trivial complaints from each of them in his turn. He was amazed; for, being priest of Midian, he was the sheikh, or chief magistrate of his tribe, and therefore had some experience in the art of government. But he remained until the day's session of the court

was over. Then he took Moses aside and warned him that if he continued in the course that he was following he would soon break himself down. He could not hold up long under it. The people would wear themselves out also standing around all day waiting for an opportunity to have their case heard. Should he break himself down doing such work as others could just as well do, the exodus would be deprived of its leader and the people would stand in danger of being destroyed. So he counseled him to leave these subordinate duties to others and himself attend only to the weightier responsibilities. He should teach the people the statutes and laws of Jehovah, and appoint others to apply these laws and decide in individual cases whether they have been violated or not. The people should be divided into groups of thousands and hundreds and fifties and tens (probably according to the heads of families; and over each group should be placed a ruler who should decide the cases brought before him. Great care should be taken in the selection of these rulers; they should be able, God-fearing, truthful and just men. If any case arise that is too difficult for them to decide, it only should be brought before Moses for decision. In this way the people will help to bear the burdens while Moses will have the general oversight of the work, and can preserve his strength for the heavier responsibility of leading the people successfully into Canaan. "So Moses hearkened to the voice of his father-in-law, and did all that he had said."

Its Wisdom.

And Moses did well in hearkening to the voice of his father-in-law, Jethro truthfully said that God had commanded this thing; for every sound counsel is a command of God. And no better counsel could have come to Moses at this time. From now we enter upon a new period in the history of Israel. In the first place, this marks the beginning of organization among the people, and the training of men to assume the responsibilities of government. And this organization, crude as it was, did very well as a starter, and served the people for many years after they had gone into Canaan. Without it it is doubtful that the people would have been able to win their way into Canaan by conquest, and the kingdom could not so easily have been established later. And, in the second place, we hereafter enter into the period of legislation. Before this Moses' way of teaching the people the statutes and laws of Jehovah was to declare in each case brought before him whether Jehovah's laws had been violated or not. By this method the people never could have learned just what the laws of God were; they could only know whether this particular deed is right or wrong, if it is a case that has come up before. But from now we have Moses giving the people the statutes and laws of God in broad enough principles that they will include any species of their future conduct. And these were to be their civil as well as their religious laws. So by following Jethro's counsel Moses begins to prepare Israel to assume the responsibilities of self-government.

Lessons for Today.

How modern does Jethro's advice and counsel sound: Thou wilt surely wear away, for the thing is too heavy for thee to perform thyself alone; they shall bear the burden with thee. One will doubtless recall a recent criticism of the head of one of the departments of our government by another of our statesmen; that he tried to do too much himself and did not have enough competent helpers. This plan not only wears the officer away, but also greatly hinders

the orderliness and effectiveness of the work of the office. And there are Christian pastors who break themselves down trying to bear the immediate responsibility of all the Church's work themselves without leaving the officials personally responsible for anything. Sometimes this responsibility is imposed upon them, and sometimes they assume it. But in the local church, as well as in the State, there should be a centralized government, but also a proper division of labor and a community of service. "God's work needs organization, supervision, discipline, and co-operation."

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for February 9th, 1919.

"And the People stood by Moses from the Morning unto the Evening."

Israel was just coming to realize some of the advantages of a free people and a free government, but was untrained in the application of the principles involved. They were to come to such high ideals, but must be educated in the higher standards of life. So far all government centered in the man whom God had called to lead them. "And all the people stood by Moses from the morning unto the evening."

Justice between men and freedom for women is unknown in heathen lands. In India the Hindu caste system breeds oppression and cruelty of the severest type in all dealings of the higher with the lower castes, and in the quite universal treatment of women. The Zenana is a perpetual prison house for wives and mothers, and the sad story of widowhood tells of more wretched conditions. In Africa, practically all that is known of justice is administered by the witch doctor, whose name and methods are a travesty upon any application of the principles of social righteousness. Love and justice must go together and be made consistent with each other. Africa does not know love, and in all the Mohammedan world its human significance is perverted by a false conception of the divine, and justice is misinterpreted in every relationship. Upon the barbarous notion that might is right does a large share of the human race seek to mete out all its comprehends of justice. Morality and righteousness is supposed to attain its highest realization in non-Christian lands under the teachings of Confucius. He offers only a negative morality which is clearly suggested in the "Golden Rule" of Confucius: "Do not do unto others what you would not have others do unto you."

As the people of Israel stood by Moses from morning unto evening that he might interpret the higher law of life to them, so do the people of these lands of darkness crowd to the missionary of the Cross that he may make known to them the "God way" in solving the problems which must be solved before they can come into the light and freedom of the Christian faith. He must help in adjusting family differences, and this is not easy where polygamous wives with their children are involved. He must act as arbiter between tribes, as is true in Africa where tribal wars are of every day occurrence. He is influential in international affairs and must help bring about world peace. The eager throngs of the heathen world press upon the missionary until he shall answer their heart cry for peace and justice.

GAMMON SEMINARY.

The members of Haven Methodist Episcopal Church, Briceys, Ark., gladly received their pastor, the Rev. J. S. Braxter on the 29th of December. The district superintendent held the first Quarterly Conference recently and preached two inspiring sermons. On Sunday, \$20.38 was raised. The district superintendent was paid \$26.00. The pastor was paid \$18.75. Total collection for the day was \$92.00.—Ned S. Green, reporter.

LEAVEN OF FREEDOM AT WORK IN INDIA

Weekly Devotional Topic for Feb. 9, 1919.

(Matt. 11:28-30; 9:35-38)

By the Rev. Willis J. King, D. D.

Tonight we study India that land of many people and more gods; a land where men have most deeply and where, perhaps next to Greece, philosophy has had more devotees; and yet a land where ignorance superstition and heathen night doth more abound.

But India is a wonderful country from whatever angle we view it. Perhaps the one thing best known about it is its exceedingly dense population. Although not half as large as our own country, it has three times the population. It has more different races than all Europe and 147 languages.

It is a country of many villages. It is estimated that there are over 730,000 villages in India. In speaking of Christ and India, Bishop Warne said, "If Christ had started on the day of his baptism to preach in the villages of India, visiting one village each day, he would still have 30,000 villages to visit."

India is a land of immense wealth and yet it has misery and poverty not to be equalled anywhere on earth. It has learned scholars and philosophers and yet 89 per cent of its men and 99 per cent of its women are unable to read or write.

But perhaps, the most interesting thing to the Christian student about this wonderful country is the fact of its terrible need. Most of its needs are age-old and civilization and the new day has done practically nothing to bring relief.

Perhaps the foremost and heaviest burden under which India staggers is "The Caste System." It has held the people in a vice for twenty-five hundred years, and still has a deadening grip upon them. There are upwards of 19,000 Castes and sub-Castes, most of them belonging to the three great groups known as Brahmins, Sudras and Outcasts.

Persons belonging to the outcasts are considered so impure in nature that to touch them brings defilement. The higher castes are not allowed to dine together nor intermarry.

Another curse of India is the crime against womanhood. There are over 300,000 wives in India under six years of age and over 22,000,000 between five and ten. Most girls are taken from school to be married at ten and receive no more education. There are 23,000,000 widows in India, of whom 112,000 are under ten years of age. Hindu custom absolutely forbids the

remarriage of widows, and they are condemned to a life of drudgery and disgrace.

Another curse of India is the extreme poverty, which prevails. Forty millions of people go to bed hungry every night and they lie down on a mud floor to sleep. It is common for the "outcasts" to live on one meal a day. Their daily wage averages three cents.

As one studies conditions in India he cannot but be convinced of its great need along so many lines. But without doubt its greatest need is Christianity. We are seeing the truth of our Master's words, "First seek ye the kingdom of God and its righteousness and all things will be added," in these days as they were never seen before. India needs more than any other thing in the universe, Jesus Christ and the Christian religion. It was Jesus who broke down the partition walls between different races and taught them to think of God as their Common Father, and all of them as his children. It was Jesus who lifted womanhood and made her man's equal. It is Jesus Christ alone, who can satisfy the deep spiritual longings of this wonderful country. India "would see Jesus."

And now a word about the opportunity of Christianity in India. Quoting from our textbook "Christian Crusade for America," we have this statement "It is no exaggeration to say that the present mass movement toward Christianity * * * is the greatest since the Christian Church was founded." The Methodist Episcopal Church is at present baptizing 2,000 a week. Last year 150,000 were refused baptism for lack of Christian teachers. We are seeing the day of Pentecost repeated every two weeks in India.

This movement is called the mass movement because the people of India, being bonded by that vicious caste system, must move as a whole caste or not at all. And what we are seeing now is the coming into Christianity of whole castes at a time—"a nation in a day." At the present time 200,000 people are awaiting baptism in the Methodist Church. A million a year might be baptized if pastoral care and teaching could be provided.

Are not the needs of this benighted country coupled with the wonderful opportunity open to Christianity in the mass movement, compelling arguments for an aroused Christianity? "Let us go up and possess the land."

MISSISSIPPI CONFERENCE.

Appointments for 1919.

BROOKHAVEN DISTRICT

M. T. J. Howard, District Superintendent.
P. O. Box 40, Brookhaven, Miss.

Arm and Expose, A. D. Smith; Barlow and New Hope, J. A. Tatum; Brookhaven and Norfield, C. M. Webb; Brookhaven Circuit, A. Holland; Bridgeville, I. C. Rucker, P. O. Crystal Springs; Crystal Springs, R. N. Jones; Crystal Springs Circuit, P. W. Baldwin; Cheraw and Tilton, F. L. Alfred; China Grove, E. M. Dukes, P. O. Columbia, R. F. D. No. 2; Columbia, W. L. Marshall; Fernwood, E. W. Middleton; Florence, I. R. Kersh; Hazelhurst and St. Morris, J. C. Houston; Hub, David Ray; Lampton and Zion Ridge, B. W. Robinson; Lucian, to be supplied, by P. D. Gullage; Kenolia, J. C. Gillespie; Kokomo and Tylertown, S. Jones; Pinebur, T. M. Jefferson; Summit and Magnolia, J. R. Ross; Oma and Carlos, W. A. White.

GULFPORT DISTRICT

P. H. Rembert, District Superintendent,
P. O. Gulfport, Miss.

Basin, N. D. Hopkins; Bay St. Louis, A. H.

Lathan; Boud and Wiggins, A. A. Quinn; Escatawpa, J. A. Patterson; Gulfport, St. John, E. P. Chapman; Gulfport, St. Mark, J. E. Holmes; Handsboro, W. L. Mills; Lumberton, Supplied; McHenry, James Robinson; McClain, J. M. Butler; McNeil, J. E. Trower; Moss Point, M. P. Johnson; New Augusta, R. B. Taylor; Ocean Springs, F. B. Smith; Pass Christian, L. H. Price; Pearllington and Waveland, to be supplied; Richston, C. Washington; Ramsy, J. J. Ford; Sumrall, C. H. Brown.

HATTIESBURG DISTRICT

S. H. Cannon, District Superintendent.
Post Office, Laurel, Miss.

Beatly Chapel, to be supplied; Bay Springs, P. A. Carter; Collins, J. H. Morgan; DeSoto, to be supplied; Ellisville, N. E. Goodloo; Enterprise, W. R. Walker; West Enterprise, F. L. Wood; Heidelberg, H. May; Hattiesburg, W. H. Smith; Hattiesburg, Mission, to be supplied; Laurel, St. Paul, A. J. McNair; Laurel, Wesley, E. W. Rogers; Laurel, Mallieu, J. W. James; Little Zion, to be supplied, P. O. Shubuta; Paulding, W. M. Emmerson; Qultman, G. W. Arnold; Shubuta, A. B. Britton; Shubuta Circuit, to be supplied; Shubuta Mission, to be supplied; Stateline, B. J. Cooper; Waynesboro, S. McDavis.

JACKSON DISTRICT

W. P. C. Morrison, District Superintendent.
P. O. 525, W. Pascagoula St., Jackson.

Benton, R. Howze; Brandon, P. A. Taylor; Canton, G. W. Smith; Carthage, R. Jordan; Canton Circuit, M. F. Fuiford; Couparie, D. D. Armstrong; Craig, G. A. Grant; Flora and Ricks, R. B. Anderson; Jackson Central, B. T. McEwen; Jackson, Oratt, J. W. Isabell; Jackson Mission, P. S. Olive; Morton, R. L. Carpeater; Lampkin, W. M. Clark; Yazoo City, J. M. Shumpert; Yazoo City Circuit, W. N. G. Lipscomb; Pelahatchie, D. R. Bently.

MERIDIAN DISTRICT.

Wm. McMorris, District Superintendent.
P. O. Meridian.

Chunkey, June Williams; Daleville, E. A. Wilson; DeKalb, D. F. Dudley; Forest, N. N. Sidney; Fort Stevens, R. L. Brooks; Garlandsville, E. H. Williams; Hickory, N. W. Ross; Lauderdale, G. W. Adams; Lake, W. A. Oats; Lillian, A. G. Crump; Meridian, Haven Chapel, G. W. Coleman; Meridian, Rose Hill, H. E. Morgan; Meridian, St. Paul, J. C. Hibbler; Meridian, South Side, J. B. Brooks; Meridian Circuit, L. E. Johnson; Meehan, supplied, Finley S. Williams; Mt. Rose, J. A. Jordan; Preston, supplied, J. E. Webb; Philadelphia, J. S. Williams; Philadelphia Circuit, G. W. Moody; Rosehill Circuit, D. D. Dukes; Scooba, H. K. Roberts; Trinton, E. D. Ford; Union, Samuel L. Harrison and T. H. Johnson.

VICKSBURG DISTRICT

D. L. Morgan, District Superintendent,
P. O., 646 North Pine St., Natchez, Miss.

Bolton, H. Holston; Bude, W. N. Ross; Cary, G. A. Britton; Centerville, G. W. Hawkins; Clinton, to be supplied; Edwards, C. H. Johnson; Fayette, R. L. Tate; Hamburg, supplied, C. E. Nelson; Harriston, J. J. Young; Kerby, J. W. Hill; McNair, J. A. Williams; Meadville, J. E. Thompson; Natchez, W. H. Williams; Union Church, J. C. Smoot; Vicksburg, R. S. Hammand; Vicksburg Circuit, Nat. Scott.

Personal and General

A Queen's Rally was conducted at Shiloh Methodist Episcopal Church, Crisfield, Md., recently, which netted \$1,020.19.

The Rev. C. S. Briggs, pastor of Logan Memorial Methodist Episcopal Church, Parkersburg, W. Va., has been confined to the bed. He is improving.

The members of our church at Micanopy, Fla., tendered the pastor a reception on his birthday, which was Jan. 15, at which time they presented him with gifts which cost \$18.55 and a cash purse of \$5.35.

The members of our church at Cherry Valley, Tenn., "stormed" the parsonage, January 10, and left a large supply of foodstuffs. The movement was led by the president of the Woman's Home Missionary Society. The Rev. E. F. Carter is pastor.

Bishop and Mrs. A. P. Camphor recently visited Dr. and Mrs. J. A. T. Foust, of Camden, N. J., while there he preached in Ferry Ave., Methodist Episcopal Church. His sermon was very helpful and made a very great impression upon the large audience who came to hear him. Mrs. Camphor addressed the Sunday School in her usual impressive manner.

The Rev. S. A. Pryor was appointed to the pastorate of the Brooklyn Circuit (Miss.), Jan. 18th. At the first quarterly conference held recently by the Rev. L. M. Jackson, the district superintendent, was paid \$12.50, the pastor \$50.00 and \$13.00 raised on repairs. Furniture has been purchased for the parsonage at a cost of \$70.00. The plan has been launched for the Centenary Movement, and the captains are at work and \$10.00 has already been raised.

DEATHS

THE REV. W. L. LILLARD.

The Rev. W. L. Lillard, a retired minister of the Nashville District, Tennessee Conference, died December 16, 1918, at 10 o'clock. He was one of the oldest preachers of the Tennessee Conference. He had been preaching for about 50 years. He filled many of the best circuits. He was one of the pioneers of the Tennessee Conference. He had more converts during his ministry than any other minister known in the Tennessee Conference. He said he had been the cause of about 2000 being brought to Christ by his teaching. The funeral service was conducted by the Rev. C. P. R. Woodson and the Rev. H. Prince.

The Rev. John Mayo, a retired member of the Upper Mississippi Conference, departed this life, January 4th, 1919. He served the church faithfully as a Christian minister for a long period of years. His retirement was begun only a few years ago, during which time he resided at his home in Aberdeen, Miss. His wife, Mrs. Virginia Mayo and other relatives are left to mourn his departure.—Chas. V. Heffnet, pastor.

THE REV. CENTENIAL R. HINKLE

The Rev. C. R. Hinkle, of Pee Wee Valley, Kentucky, was born Sept. 25, 1876, and died December 22. The Rev. Mr. Hinkle joined Sycamore Methodist Episcopal church during the pastorate of the Rev. F. P. Fielding, 30 years ago. A daughter, sister, a number of grandchildren and other relatives survive him. The funeral service was conducted at Sycamore Chapel Methodist Episcopal church, Pee Wee Valley, Ky. The following ministers took part in the service: W. C. Statesman, S. G. Turner, A. P. Walker, J. W. H. Pinkney, Sanford Hinkle, Rev. Richard Reynolds of the Baptist Church, Jeffersonton, Ky., and the writer acted as master of ceremony. The Rev. F. P. Fielding preached the sermon.

MRS. E. B. ANGRUM.

The daughter of Rev. Z. T. Gayden departed this life Jan. 13, 1919 in Beaumont, Texas, and was buried at her home in Clinton, La. She was a faithful member of Mt. Zion Methodist Episcopal church, also a member of the choir. She leaves a husband, three children, a mother, two sisters, three brothers and a host of friends to mourn her loss. The funeral was conducted by the Rev. L. C. Thomas.

Blanchard—Mr. Willie Blanchard, of Minter City, Miss., died at his home, Saturday, November 16th. At the time of his death he was a faithful christian and a deacon of New Hope Missionary Baptist Church. A father, one sister, a wife and one child survive him. Interment was made in New Hope Cemetery.—Carle Leo McCoy. (Received for publication, Jan. 19, Editor).

Barnes—Mr. Eli Barnes, the husband of Mrs. Florence Mays Barnes, departed this life Jan. 10, 1919, at the age of 52 years. He was a member of Williams Methodist Episcopal church, New Orleans. He leaves a wife, one son and four daughters. The Rev. G. C. Hayward conducted the funeral.—L. H. Smith, pastor.

Mrs. Birdie Williams, Mrs. Easter Crawford, and Mrs. Mary Hamilton, of Pine Bluff, Ark., died recently. The Rev. A. T. Stephens, pastor, officiated at the funeral services.

Santifer—Isom Santifer, a faithful member of St. Matthew Methodist Episcopal Church, Shady Grove Circuit, departed this life Wednesday, January 15th, 1919. Brother Santifer was Class Leader of Class No. 2, an exemplary Christian, a loving husband, a faithful father. His place will be hard to fill in this community. His funeral was attended by a host of mourning friends. Rest in peace.—M. R. Walker, pastor.

Jackson—Mrs. Hatties Jackson, the wife of Brother Thomas Jackson and daughter of Brother Isom Santifer, departed this life Sunday, Jan. 19th, 1919. Mrs. Jackson was a strong worker in Shady Grove church and will be missed for her words of good cheer. She leaves a mother, husband, brothers and sisters to mourn her loss. Rest in peace.—M. R. Walker, pastor.

The Centenary convention sub-District No. 3, held its second session in Richard's Chapel, Troy, Ohio, Jan 9th, at which occasion the Centenary Movement was taken up and thoroughly discussed by the pastors and laymen. Some of the leading speakers were Dr. D. E. Skeiton, who had a well-mapped out program, so there was no time lost in arguing what subject was most important. Devotionals were conducted by the Revs. Abraham L. Holland, J. E. Burton and N. E. White. Splendid papers on the Centenary, as a world program were read by the Revs. R. F. Broadus, J. E. Burton, W. E. White, S. W. Duncan, Purnell and A. L. Holland. Some of the delegates, who read able papers were, Miss Valentino and Mrs. Johnson of Springfield, O., and Mrs. Eliza Calvert of Troy. The evening session was well attended. Dr. Bunton of Dayton, delivered a splendid lecture on "Christian Stewardship" as it pertains to the Centenary Movement. Music for the services was furnished by the Edward's Chapel choir. The next convention of Unit No. 3 will be held in Broadus Chapel, Springfield, O. The Centenary Convention wishes to thank Dr. S. W. Duncan and his faithful committee for the hospitality extended.—Abraham L. Holland, Secretary of the Convention.

HOUSTON DISTRICT MEETING

The District Stewards and pastors meeting of the Houston District, Texas Conference, met at Angleton, Texas, Jan. 15th. Dr. W. H. Logan conducted the devotion, after which the district superintendent, Dr. J. E. Bryant, made some general remarks touching the great



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work that lies before us during the Centenary drive. He then announced the meeting ready for business. The following officers were elected: the Revs. E. H. Holden, N. N. Sawyer, D. A. Runnels, Secretary Treasury and reporter, respectively. The meeting was a great one. The program was made up of live topics centering on the great centenary drive. The same was entered into heartily by all present. Much information and inspiration were derived from Dr. W. H. Logan and Rev. E. H. Holden in their discussion of these topics. In spite of the very inclement weather, the meeting was a great benediction to all. The district superintendent's salary was fixed at \$2,000 per year.

CARD OF THANKS

The Rev. J. B. Maddux, pastor of Ashury Methodist Episcopal church,

Culloden, Ga., wishes to thank the members and friends of his church for the reception tendered him on his return from a short visit to relatives outside of the state. The occasion was under the leadership of Mrs. Mollie Washington.



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THE METHODIST BOOK CONCERN
631 Baronne Street New Orleans, La.

Marriages

The Rev. A. T. Stephens, pastor of our church at Pine Bluff, Ark., recently performed the marriage ceremony for Mr. Earnest Mitchell and Miss Ophelia Moore. Mr. George Morgan and Miss Mabel Stewart, Mr. John Mattox and Miss Isabella Ross, Mr. John Collins and Miss Rachael Simon.

Cordico - Hollingsworth—Miss Pearl Mae Hollingsworth of Waco, Texas, and Dr. J. W. Vincent Cordico of Greensboro, N. C., were happily united in the bonds of holy wedlock on November 2, 1918. The bride is a graduate of the College, Musical and Commercial Departments of Samuel Huston College, Austin, Texas, class of 1917. She was connected with Bennett College, Greensboro, N. C., as secretary and bookkeeper for little more than one scholastic year. This position she filled with much credit to herself and to the College. She is well known in the social and religious circles of her home state, because of her musical talent and pleasant disposition. For six years she was a member of the Samuel Huston College Travelling Choral Club. The groom is a graduate of the Medical Department of Howard University, class of 1912, and has practiced for six years in the city of Greensboro, N. C. He is one of the city's most promising physicians. He was the only colored physician appointed Assistant Surgeon of Public Health by the State of North Carolina during the epidemic. Their many relatives, friends and acquaintances wish for them all the prosperity, noble achievements and success that can come to them along the matrimonial sea of life.

Davis-Butler—Mr. Willie Davis and Miss Sarah Butler of Thompson, Texas, were married recently. The Rev. R. H. Warren officiated.

Dade-Moore—Recently Mr. James Dade and Mrs. Mary Moore of Thompson, Texas, were united in the bonds of holy matrimony, by the Rev. R. H. Warren, pastor.

The following marriages were solemnized in the Shady Grove Circuit: Mr. Gosnal Stanley and Mrs. Evelyn Roan, Mr. Hubbard Jones and Miss Berta Jackson, Mr. W. Lee Williams and Miss White, Mr. Felix Sparks and Miss Willie McGee. Rev. M. R. Walker, officiating.

District Rounds

GREENWOOD DISTRICT FIRST ROUND

Moorehead, Jan. 25-26; Inverness, Feb. 1-2; Greenwood, 7-9; Carrollton, 15-16; Goodman, 22-23; Fort Loring, 26; Pickens, March 1-2; Lexington, 7-9; Head and Shaw, 15-16; Stoneville, 26; Longwood, 27; Greenville, 28-30; Owens, April 5-6; Indianola, 12-13; Cruger, 24; Belzoni, 26-27; Morgan City, May 1; Alta Bena, 2-4.

Dear Brethren:—The achievements of the year just closed are admirable, and indicate the possibility of doing greater things, remember the victory is before us and the goal is to be reached, and it can only be done by the spirit of the Master. Let us labor in His name to save our whole constituency by organizing for the centenary movement, as planned. Every member praying, and every member paying. Our slogan is "Over the Top by Easter," so begin now and fail not on Easter.—J. W. Golden, district superintendent.

HATTIESBURG DISTRICT FIRST ROUND

West Enterprise, Feb. 1-2; Bay Springs, 5; Laurel, Wesley, 6; Laurel, St. Paul, 7-9; Laurel, Malilleu, 8-9; Paulding, 11; Heidelberg, 12; Ellisville, 14-16; Collins, 20; Hattiesburg, 21-23; Bently Chapel, 22-23; Shubuta, 25; Shubuta Circuit, 26; Stateline, 27; Waynesboro, 28-March 1-2; Little Zion, 3; DeSoto, 4; Shubuta Mission, 5; Enterprise, 6-7; Quitman, 8-9; Hattiesburg Mission, 11.

Dear Brethren:—Please explain to every member of your charge at once the aim and nature of the stewardship campaign. Let's organize and carry through the four week's stewardship programme, and see that

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every member of the church signs the Methodist Million pledge. I am sending you a circular letter, which will explain more fully our plans. I know you have filled in the cards for the local church council, that was sent out by Dr. Hughes, our Area Secretary. Let's carry out to the very letter the Centenary programme as it comes to us from the office. District Stewards will meet at Laurel, St. Paul, Feb. 7, at 12 o'clock a. m.—S. H. Cannon.

CARDS OF THANKS

I thank the members and friends of our church at Thompson, Texas, for the suit and cash purse of \$20.00 given me recently, and also for a hog.—R. H. Warren, pastor.

A STIRRING PATRIOTIC SONG.

The most famous patriotic song hit "The Soul Cry of the Colored Soldier," written by J. H. Hubbard. Handsomely done up in words and music, sheet music form. Ten cents per copy, three cents postage. 1000 agents wanted. Make big money selling the most popular war song of the day. Pastors easily raise \$50.00 and \$100.00 by asking a number of their members to sell 10 copies each. Send 20 cents for agents terms. Some Comments.

"The words are splendid. I am sure it will prove a popular song. I quite agree with you in the sentiment expressed." Hugh M. Dorsey, Gov. of Georgia.
"It will do much to create enthusiasm. It should be very popular with both the soldiers and the general public. I trust it will have a wide circulation." Emmett J. Scott, War Department, Special Assistant.
"Your tribute to the Colored Soldier is not only deserving but excellently well served." Clark Howell, Editor, Atlanta Constitution.
"May I offer you my congratulations. It is a strong and stirring poem which should awaken patriotic enthusiasm and devotion. Its general circulation must do good." Wilbur P. Thirkield, Bishop of the Methodist Episcopal Church.
Address, Rev. J. H. Hubbard, Warren Hall, Clark University, South Atlanta, Ga.

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Beginning the New Year we are looking for **BIG MEN**, not in statue, but in MIND. **MEN** who can make **SUCCESSFUL** agents.

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4. Do you not desire to devote a portion of your possessions to the extension of the Kingdom of God in the world?
5. These objectives can all be secured through the Life Annuity plan of the Board of Foreign Missions of the Methodist Episcopal Church.

Write George M. Fowles, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, Dept. X, 150 Fifth Avenue, New York City, for further information.

RECONSTRUCTING RELIGIOUS IDEAS.

The binding together of America and France in friendship and understanding will be immeasurably strengthened by the exchange of students of French and American Colleges. Young men and women from all sections of France are here in America learning by the pleasant methods of companionship and mutual interest, far more lessons than their more academic studies could impart.

The association of American Colleges arranged this year to place one hundred and thirty-five French girls in American schools. Owing to bereavements and conditions at home, twenty-two of the successful applicants were obliged to forego coming. But of these at least two are planning to make the trip later.

The one hundred and thirteen girls now in this country have been distributed among seventy Colleges and Universities. They range from ten to twenty-eight years and from freshman to candidates for the degree of doctor or philosophy. The French government pays all traveling expenses but once arrived they are in every sense guests. Our Methodist Institutions were eager to help welcome these visitors.

Mlle. Marguerite Darnand at Northwestern University, Evanston, Ill., Mlle. Blanche Thiry, at Cornell College, Mt. Vernon, Iowa; and Mlle. Marguerite Andrade at Ohio Wesleyan, Delaware, Ohio, are enthusiastic over their reception into the life and hearts of their professors and fellow-students. "I wish everyone here knew how grateful France is to America, and how welcome are American boys and girls who go to France," says Mlle. Darnand, in the Northwestern Alumni. "I wish too that the French people might see what the students here at Northwestern are doing to take their part in the war. I like Northwestern University and want to thank every one for the welcome I have had since my arrival." In addition to the young women students, France has sent over a number of young men, wounded soldiers who are now getting a better knowledge of American customs and education.

Northwestern has taken Sergeant Francois Conti, a Corsican, and Corporal Pierre de Chairguy of Touraine; Cornell College has secured Corporal Paul Auguste Artzoui of Carcassonne, and Private Marie Pierre Barriers of Vagre, near Lemoge. Ohio Wesleyan has been given Marcel Tonnoir of Lille and Rene, Lamar of Paris.

The sympathy and admiration of America for the valiant French has assured them of our interest, of our eagerness to assist France in every way possible.

It would be strange if the democratic example of American Protestantism did not prove to these French men and women studying at our Methodist Colleges, that atheism and religious freedom are not synonymous.

Personal and General

Our church at Holly Springs, Miss., under the leadership of the

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Rev. D. D. Reid, pastor, is making rapid strides. This church has a very small membership, but during the year raised \$1,760.00. The church property is free of all debt. The district superintendent has been paid in full for the year, as has the pastor. The benevolence is in advance of any previous year. This charge hopes to do still better during the ensuing year.

Our church at Dadeville, is taking on new life under the leadership of the Rev. C. P. Payne, the new pastor. The ladies have been called together and plans have been set for the year's work.—Jennie Slaughter, reporter.

Jefferson Circuit, Texas—The first quarterly conference was held on the Jefferson and Valley Plain Circuit, Jan. 11-12. Sunday at 11 o'clock, the district superintendent, the Rev. A. W. Carr preached a noble sermon. The pastor, the Rev. F. D. Mayer, is doing a great work. Total amount raised during the quarter, \$43.12.—(Mrs.) L. C. McCoy, reporter.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, FEBRUARY 6, 1919

Vol. No. 48—No. 6



THE REV. ISAAC L. THOMAS, D.D.

BORN

Anne Arundel County,
Maryland, 1861.

DIED

Washington, D. C.
January 27, 1919

EDITORIAL

THE METHODIST EPISCOPAL CHURCH AND RECONSTRUCTION

So radical are the changes that are taking place in the life of the world and so urgent are the demands made upon the moral and religious forces because of these new conditions, the church that does not make its program fit into the new life of the world will cease to be an influential factor in gripping the hearts of men and moulding them for better citizenship in this world and for the ultimate citizenship in the world beyond. Professor Harry Emerson Fosdick, criticized severely by some writers, was nevertheless right in calling attention to an urgent demand upon the church, which all must realize more and more for a program adequate to the task in hand and fashioned after the sympathies and mental attitudes of the men whom the church would save.

The function of the church is not to foster traditions of ritual or ceremony, or for that matter, dogma. The function of the church is to save men through the preaching of the gospel of Jesus Christ. The manner of getting this gospel to men is flexible. Rituals, ceremonies and dogmas come and go but the saving of men as the chief purpose of the church abides for ever. Happily for the Methodist Episcopal Church it has never laid great stress upon creed. Even at its very beginning when doctrine and creed were more stressed than they are to-day the emphasis was rather upon life. John Wesley himself did not exact of those whom he would lead their following him into the Established Church. He could do this without inconsistency, because in his mind the essential thing for the church to do and the essential thing in the church's program was the saving of men, not by what they believed but by what they believed as expressed in life.

We have come upon a day when dogma is at a discount. 50,000,000 of the world's men were in arms. They were comrades in suffering and there was a oneness of purpose to achieve victory for a righteous cause, Right and righteousness were the dominant notes and for the protection and propagation of which men gave their lives, so that they come back into the life of the several nations not with a strong denominational feeling but with a comradeship that will interlock churches that have been heretofore as far apart as the poles. The reason for this? Men will care very little about what a man believes. The supreme question is can he sacrifice? Does he know how to deny himself? Is he loyal to the truth? Is he willing to serve? Will he die to win? Our church, always a liberal church in doctrine, awakens to the new day fully in tune with the movements of the time, and is on at the beginning of a mighty era.

We are exceedingly fortunate in our Centenary program. Its plans and purposes are as if ordered of God. They were. We have an organization that is flexible enough to throw the strength of the church in just such places where it is most needed. How exceedingly fortunate we are that we can lift such men as Bishop Wilson, Anderson, Hughes and Henderson and send them to

Europe to do a special service in this day of radical reconstruction. How fortunate we are that we have a church that is enthusiastically accepting the program involved in the Centenary which at first amazed the world. But who are Methodists if they are not persons of supreme faith and of a daring that borders on audacity?

A new day has come for the laboring men. It is not so much the question of higher wages, as it is a recognition of his worth and according him a place in society which his right socially and politically. Whether or not the third party to be formed of laborers of "brain and hand" is to succeed is not essential, but it does indicate emphatically that the laboring element will no longer suffer while capitalists grow rich and arrogant on dollars gained by the sweat which they do not share and toil for which they inadequately paid. The prominence of the labor question at the Peace Conference is also an indication that labor is coming to its own. Happily for the Methodist Episcopal Church again we have had an adequate program for the laboring man. To be sure, it has not been ideal but we had a program that was sufficiently sympathetic and just as to make it possible for us to quicken our steps and to serve the laboring masses in this great day of reconstruction.

The big question in the reconstruction period is the question of brotherhood. The Methodist Episcopal Church has always espoused the cause of the weak. It has been truly a democratic church. The once sneer that our membership was made up of the common people now becomes our crown of glory. Any church that can be called the church of the common people is the Church that is to serve largely this day and generation. Can we fellowship with all men? That is the big question and nothing would have been more calamitous to the Methodist Episcopal Church than to have run the color line through the church and separate white from black. In the light of present events we not only would have been inconsistent but it would have sounded the death knell of the church.

Is the Negro to remain in the Methodist Episcopal church? He is if the church is to remain the Methodist Episcopal Church. If he remains in the church, the church must so reconstruct its program that there shall not be the dominance of the white race over the darker races, that it shall not be a church, lily white at the top and dark in the lower strata. It now appears that our setting aside the Japanese Methodist was a mistake—a grave mistake. If we had our hold upon our Japanese Methodists as we had when they were an organic part of the church, we would be in a more favorable position to serve Japan today. We should have been big enough to have elected a Japanese superintendent and place him in charge of our work in Japan.

In the forthcoming years the Methodist Episcopal Church must so form its program as to serve in justice and in equity every inalienable right due the darker races by their divine right in the brotherhood of man. This involves the recognition of the East Indian, Chinese, the Negro and other races. It certainly means that in these days of reconstruction that there is not to be debated as to how the Negro is to be set aside but there is to be an effort to fit him in to the life of the great church, so that the church shall serve in the largest way the building of this numerous races into a citizenship in

Church and in State, worthy of the God whom we serve and the flag under which we live.

Has the Methodist Episcopal Church an adequate program for the darker races? If not, when will it be forthcoming?

DR. I. L. THOMAS

The death of Dr. I. L. Thomas, referred to in our last week's issue, removed from our midst one of our most successful pastors and one of the best beloved men in all our colored conferences. He made many friends because of his warm hearted fellowship, his intense loyalty to the work in hand and his ever readiness to serve. He was a big brother to all. No man who has done work in our colored conferences had a more popular, personal following than did Dr. I. L. Thomas. When he was doing field work for the Board of Home Missions and Church Extension, he travelled every state in the South, shared the hardships of our brethren, understood their problems, sympathized with them in their trouble and helped them wherever he could. Wherever he went he dispensed sunshine and good cheer and many a church owes its start toward a new life through the inspiration that Dr. Thomas brought in his addresses and sermons. With the Washington Conference he was particularly popular, having held some of the best appointments in that conference and representing that conference in four or five general conferences.

Isaac L. Thomas was born in Anne Arundale County, Maryland, in 1861. He moved to Baltimore at an early age and worked for awhile in brick yards and did manual labor of various kinds. He entered the old Centenary Biblical Institute, now Morgan college and maintained himself in school by hard work, graduating with full honors in 1881. He was licensed to preach by the old John Wesley church and soon became an active member of the Washington conference. During his pastorate of Asbury church, Washington, D. C., which was highly successful and at which time he came into prominence, he took a full theological course at Howard University, receiving the degree Bachelor's Divinity in that University. Some years later, Livingston College of Salisbury, N. C., conferred upon him the degree of Doctor of Divinity. He served as pastor of Sharp Street Memorial church, Baltimore, and under his leadership the debt was greatly reduced. It was while he was in the height of popularity as pastor of this great church that he was elected Field Secretary of the Board of Home Missions and Church Extension. He was quite popular as a speaker and very often was most forceful and direct in presentation of his cause. Incessant hardships in travelling, lack of sleeping car accommodations and poor food while on the road led to the undermining of Dr. Thomas' health. He was therefore forced to resign his position as Secretary of the Board of Home Missions and Church Extension two years ago. Upon relinquishing his work as Field Secretary of the Board of Home Missions and Church Extension, Bishop McDowell appointed him, District Superintendent of the Washington District, succeeding Dr. W. A. C. Hughes, who was appointed to the vacancy in the Board of Home Missions.

In spite of Dr. Thomas' poor health he carried on the work of the Washington District admirably. The love that the brethren had for him made them willing to share with

him at every opportunity the many responsibilities of the district. He died in the harness as he so greatly desired, loved, honored and trusted by his many friends. Dr. Thomas was a prolific writer and was the author of several books. His Official Board Record, called attention to the need along this line and was really the basis of the Official Board Record subsequently issued by the Methodist Book Concern. He also wrote a reply to Bishop Foster's book on the Union of Episcopal Methodism. Another book of Dr. Thomas' which was issued by the Methodist Book Concern was Methodism and the Negro.

Dr. Thomas is survived by his widow, Mrs. Josephine Thomas and his son, James S. Thomas, a graduate of Wesleyan University, now a teacher in Sumner High School, St. Louis and a daughter Mrs. Julius C. Johnson, who is a graduate of the musical department of Syracuse University. The funeral services were held in Sharp Street Memorial Church, Baltimore, Thursday afternoon of last week. There were many letters and telegrams of sympathy and the floral offerings were numerous and handsome. The interment was in Mount Auburn Cemetery, Baltimore. A large number of ministers attended the funeral and Dr. William H. Brooks, pastor of St. Marks church, New York City, a life long friend of Dr. Thomas, delivered the principal eulogy.

SIDE-LIGHTS ON MR. ROOSEVELT

Colonel Theodore Roosevelt was a many-sided man. He was thoroughly human and in many particulars very simple and always natural. Many interesting side-lights are being thrown on his life and character in numerous articles that are appearing in magazines, weeklies and the daily papers. One of the most interesting of the many articles is by Mr. Travis D. Carmen, who writes in the Outlook, on "campaigning with Theodore Roosevelt." Mr. Carmen had charge of Colonel Roosevelt's trips during the year of 1912. He tells of how Roosevelt was working on an important speech one night which was to be delivered the next day, involving the key note message to the nation on the political situation at that time. Then Mr. Carmen says:

"Answering a timid knock on the door of the rear vestibule of the car, I found the station master, an old Army veteran proudly wearing the button that Mr. Roosevelt so venerated, who had floundered through the mud and wet into the yards with his six-year old granddaughter, both trembling with eagerness to meet the Colonel. I took that blessed old man and his little granddaughter straight to Mr. Roosevelt without a moment's hesitation, because I knew the heart of gold that would welcome them both. The pages of his speech were brushed aside, the little lady lifted to his knee, the Army veteran seated by his side, and for an hour the Battle of Appomattox Court-House and the doing of Alice in Wonderland were in the case of the former described with such accuracy on the part of the two soldiers and with regard to the latter recounted with such good fellowship on the part of the Colonel and received with such gasps of delight on the part of the child, that I wondered afresh and loved him the more."

The nation knew of Mr. Roosevelt's devotion to his family but was not quite familiar with the power that Mrs. Roosevelt had over the man, who was always characterized as carry the big stick. We are indebted to Mr. Carmen for this beau-

tiful and touching incident, which all of our readers will thoroughly enjoy.

Mr. Carmen says:

"I remember with the vividness of yesterday an incident at the end of the Republican Convention which followed immediately after the dramatic scene which I have related above. It was my last duty each night to see that Mr. Roosevelt got safely through the crowds in the corridor in front of his executive suit on the second floor of the Congress to his private suite on the fourth floor, and there to await orders for the following day—first, concerning Mrs. Roosevelt, and second, the Colonel. I remained in the private hall of this suite while the Colonel entered the parlor, greeted Mrs. Roosevelt, and said, with the weariness of battle but not of despair, 'It looks as though the progressives of the Republican party would have to bolt.' And Mrs. Roosevelt said, without the slightest hesitation, 'It does.' Mr. Roosevelt added, And you know, of course, that this means defeat in the fall.' To which Mrs. Roosevelt replied, cheerfully and heroically, 'Yes, I know; but, after all, the winning or losing of the election is of secondary importance to the winning of the principles of the Progressive party.' With a characteristic gesture of the rarest gentleness, affection, and chivalry, Mr. Roosevelt turned to Mrs. Roosevelt and said, 'My dear, you are the most wonderful woman that ever lived.'"

WAR MEMORIALS

In the midst of the discussion of war memorials, arches, monuments, boulevards, parks, tree-plantings, and other outward manifestations of an inward gratitude to the men whose service has saved the world, it may not be without interest to know what other nations are contemplating in this direction.

In England, according to information just received by the United States department of labor, war memorials are to take the form largely of spacious buildings if the plans so far made may be taken as an indication of the general program. The most ambitious project yet proposed there is that of the Veterans' Association which is planning an "Imperial Memorial" to include erection and endowment of buildings for a "Veterans' Club," with at least 1000 bedrooms and a convalescent home for discharged men.

Another plan calls for the erection of an "Overseas Memorial," a vast hotel for the use of all men and women from the overseas possessions, to be built in the heart of London. Where Colleges or Universities are planning structures, either in the form of gateways, memorial halls or chapels on their own grounds, these are generally to be erected with their own funds, and in honor of the part played in the war by their own "boys" either undergraduates, alumni or instructors.

THE CENTRAL HITS LYNCHING

The Cental Christian Advocate rings true at all times on the great issues of Church and State and never fails to speak out a strong word for the Negro when a strong word is needed. The recent outburst of lynching aroused the Central to throw the strength of its influence toward the wiping out of this blot of shame upon American life. The Central says:

"The deep stain on our American life is the atrocity of lynching which burst through

the venter of our boasted civilization, so often on so little a provocation. Trivial causes, the fact that a colored human being will dare to talk back to the superior race, for example being enough to cause him to be murdered by the crowd.

"It is too bad that there is so much of the Hun left in human nature. Just when we are lifting our finger to point it in scorn at some other people which is lynching by wholesale, off go some of our lily whites and burn or slash or fill with bullets some Negro.

"Of course Apache atrocity does not do the business it is concocted to do. It may terrorize a community; but it makes it sullen, revengeful, a pent up fire of hate. Crime thrives at heart when atrocity breaks through self-restraint.

"There seems to be but one way out. Make lynching a federal offense. If the sections which are most prone to lynching understand that the Federal Government will take the matter of detection and punishment in hand, and that the death penalty will be exacted for lynching, lynching will stop."

EXPLAINING THE "LOST CAUSE"

Comments of some prominent eastern dailies on "the almost intemperate speed" of the states to ratify the eighteenth amendment to the Constitution are at least entertaining as well as illustrate of certain phases of human nature. They show how the eyes of writers, supposed to be open understanding to the philosophy of "the march of events," may be closed by the shutters of prejudice to the recognition of actual conditions and their true bearing on current history. For example here is the New York Tribune, "darkening consul by words without knowledge", in characterizing the prohibition amendment "as a sailing ship on a windless ocean sweeping ahead propelled by some invisible force." But in as much as forty states have ratified the amendment, and only a small fraction of the nation remain "wet," the force which is "invisible" to this great metropolitan daily cannot be regarded as hidden from anybody with unreluctant eyes. The same fact demolishes the Tribunes senile remark, that "there is no popular demand for nationwide prohibition." How in the name of common sense would the Tribune identify "a popular demand" if it saw one?

CENTRAL NEW YORK BLAZES THE WAY

The Central New York Conference is over the top in its Centenary Campaign with a total of \$2,305,000. This amount represents an oversubscription of \$144,000 above the quota assigned to the Conference.

The news of the overwhelming success in the first Conference of Methodism to stage its Centenary Campaign was received at national Centenary headquarters in New York early on January 29. Almost immediately all officials and employees in the headquarters were assembled for a service of thanksgiving and celebration. The meeting was conducted by D. D. Forsyth, chairman of the Joint Centenary Committee.

Incidents reported in the campaign show that New York Methodists, in support of their Church's world enterprise, are giving with the same zest and sacrifice that they displayed in every war drive. Seventeen underpaid professors of Syracuse University pledged a total of \$40,000. The money will be paid in regular instalments over a period of five years.

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

Dr. R. R. Moton, Principal of Tuskegee Institute, has just returned from France. He is enthusiastic over the splendid record our boys made on the Western front and is optimistic as to the reception that will be given the boys when they return home. In giving reasons for his optimism, Dr. Moton relates the following incident:

"We rode for about a thousand miles in the war zones, and everywhere were graves, razed buildings, fields that had been plowed up by shells, until it became almost depressing. I afterwards came back down the mountains, riding in the automobile of the Commanding Officer. After a while this officer told the chauffeur to stop that we may get out, and we went over to a field where there was a little grave yard with some fifty graves of colored soldiers. The officer, a Colonel from South Carolina and a West Point man, took off his hat, and as we stood reverently in silence, he presently said: 'These men, Dr. Moton, came over here with thousands of their fellowmen to fight for our country; for Democracy. I do not know how much about democracy they understood, but to me no braver soldiers ever faced an enemy than is true of these men whose remains lie here. These men gave their lives—all they had—for humanity, and I believe that America is going to accord them—those who go back, a fuller measure of citizenship than they have ever before received; at least I think it ought to do it.'"

We are publishing elsewhere an advertisement of the Unity Industrial Life Insurance and Sick Benefit Association. This company has had a wonderful growth during the past few years and has been most conservatively managed. Its officers are among our representative men of the State and the large business that the company is doing shows that it is satisfactorily fulfilling every pledge that it makes to its patrons. We wish the Unity large success as it starts out on its new line of business.

Of General Interest

Postal Budget Has \$200,000,000 For Good Roads

Besides recommending salary increases for virtually all postal service employees, the annual postoffice appropriation bill, as revised and made public by the senate post-office committee, proposes appropriations of \$200,000,000 during the next three years for construction and maintenance of roads.

A Bible For The Peace Conference Table

President Wilson has consented to receive a specially bound Bible from the American Bible Society for use at the Peace Conference table as opportunity afforded. Accordingly, one of the Society's Small Pica, Royal Octavo Bibles was bound in white morocco, with a gold cross on the cover, tooled simply on the inner edges of the cover, with the words at the foot of the inside front border.

Soldiers Lacking Jobs Can Stay In Army

To solve the problem of unemployed discharged soldiers, the war department has ordered that no man shall be discharged from the army against his desire until such time as he can obtain employment in civil life. Orders have been sent to all departments and division commanders at Secretary Baker's direction, to retain all men who desire to remain temporarily in the service without prejudice to their subsequent discharge to take employment. The order says: "All commanding officers will take steps to insure that every enlisted man in their commands understands thoroughly that the war department does not desire to discharge any soldier who cannot secure civil employment."

Part Of Fifth Liberty Loan To Aid Disabled Fighters

One of the reasons for subscribing to the fifth Liberty loan, which is sure to appeal to the American people, is the fact that a large portion of the loan will go toward the rehabilitation of the wounded men. What is being done to restore their health and capacity to work surpasses anything attempted heretofore. To give these men the best of medical and surgical care and then to train them for self-support, is costing millions of dollars. The first three loans built training camps, and equipped and sent men overseas, the fourth loan backed up the fighting men and fifth will help provide for those who paid the price of victory.

Movies To Help Teach Soldiers Post-War Ideas

A more extensive use of motion pictures than has been known hitherto in connection with educational work will be made when the Y. M. C. A. begins its after-war program of teaching the members of the American expeditionary force everything from reading and writing to the subjects included in the curriculum of a modern University.

The overseas department of the Y. M. C. A. has studied in connection with the educational department, samples of film, covering such varied subjects as geography, English literature, blacksmithing, history, carpentry, architectural, botany, geology, etc.

Peace Conference Presented By The American Bible Society

A red morocco slip-cover had the zeal of the Society in gold on the inner flap. The

Bible in this cover was boxed in a handsome blue morocco-covered case, with blue silk padded lining. The front cover of the case had the seal of the Society in gold on the center. The bible was sent to Washington and forwarded in the official mail to President Wilson by Secretary Tumulty. It has gone with the earnest hope and expectation that the spirit and teachings of Christ, as revealed in the Book, will prevail in the Peace Councils.

Would Buy Sagamore Hill

Making a second Mount Vernon of Sagamore Hill, the home of Theodore Roosevelt, is the idea for a fitting national memorial indorsed and given circulation by the Dry Goods Guide of New York city. The father of the suggestion is a son of a noted merchant. He is also a scholar and writer and was a long-time personal friend of the former President. The plan suggested is that the American people, by popular subscription, acquire the Roosevelt estate after the death of Mrs. Roosevelt, or before, if she should consent and convert in into a sort of national park with the house and the Colonel's grave as the central points. It is proposed that the work be done by a Committee of one hundred representative citizens of the country.

American-Canadian Bridge As War Memorial

A proposed international memorial to the American and Canadian soldiers of the great war, which appeals powerfully to the imagination, is a magnificent bridge across the Niagara River from Buffalo to the Canadian side. The estimated cost is \$10,000,000 which would be shared proportionally by the Dominion and this country. At either end of the structure the plans provide a triumphal arch to contain historical documents and the names of men who died in the service. The bridge would be a mile long and 100 ft. wide, with trolley tracks and roadways for fast and slow traffic. The portion directly over the river would be composed of six 300-ft. arches each with a clearance of 90 ft. The material used would be concrete with granite facing. That the structure might become a connecting link in a highway extending from Ottawa, the Canadian Capital to Washington, is the hope of those who have planned it.

The High Cost Of Living

In America from July, 1914, to November, 1918, the increase in the price of men's overcoats was 185 per cent. Women's blouses went up to 64 per cent. Knit underwear advanced 130 per cent, percales 264 per cent, Shoes 100 per cent, foods an average of 83 per cent, fuel 55 per cent, clothing 93 per cent. These figures are given out as authentic by the National Industrial Conference. One of the least of the increases is rents, placed at 20 per cent. The estimated average increase in the budget of a worker's family is 70 per cent. A hundred million people are wondering if there will be a return to the normal and when the descent will begin. There is no war now with which to explain prices that have all along been catalogued as "war prices." The future is contemplated with curiosity and perplexity.

Will Teach With Movies

Motion pictures will take the place of textbooks hereafter in all schools and colleges, according to Thomas A. Edison. "The only textbooks needed will be for the teacher's

own use," declares the inventor of the motion picture camera. "My impression is that the government ought to help in this work," Mr. Edison said. Asserting that, "anything which can be taught to the ear can be taught better to the eye," Mr. Edison continued. "The moving object on the screen, the closest possible approximation to reality, is almost the same as bringing that object itself before the child or taking the child to that object." "A great film library of educational and industrial subjects," Mr. Edison, continues, "should be built up in Washington. Then these films could be issued, on the rental system to all institutions in the United States, even to the most remote rural school houses and the system could be so operated that it would pay its own way."

The Unemployed Increase

In spite of the fact that there seems to be a scarcity of labor in some sections of the country, the Department of Labor of the United States reports that the unemployed are on the increase. These conditions are general with exceptionally bad reports from New England, Ohio and the Middle West. The surplus of labor for all states reported December 3rd, was 12,000. Last week the figures reached a total of 265,000. The number of cities reporting surplus of labor over demand has increased from forty-four per cent last week to fifty per cent this week. The number of cities reporting the supply about equal to the demand has decreased from forty-three per cent to thirty-eight per cent. The number reporting shortages has decreased from thirteen per cent to twelve per cent.

The report by sections which the department has assembled, shows the dangerous trend in even a more pronounced manner.

The Roosevelt National Memorial

Appropriately the Roosevelt Permanent Memorial National Committee has been formed. It was authorized by the recent session of the National Republican Committee held in Chicago and the personnel of the Committee, which is non partisan has been announced by Chairman Hays of the National Republican Committee. Many distinguished men throughout the country are named on the committee. Former President Taft and the Honorable Charles E. Hughes are named as honorary chairmen. Among the other members are all the living former members of Mr. Roosevelt's cabinet, representatives of the Army and Navy, the newspapers and magazines, the business interests, farmers, labor unions, churches, social workers, educators, art and music, women, big game hunters and rough riders, senators, representatives, governors, and members of the National Republican committee. The Negro race is represented on the committee by Principal R. R. Moton of Tuskegee Institute.

WHAT DO THE CHEVRONS MEAN?

Who knows? The Home Service Section of the American Red Cross. They say that a gold "V" worn point down on the lower half of the left sleeve means six months' service in the theatre of operations; every additional six months earns another gold chevron.

A sky blue chevron means less than six months' service in the theatre of operations.

A silver chevron, worn in the same manner as the gold, means that its wearer has served six months outside the theatre of operations.

A gold chevron worn on the lower half of the right sleeve does not mean that the wearer got mixed as to arms. It means that he was wounded, and the number of times can be designated by counting those chevrons.

A man with a scarlet chevron worn point up on the left sleeve, midway between the elbow and shoulder, testifies that he has been honorably discharged from his country's service.

So, after this, when you see a returned soldier, just run along beside him for a minute and you will know more about him than he would tell you in an evening.

People of Interest

Bishop Cranston is in California.

Dr. N. D. Shamborguer is pushing the Sunday School side of the Centenary in the Chattanooga Area.

Bishop Scott has been visiting the camps, representing the War Time Commission. His addresses have been well received.

Miss Dovie Shamborguer and Mr. Carol Smith were united in marriage December 31. Dr. N. D. Shamborguer, father of the bride, officiated.

The Rev. Wallace MacMullen, D. D., and the Rev. E. O. Crist, D. D., of the General Deaconess Board, were in Chicago recently and met representatives of the University Senate.

Bishop Hoss of the Methodist Episcopal Church, South, who retired at the last session of the General Conference of that church, is reported to have recovered his health.

The Rev. A. S. Kavanagh, D. D., the Rev. Ray Allen, D. D., and the Rev. A. B. Leonard, D. D., represented the General Deaconess Board recently at the Annual Meeting of the Deaconess Pension Fund.

Mr. J. C. McDowell has given the last \$5,000 toward the purchase of the lots on which the new building for which the Board of Temperance, Prohibition and Public Morals in Washington is to be erected. Mr. C. E. Welch of West Field, N. Y., has promised 10,000 toward the new temperance building on condition that \$90,000 additional be raised by October 1, 1919.

Bishop Bashford, who is at Los Angeles, California, and who has been reported from time to time as very sick, is now reported as improving. This will be good news for the entire church and will inspire Methodists everywhere to pray more fervently for the restoration to full health of this great man who has served the Nation and in his serving China has served the world so well.

Hon. Perry W. Howard, widely known Negro attorney of Mississippi and President of the National Negro Bar Association, sailed for Paris January 25 on the steamship Lapland where he goes as foreign correspondent for the Baltimore Daily Herald and other interests. Attorney Howard was recently elected President of the Racial Protective League of America with headquarters at Washington, D. C., and of which Mr. E. T. Atwell is Secretary-Treasurer.

Bishop F. J. McConnell announces that the Mexico Annual Conference will be held at Mexico City, beginning February 6.

Wednesday evening, January 22, a concert was given by Simms' Concert Band in honor of Mr. and Mrs. Aaron E. Malone in the auditorium of the new Poro College building, St. Louis, Mo. The band, which consists of forty musicians, was assisted by two vocalists and a

male quartette. At the close of this brilliant affair, Dr. William Knight, the jeweler, presented Mrs. Malone, the founder of the great Poro College, a beautifully-engraved gold "star of success" in appreciation of her many splendid contributions to St. Louis and the race.

The final arrangements for allotting the quotas for the Centenary have been worked out in conference between Dr. S. Earl Taylor, Executive Secretary of the Joint Centenary Committee and Dr. Jos. W. Van Cleave of the Commission on Finance and the Department of Apportionments of the Commission on Finance has the work well in hand. As fast as the allotments are completed they will be placed in the hands of the Joint Centenary Committee and will be handed down by them through the District Superintendents.

Two suggested constitutions for City Societies of the Methodist Episcopal Church are printed in a little booklet just issued by the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Communities about to organize a City Society will do well to write for a free copy to Dr. M. S. Burns, Superintendent Department of City Work, 1701 Arch Street, Philadelphia, Pennsylvania.

The last class to finish from the Training School for Chaplains and Approved Chaplain Candidates at Camp Zachary Taylor, Louisville, Ky., consisted of 131. All received diplomas and were commissioned as First Lieutenants and placed upon the Officers' Reserve Corps for five years. Nineteen of these were colored, representing the following denominations: Baptist, 6; Presbyterian, 4; Methodist Episcopal, 3; African Methodist Zion, 2; Protestant Episcopal, 2; African Methodist, 1; Disciple of Christ, 1. Those representing the Methodist Episcopal Church were: James M. Harris, Sedalia, Mo.; Samuel J. Saxton, Stamps, Ark., and G. A. Deslandes, Waco, Tex.

Bishop A. W. Leonard will give the first series of lectures for the new Lectureship that has been established by the University of Southern California, under the direction of the Macley School of Theology. The general subject of the lectures will be "Evangelism in the Re-making of the world."

The first lecture will be given beginning Monday February 24th and will continue throughout that week one lecture being given each day. The subjects will be: "Evangelism and the Preacher," "Evangelism and Young People," "Evangelism in Church Music," "Evangelism in the Sunday Night Service," "Evangelism in Social Service," "Safe-guards of Evangelism."

Dean L. B. Moore, Ph. D. of Howard University, Washington, D. C., has been granted a leave of absence for three months at the urgent request of prominent Educational Agencies in the north for the purpose of making a tour through the Southern States, and assisting in mapping out a comprehensive program for the education reconstruction of the South.

Dean Moore is the founder and the head of the College of Education at Howard University, and is every where recognized as an educational expert. He is a safe representative of the University, and the race because, both by precept and example, he is an exponent of the highest and best education for the black and white alike. His advice will be sound and for the best interests for the race.

WHEN THE CALL COMES TO YOU

(By Horace W. Scandlin)

Editorial note: Mr. Scandlin is now in Europe with the Deputation from the Department of War Emergency and Reconstruction of the Methodist Episcopal Church, studying conditions and preparing the way for the reconstruction program of the Centenary.

It is the last Sunday in the year. The darkest and as well the brightest year since Christian history began, with that birth in the lowly manger in Bethlehem. The clouds of 1918 have broken and dispersed. 1919 steps gloriously to the threshold with the promise not of clouds, but of sunshine.

I find myself on the streets of London—imposing, majestic London. Now, I am amid scenes which remind me of Dickens while another few steps bring Edison to mind as I pass the windows of the Dictaphone Co. The old and the new are curiously, delightfully blended in this city of tradition and culture.

The new takes me back across those miles of ocean no longer made ghastly at the thought of the treacherous, snake-like, U-boats—back to my beloved America. A thrill comes over me and makes me glow with a deeper spirit of appreciation for the magnificent work of the British navy which stood between the Hun and the rest of the world.

It was necessary to see London to have brought home to me the fact that despite America's effort, despite her war loans and her war charities, despite her soldiers and her huge camps, despite the fact that she built ships faster than any other nation had ever done, despite her newspapers and her public speakers—despite all this, she little realizes what the Great War has meant to Europe during the frightful years since the Barbarians tried to overrun the world.

Come over and you, too, will learn! You learn quickly and you will never forget! The lesson will hit you smack in the face the first hour you spend on London's streets.

Where in New York I saw one uniform here I see fifty. At home where I saw one wounded hero here I see fifty—a hundred. And in addition scores pass me wearing the suit of blue which denotes that they are still held in hospitals. There are war-torn heroes in England—thousands of them—so fearfully mutilated as to make one wonder why the Merciful Father did not take them Home! God forbid that such a thought should ever cross one's mind—but see what Europe can show you, and that thought Europe can show you, and that thought will come—it must for you are only human.

Reconstruction is a word I heard much used before I left America. All America knows about reconstruction is how its spelled. My country has no problem of reconstruction! England has! France has! Belgium has! Italy has! America's problem is merely readjustment—so far as America itself is concerned. But so far as Europe is concerned America has a bigger job than she ever tackled—a more important job than she realizes. It is a job completion of which she owes Europe as a sacred debt.

It is as necessary for America to do this work as it was for her to send food and munitions and men and men and men until the Huns broke. The need now in Europe is for things that my god-blessed America has in abundance—money and a willingness to serve the call of stricken peoples everywhere.

The call will come to YOU to aid!

YOU must aid!

YOU will aid!

And when you go to bed and offer Thanks to the Ruler of the Universe, thank Him from the very bottom of your heart that the "THING" that killed and maimed and devastated in the fair lands of Europe was laid low before it got its ugly clutches on YOUR land!

Then give, and give, and GIVE!

THE NEED OF A BETTER PAID MINISTRY

(By The Rev. A. W. McKnney, D. M.)

This subject implies two things, First, that the ministry is underpaid and secondly, that the stewardship is the cause, or one of the causes.

That the ministry is underpaid requires no other proof than a mere statement of the facts in the case. The minister is required to give his best time and thought to the work of the Church and herein lies the justness of his claim to a support. Figures will show that the minister receives less pay for his services than men of other professions or callings. The Doctor and the Dentist while in no way superior to the preacher, often receives as much in one month as the preacher gets in a year. The common laborer gets from two to three dollars per day. Women and boys can earn from six to twelve dollars per week. Fifteen pastors on the Huntsville District received last year the sum of forty three hundred and sixty eight dollars, including the rental value of the parsonages. This is a little less than three hundred dollars apiece. If any preacher has received an increase of salary because of the high cost of living I have not heard of it. On the other hand I have heard some sharp criticism

of the preachers being too grafty, and wanting too much money. Such complaints often come from persons who ought to know better. The total assessed salary was fifty nine hundred and sixty two dollars. This leaves an average deficiency of a little more than one hundred dollars apiece.

This leaves no room for a just charge of graft and money getting on the part of the preacher. Indeed, there is no other class of men who are forced to make the sacrifice that the preacher makes. He makes them so cheerfully that but few discover that he makes them at all. He works on as though he was paid in full.

Let us say that the average minister's family consists of four persons, the man, his wife and two children. Then in one month there will be needed the following supplies:

Four bushels corn meal.....	\$ 8.00
One sack flour.....	1.80
Twelve pounds of meat.....	4.80
Tea or coffee .....	.40
Sugar .....	.80
Molasses	3.20
Potatoes and cereals	3.00
Lard	4.80

Butter and milk	6.00
Total month's supply	31.80

Multiplying this by twelve we have.....381.60

The least amount that will in these times maintain a family of four in any sort of decency, with nothing allowed for doctor's bills and medicine..

This same family will need clothing as follows:

Eight suits of clothes	\$ 80.00
Eight suits of underwear	48.00
Shoes and hoes	80.00
Hats and other articles	35.00
Books and schooling	30.00
Books and schooling	50.00

Total expenses for one year \$381.60

Plus \$293 equals\$674.60

Now the problem that confronts every preacher on this District (and others as well) is how to make a salary of less than three hundred dollars stretch out so as to cover the expense of nearly seven hundred dollars. Somehow it must be met. The problem must be solved. Some of our laymen have undertaken to solve it by simply saying, "Let the preacher go to work like we do." I beg to remind such one that should the preacher work as you do, he would most likely preach as you do. And in all probability this same laymen would be among the first to write to the Bishop for a better preacher for the next year.

There are some gifted men who can work all the week and preach on Sundays with acceptance, but such are few and far between. Generally speaking, when a preacher gives his heart and mind to secular employment the church suffers spiritually. If our thoughtful laymen would take this into account surely they would soon see that helping the temporal side would also advance the spiritual side. A temporal side there is. Expenses there are, and they must be met somehow. The preacher must work like other people, or he must steal, or he must starve, or he must quit the ministry, or the Church must support him. If he works the Church suffers loss. If he should steal no one would want to hear him preach, not even that tight wad, close fist member who prays the Lord to give him souls for his hire. If he should starve he could not preach at all. It takes a living man to preach—a lively living man. To quit ministry is the hardest task of all. As well might a soldier quit in the day of battle. As well might we expect a soldier to go to war at his own expense as to expect the preacher to preach and support himself.

When the preacher works the Church loses more than the minister does. The intelligent laymen knows this and therefore he bestirs himself to see that the preacher is paid. This is the sensible thing to do. It is both biblical and methodistic.

There are some who pay the preacher according as they like him. If they do not like him they consider that they owe him nothing. I have noticed that this class of members nearly always make it convenient to all out with the preacher just before time to settle. Such people though in the church are not of the church. They are strangers to the grace of the Lord Jesus who PLEASED NOT HIMSELF, but gave himself a ransom for others.

But there are some of another spirit; indeed there are in all our churches those who give for the love of the cause and from a

Christ like spirit. Some years ago I knew a man who was a member of the Baptist Church but his wife was a Methodist. She was one of those faithful souls who could never do enough for her church which she loved. A fatal disease seized her body, and on her death bed she made her husband promise that once a month he would visit her church and pay her dues to the support of the pastor as long as he lived. The last I knew that man was keeping his pledge. It was a lesson that the whole community took note of.

Some years ago at one of my fourth Quarterly conferences I noticed that the steward's report showed the pastor paid in full while it was yet three months till the annual conference. After we had gone to the steward's home I said to him, "Well, I suppose your people want your preacher returned for another year, you have paid him up so well." He replied, "Elder, you cannot tell a thing by that. Our rule is to pay the preacher any how, whether we want him back or not. We pay as a matter of debt we owe the cause, and not according to our likes or dislikes." I think this brother had it right. The minister's salary is a debt in the same sense that a man's wage is a debt who works our fields, or does any service.

But the church being composed of many members can only act through her representatives,—the Board of stewards. The steward then is the man whose duty it is to see to it that the church does the honest and honorable thing by her master. Much depends on what kind of stewards we have. Our book of Discipline describes in one short sentence the kind of men the stewards should be; "Let them be men of solid piety, who both know and love our church doctrine and discipline of natural and acquired ability to transact the temporal affairs of the church." Could this kind of man always be found to fill the office the rest would be easy, but sad to say, they are too few to go round. In most cases where the preacher goes to the annual conference with his salary unpaid the fault lies at the stewards' door. The right kind of steward will not feel about for some flimsy excuse why the preacher should not be paid, but will call on every member to rally till the debt is discharged and the church stands in an honorable light before the community.

Experience has taught me that the masses of the people are quick to do right by their ministers when the stewards will advise and lead the way. The following examples will illustrate what I mean; In a certain charge

the pastor was finishing his year's work. The year had been one of spiritual blessing and numerical growth. Seventy five souls had been added to the church. The church shouted and rejoiced but forgot to pay the hard worked pastor. The annual conference was near and the winter was on. The pastor's debts were due and unpaid. He and his family were bare for clothes. The board of stewards was called together and the case was laid before them. One of their number was appointed to go round and collect. He went to the homes of the people, met them on the streets and in their shops. And this is the speech he made to most of them; "If you cannot pay him all, pay what you can. Most likely he will not return to us next year and when the conference moves him he cannot return to collect any more, so let us give him enough to get him off to conference, and that pays all the debt we owe him." Thus, a law intended for good was put to a bad use in the hands of a bad man. As a carpenter is known by his chips so a poor steward is known by his collections.

It is needless to say that this steward's collections were small. Just as he said, they gave him just enough for railroad fare to the conference. The fault lay at the door of the steward.

At another time in another charge there was another pastor whose case was similar to this one. The conference and the winter were coming on together, and with them unrest in the parsonage. The board of stewards was called together and one of their number appointed to go around and collect. At this is the speech he made as he met the people in their homes and on the highways; "The time has come for us to settle in full with our pastor. I am sent out to collect. How much can you give?" When the question of the preacher's return was raised the steward replied that that question was not in order at this time. The only thing in order now" said he, "is how we may pay up for this year." This man went to his home justified rather than the other. He raised one fifth more than he set out to raise. Some on whom he did not call heard that he was collecting and came without solicitation and added their contributions. The preacher was paid, the steward was honored, the church won a name in the conference and in the home community as well. This is not fiction, but a bit of history which can be repeated on almost any charge where conditions are similar.

Huntsville, Ala.

ANNUAL LETTERS OF THE LINCOLN EMANCIPATION CLUB, LITTLE ROCK, ARK.

The Lincoln Emancipation Club greets the New Year, 1919, with gratitude to God for His providence that has guided and protected the race, through another year, and for the many blessings and experiences that have been ours in the midst of these unprecedented times.

With words of high commendation for the young men who have gone forth at the call of the government into the struggle for liberty and humanity, we felicitate ourselves upon the honor they have added to the lustrous record of the Negro by acquitting themselves so praiseworthy in unselfish, brave heroic deeds of sacrifice in this country and overseas.

We rejoice also in the fine spirit of loyalty and citizenship manifested on the part of the Negro civilian population in co-operating

heartily with the government in its food conservation program; insubscribing liberally to the several issues of Liberty Bonds, in purchasing War Savings Stamps and Thrift Stamps; in contributing to the support of the Red Cross, the Y. M. C. A. and the Y. W. C. A. work, and various other funds for war activities and soldiers' welfare.

Again, we feel ourselves to be congratulated and we commend the policy of the government in appointing representative men of the race to positions of honor and responsibility in the executive departments of the nation: namely, Hon. Emmett J. Scott (appointed 1917), as Special Assistant to the Secretary of War, and Dr. George E. Haynes, of Nashville, Tenn., as Director of Negro Economics in the Department of Labor, Assistant to Secretary Wilson; also the appoint-

ment of Ralph M. Tyler as an official Press Representative abroad.

Neither do we fail to appreciate the fact that hundreds of our young men have received commissions as officers in the army as a result of opportunities afforded them by the War Department. It is likewise gratifying to note that a number of our distinguished men have been employed under the auspices of the government as lecturers to our men in the several camps, among whom is our esteemed guest and orator, Bishop I. B. Scott, of Nashville, Tenn.

Cognizant of, and in full sympathy with the great religious awakening which now is enveloping the world, we record here our endorsement of the big program of world evangelism and missionary endeavor that is being inaugurated by a number of Christian denominations and various religious organizations.

As a part of the earth's millions of colored peoples we are deeply interested in the serious questions touching racial prejudice and racial discriminations that are now being agitated by Japanese leaders and statesmen and that will doubtless be discussed around the "peace table" in Paris, France, this month. We are in hearty accord with the sentiment recently expressed by Japanese editors that henceforth there should be no discriminations on the basis of race or color among any of the nations that are to be party to the world's peace treaty.

Also we heartily approve of the proposed independent republic for the natives, and for persons of color desiring to go there, of one of the former German colonies in Africa.

Here we are pained to note again the prevalence of lynching in our country, despite the denunciations of this shameful crime against the nation proclaimed by President Wilson a few months ago. We are still loudly appealing to all constituted authority and to all the citizens of our country who stand for law, liberty, justice and humanity to exercise a positive, active force towards the eradication of this crime. We further entreat that there shall be put forth all honest efforts to secure the repeal of "Jim Crow" car laws and all similar humiliating discriminatory statutes, and to secure for the Negro youth more adequate and equitable educational facilities.

We feel it our duty also to express our condemnation of that policy of certain newspapers of our own and other states of the country which denies the title "Mr." and "Mrs." to all men and women of our race. We hold that such a policy is not only unjust, but is also un-American and un-democratic.

In view of the new conditions and the new order of things resulting from the return of Negro officers and men from the army to civil life with many probable occasions for friction between the races, we would admonish our young men to exercise all precaution and discretion, compatible with manhood and citizenship, to avoid race friction; and we urge full co-operation on the part of us all in the reconstruction of industrial and economic activities, in the readjustment of our social order and in the recasting of our ideals and principles of civilization.

Memorial services for Theodore Roosevelt were held January 12 in the churches of Washington, ministers, priests and rabbis paying tribute to the memory of the former President. Services were also held by the Young Men's Christian Association at Liberty Hut, where several members of Congress spoke.

NEW ORLEANS AREA CENTENARY COUNCIL

For two days the members of the New Orleans Area Centenary Council under the direction of Bishop W. P. Thirkield and Area Secretary W. A. C. Hughes, studied carefully every detail looking toward the putting on of the Centenary Movement. The sessions were held in First Street Church, Rev. T. F. Robinson, Pastor—Dr. J. F. Marshall, District Superintendent.

Bishop Thirkield told of the Area policy and stressed teaching as a prime necessity in the ministry of the pulpit, explaining what the Centenary meant and told of the faith he had in the movement. He spoke of Intercessory Prayer as the motive power by which all human achievements are accomplished; and declared that this was a ministry of service and that in the raising of the money asked of this Area we should be in a position to serve.

Dr. R. E. Jones spoke upon the Centenary as an inspiring task and how for the first time in the life of the Negro in the Church that a big world program had been entrusted to his care and declared that every one owed it as a personal duty to see that the Centenary Movement succeeds for through it the larger door of opportunity and hope would be open to us.

Dr. I. Garland Penn spoke of the Freedmen's Aid Society and other Boards interested in the Centenary Movement, of the loyalty of the Negro in the Church and the Church's true position with regard to the Colored Man's loyalty. He told of the excellent work and conditions of the Society and thanked God that it had trained and developed men whom the Church and Nation were trusting in places of great responsibility. He emphasized the fact that despite the many financial embarrassments and other handicaps in the matter of securing teachers, that the graduates of the Freedmen's Aid Schools were the equal, and in many cases the superior of those turned out by similar institution with better paid teachers and equipment.

Dr. L. C. Murdock, National Committeeman from the Central Office in New York spoke upon "Methodism as a World Task," and gave in a striking way fine examples of what the church is doing. He said "The Eighty Million Dollars or more to be raised would put Methodism in such a commanding light so as to do wonders in the rehabilitating of the world." The Centenary stood for strong Methodist Churches all over the Country, good parsonages in every community and the accomplishment of the Christian conquest of the world.

Stewardship and Tithing

Dr. R. S. Cushman spoke upon the Stewardship Program of the Centenary. "The ministry of stewardship is scriptural and the task of the Christian Church is to see that it is fulfilled declared he." Four things constitute one hundred per cent. First, twenty per cent tithing stewards; second, twenty per cent of fellowship intercessory prayers, third, life service selected membership draft, out of which the church expects to get fifty-three thousand young people trained and ready for service in the Church, Home and Foreign Fields. Fourth, Over the Top, financially. The doing of these would entitle any church to the Service Flag, if these are carried out, "said he," a new breed of Christians would come to the front with a fixed purpose to help christianize the world."

We are hearing a good deal these days about Stewardship. Let us be perfectly clear on what we mean. A Steward in general is a person who keeps something for some one else. When we say therefore, that we are God's stewards, we mean that we are the keepers of something that belongs to God. What is that something? Our time, our money, our life itself, all are God's. We own none of them, we only hold them in trust from God. The Psalmist says: "The earth is the Lord's and the fullness thereof; God says through the Prophet Ezekiel; "All souls are mine," and through the Prophet Hagai; "All gold is mine, and all silver is mine." Who has the right to say how we shall use all? Answer this question and the question of Stewardship will be settled.

Minute Men and Publicity

Rev. W. Scott Chinn, Director of Minute Men, outlined and explained the object and purpose of the Minute men and showed what might be done through them in this movement. The Minute Men properly directed and used would bring to the front anew the regular Methodist idea of Exhorters and increase greatly the efficiency of the laymen. It is a big man's task. This department properly conducted will give to Methodism a host of fine men for future service.

As the government needed additional help to carry on its program of war activities, so the Centenary needs like agents and mediums to reach its end. The Southwestern and other literature would prove of great worth in this direction.

Sunday School Department.

Dr. H. C. Wilson, Institute Director of Sunday Schools, Chicago, spoke upon the Sunday School as an agency for Missionary service and showed in a concise way what the church expects from the Sunday Schools. The quota for the Sunday Schools is one eighth of the amount assigned to each church. He gave interesting statistics and showed from a chart what this amount would be and how the ten million dollars asked of the Sunday Schools could easily be raised.

E. W. Kinchen, Director of Sunday Schools for the Area is greatly encouraged and expressed gratification over the fact that the District Superintendents of the Area are prompt in sending in the names of pastors who are to act as District Directors of the Sunday School Department. He is happy over this fine response.

These splendid men are key men in the ultimate purpose of the Centenary, which is the putting forth of a new type of church folks.

Epworth League and Young People

Dr. W. W. Lucas, Field Secretary for Colored Conference spoke on Life Service and the importance of individuals being touched by the personality of the work. He cited many striking incidents in his own life and that of others as an illustration of this fact. He told in an interesting way how Bishop Thirkield reached him. He spoke of the consecrated young life and its importance to the church without which there would be no future for the same.

Its Program

The Centenary proposes for the Negro Membership of the Church in its great pro-

gram of reconstruction to assist in erecting 369 new buildings and the remodeling of 200 or more; to build or remodel 238 or more parsonages at a total cost of \$3,469,550. Of this amount the Centenary plans to put into these direct \$1,634,859.

In maintenance it will support and help care for more than 600 Ministers, missionaries, Directors of Religious Education, Deaconesses and others.

Thus the Centenary is committed to a Big task of doing a Big job for the Negro in the Southland alone. The Centenary seeks to help remove in a most direct and positive way through this program of Equipment and Maintenance many of the drawbacks and hindrance to the progress and development of her Colored Membership and Constituency. Careful students are convinced that immorality intemperance, illiteracy, poverty, shiftlessness, race prejudices, low standards of living and lack of real leadership are some elements in the problems affecting the race in the South, and the church therefore through Christian Education is the only safe and lasting way to remedy these conditions.

The Centenary Goal,—\$80,000,000.00!

The asking of \$80,000,000.00 or more in the Centenary is not done at random but after a careful and business like survey of the entire field based upon the actual needs as shown by said survey.

First. In the distribution of this \$80,000,000.00 the Colored membership of the Church will receive not only financial help of large proportions, but as proposed it will mean a better trained leadership among the Ministry, Modern Church buildings adapted to community service, typical community centers in agricultural districts Model parsonages in selected places as demonstration of home life, training pastors and Church officials in Modern Church work, Co-operation with other denomination in survey and plans of work; continued study of conditions in Negro industrial, social, moral and religious needs and finally the adoption of such a constructive program as to make the Church a leader in improving every phase of community life.

Second. Deepening of the prayer life of the Church.

Third. Developing the principles of Christian Stewardship.

Fourth. Securing definite and specific form of Christian Life Service.

With such a task as this, before us every one may well seek divine guidance and power to enable us to do it.

Area Council Notes

Doctors Murdock and Hughes gave a Stereopticon exhibit which portrayed in a helpful and illuminating way the needs of the church and why the Centenary Movement should go over the top.

In the deliberation of the council "oratory" gave way to a plain and practical study of the Centenary in all of its phases, so that those present when approached could and would be able to answer fully and intelligently any question that may be asked. It was a Centenary Training School and ably instructed.

At the conclusion of the Area Council helpful expressions were given by every one present as to his determination to help make the Centenary a success. It is the plan and purpose of each member of the Area Council to get right behind the movement and

see that the amount assigned, to the New Orleans Area be raised.

Thus under the supervision and direction of the resident Bishop and the inspiring leadership of Area Secretary Hughes and his efficient office force and helpers the New Orleans Area will register one hundred per cent in the Centenary Drive.

CENTENARY ACTIVITIES

CHATTANOOGA AREA.

Joseph C. Sherrill Area Executive Secretary.

The following is the result of the work already accomplished: (1) The annual conference Centenary Council of each of the three conferences has been held. There being present at these the District Superintendent, the members of the Council as well as visiting pastors and laymen. The plans were outlined for carrying out the work of the Centenary.

(2) The Sub-District Groups have been formed and Organized in all of the Districts save two, and the District Superintendents are hard at work in their effort to so subdivide these in a way that may be most convenient and workable for all concerned.

(3) The work of organizing the Councils and Units in the Local Churches, is going forward satisfactorily especially in the cities and towns. An encouraging letter has just been received from Dr. Fort informing our office how cards containing the names of the members of Local Councils are coming in to his office quite rapidly from the Area.

(4) On the endorsement of the Bishop of the Area, Dr. H. L. Ashe of the North Carolina conference, and pastor of St. Paul church Winston-Salem, has been placed in charge as general Organizer of our Centenary work in the bounds of that conference, and is already on the job getting the support of the brethren. Dr. E. J. Cox of the East Tennessee Conference and pastor of our church in Graham Virginia has likewise been appointed to have charge of the same work in the East Tennessee conference. Dr. Cox is a great Stewardship man, and his entire membership has become "tithers." If time would permit, we could tell some things that are being accomplished by this membership. The Centenary authorities have granted us the services of Dr. J. F. B. Coleman our return Missionary from Africa for Centenary work in the Chattanooga Area. He is now in the bounds of the Tennessee conference leading the forces in organizing the Units and Councils in the Local churches.

Dr. Coleman in his sermons and burning addresses on Missionary work in Africa, as well as on other fields, is making quiet an impression on both pastors and people; we predict that his stay in the bounds of this conference will mean much to our Centenary drive.

Rev. W. H. Brown the newly appointed District Superintendent in the Bluefield District of the East Tennessee conference, has taken the lead in the Chattanooga Area in holding his District Group Council which convened last week, January 28th. He writes that pastor and people are getting lined up for the Centenary drive, and by God's help, the Bluefield District will go "over the top."

THE CENTENARY CONVENTION AT COLUMBUS OHIO

By Dr. William R. Chase

January 22 to 24 inclusive the Cincinnati Area of the Centenary Movement met at Columbus Ohio and it was indeed a great meeting. And as everywhere else, where something good is going on, the Negro was not only there, but was a great feature.

It is but just in this case to say that he was the feature of the entire meeting. Rev. Dr. Tindley of our big church at Philadelphia had been asked to come and address the convention, and he was there, every inch and every ounce of him. That address was the feature of all the meeting. Memorial Hall was filled. Methodists from all Ohio, Kentucky, and southern Indiana were there. The hall seats some three thousand. Dr. Tindley by his forceful eloquence caused that entire body of men to rise to their feet literally. It was a showing of power such as is seldom seen, nor has been. And then the next day when the sixty five members of the Lexington Conference who were present were called to the platform to sing the great audience refused to hear the gavel of the chairman but made the brethren sing again and again.

Both of these occasions were mighty compliments to the Negro. Someway everywhere where occasions calls the Negro is in evidence and gives a mighty good account of himself. That certainly was the case at this convention of the Cincinnati area of the Centenary movement. If there be such a thing as the spirits of the just made perfect who are in the heavenly land looking down on scenes here on this earth then Stewart must have had much pleasure in looking down on the brethren of his own race at this convention where among thousands they were bearing away the palm.

You can count on the thousands of Methodists who were at Columbus at that the largest convention yet held for the Centenary movement standing by their Negro brethren.

Bellaire, Ohio.

THE CHURCH AND THE LEAGUE OF NATIONS

The League of Nations has a more direct connection with the church than many of us realize. For unless the League is founded upon the spirit of brotherhood—which is the spirit of Christianity—it can be no more lasting than the Holy Roman Empire of the ententes and alliances based upon the balance of power.

The people of the world are beginning to realize that ideals as well as boundaries and harbors have a place in international agreements. The London Times of January 1 said:

"Down the avenues of this year shines the hope of a league of Nations, and our hearts leap up when we behold a rainbow in the sky. But for such a league to prove living and lasting, it must mean far more than mutual insurance against war. It must express some genuine unity of spirit; and therefore it must rest ultimately upon spiritual ideas and judgments held in common. This new fellowship requires nothing less than a change of heart. In other words, the true League of Nations will be the outcome of true relations established between human souls in many lands and their Invisible King. The alliance of mankind can-

not consist in mere institutions of formal covenants: it must proceed from 'the acceptance of common spiritual values, based on a common vision of God.'"

The Methodist Church is trying to give concrete expression to this ideal of international relationships founded upon the spirit of Christianity. Abroad, through our Reconstruction Department, we are trying to show what true brotherhood means. At home when the 20,000 Minute Men selected "The League of Nations" as their topic, they were expressing the same ideal. Their slogan, as one of them said, is:

"We as a church are standing for the principle of universal brotherhood."

THE CENTENARY INTEREST SPREADS

The Centenary of the Methodist Episcopal Church is attracting Nation-wide attention, so that considerable matter is being handled by the daily papers, as well as by leading weeklies. The Centenary broke into the Outlook editorially recently and in bringing the movement to its readers, the Outlook says:

Negro Missionary's Work A Hundred Years Ago

Just a century ago John Stewart, a Negro from Powhattan County, Virginia, started a missionary work. He had been, it appears, "a careless sinner," but was finally converted by the Methodists. This was the more remarkable because, as his biographer says, "he had imbibed strong prejudices against the Methodists."

Though he feared he would be killed by the first Indians he should meet, he felt moved to travel to the Northwest. Reaching the Sandusky River, he encountered an Indian tribe that, to his surprise, showed him every hospitality, and, while they could not understand a word he said, would sit for hours at a time listening to his singing of hymns.

Stewart pushed on farther to the Northwest, and arrived at the abode of another black man, Jonathan Pointer, who in his youth had been taken prisoner by the Wyandottes and had learned to speak their language. Using him as an interpreter, Stewart was able to make a success of the first Methodist missionary enterprise.

In the century that has intervened the missionary efforts of this Church have extended so that they now encircle the globe. The centenary is to be celebrated by a "drive" for no less than \$85,000,000, this huge sum to be paid over in a period of five years, and to be used to finance the missionary and war reconstruction work of the Church at home and abroad.

Popular conception of denominational missionary work is narrow. More than mere "conversion" is necessary to broad-gauge missionary effort. Schools, hospitals, colleges, as well as churches, are now recognized as not only a legitimate, but an integral part of any missionary enterprise. The aim of Methodist missions is a striving, not only for a higher spiritual life, but for better health, better social conditions, better education, better morals as well, the whole making the diviner man.

A comfortably well-off old lady, though unable because of her years to attend any of the mass meetings, promptly pledged \$1,000 when she was told of the Centenary Campaign by canvassers. She has other means, and had kept this particular amount intact for many years. It represented the earnings from 2,000 days of house work at fifty cents a day during her girlhood.

THE TEN COMMANDMENTS

The International Sunday School Lesson for Feb. 16, 1919.

By the Rev. J. Leonard Farmer, Ph. D.

We left Israel last week at Rephidim where Jethro counseled Moses to create other officials to take charge of the work of judging the people, while he himself should have the general oversight of them and teach them the statutes and laws of Jehovah. From Rephidim Moses led them into the Wilderness of Sinai, near the foot of the mountain by that name. One will recall that this is where Jehovah first revealed Himself unto Moses and commissioned him to lead his people out of Egypt into a land which He would give unto them. Moses could easily have led them to Canaan within two weeks had he taken a direct route. But he chose to lead them to Sinai where Jehovah had appeared unto him; they also might get a first-hand impression of the awful holiness and sublime majesty of Jehovah as a preparation for their reception of Him as their God, and His laws as the laws of the land which He would give unto them.

Mount Sinai

It is not known today just where Mount Sinai was located. There are differences of opinion as to the place; and the references to it in the Old Testament do not all agree as to its location. Nor is it known of what nature the mountain was. Some think that it was volcanic because of the smoke said to have come from it. Be that it may, the mountain made a very deep impression on the Israelites as they stood before it. As a matter of fact, there always appears something awful about a mountain to the person who is unaccustomed to see one. I well remember how I was filled with awe when I first beheld Mt. Washington from its base. If, to this deep feeling of awe and wonder with which a mountain naturally incites one who is unaccustomed to one, we add the fact that there were severe thunder-storms and keen flashes of lightning on Mt. Sinai while such things were unknown in Egypt, whence the people had come, and add the further fact that the people had been informed before hand that this was the sacred mountain of Jehovah and in some sense His abode, then we can easily imagine how very awful Mt. Sinai appeared to them! Full of reverence and awe, they were prepared to listen to the commands of Jehovah. Jehovah first reminded them through Moses of how He had led them out of Egypt and promised to make them His peculiar people should they be obedient unto His voice. This they promised to do. The very peals of thunder were His voice speaking unto them; and the flashes of lightning were His sword which He would use should they not keep their promise. Here it was at Mt. Sinai while the people were dumbfounded with awe and amazement and deep reverence that Jehovah delivered unto them through Moses the Decalogue, or "Ten Words," which we have in our lesson today. It is said by ancient writers that this mountain was regarded as sacred even before the time of Moses, and that shepherds feared to drive their flocks there for pasture. And that may be true; it is almost certain that it was; but had Jehovah not led Israel there, the mountain would have had no significance for the religious history of the world. But the time when Moses came there with Israel "is one of the most remarkable moments in the history of mankind, the birth-hour of the religion of the spirit. In the thunder-storms of Sinai the God of revelation himself comes down upon the earth; here we have the dawn of the day which was to break upon the whole human race."

The Decalogue

The "Ten Words of Moses" probably were not uttered by him in exactly the form in which we now have them, but in a slightly abridged form. For instance, as they occur in our les-

son today the reason given for keeping the Sabbath is that Jehovah rested from His work of creation on that day, while as they occur in the fifth chapter of the Book of Deuteronomy, a social reason is given, namely, that the cattle and servants may have a day of rest. But even after they have been abridged to what was probably their original form they still remain ten of the most remarkable words that have ever fallen from the lips of a man; and they show Moses as one of the greatest religious teachers that the world has ever seen.

These words deal first with duties to Jehovah. Israel is to worship no other god but Him. How strange that must have sounded to Israel who evidently had been accustomed to worship other gods! Israel is not yet prepared to receive the revelation of Jehovah as the only God in existence. Some of the prophets were the first to teach a monotheism. But in this word we have a practical monotheism; Jehovah is the only God in existence so far as Israel is concerned. Jehovah is not to be a God of the senses, worshipped under a material form, but a spiritual God. How strange this word must have sounded to them who had been accustomed to image-worship! for only a few days after the word is spoken Aaron has made for them a golden calf a sthler god. They are to revere and hallow the name of Jehovah. He is too holy for His name to be taken upon the lips in a careless and thoughtless manner. And every Sabbath is to be kept holy in His honor. The keeping of "The Lord's Day" seems a matter of course to us; but it is only through the influence of the Fourth Word of Moses that this has come about. The Sabbath is the seventh day of the week, of course. Most of us Christians keep the first day, following the early Christian Church; because this is the day on which Christ was known to have arisen from the grave. In the following six words we have duties to our fellowmen; parents are to be respected; murder, adultery, stealing, false witnessing and covetousness are forbidden.

So the service of Jehovah is not to be like the service of other gods by the neighboring religions, that is, summed up in religious ceremonies while many social evils were not only permitted but even sanctioned. But it is at the same time spiritual and social, and linked up with high moral standards. And these are not meant to be ideals, but are definite laws for doing and not doing.

Lesson for Today

And these are still regarded as the fundamental laws of religion. When Jesus was asked what good thing one should do to inherit eternal life, He answered, "Keep the Commandments." And they may well be the fundamental laws of society, a society stands or falls according as it respects or ignores them. Sometimes there comes occasions when we may consider one or two of them as not binding upon us, as, for instance, during the war when labor was so scarce and we need-

ed to raise and preserve as much food-stuff as possible labor on the Lord's Day was in many places authorized. But such occasions are rare. But there is a good deal of disrespect shown for the Lord's Day by many Christians simply for the sake of sports and pleasures and amusements which God does not sanction. The same is true with respect to practically all the other of these Commandments; they are held as ideals by Christian nations while many Christians themselves do not strive to realize the ideal in actual conduct. They violate them with a thoughtlessness and apparent peace of conscience that are unbecoming to God's people. According to St. Luke Christ summed up the laws of Moses into one: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. This is a higher and more spiritual law; it is concerned, not only with the outward act, but especially with the internal motive. One may keep the laws of Moses without keeping the law of Christ; but one cannot keep the latter without also keeping the former. And if the peace and happiness of individual societies as well as of the world in general are ever permanently established, it will be only by obedience to this Royal Law of Christ. Galveston, Texas.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for February 16, 1919

"Thou Shalt Have No Other Gods Before Me"

The world was full of idolatry. Israel had sinned in following strange gods. This was the chief cause of all their troubles. Right relations with God adjusts all other relations in life. The first commandment is the key to the decalogue. Know God first and make Him first in every consideration and all other questions are easily settled. The wrongs of earth are due to wrong conceptions of God. Earth's righteousness and moral beauty is due to correct conceptions of God.

But "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" The uplifting of all souls is for God. Men everywhere seek Him. Two-thirds of the human race have never heard of him save in the blindness of benighted instinct or the awkward expression of a distorted creed. In such sad confusion, instead of seeing and knowing one God, they see "Lords many, and Gods many." Polytheism and idolatry obtain, and the one true God is not known, and cannot be easily understood.

Thus the world is in darkness, and only the true light can dispel its gloom. God has made Himself known through Christ, who is the perfect fulfillment of all the law. And this perfect light is now in the world, and all men should have a knowledge of it. Jesus commissioned his followers to go and "teach all nations." The light is in the teaching. "Lo I am with you always." "How beautiful upon the mountains are the feet of him that bringeth good tidings." When the world shall have a knowledge of God, other gods will fade and the commandments will be kept and the world shall be redeemed to God, and the kingdom of His grace and power. Gammon Seminary.

The Christian Mastery Of The Pacific

Weekly Devotional Topic for Feb. 16, 1919.

(Matt. 28:16-20; Isa. 2:2-3)

By the Rev. Willis J. King, D. D.

Tonight we study the progress of Christian Missions in the great lands and peoples in the Pacific Ocean. For years the Atlantic ocean has been the great highway for trade and communication between the civilized peoples of the world; but from this time forward it will have a strong competitor in the ocean on our west. Already

there has begun between Japan and our own country a friendly rivalry for the mastery of the Pacific.

The new arena of action in the Pacific which is commanding so much attention at present is as follows: Japan with its population of fifty-five millions; Manchuria and Siberia, looming large; the Philippines, an American outpost; and

Malaysia, into whose sparsely-settled territory the nations are coming from everywhere.

Looked at from the viewpoint of Christian missionary activity, there are three great strategic centers, which Christianity must win, if she would master the Pacific. These are Tokyo, Manila and Singapore. And now let us study these fields somewhat in detail.

Japan and Korea

Perhaps one of the most wonderful exhibitions of progress the world has ever seen, is that given by Japan. Truly it is the "land of achievement." It was in 1853 when Commodore Perry opened the door of this nation to the Western world. It was in 1868 when she began to adopt Western civilization. But what strides she has made. In the short space of fifty years, she has become a world-power, that must be reckoned with.

Without doubt Japan is the leader on that vast continent of Asia today. With mingled hopes and fears the other nations are more and more looking to her for sympathy and guidance. Her proximity to them makes her feel it necessary to protect herself with a kind of "Monroe Doctrine" as far as European countries are concerned. Without doubt Japan is the leader in Asia today and will be more so in the future, but whither does she lead?

And that brings us to the fundamental thought in this discussion: Japan is lacking in the one essential necessary to a firm and sound leadership. She has not those stalwart morals, but tresses and bulwarks that every nation must have to endure. Japan needs above all else, Christianity.

Nor has Christianity any time to lose if it would get a foothold in Japan. The opportunity is not so great today as it was years ago and will be closed to us altogether if we do not hasten. To those who may be under the impression that Japan is almost evangelized; the following facts may be of interest: Out of 55,000,000 people, there are only about 150,000 native Protestant Christians; 26,000,000 are absolutely untouched by the word, with no facilities for hearing it, and millions more have never listened to Christian preaching. Let's save Japan.

In Korea, we have a different situation. Christianity has had a wonderful hearing there. In thirty years 300,000 have been converted and joined the Christian church and the multitudes in that country are eager for the gospel.

The Philippines

Without doubt our retention of the Philippine Islands at the close of the Spanish-American war marked a new era in our thinking. It meant new world relationships and new responsibilities, but it also marked a new era for the Orient. It meant the American experiment of Democracy was to be tried out by America herself on an alien and backward race. And how wonderfully has the experiment succeeded. More than 600,000 children are in American public schools. After eleven years of American control the trade of the islands was three times as large as the highest figures under Spain. There are improved agricultural methods, good roads, and vastly increasing material prosperity.

Christianity also has had a wonderful response. In the Methodist church alone there are 48,000 members and 13,000 unbaptized adherents, and other churches have had equally remarkable success.

Malaysia

And now we come to Malaysia. The average person has no conception whatever as to the "what, where and who of Malaysia." It is the composite name for a group of islands in the Pacific, consisting of the Malay Peninsula in the Southeast of Asia and a wonderful group of islands. Included in these islands are the four large ones, Sumatra, Borneo, New Guinea, and Java. In addition there are thousands of smaller islands. The population is estimated at about sixty millions, thirty millions of whom live in Java, and six millions in Sumatra. This means that there are vast stretches that are very

sparsely settled. However if the other islands attain a density of population equal to Java, the population of the islands will number 720,000,000, instead of 60,000,000. This gives some idea of the possibilities of growth in Malaysia.

When we realize how rich in natural resources this section is—somebody has said "Malaysia could feed the globe"—and its proximity to the overcrowded sections of Asia, it is evident that it is destined to be the center of a great population. Already it is receiving a great many immigrants each year. These immigrants come mainly from China and from India and amalgamate with the Malays. In the words of Christian Crusade for Democracy: "The foundations of a great populous civilization are being newly laid in this great region, presenting the opportunities of centuries to Christianity."

A wonderful field, these lands in the far Eastern Pacific. They stand as a challenge to Christianity. Can we conquer them for our Christ, or must we retire in confusion and acknowledge ourselves beaten? God forbid.

UPPER MISSISSIPPI CONFERENCE

The twenty ninth session of the Upper Mississippi Conference met in Revels Memorial Church, Greenville, Miss., Jan. 9th, 1919. Bishop Francis J. McConnell presiding. The Conference was opened with the administration of the Lord's Supper, by the Bishop, assisted by the the District Superintendents and the pastor. Ninety-eight members and probationers answered the roll call. H. A. Johnson, M. B. Sykes, and John Mayo, all on the retired list died during the year. B. F. Woolfolk was re-elected secretary; F. G. Wilton, G. W. Baker, and D. M. P. Hazely, his assistants. G. J. Dobson was elected statistician and W. N. Redmond, W. H. H. Murrell, D. E. McNair, J. H. Wesley, and B. S. Pegues, his assistants. H. B. Hart was re-elected Treasurer, and J. M. Walton, L. A. Armstrong, F. S. Smith, W. C. Hilliard, and C. W. Evans, assistants; C. E. Moody was elected reporter to the daily papers. The report of the district superintendents showed that much improvement had been made during the year. Revivals have been good, quite an increase has been made in the membership. New churches and parsonages, have been built, an increase of \$3,000 has been made in the benevolent collections. The Rev. E. L. Lewis pastor of the Methodist Church South, and the Rev. V. C. Curtis, Presiding Elder of the same church, were present, and delivered addresses of welcome to the Conference on behalf of the White citizens of Greenville. Dr. W. W. Lucas and the Bishop responded in fitting words. The Conference afterwards enjoyed the plantation melodies sung by Mrs. Cora V. Stephen Musical instructor in school number two of Greenville. Quite a number of distinguished visitors were present, and addressed the Conference. Among them were Dr. W. A. C. Hughes, executive secretary of the Centenary drive for the New Orleans area, Dr. I. G. Penn, secretary of the Freedmen's Aid Society; Dr. W. W. Lucas, assistant secretary of Epworth League; Dr. H. C. Wilson, representative of National Centenary Campaign; Dr. Peter Kettle, representing the World Outlook; Dr. J. B. F. Shaw, representing the Deaconess Board; Dr. J. N. C. Coggins, Field Secretary of the Board of Prohibition, and Public Morals; Dr. C. H. Haines, of Gammon Theological Seminary; Dr. George Evans, President of Rust College; Dr. E. L. Williams of the Board of Prohibition and Public Morals; Dr. E. W. Kinchen, representing the Southwestern Christian Advocate; Dr. Charles R. Oaten of the Board of Conference Claimants, and Mrs. B. H. S. Ferguson, President of the Annual Conference Woman's Home Missionary Society.

The Centenary drive had the right of way, Drs. Hughes, Penn, Wilson and Kettle, in strong appeals placed the Centenary on the minds and hearts of the men in such a way that all of the ministers left with a determination to put over the Centenary drive. The anniversaries were on a high order. The different causes of the societies, were laid on the hearts of the brethren. The

Bishop and Dr. Lucas delivered lectures Wednesday and Thursday nights, that will live long in the minds of the brethren. Elias L. Wilson, John M. Johnson, Lucius E. Jordan, Nathaniel G. Crawford, Silas S. Brown, Hillary L. Jones, and Walter T. Askew, were admitted on trial. William D. Reid was ordained Elder, John M. Johnson, Nathaniel G. Crawford, Hilward L. Jones, John L. King, Robert A. Avant, William A. Coleman, Sylvester V. Carter, William Eddle, Lewis W. Gentry, Lewis T. Young, were ordained deacons. W. H. Gilliam withdrew from the church under charges, during the year. Resolutions were read thanking the Bishop for his strong lecture, and his impartial way of presiding, to the pastor and people for their entertainment and to the choir for the sweet music furnished during the Conference. The next Conference will meet at Tupelo.—B. F. Woolfolk, reporter.

MISSISSIPPI ANNUAL CONFERENCE

The fifty-first session of the Mississippi Annual Conference convened in the New Zion Methodist Episcopal church, Crystal Springs, Miss., Jan. 15-19, 1919, with Bishop Francis J. McConnell, D. D., presiding. After the usual devotional exercises the Conference was organized as follows: J. M. Shumpert, secretary; P. W. Baldwin, statistician; R. W. Jones, Treasurer; J. E. Holmes, reporter. The Six District Superintendents read excellent reports, which showed marked improvements along all lines of church work. Prof. J. B. Randolph, A. M. principal of Haven Institute, Meridian, read an encouraging report for the past year showing that numerically the school had increased forty per cent over the previous year and that \$5,000 had been raised as against \$3,000 the year before. In point of General Conference representation, Drs. Penn, Coggins, Kettle and Williams, were present to present their claims to the Mississippi Conference.

As a fitting climax to Dr. J. N. C. Coggins speech on the temperance movement, and the passing of the saloon, the conference gave \$150 to the Temperance building being erected at Washington, D. C. Dr. W. A. C. Hughes laid the Centenary Movement upon the hearts of the brethren in such terms as shall not be forgotten, and conference adjourned with the determination to go over the top on Easter Sunday.

Dr. W. W. Lucas, after laying the cause of the Epworth League and its all importance, squarely before the people, offered a resolution on lynching and mob law, which will be read with interest. It was an item of interest to all when Dr. Coggins in his temperance speech made known that the only negroes officially connected with the great temperance movement in this country, are the negroes in the Methodist Episcopal Church.

Dr. Walter Scott Chinn, of the Louisiana Conference, was present in the interest of the Southwestern Christian Advocate. Dr. Chinn is largely responsible for the high spirit of the session, for truly, from start to finish he "Kept do ole Ark a-moging." He reported 380 subscribers to the Southwestern Christian Advocate. Send him back again! The Revs. Fred H. Butler and H. A. Hart, of the Upper Mississippi Conference were present with words of greeting and good cheer. Bishop Francis J. McConnell was kind, painstaking, patient and scrutinizing and with the patience of a genius, he looked and inquired carefully into every item of interest concerning the Conference. It was certainly an agreeable surprise to have our resident Bishop Thirkfield with us on Saturday before the close of Conference. Conference convenes next year in Meridian.

PERSONAL AND GENERAL

The Rev. A. B. Venable pastor, of our church at Grand Bayou, La., reports that a new heater has been purchased for the church. Those who led in securing funds for this purchase were; Mrs. A. B. Venable, Miss Sarah Garsee and Mr. Buster Jones. At the fourth quarterly conference, the reports read showed that \$225.60 had been raised during the quarter.

RALLY NEWS OF WAUGH METH- ODIST EPISCOPAL CHURCH, CAMBRIDGE, MD.

The congregation of Waugh Methodist Episcopal Church, has accomplished a brand new thing under the sun, and beg space in the columns of your paper to report it. Since 1826, this congregation has continuously worshipped on this hallowed spot. The present structure is the fourth one erected here since 1901 by the Rev. A. S. Martin, stationed now at Atlantic City, where he has fathered a project more than twice the proportions of this. The debt which was first about twenty thousand, was exceptionally large for this struggling congregation and caused them to grow rather despondent. Then came the late Dr. S. S. Jolly, who succeeded in getting the remaining five thousand dollars into the Board of Home Missions and Church Extension. Following him came Dr. D. H. Hargis, now superintendent of Cambridge District, who infused unusual confidence into these depressed strugglers, inspiring them to report in one single effort, eleven hundred and fifty-seven (\$1,157) dollars on this debt. They regarded this as the supremest effort of their long history. The Rev. C. W. Pullet an ex-district superintendent of Cambridge district then resumed the responsibility, and rallied the congregation to the appreciative amount of about seven hundred and eighty dollars. Under this, our present administration plans were well laid early in the conference year for a Four-Cornered Bonded Debt Drive. Sixteen captains were carefully chosen, four for each corner. The time set to report was Sunday, Oct. 13-20. The epidemic closed us up the very Sunday we planned to report. For three weeks our churches remained under the ban. Some of our most optimistic despaired of our success, owing to so many doctors and undertakers' bills. The ban was lifted Sunday, Nov. 3rd. At the tap of the gong, we sprang to the call and during the next two weeks, through the unceasing vigilance of captains and constituency we rolled up the unprecedented amount of sixteen hundred and fifty-eight dollars and fifty cents. This enabled our trustees to reduce the bonded debt to ten hundred and fifty dollars, permitting us to easily cancel and burn mortgage next conference year. Detailed reports of captains and corners follow: 1. Northeast Corner: Isaac Jackson, \$100.00; Cyrus St. Clair, \$86.50; Jesse Earle, \$81.69; Jno. A. Matthews, \$58.08; total, \$326.27. 2. Northwest Corner: Wilhelma Bond, \$150.15; Mary F. Thompson, \$101.76; Jennie Griffin, \$82.00; Annie Camper, \$61.22; total, \$395.13. 3. Southeast Corner: Martina Plnder, \$102.05; Susan Kennard, \$95.07; Minnie Chase, \$92.90; Mary E. Cornish, \$64.96; total, \$454.98. 4. Southwest Corner: Elizabeth Weshelds, \$100.00; Hattie M. Jackson, \$81.26; Emma Fisher, \$72.85; Ida Bazil, \$69.25; total, \$323.36. 5. Organizations: Free Will Offering Club, \$218.00; Troika Club, \$51.00. Total \$269.00 Grand total, \$1,668.50.—M. A. Thompson Pastor; B. N. St. Clair, reporter

LOUISIANA CONFERENCE

The fifty-first session of the Louisiana Conference convened Wednesday, January 22 in Wesley Church, Baton Rouge, Louisiana, Rev. Valcour Chapman, D. D., pastor, who conducted the devotional exercises. Bishop Francis P. McConnell, LL. D., presided and administered the Sacrament of the Lord's Supper, assisted by the District Superintendents. Secretary J. A. Lindsay was re-elected with S. S. Earl, W. H. Lang, W. H. Jones, W. Scott Chinn and T. A. Jackson, as assistants. L. H. Smith, statistician, with J. E. Williams, A. W. M. Obeo, F. D. Bowers, and T. H. Williams, as Assistants; J. O. Brown, Treasurer, with M. R. Walker, A. Booker, J. B. Johnson, as assistants; C. W. Reeves, railroad secretary, W. Scott Chinn, reporter to the secular papers, T. A. Brown, Southwestern, C. D. C. Bryant, postmaster. The Rev. H. H. Dunn, regular newspaper correspondent, was associated with W. Scott Chinn.

The program as arranged was made official and from beginning to the end the business of the conference was dispatched with alertness, accuracy and in such a way as to elicit repeated comments from the presiding Bishop, who was receiving his first lessons in dealing and handling the Colored wing of the great army of militant Methodist, who have set their hearts toward the conquest of the world. John Wesley's "The World is my Parish," is about to be realized and with the Centenary idea carried out, in which Methodism hopes to have a hand in the world re-building its fulfillment appears to be near at hand. The reports from the District Superintendents were full and encouraging, also showed substantial advances in every way. New churches organized in needy places also Sunday Schools established with our own literature, Epworth Leagues and other church activities busy in carrying forward the great work. Superintendent O'VHle reported the purchase of a District Parsonage for the Shreveport District, which was hailed with delight and considered a wise step, for district superintendents housing in many respects ought to be A No. 1, for around him should and ought to be gathered those influences which would attract and compel the dignified respect of every one. Surely a decent and comfortable place to live in, would add greatly to the dignity of the office and place the District Superintendent above some of the lower levels, which hinder and retard oftentimes. Any office or position, placed above real want tends to elevate and adds to the same, whereas "wards" and "dependants" are always handicapped. Every District throughout our Negro Methodism ought to have a suitable and comfortable district parsonage.

District superintendent Turner told of new work opened on the Lake Charles District, and the prospect of building a modern and well appointed church in Lake Charles, under the pastorate and direction of T. A. Brown. District Superintendent C. S. Stanley spoke of his work and told of several new preaching places, where a healthy Sunday of money in circulation has helped



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the church as well as any other institution, for there were signs of advancements along all lines. Seven years ago, the Conference raised for New Orleans University only \$45. Since then, by persistent and faithful work, upon the part of President Melden, aided, assisted and encouraged by the Resident Bishop and the several district superintendents, Conference out did itself, by raising \$6,000 for Endowment alone, and plans to begin right away to make it \$10,000 this year. "Organization" is the key-word and accounts for this wonderful increase and showing as what may be done by our people under proper leadership.

In the regular routine work effecting the membership, a fine and promising class of young men were admitted on trial, viz: Richmond Brown, T. J. Bridgett, Wesley H. Davis, Ephriam Freeman, Willis S. Jones, Willima Jarrel, Frank J. Thomas, Alexander Johnson, Leroy Fields, Isaac E. Badie, S. L. Lemons, H. W. Gray. Leroy Fields, Ephriam Freeman and Wesley H. Davis were recommended for admission to Gammon. Frank R. Butler, and Eugene S. Johnson were admitted into Full Membership; A. W. M. Obee, Simon M. Garner and Chas. Anderson were graduated from the course of study and ordained Elders. Garfield Robinson, Halfey Williams, Schooler J. Jackson, A. W. Johnson, T. J. Bridgett, Richmond Brown, Frank J. Thomas, and H. W. Gray were elected to Deacon's Orders, while J. S. Scott and Joseph Stemly were elected to be ordained later, under the Seminary rule. Thos. H. Munson, having previously been ordained Elder was graduated from the course of study. Valcour Chapman and David Shelby retired at their own request, W. L. Amos, having been granted one year's leave of absence asked to be assigned work. Elijah H. Hall, Walter C. Turner, Allen Luster and Frank Walker were the deceased members for the year. The Conference sent a letter of sympathy to President Reynolds of Gilbert College, in the loss of his daughter, also offered special prayers for Brother G. C. Hayward, who was ill during the conference session and gave him a collection. During the first two days session, J. A. Landry, Superintendent of the Baton Rouge District

was ill, and M. C. Harrison read his report and represented the work. Robert Wilkins, being ill did not attend, but reported his work through his District Superintendent, which was in excellent condition. Bishop McConnell did not conduct the usual morning devotional exercises, but allowed the brethren to do so in their own way and manner, which was inspiring, helpful and very timely. The Bishop took an active part in all of these services, and moved in and about among the brethren, asking questions, seeking information, trying to get first hand knowledge of conditions and things as relates to the Colored work. In all of his actions

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The readers of this paper are cordially invited to open a savings account with this bank. We pay 3-1/2 percent interest and guarantee Safety and Service. To save successfully one must put a part of each week's wages where it cannot be easily spent. Our bank offers that opportunity. A steel Liberty Bond Lock Box given FREE to each one opening a savings account of five dollars or more—WHILE THEY LAST.

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School had been organized, sided and assisted by Brother E. M. Jones, Field Agent. W. J. M. Price and J. F. Marshall made excellent reports and showed a remarkable increase in point of membership and honevolences. Owing to the number of reports, those from the pastors were condensed and only the outstanding items announced. War conditions and an increased amount

A STIRRING PATRIOTIC SONG.

The most famous patriotic song hit "The Soul Cry of the Colored Soldier," written by J. H. Hubbard. Handsomely done up in words and music, sheet music form. Ten cents per copy, three cents postage. 1000 agents wanted. Make big money selling the most popular war song of the day. Pastors easily raise \$50.00 and \$100.00 by asking a number of their members to sell 10 copies each. Send 20 cents for agents terms. Some Comments.

"The words are splendid. I am sure it will prove a popular song. I quite agree with you in the sentiment expressed." Hugh M. Dorsey, Gov. of Georgia.

"It will do much to create enthusiasm. It should be very popular with both the soldiers and the general public. I trust it will have a wide circulation." Emmett J. Scott, War Department, Special Assistant.

"Your tribute to the Colored Soldier is not only deserving but excellently well served." Clark Howell, Editor, Atlanta Constitution.

"May I offer you my congratulations. It is a strong and stirring poem which should awaken patriotic enthusiasm and devotion. Its general circulation must do good." Wilbur P. Thirkield, Bishop of the Methodist Episcopal Church.
Address, Rev. J. H. Hubbard, Warren Hall, Clark University, South Atlanta, Ga.

and dealings, he ever kept before the Conference the one idea of our service to the larger interest of the Kingdom, and our debt of gratitude to the great Church for all that had been done for us in the years gone by, and are still doing. He expressed much surprise at the business-like and accurate way in which the brethren in the three conferences made their reports of membership, monies and other matters. It convinced him most thoroughly, that those who had come among us of our white brethren had not been recreant to the trust committed to them but had done their work well, as evidenced by what he actually saw.

The several Board of the church were well represented and those doing so gave good account of the work committed to their care. Dr. Chas. Oaten brought good news and words of cheer from the Board of Conference Claimants, also funds for the Conference to the amount of more than \$600, and \$400 or more as the result of a system inaugurated by Bishop Thirkield, whereby the Conference receives in return the money sent the office during the year, plus the interest of the same. In time to come, if properly worked, every Conference will find this a valuable and helpful method to increase its own resources for distribution among its many claimants. Truly it is a wise piece of statesmanship upon the part of our resident Bishop. Dr. E. M. Jones, represented the Board of Sunday Schools, W. W. Lucas, the Epworth League, E. L. Williams, known as the "fighting parson," the Board Temperance and Social Morals. The Conference took high grounds upon the Temperance question, and rejoiced at the signs of promise for a dry nation. Dr. W. A. C. Hughes and his force put the Centenary right on the hearts of the brethren. Bishop McConnell helping in no mean way. W. Scott Chinn spoke of the Publicity and Minute Men department, also F. B. Smith, E. W. Kinchen, on Sunday School, with Dr. H. C. Wilson, J. W. Hayward on Stewardship and Tithing, W. W. Lucas on Young People's, while Area Secretary Hughes covered every detail and answered many questions as to what the Centenary meant, and as to its operation in general. The Louisiana Conference will give a good account of itself in the Centenary movement, and since every interest to which the Conference has pledged itself to care for, is to be amply taken care of through the Centenary, there will be nothing for the Conference to do but swing in line and go "over the top."

The Conference was visited by several ministers of the Methodist Episcopal Church South, who evinced a deep interest in its deliberations, also the African Methodist, Baptist among the Negroes. A goodly number of the ministers' wives were interesting visitors and enjoyed the sessions. In point of membership, there was an increase of more than 1100 members, 700 Sunday School scholars, and 200 Leaguers. The Benevolences amounted to \$18,132, something like \$1.15 per member. A remarkable showing, and a striking indication of the kind of intensive

leadership given and followed up by the Resident Bishop and the District Superintendents. The Woman's Home Missionary Society elected Mrs. J. W. Turner, president; Mrs. Sadie E. Jobason, vice-president; Miss Emma Bessie, corresponding secretary, Mrs. Lottie Daniels, recording secretary, and Mrs. Ida M. Goins, treasurer. J. A. Lindsay was elected President Conference Epworth League, with Dr. T. T. Taylor, T. A. Jackson, A. W. M. Obee, C. C. Landry and J. T. Patterson Conference Vice-Presidents and J. B. Johnson, secretary. On Sunday, the spiritual tide ran high and a deep spirit of intense religious fervor pervaded throughout all of the services. T. J. Johnson and G. A. Payue, conducted the Conference Love Feast. At 11 a. m., the Bishop preached upon "Doing the ordinary things of Life," and drew helpful illustrations and figures from doing the small things of life, which left its impression upon all who heard it. In the simplicity of the sermon and the remarkable way in which it was delivered, the Bishop impressed all as to his true greatness, a Christian scholar and a brother indeed. The message will linger long in our memory. After the sermon the elders were ordained also Deacons. In the afternoon, the Memorial Services were held, with brief and appropriate eulogies delivered by J. E. Rolax, T. B. Cooper, T. P. Norris, F. T. Chinn, H. Daniels and W. Scott Chinn, in honor of the deceased members and others having died during the year.

President J. S. Clark, of Southern University, made a strong plea for education and told of the work being done in the University. Dr. W. G. Alston preached the closing sermon at night. A. J. Jeakins conducted the devotional exercises. The usual resolutions, by C. D. C. Bryant were read thanking all who contributed toward the care and success of the Conference. The next session will be held in St. Paul, Shreveport. Thus closed one of the best sessions ever held and every pastor goes forth to the work assigned to his care, feeling encouraged and greatly strengthened to do the work with a cheerful heart and willing spirit. Bishop McConnell left to hold another Conference in Mexico, and will thus be in a position to compare and make notes and know first hand how far each has gone in the scale of civilization. We await eagerly the result.—W. Scott Chinn, reporter.

HOUSTON DISTRICT
SECOND ROUND

Sloan Memorial, March 8-9; Mt. Vernon, 8-9; St. Mark, 8-9; Mallahu, 15-16; Audubon Place, 15-16; Independence Heights, 15-16; Trinity, 22-23; Calvary, 22-23; Kindleton, 29-30; Richmond, 28-30; Spring, April 5-6; Boynton Chapel, 5-6; St. James, 12-13; Dickinson, 12-13; Angleton, 26-27; Sweeny, May 3-4; St. Paul, 9-11; Wesley Tabernacle, 10-11; Harrisburg and Laporte, 17-18; Wallisville, 24-25; Rosenberg and Thompson, 31-June 1.

Dear Brethren:—I trust you have received your assessment cards. Remember that Easter Sunday will be the great Centenary drive. I trust all of us have begun some time ago the drive and are not waiting for

Easter to start. I hope also, that your charge is well organized, and the fire is kept burning, in order that your organization will keep alive during the years to come. The great church of our choice is depending on each one of us to do our part well. The vision of our great church is a challenge and we are expected to face it manfully. Remember the great Southwestern Christian Advocate. Its subscription in every home will help you in your work no little. God bless you and your people for a great year's work.
Truly yours,
J. E. Bryant,
District Superintendent.

A SUCCESSFUL POSTORATE

An achievement worthy of special note is the success that has crowned the Pastoral labors of the Rev. Robert A. Hart, Linden, Maryland.

This young man was appointed to his present charge April 1913, by Bishop Earl Cranston, D.D., LL.D., where he found a small membership of scarcely more than one hundred.

A more loyal, enthusiastic and determined people could not be found, for they soon caught the spirit of this young apostle, with a vision, and it was not long before they set out to raise funds to erect a new church building that would adequately meet the needs of that growing community.

With the sum of \$275 in hand which had been raised by a former pastor the Trustees felt that a building that would cost about \$1200 would be sufficient. Brother Hart, as a wise leader said, "Let us raise some money and build a church worth while, one that will be a credit to our Methodism" they began to bank money for the new Church Fund.

The people recognizing in their pastor, qualities of leadership, fell in line and soon realized that a more commodious structure would be needed. Mr. Isalah T. Hatton, a young colored architect of Washington, D. C., was consulted and the erection of a \$5000 building was soon under way. It was completed in December 1916 and dedicated to the service of God by Bishop Wm. F. McDowell, D.D., LL.D. It is a stone and frame building. A spacious auditorium, beautifully furnished, gothic windows, electric lights, the basement contains a lecture room and pastor's study. This church stands as a monument of beauty and stability that would do credit to any people of any community.

The climax of this achievement came Sunday, December 8, 1918 just 2 years after the completion of the church when the handsome sum of \$1451.24 was realized in a rally.

Mr. David Hawkins, to whom perhaps more than anyone else, is due the credit for catching the vision of his pastor and helping bring in line any slackers or dissenters to the support of the new project, though young, he gave freely and liberally not only his money, but his time and energy to help build Mt. Zion which is the name of the church. Brother Hawkins led in the rally with the sum of \$292.92. The reports are as follows:

David Hawkins, \$292.92; John Lewis, \$224.57; Gertrude Taylor, 172.45; Coleman Lewis, \$172.18; Annie Lewis, \$136.81; Lottie Young, \$136.37; Henrietta Everhart, \$135.59; Annie Tyson, \$110.00 Irent Wright, \$37.50; Josephine Lancaster, \$32.85; total \$1451.24.

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To Prove Our Fine Quality we offer these fine pants for dress or business, many handsome styles, genuine through and through worsted goods, beautiful narrow weaves, smooth silky finish, guaranteed for 2 years solid wear and satisfaction and regular \$5.00 value or MONEY BACK. These stylish \$5.00 pants, while they last, only one pair to any customer, by prepaid express, for only \$1.85

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Beautiful Pin with your first order. Only a few hundred on hand. GET YOURS QUICK

Cash Profits You can earn a lot of extra money by sending orders for your relatives and neighbors. Young Gent Case made \$27.00 first week and over \$500 his first year. Get his book about it free—also fine tailor book, cloth samples and simple directions. All goes to you free with first letter. Send us your name and address—TODAY. WRITE US QUICK.

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Dept. 21642, 616 South Franklin Street, Chicago

To know that the church was paid for while the money borrowed was not due for another year, was the occasion of great rejoicing, the people shouted and praised God for His goodness to them.

No interest of this church has lagged, more than \$127 have been raised for disciplinary benevolence, the pastor's salary raised in full and the Half-Century Fund for Morgan College raised.

Surely the Lord has led this people, the membership has been doubled and the people expect Brother Hart to return for his seventh year to enjoy the fruit of his labors.

NOTICE—GREENWOOD DISTRICT

Dear Brethren:—I am to make a special campaign through the district, as given below in the interest of the centenary movement. Have your entire congregation out that they may be in the organization for the great drive. Greenwood, Jan. 15; Sunflower, 16; Itta Bena, 17; Stephenville, 19; Shaw, St. Paul, 19; Indianola, 20; Inverness, 22; Union Grove, 23; Belzoni, 24; Moorehead, 26; Lexington, 28; Galilee, 28; Tredwell Grove, 29; Owens, 30; Goodman, Feb. 5; Gergville, 5; Pickens, 6; Ebenezer, 7; Greenville, 11; Longwood, 11; Carrollton, 15.—J. W. Golden, district superintendent.

LAKE CHARLES DISTRICT
FIRST ROUND

Leesville, Feb. 8-9; Maringouin, 15-16; Melville Circuit, 17-18; Cottonport Circuit, 19-20; Lottie Circuit, 22-23; Boonville, March 1-2; Bunkie, 2-3; Magda, 7; Eola Circuit, 8-9; Waxia Circuit, 10; Teche, 14; Washington, 15-16; Opelousas, 16-17; Briggs, 22-23; St. Martinsville, 29-30; Cade, 31; Lafayette, April 1; Hubertville, 5-6; Olelia, 6-7; New Iberia, 13-14; Spring Creek, 19-20; McNary and Oakdale, 21-22; Lake Charles, 27-28; Lake Charles Mission, 27-29; Lake Arthur, May 1; Welsh and Jennings, 3-4.—John W. Turner, district superintendent.

NOTICE TUPELO DISTRICT

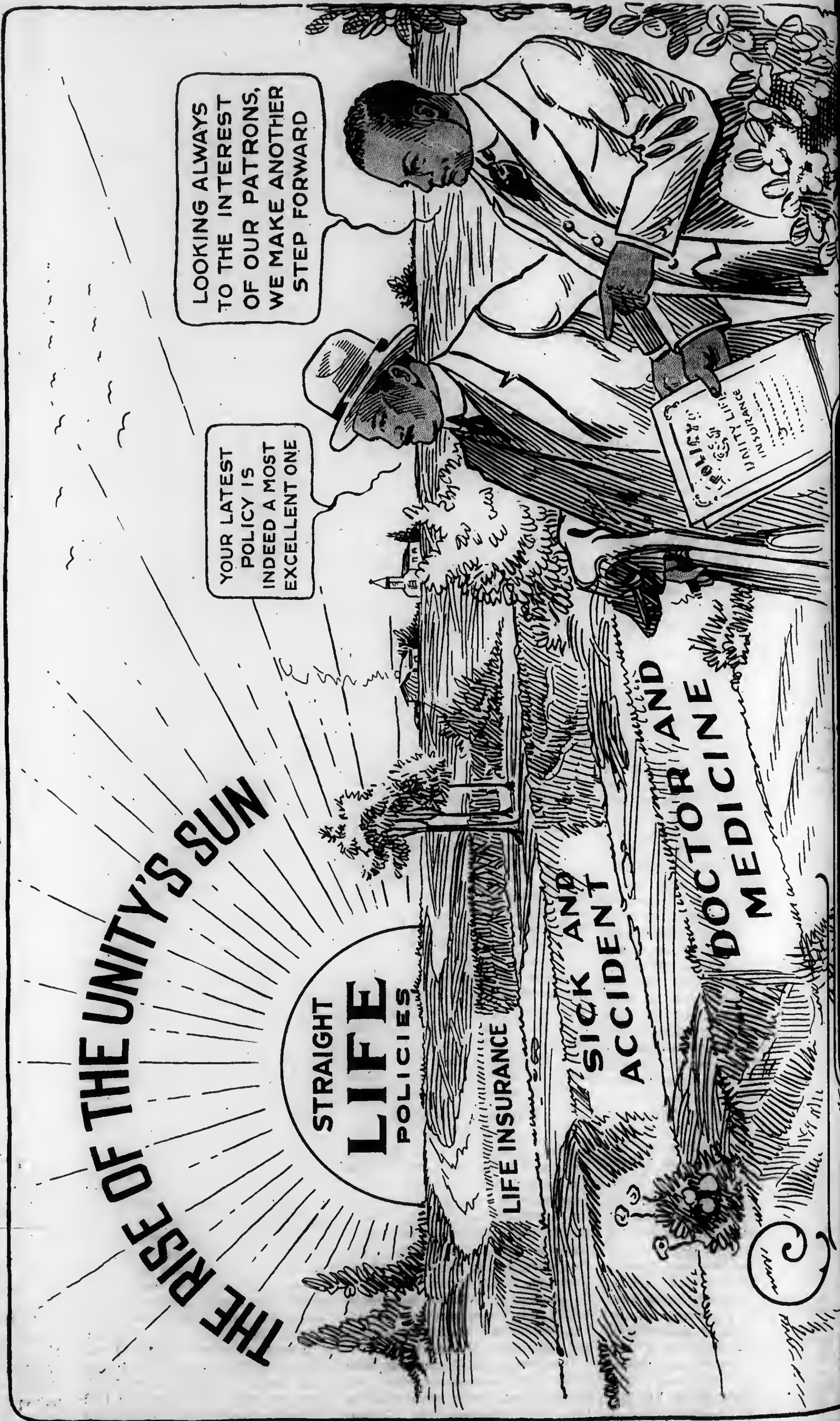
Each member of the Woman's Home Missionary Society of the Tupelo District to do her best this year. Each charge is asked to send a representative to the annual convention at Macon April 19, and pay expenses, which will be \$2.00. (Mrs.) Amy Johnson, District President.

P. H. V. DEJOIE, M. D., President

W. E. ROBERSON, Treasurer

C. C. DEJOIE, Secretary

STRAIGHT LIFE POLICY OF THE UNITY INDUSTRIAL LIFE INSURANCE AND SICK BENEFIT ASSOCIATION



After eleven years of successful operation in the sick and accident department, we look back with pride and see eleven stone pillars which marks the site on which the structure of the straight life policy is to be, and shall be built.

Granting the fact that this is indeed a long step forward, yet, it is but the results of the Unity's Sick and Accident Policy and therefore needs only a slight introduction, believing, as we do that the merits of the former is sufficient reference for the latter.

Therefore, we take pleasure in introducing to you the Unity's Sun and trust that its countless rays will find their way, as we hope and believe, into countless homes, bringing sunshine as a testimonial that death, a thing that will come to all that is, is not a victor if he comes into a home where our policy is a guest.

It is just rising, as can be seen above, but, unlike our Uncle Sol, it is never to set, but is ever to stand at its meridian height as a monument to those who made it possible for it to rise and shine.

The policy contains the standard provisions required by the law of the State of Louisiana, according to act 240 of 1916 and in conformity with the Charter of the Association.

THE CLAUSES CONTAINING OUR WAIVER OF PREMIEUMS IN CASE OF TOTAL AND PERMANENT DISABILITY, CASH LOANS, PAID UP INSURANCE AND EXTENDED INSURANCE, are only some of the valuable features which will make this policy famous throughout the insurance world.

REMEMBER, THE GREATEST VICTORY THAT CAN EVER COME TO A HOME IS THAT PEACE--OF--MIND--VICTORY, A VICTORY EMBELLISHED WITH THAT IMPERISHABLE THOUGHT WHICH ENABLES ONE TO FACE DEATH WITHOUT FEAR, KNOWING THAT THOSE WHOM WE LEAVE BEHIND ARE NOT LEFT TO THE FATE OF CHARITY.

Our representatives will explain in person the other features not touched on in this notice.

SEE
HOW WE
GROW.

1907	RECEIPTS	\$6,000.00
1908	"	\$8,440.00
1909	"	\$17,728.54
1910	"	\$22,505.94
1911	"	\$34,702.91
1912	"	\$54,613.01
1913	"	\$59,374.78
1914	"	\$69,889.17
1915	"	\$77,503.95
1916	"	\$116,904.04
1917	"	\$171,283.28
1918	"	\$248,610.90

Agents Wanted

who can furnish good reference, backed by ability and reliability.

CRESCENT CITY NOTES

Services were good all day Sunday. Speaking Meeting was conducted at 11 a. m., by the pastor. At the close of 1918 46 precious souls were added to the Church. The most of these were under the age of 18 which means much to the life of the Church. We are planning to go "Over the Top" in our Centenary apportionment. While we are going over the top in raising our share in dollars we hope to have a larger gathering of souls for Life Service in the Church for Christ. As the boys have done "Over there" so may we do over here. So we ask the prayers of every Christian that we may put it over in souls, money and in every interest of the Church. We are organizing our Units and hope to have them in working shape in the next few days. A large number communed at night and one joined the Church. Young people are coming into the Church at nearly every service and the future looks bright for Mallalieu. S. S. Earles, pastor.

On last Sunday night Bishop W. P. Thirkield, of New Orleans, was a visitor at St. Matthew's Methodist Episcopal Church, Algiers, La., and delivered an excellent sermon, to the delight of all. The Bishop administered the Lord's Supper to a large number, assisted by the Rev. S. J. Jackson and the pastor. The collection for the day was \$29.90. —W. C. Hayward, Secretary.

A memorial service in honor of the late Theodore Roosevelt will be held next Sunday afternoon in Central Congregational Church. Rabbi Max Heller will be the principal speaker.

Personal and General

Resolutions were passed in memory of Mrs. Hattie Brooks, wife of the Rev. W. T. Brooks, of Randolph County, N. C., by the Colored Teacher's Association of that city. The committee was composed of Prof. J. N. Caveness, Prof. G. N. Craven and Mrs. Mary L. Lutterloh.

Asbury Methodist Episcopal church, Savannah, Ga., is doing splendid work. In two Sundays, \$150.00 was raised. All departments of the church are being organized and five persons added to the church membership. The Rev. J. A. Richle is pastor.

Sunday January 26, was a High Day at Wesley Chapel Church, Little Rock, Arkansas. Twenty-five young people joined the church; four others were received into full membership; thirty-three persons signed pledge cards enrolling themselves as members of the "Methodist Million" tithe, and twenty dollars were collected for the Centenary collection (apart from the regular table collection), all at one service. Two more joined the church at night, and still two others declared their purpose to follow Christ. The pas-

tor, the Rev. J. H. Lovell, and the members of the church are happy.

DIED.

Evans—Mrs. Bell Evans, one of the old faithful members of St. Paul, Meridian, Miss., died Jan. 11th. She had been in poor health for some time, but was able to be about to do some house duties. St. Paul lost a good member and the church an exemplary Christian. She leaves one daughter, three grandchildren and many friends.—J. C. Hibbler, pastor.

Knolls—Mr. Dorbel Knolls, of Emerson, Ga., died at his home Saturday, Jan. 11th. Mr. Knolls was a member of Magnolia Lodge, No. 431, A. F. & A. M. He is survived by a mother, sister, wife and several children. The Rev. R. C. Melton officiated at the funeral service.

NOTICE MONTGOMERY DISTRICT

The District Stewards and Pastor's Council will meet at Ripley Methodist Episcopal church, Montgomery, Ala., Feb. 18th, at 10 o'clock a. m. A Centenary representative will be present. —Joel C. Carsons, district superintendent.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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NEW ORLEANS, FEBRUARY 13, 1919

Vol. No. 48—No. 7

The Secret of His Presence

A Prayer By Bishop Thirkield

O God, our Father, thou art here. We need not seek thee, for thou art seeking us, and we are ever in thy presence. May we be in such attitude of soul that we shall ever know that thou art near; that thou art within us; that thou art guiding us in all our thought and in all that we do. O God, save us from the tumult and the wild, mad rush of this modern life of ours. May we take time to be alone with thee. May we covet the great silences of the soul, and hear thy word, "Be still, and know, in the secret chambers of thy being, that I am God!"

Do thou breathe upon us, gracious God, thy Spirit this day, and may every act and thought of the day be as worship unto thee, and for the glory of thy name. And may it be found worthy to be built up into the permanent kingdom of our Lord and Saviour Jesus Christ. We ask it in His name and for His sake. Amen.

EDITORIAL

THE PREACHER'S PASSION FOR MAN

A minister whose work failed to bear fruit, once came his old theological president and asked him if he could tell the cause of his inefficiency. He replied, "You seem more concerned about the truth than about men." He therefore counseled a change of emphasis. It is possible for a man to hold his passion for truth and yet set the truth aflame in his deeper passion for men. We are sent forth to be fishers of men. The truth is only a means to an end. The real preacher will get hold of every truth where it touches humanity. John Wesley did this and so did Phillip Brooks. They were simply following the method of Jesus who adapted His truth to the people whom He taught.

The secret of a ministry that gets hold of men and leads them unto Christ is found in the passion for the individual rather than in a broad general love for humanity. The distinguishing thing about the ministry of Jesus was his great love for the individual. Meeting the woman at the well, He preached one of his greatest sermons, illustrating and enforcing the truth with power and earnestness.

That is a suggestive incident related by Julia Ward Howe, who went to Charles Sumner and besought his influence in behalf of a poor Negro in distress. He made reply that he was so much concerned for the Nation and for humanity, that he had no time to look into the case of one individual. Mrs. Howe responded, "Why you have gotten beyond your Master."

A LEAGUE OF NATIONS AND A LEAGUE FOR CHRIST.

One of the outstanding reasons for the League of Nations is that it will prevent war. When will nations stop fighting? When will individuals cease to have the fighting spirit? When will individuals cease to have the fighting spirit? Only when they are dominated by the presence of Jesus Christ. As anxious as we are to see the cessation of war forever, we believe that it is entirely futile to write international contracts or compact when there is not moral and spiritual power sufficient in the individual citizens, of the respective Nations to make that compact secure. At present this world is not in an attitude to subscribe to a League of Nations that will last a quarter of a century. The human nature is too sinful too rebellious, too resentful, and too aggressive. We have laws in our cities, countries and states against fighting and murder. When will brawls and assaults and murders cease? We have all sorts of laws and a police force in every community and in the cities a police force that equals almost a standing army and yet brawls and assaults and murders continue. And why? Because the individuals themselves are so depraved in nature that they do not have the spirit of self-control and are not law abiding.

Just what the individuals of the Nations are, just that the Nation is. It does no good to say that the rulers can sign a compact that will bind the individuals of a Nation, if the majority becomes obstreperous and will not accept of the compact.

What this world needs is not a League

of Nations. It needs the Gospel of Jesus Christ and then a League of Nations will be possible. If this country were to spend, instead of \$750,000,000 for increase in the Navy and a similar sum for the Army, that much in evangelizing the slums and the frontiers and the backward peoples at home and abroad; and if the other five great powers were to put on such a program, this country and the others would be far more safe than they would be with the large proposed Navy and standing Army.

Do we favor a League of Nations? To be sure! But the League of Nations would be a scrap of paper without that League having as its basis, the spirit and character and principles of Jesus Christ. The lack of this is the reason for the whole thing breaking down.

A PAYING INVESTMENT

Under the above caption the New Orleans Item in a recent issue editorially said:

Lake Charles voted the other day an issue of \$200,000 in bonds for schoolhouses, with the same enthusiasm and practical unanimity that her taxpayers have given to every proposal for better schools. The vote cast was six to one in votes polled, and more than that in property. The striking feature of the vote, however, is that \$150,000 of the whole sum is to be used in building schools for colored pupils, the remaining \$50,000 going to the repair of the schools for white children, which are all new and ample to accommodate them, but were more or less damaged by the August cyclone.

By the same storm the three colored schools, built largely by the efforts of the colored people themselves, were demolished. This year the colored people have been using their churches as schoolhouses, pending action to replace the lost buildings. The vote by which the white people of the city ruled that colored pupils shall have modern, safe and sanitary buildings as well adapted to educational use as any in the city, cannot fail to be gratifying to those who believe that education makes the colored man more law-abiding and efficient and a better community asset.

Lake Charles has been fortunate in its colored people. They are, as a rule, industrious, law-abiding and well-behaved. Many of them own their own homes, and not a few may be classed as well-to-do. When they first began to build up their own schools, some of the old-time prejudice against the education of colored children still lingered. Good people who would have readily admitted that education would improve not only white people, but horses, cattle sheep, dogs and other animals, shook their heads solemnly and said it would only make the colored man idle and discontented.

Time soon overcame that objection. J. S. Jones, now an instructor in the Southern University, devoted 20 years to building up the colored schools in Lake Charles along the right lines. He made the work practical; introduced agricultural, manual training and domestic science courses into his schools long before the state had pushed them into the state course study. From his efforts and the sympathetic attention of many white men interested in education grew the feeling which culminated in the bond issue authorized a few days ago.

Lake Charles has earned commendation for an example which one hopes will have a strong influence in other portions of Louisiana.

Both the caption and the editorial are significant. The surprising thing is that for so long there were those who tenaciously held to the conclusion that education unfitted the Negro for useful citizenship. But it was a paying investment to educate the Negro from the standpoint of the Negro. It increased his needs and that always makes a more desirable citizen. Education lifted his ideals, straightened out misconception in

morals and taught him his duty to God and man, as well as to the state. Over and over again it has been proven that education pays for the Negro as it did for others.

But there is another side of this investment that we desire to consider. Lake Charles has invested most wisely. To say nothing of the effect of education on the Negro himself, it is a splendid investment for Lake Charles to place \$150,000 in schoolhouses for the Negro. It will give the Negro citizens in Lake Charles a pride in the town and that is worth while. It will make the Negro citizens in Lake Charles more contented and that is worth a great deal. Lake Charles and quite all the towns in the South are dependent upon Negro labor and discontented labor is an unsatisfactory labor. There will not only be inefficiency in work but a discontented labor will be migratory. The South will be under a very serious handicap to supply the places of Negro labor. Remove Negro labor and nearly every industry in the South will be paralyzed. The cotton industry would not be worth the name. It is short sightedness on the part of the Southern white people not to provide liberally for Negro education. Suppose education does spoil a Negro now and then, and it has spoiled individuals of other races occasionally, there would be a large percentage in return on the investment in the others whom it helped. Purely from a business standpoint, without any sympathy for the Negro and without any particular sense of justice as to citizenship, one of the finest investments that the Southern industry could make would be to provide better housing for Negro laborers and better school facilities. And wherever school facilities are provided there will be more contentment on the part of the Negro.

And the South will soon no doubt, wake up and realize that from a purely commercial investment it will pay to treat the Negro better, as far as school facilities, travelling accommodations and suffrage privileges go. These three things are vital. The lack of these things breed discontent and is making labor in the South less efficient than it would be if these things were provided. Give the Negro better schools, equal accommodation in travelling and the ballot, by whatever standard you please, and every investment in the South will double in its value because of the Negro's efficiency and the contentment of its labor. This is a perfectly human proposition, and we are not writing from the standpoint of the Negro. We are writing from the standpoint of one who understands the situation and who wishes Southern industries well.

Ten millions of dollars spent in the South in the next two or three years for school buildings and better equipment in the schools and better trained teachers would be the finest thing that the South could do to make fast for itself, the best labor the world has ever seen. If this is not done it ought to be no surprise if hundreds and thousands of Negroes move into those sections where they will receive better accommodations in travelling, adequate school facilities and the right of franchise.

ARE WE TO HAVE ANOTHER WAR.

One must be thoroughly on the inside to understand the position of Secretary Daniels of the Navy and the Chairman of Naval Committee in recommending a naval program which calls for an expenditure of \$750,000,000. We have heard so often that the

recent war was the last war; a war against wars it was called and since its practical completion, we have a great deal of eloquence on the League of Nations and its purpose to tie the free Nations of earth together so that there will be war no more. And now comes the recommendation for the largest expenditure by the Navy Department that the Nation has ever known. And what is more startling, it is said that the program is urged by President Wilson and the real reason for this is not given, not even to Congress. It seems as if there are sufficient reasons to move the Secretary of the Navy, the Naval Committee and the President but the reasons are not given to the public. True enough, there are those who say that this proposed Naval program will never be carried out. It is to be voted as an indirect pressure upon the deliberation of the Peace Congress. If it is to be a fake appropriation, it is entirely unworthy of as great a Nation as the United States. If it is not to be a fake appropriation and the reasons justify the action, then the situation must be serious indeed. We fear that in spite of all the talk of friendliness, we are developing a measure of interference with the rights and prerogatives of certain Nations so as to develop mistrust and suspicion.

No such program as is being attempted for the reconstruction of the world by the five great powers can be put through unless all concerned are fully convinced that these five great powers are working from a most unselfish standpoint, and the number, of those who believe that in spite of all the talk about unselfishness that there is a great deal of unselfishness at the bottom of the program that is proposed is not very large. One Nation wants territory, another wants the control of colonies, another wants seaports, another wants this advantage or the other. It is not absolutely clear that America has gone into the negotiations with absolutely clean hands, that is to say, with hands that others regard clean. It makes little difference what we think of ourselves. It makes a great deal of difference what others think of us.

We beat the world in building ships during the war, and the building of these ships and the sending of food and troops was a great factor in determining the outcome of the war. And now these ships are to be turned into a merchant marine to convey American goods to foreign port. We are in a position, therefore, to almost force the mastery of the world's exports. We will have sufficient ships and sufficient supplies to flood the markets the world over. It takes very little gray matter to see that this fact itself will arouse suspicion and will have very much to do with the deliberations of the Peace Congress, although this fact may not appear on the surface. And lying far behind this fact, but with a potentiality that is foreboding, may be the reason for the great Naval program that is now being urged upon the Nation.

DR. J. R. REYNOLDS

Elected Dean of Prairie View Normal and Industrial Institute

Prof. J. R. Reynolds, for the past several years principal of Gilbert Academy, Baldwin, Louisiana, has been elected to the position, Dean of College, Prairie View State Normal. He is a Bachelor of Arts graduate of Bennett College, Greensboro, North Caro-

lina, and holds a Master of Arts degree from the same school. Wiley University conferred degree of Doctor of Philosophy on him for work in mathematics and electricity. Armour Institute of Technology, granted him a diploma in electricity. Prof. Reynolds is a teacher of twenty-five years' experience having served as principal of schools for thirteen years and was for twelve years professor of mathematics, Wiley University, during which time he formed from among the college classes of that institute an organization known as the Euclid Club. Under his supervision and direction this club took up and completed the task of getting out a teacher's manual to Wentworth's college algebra. So satisfactorily was the work done that the publishers, in addition to very warmly commending Professor Reynolds and his club, awarded them one hundred dollars in appreciation of their services. As teacher of mathematics, Professor Reynolds sustained the reputation of being the best in the entire system of Freedmen's Aid schools. It was through his efforts and ingenuity also that the industrial feature of education was established at Wiley University. He secured the first \$2500 with which to erect an industrial building at that school. He has installed several electric



DR. J. R. REYNOLDS

lighting systems, broom-making plants and cannery factories.

Because the Board of Education of the State of Texas discourages advertisement it is not generally known that Prairie View Normal Industrial Institute is one of the great schools for Negro education in the world and enrolls between fifteen hundred and two thousand students.

That the equipment of the school is on a generous scale can be seen from the fact that recently Eighty Thousand Dollars was expended for equipment of the Steam-electric laundry. For the operating the Electric lighting steam-heating, ice-making, steam bakery systems the bill for fuel alone amounts to Twenty Thousand Dollars annually.

As Dean of Prairie View, Dr. Reynolds will have the direction of a corps of teachers some fifty in number recruited from the best schools of the nation including Yale, Harvard, Hampton, Tuskegee, Fisk and various northern State Universities.

The diploma of Prairie View exempts one from all examinations in twelve states. Last year more than six hundred teachers were enrolled in the summer school alone.

Dean Reynolds will have a great opportunity for service in training teachers for the Negro Race. It is the first time in its history that a graduate of a school of the

Freedmen's Aid Society has held a position of so great influence in the educational work for Negroes in the Great Southwest. Dean Reynolds will make good in this new field and the Southwestern bids him God speed and congratulates Prairie View Normal and Industrial Institute in securing such a valuable man.

People of Interest

Mrs. J. L. Wilson, of Shreveport, La., was in the city last week, visiting her nephew, Mr. James Burt at New Orleans University.

Lieutenant J. W. E. Bowen, Jr., has just been appointed Sunday School director for the Atlanta Area and he will have headquarters with Dr. Moultrie.

Dr. E. W. Kinchen represented the Southwestern at the Upper Mississippi Conference, Dr. W. Scott Chinn at the Mississippi Conference and Dr. J. W. Moultrie at the South Florida Mission. Many thanks, Brothers.

Dr. and Mrs. C. K. Brown of Trinity Church, Houston, Tex., are rejoicing in the increase in the membership at Trinity, particularly in the increase in the parsonage. The new daughter and the mother are doing well.

Mr. James M. Goode, one of the most active members within the bounds of the North Carolina Conference died recently at his home in Charlotte, N. C. Mr. Goode was a staunch member of our Simpson Church at Charlotte and he gave many years as Sunday School superintendent, trustee and steward.

Mr. Thornton T. Lewis, Jr., former student of New Orleans University is with the Medical Department of the American expeditionary Forces in France. Recently Mr. Lewis was active in holding among his comrades a memorial service in honor of Colonel Roosevelt. A number of the men participated in the program, including Chaplin Strickland.

Dr. E. S. Williams, pastor of Asbury Church, Annapolis, Maryland, conducted on a recent Sunday, a Peace Jubilee and Victory Service, "In honor of OUR BOYS in the service, soldiers and sailors, at home, and overseas, and in appreciation of the members of our race who contributed by their loyalty and devotion to every call of the Nation and our distinguished President. Woodrow Wilson, in supporting the United States and the Allied Forces in helping win the war." Dr. Williams preached at the morning hour on Victory and Peace. At the afternoon services, Governor Harrington of Maryland spoke. In the evening, the principal address was by Dr. Ernest Lyon of Baltimore.

Dr. J. W. Moultrie's Centenary Secretary of the Atlanta Area will move his headquarters from Sumter S. C., to Atlanta, Ga., No. 106½ Whitehall Street, by February 15th.

Several important Annual Conferences are booked for the Atlanta Area:

Florida Conferences at Gainesville, Friday, February 7—Rev. Scott Bartley, Pastor.

South Carolina Conference at Orangeburg, Wednesday, February 12—Rev. L. G. Gregg, Pastor.

Savannah Conference at Macon, Thursday, February 13—Rev. J. S. Stripling, Pastor.

Atlanta Conference at Warren Chapel, Friday, February 24—Dr. E. H. Oliver, Pastor.

The Florida Mission Council has already been held on this area. Mobilization week

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3—When the ADVOCATE does not arrive regularly, notify us promptly.

comes off February 9, by order Bishop Leete and Stewards Campaign will embrace the four weeks in March. Some team work is being planned and the organization is going forward. This area will "go over the top," and the minister and laity are working together. Bishop Leete is also working hard. One-fourth of the entire Colored constituency of the whole church beyond to this area.

The following is a statement by Dr. Earl Taylor in relation to the Interchurch World Movement to the Methodist Centenary:

"The rough then Associated Press and the Church papers much interest has been aroused in the Inter-Church World Movement, and many inquiries are coming to the joint. Centenary committee concerning the relationship of these two movements. It is difficult for a Methodist to speak frankly and at the same time to speak with becoming modesty concerning this whole matter; but it is a fact which will doubtless be recognized by all concerned, that the Inter-Church World Movement receives its strongest impulse from our own Centenary Movement and from movements like the new era movement of the Presbyterian Church, the Laymen's movement of the Baptist Church and other similar organizations which have been raised up at this critical period in the world's history.

The Centenary plans of the Methodist Episcopal Church and the Methodist Episcopal Church South are in no way modified by the Inter-Church World Movement excepting as the importance and urgency of these plans are greatly accentuated.

It is agreed that at any denominational movements which are now under way and which can be completed before October 1, 1919, are to go forward as originally planned. It is therefore proposed to carry through the Centenary program just as outlined, and to use the Centenary organization as a great demonstration ground where valuable lessons will be learned by the allied Church forces, which lessons can be used in perfecting the plans for the larger campaign. Many denominational and inter-denominational

leaders will be there when into the Centenary Campaign during its closing days, and the eyes of the Christian world will be turned upon the Centenary movement in a way which would not have been possible for the inter-church campaign which is to follow.

"In the providence of God, we have been given the right of the line and I urge upon all of our Methodist leaders everywhere the importance of renewed prayer and renewed activity in order that the Centenary movement may become an inspiring object lesson to all who are wondering whether or not it is possible for the church of Jesus Christ to arise in a great way to its task in this day of supreme opportunity."



MR. E. L. GORDON.

Information has come to the Southwestern that our former Business Manager, Mr. E. L. Gordon has been appointed as State Secretary for Y. M. C. A., work among our people in Texas. Mr. Gordon left our office last May to enter the Army Y. M. C. A., work at Camp Travis as Building Secretary. His work in camp and on Troop trains won for him the highest commendation of his associates and superiors. In the appointment of him to this important office, we are confident that he will give a good account of himself.

The San Antonio Express in referring to his departure had this to say: "E. L. Gordon, who for the last eight months has been at the head of the staff of Negro Army Young Men's Christian Association secretaries at Camp Travis, will leave camp tomorrow to become states secretary for work among the Negroes. Mr. Gordon came to San Antonio from New Orleans, where he had been connected with the management of the Southwestern Christian Advocate, and his work at the camp has been very successful. He is a native of Georgia."

Of General Interest

House Passes Homestead Bill

Service in the Army, Navy or Marine Corps during the Mexican border trouble and the war with Germany would count as credit

in making entries for homesteads under a bill passed last week by the House of Representatives and sent to the Senate. The same privilege was accorded veterans of the Civil and Spanish-American wars, the time of service being considered the same as occupation and cultivation of the land.

Will Speed Up Army Back Pay

Thousands of claims for additional pay by discharged soldiers, whose records were complete at the time they were mustered out, may be settled speedily by the War Department under a recent ruling by the Comptroller of the Treasury to the effect that these claims are to be readjusted without passing through the usual complicated auditing channels. The Director of Finance of the War Department was authorized to adjust the claims when a construction of the law is not involved and the soldier's right is clearly defined.

Portable Phone Exchanges for Emergency Use

For emergency purposes many telephone companies are adding to their equipment motor vans in which are installed switchboards and other apparatus necessary for a telephone exchange equal to the needs of a community of 25,000. When a fire, or other catastrophe, puts a local exchange out of commission, one or more of these trucks is rushed to the scene and telephone service is quickly restored, it being only necessary to connect up with the trunk lines. In cases where a fire has destroyed an entire town, outfits of this character have been invaluable in putting the distressed community in touch with the outside world. Portable exchanges in use in France are said to have suggested the idea to American telephone engineers.

Will Clear Their Records

Thousands of young men who are on government records in Washington as deserters will have the stigma removed if it can be shown that they were actually in the military service during the war, according to a recent statement coming from the Provost Marshal's office. All men who were registered and failed to fill out their questionnaires or failed to report for duty when notified were immediately classed as deserters. Later investigation showed that the reason for their failure to report was due to the fact that a large percentage of them had enlisted voluntarily, and had either failed to receive their questionnaires or did not think it necessary to fill them out after they were already in military service. However, they were technically classed as deserters. General Crowder has requested every local draft board, to aid in correcting this record. It is claimed that approximately 200,000 men are now classed as deserters, who were actually in the service.

The Ford Motor Company at Detroit recently undertook to ascertain how much of that plant's work could be handled by cripples. It was found that 670 jobs could be filled by legless men, 2,637 by one-legged men, and 715 by one-armed men, while ten jobs could be performed by men who were totally blind. The figures are interesting; not only as they concern the men, but what they mean to the women. With positions held open for men who are disabled by the war, other positions will open for women. It naturally follows that work must be done, and that women will remain in industry; not to replace the men, but to augment them.

All subscribers to the Methodist Review are requested to attend to their renewals immediately in accordance with postcards that have been sent out from the Review office. This is absolutely necessary in view of the new postal regulations.

Centenary Messenger--New Orleans Area

W. P. THIRKIELD, Resident Bishop.
W. C. A. HUGHES, Area Secretary.

This week in our Area should find the women's organizations, the unit leaders, young people, the official boards and the minute men with their organizations perfected in every local church ready to go to the Centenary trenches and start the mightiest drive ever begun by any Christian denomination in the history of the world.

Can there be any excuse for any church in the entire Area not being organized? Certainly not. If this important work has not been done, do it now and let mobilization Week find you one with all of our churches for our Master's "Forward, march!"

The Revival Campaign--February 23 to March 2nd

We call the churches of this Area to their knees for an intensive, wide-awake, personal, evangelistic service, that revival fires may be kindled and men, women and children saved in every church and household of our Area.

We can conceive of some churches in this Area making an excuse for financial unpreparedness on Easter Day, but we cannot think of an excuse worth the making for not having put on a Revival.

The Centenary Goal for our Revival Campaign is "Ten Thousand Converts and One Hundred Thousand Enlisted in Fellowship of Intercession." How many should be brought to Christ through your efforts, brothers, preachers and officers? A number equal to one-tenth of your membership, every member must enlist, every ten members must get one.

Centenary Leaders Take the Field

The New Orleans Area Office has, after consultation with District Superintendents and the Area Council, planned a training conference in every Sub-District Group in the Area. In arranging these itineraries Secretary Hughes says:

"We believe that our preachers thoroughly appreciate the importance of our Centenary Program; that they are with us to a man; that among them enthusiasm runs high; but we are not quite satisfied that it is enough to have an enthusiastic ministry, we want behind these leaders a laity thoroughly aroused and informed concerning this Centenary Movement.

"For that reason we are trying to bring headquarters as near the local church as possible. From February 10 to March 10 we are trying to make a drive sending to each District Superintendent at least one man from our office to put up a training conference at an afternoon session of the Sub-District Group Meeting and an Inspirational meeting at the same place at night."

The following is the schedule for the Area. Brothers, pastors and laymen, won't you make sure that your charge is well represented at your Group meeting. It will pay:

CENTRAL ALABAMA CONFERENCE

Huntsville District

- Group 1--Huntsville February 10
- Group 2--Athens and Beulah.... February 11
- Group 3--Decatur February 12
- Group 4--Scottsboro February 13

Marion District

- Group 1--Marion February 14
- Group 4--Gainsville February 15
- Group 3--Union Circuit February 16
- Group 2--Bessemer February 17

Opelika District

- Group 1--Alexander City February 19
- Group 3--Roanoke February 20
- Group 4--Opelika February 21
- Group 2--West Point February 22

Birmingham District

- Group 1--St. Paul February 25

- Enon February 26
- Group 2--Gadsden February 28
- Group 3--Anniston March 2
- Group 4--Carona March 4

Montgomery District

- Group 3--Montgomery March 6
- Group 1--Aberfoil March 7
- Group 4--Pensacola March 8
- Group 2--Mobile March 9

LOUISIANA CONFERENCE

Baton Rouge District

- Group 1--Clinton February 10
- Group 2--Baton Rouge February 11
- Group 3--Scotland February 12
- Group 4--Wilson February 13
- Group 5--New Roads February 15
- Group 6--Stoney Point February 17

Lake Charles District

- Group 1--Lake Charles February 19
- Group 2--New Iberia February 20
- Group 3--Opelousas February 21
- Group 4--Bunkie February 22

Le Teche District

- Group 1--Napoleonville February 23
- Group 4--Thibodaux February 24
- Group 2--Franklin February 25
- Group 3--Lutcher February 26

Shreveport District

- Shreveport February 28
- Fairview March 1
- Keithville March 2
- Grand Bayou March 3
- Monroe March 4
- Bastrop March 5

New Orleans District

- Group 1--Trinity March 5
- Group 2--Grace March 6
- Group 3--Bogalusa March 7

Alexandria District

- Group 1--Alexandria March 5
- Group 2--Boyce March 6
- Group 3--Natchitoches March 7
- Group 4--Marthaville March 10
- Group 5--Mansfield March 11
- Group 6--Many March 13
- Group 7--Lonstreet March 14

MISSISSIPPI CONFERENCE

Jackson District

- Group 1--Jackson February 12
- Group 3--Canton February 13
- Group 2--Yazoo City February 14

Vicksburg District

- Meadville February 16
- McNair February 17
- Fayette February 18
- Vicksburg February 19
- Bolton February 20

Meridian District

- Group 1--Forrest February 23
- Group 2--Newton February 24
- Group 4--Meridian February 25
- Group 5--Scooba February 26
- DeKalb February 27
- Lauderdale February 28

Hattiesburg District

- March 3
- March 4
- March 5
- March 6
- March 7

Brookhaven District

- Crystal Springs March 3
- Brookhaven March 4
- Summit March 5
- Columbia March 6

Gulfport District

- Bay St. Louis March 3
- Gulfport March 4
- Moss Point March 5
- Sumrall March 6
- MacLain March 7

UPPER MISSISSIPPI CONFERENCE

Clarksdale District

- Group 1--Clarksdale Circuit February 25
- Group 2--Mound Bayou February 26
- Group 3--Rulesville February 27
- Group 4--Minter City February 28
- Group 5--Shellmound March 2

Sardis District

- Group 1--Sardis February 16
- Group 2--Falcon February 18
- Group 3--Coahoma February 19

Greenwood District

- Group 1--Honey Island February 20
- Group 2--Inverness February 21
- Group 3--Greenville February 22
- Group 4--Lexington February 23

Starkville District

- Group 4--Kosciusko February 25
- Group 2--Ackerman February 26
- Group 3--Louisville February 27
- Group 1--Starkville February 28

Holly Springs District

- Group 1--Holly Springs March 3
- Group 2--Oxford March 4
- Group 3--Grenada March 5
- Group 4--Winona March 6
- Group 5--Durant March 7

Tupelo District

- Group 1--Ripley February 20
- Group 2--New Albany February 21
- Group 3--Houston February 22
- Group 4--Okolona February 23

TEXAS, AND W. TEX. CONFERENCES

- *Huntsville February 6
- Livingston February 8
- Beaumont February 9
- Houston February 10
- Galveston February 11
- Richmond February 12
- Brenham February 13
- Navasota February 14
- Brydan February 18
- Teague February 19
- Leona February 20
- Palestine February 21
- Mincola February 22
- Ore City February 24
- Dangerfield February 25
- Texarkana February 26
- Clarksville February 27
- Paris February 28
- Greenville March 1

*District Superintendents and Pastors' meeting.

Dallas District

- Group 1--Denison February 10
- Group 2--Fort Worth February 11
- Group 3--Waxahachie February 12
- Group 4--Hubbard City February 13

Waco District

- Group 1--Waco February 15
- Group 2--Cholton February 16
- Group 3--Martin February 17
- Group 4--Calvert February 18
- Group 5--Groesbeck February 20

Austin District

- Group 1--Austin February 22
- Group 2--Lockhart February 23
- Group 3--LaGrange February 24

San Antonio District

- Group 1--San Antonio February 26
- Group 2--Nixon February 27
- Group 3--Cuero February 28

Victoria District

- Group 1-- March 2
- Group 2--Hallettsville March 3
- Group 3--Columbus March 4

San Angelo District

- Group 1--Temple March 6
- Group 2--Bartlett March 7
- Group 3--Lampassas March 8
- Group 4--Brownwood March 10
- Group 5--San Saba March 11

"The Negro And The South After The War"

By Hon. Emmett J. Scott, Special Assistant to
Secretary of War.

"PEACE hath her victories no less renowned than war," and the fact that hundreds of thousands if not millions of soldiers must soon be discharged from military service and thus be changed from a military to a civilian status, presents a problem requiring the best thought for its proper handling and solution, and indeed makes the problem of Peace equally if not more complex than the problem of War. At one time during the war, German propagandists would have us believe that the American Negro had neither the inclination nor the ability to efficiently fight under the Stars and Stripes and to fully perform his share of civilian work and military service so essential in the support of our country's program at home and overseas, but the ready response of Negro draftees to the Selective Service call, the splendid record made by nearly 400,000 Negro soldiers in camps and cantonments at home as well as in the war zone and on bloody battlefields of France, together with the whole-souled support and numerous patriotic activities of Negro-Americans generally, showed how false and unfounded was that thought.

Negro Loyalty Proved

In this connection, it is both interesting and encouraging to note the testimony by Mr. A. Bruce Bielaski, Chief of the Bureau of Investigation, Department of Justice, and by Captain George B. Lester, of the Army Intelligence Service, before the United States Senate Committee, which is investigating the activities of German propagandists in this country. In referring to the efforts that were repeatedly made to discourage loyalty on the part of the Negroes of this country, Captain Lester said:

"This propaganda became so serious from the military end that active measures were taken to suppress it. The real leaders of the race in this country were called to a conference in Washington on June 19, 20 and 21, 1918. There was a large number of these representative men of the colored race present, a list of which I have. As a result of the conference, which lasted several days, an active counter propaganda, through the Committee on Public Information, was prepared, articles were written denying statements of this character, and, as a net result, the President issued a statement on Friday, June 22, 1918, deprecating and denouncing mob action, and that is about the last that was heard of the German propaganda among the Negroes." I have particular pleasure in bringing this testimony to your attention because of the fact that the conference referred to was composed of some fifty leaders of Negro thought and opinion; it was called under the auspices of the War Department and the Committee on Public Information. I am glad to have had the honor of presiding at the conference referred to.

The fear that now seems to prevail in the South over the Negro's home-coming after the war is, in my opinion, equally without foundation. This is the Negro's natural home and here the masses of the race will continue to reside, it is to be hoped, for many years, in peace and profitable industry. The Negro soldiers will soon be returning to their native land—the only land they have ever known, in defense of which they have been willing to give their lives in time of war, and in the re-

construction of which they are eager to give their best energies in time of peace. Thousands of them volunteered for military and naval service regardless of the Selective Service Law, and they will return no less anxious to perform their full duties as citizens and to live in peace with their fellowmen, asking in return only the full protection of the law of their land—the guarantee of life, liberty and the pursuit of happiness.

The returning Negro soldier will not be the foul wretch from which to shrink in terror, or a plague from which to flee in fear, as some seem to think. He will return both physically and mentally benefited by reason of his military training and experience during the Great World War and, naturally, he will return to the Southland and other sections with a broader vision and appreciation of American citizenship, as well as with new ideas of what Liberty and Freedom (not license) really mean. He has clearly shown his eager willingness to discharge the duties and responsibilities of American citizenship, and it is devoutly hoped that fair-minded Americans in all parts of the country will calmly and justly recognize the fact that he is, therefore, entitled to all of the rights and privileges which the laws of our country offer to all other classes of our common citizenship.

Primarily the Negro is the means by which the people of the Golden Southland are nourished and strengthened through his diligent efforts to coax out of the ground life-sustaining food products. According to the last official census, Negro farmers in the South numbered 893,370, constituting 14 per cent of the total number of farmers of all classes in the country as a whole, while in point of population the Negro race constituted but 10.7 per cent of the total population of the United States.

The Negro is the greatest labor factor in the South. His loyalty and patriotism remain unquestioned. A race composed of such people cannot be other than an asset. It is true that here and there the undesirable and criminal abound, as in all races you will find them, but the sane, law-abiding, industrious Negro is legion, and millions of them have justly earned the respect of their various communities.

Unfounded Fear Concerning Return of Negro Soldiers

Have no fears that when these soldiers to whom I have referred return from the war, having aided in their country's triumph, that they will, over night, as it were, become a menace to public peace and order. The Negro soldier will return a better citizen because he has learned the value of discipline. He has improved in health and has a knowledge of what to avoid and what to do in order to maintain and stimulate a healthy mind and body. It may be safely assumed that his heretofore abnormally high sick and death rate will be lowered, and this, incidentally, will mean much for our Southern communities.

It would be most unfortunate, indeed, if threatened conditions in the South, which have been repeatedly referred to and rightly discouraged by Southern editors and many of the leading white and colored citizens of this section, should make the returning Negro soldier feel that he cannot return to his former home in safety, thereby keeping out of the South a large element which heretofore has

contributed to the upbuilding of the industrial South.

To a vast majority of Negro soldiers, as well as civilians, the word "morale" has taken on a new significance, and hundreds of thousands of them have cheerfully responded to military discipline and other rigorous requirements and restrictions made necessary by the war, and have demonstrated the fact that the thoughtful mind, the conservative voice and pen, the industrious hand, the patriotic dollar, as well as the effective gun and bayonet, can all be utilized as vitally important factors in the winning of a great war.

Lynching Should Be Stamped Out

The Negro soldier's conduct overseas has won for him the commendation and gratitude of the greatest governments on the face of the earth and, as homeward he turns his face, his resolve for better citizenship is even more firmly fixed. He will not, I am sure, seek to jeopardize or impair the honor and fame his race has won in this war by any thoughtless or unmanly word or deed. On the contrary, he will be anxious to renew and strengthen the friendly relations that he left behind, confident that a spirit of justice abides in the land to which he is returning. Rightly required to be law-abiding himself, he confidently expects that law and order will prevail, that lynchings and all forms of mob violence, which have driven so many of his race from the South, will be stamped out by duly constituted authority, and that every man, regardless of color, who has fought or served under the Starry Banner or who has been loyal to that emblem of liberty and justice will be granted that recognition to which all true Americans are entitled. Nearly 400,000 gallant black soldiers, "fruit and flower of the Negro race," have helped to make the world safe for Freedom and Democracy; many of them have fought, bled and died that their country's ideals might triumph. If, in the hour of her travail and danger, the Negro has neither faltered nor failed in pledging his life, his labor, his money, his A.L.L. in defense of his country's safety and honor, surely in the hour of her victory and prosperity he will not be denied fair treatment and the recompense accorded other soldiers because of his valuable services and unswerving patriotism. The Negro asks the full protection of the law, to be left unhindered and unhampered in his industrial and commercial pursuits, to be given a fair deal and full opportunity to educate his children and to work out his own destiny—being loyal to his family, to his community, to his country, and to his God!

The Negro Entitled To The Product Of His Patriotism

Despite all else, the Negro loves the South. He knows no North, no East, no West, as he knows the South. Here in largest numbers he was born; here, in the sacred soil of the Sunny Southland, his parents and relatives lie buried; here, in Southern fields and amid exceptional business opportunities, he has made the most amazing progress; and here he wishes to remain in peace, in friendly and helpful relations with his fellowmen. He was willing to make any sacrifice that the highest principles of civilization might triumph, and he has emerged, like all others, I trust, chastened by the rigors of self-sacrifice and the horrors of war; these same principles of civilization and humanity should be applied to him impartially, for certainly he is entitled to the product of his own patriotism. He asks no more, and no equally helpful and loyal race could expect less. And to-day, as the world eagerly awaits

those decisions and understandings which shall be finally reached and agreed upon at the Peace Table; while there sit in counsel at Versailles those who in large measure control the future destiny of millions of mankind, the Negro still toils on in faith and hope that America, his native land, will see to it that he is included in that new covenant which shall guarantee justice and fairness without regard to caste or creed, and which shall vouchsafe freedom of opportunity to all of the lowly and oppressed races and groups of people on the face of the earth!

The South need have no fear about the returning Negro soldier; his return is not in a hostile spirit, but one of friendly helpfulness. Justly proud of the record his race has made as courageous, self-sacrificing soldiers and as equally courageous and self-sacrificing civilians, he is coming back home and the only thing he asks for is a *man's treatment and a man's chance!* Let us all, therefore, bravely and calmly face the new conditions occasioned by the trend of the great times in which we live.

Now, just a few words as to when our boys may be expected home, for I know you are all interested in the War Department's plan for demobilizing Negro soldiers. I may say at the outset that the same plan which the War Department has in mind for white soldiers is equally applicable to the colored soldiers; that is to say, all of them will be gradually demobilized and not suddenly turned loose by the hundreds of thousands, in the middle of this winter, with slim chances for many of them to find employment or to be absorbed in either the industries or in agriculture. The policy of the War Department is to discharge, from time to time, proportionately as many Negro soldiers as there will be white soldiers discharged. Even as, in the conduct of the war, the Negro has been given a splendid opportunity to, and has entered practically every branch of the United States Army, so, likewise, the War Department is planning to see, in the matter of demobilizing Negro units as well as white military units, that the Negro soldier is discharged as rapidly as economic and other conditions make it wise and practicable to return so large a number of men to civilian life. Referring particularly to the military opportunities which this war has brought to us as a race, I wish to emphasize the fact that some twelve hundred (1,200) Negro officers have been commissioned in the army of the United States, and the Negro soldier is well represented in all of the following branches of military service: Infantry, Cavalry, Engineer Corps, Signal Corps (including Radio or Wireless Telegraphy), Medical Corps, Field Artillery, Coast Artillery, Sanitary Corps, Ambulance and Hos-

pital Corps, Stevedore Regiments, Labor Battalions, Motor Transport Corps, etc.

Now that the war is over, it is naturally and undoubtedly the desire of a large number of soldiers to be honorably discharged from the army at once, in order that they may return to their families and, if possible, find or resume employment in the communities where they formerly lived; but, on the other hand, there are grave problems presented when you think of the matter of demobilizing two or three millions American soldiers and returning them to the status of civilians. When it is considered that there has been a shift in the occupation of some 8,000,000 persons in this country during the World War, as I have been reliably informed, not counting the two or three million soldiers who left civilian occupations to go into the army, one can faintly appreciate the colossal economic problem that is now confronting the War Department and gain some idea of the tremendous tasks of readjustment that lie just ahead of us.

These problems become all the more complicated and difficult of solution when you remember that the war came to a close (or at least the armistice was signed) right on the verge of the winter season, and it is requiring much time and serious thought on the part of the Secretary of War, the office of the Chief of Staff, and other officials of the War Department to carefully work out a safe and sensible program or policy that will satisfactorily meet the difficult situation thus presented. Now, if the War Department were to immediately discharge two or three million soldiers and turn them loose without employment right now, in the middle of the winter season, when many of the Northern States are bound up in ice and snow, when most of the Northern and Eastern factories and foundries are already crowded with laborers, and when Southern and Western fields are not yet open or available for farming operations—before these soldiers are able to resume their former occupations and thus support their wives and children—in short, before the fields of industry and agriculture have become readjusted so as to make it possible to absorb such a large number of men—it would undoubtedly work a serious hardship not only upon white and colored soldiers themselves, including their families and dependents, but it would also work a hardship upon, and, indeed, might constitute a serious menace to various communities all over the country. It is, therefore, a wise, far-seeing and even generous decision and policy of the War Department to *gradually demobilize* these hundreds of thousands of men, for any different policy would inevitably produce idleness, suffering, want and, perhaps, even more—ghastly crime!

tried, not in their home county, but in Travis County, and shall be prosecuted by the Attorney General and his assistants, regular or special. Even if—for a wonder!—indictments should be returned against the lynch-murderers by the grand jury of the county wherein the crime was committed, trial venue must be had in, and the case at once transferred to, Travis County.

It is also provided that "in every case prosecuted under this act in which the defendant or defendants are convicted of the offense of 'mob violence,' resulting in death, the county in which the 'mob violence' was committed shall be held responsible in damages to the dependent relatives of the person or persons so killed by 'mob violence' in the amount and to the extent of \$5,000." And the plaintiffs in such civil suit, subsequently brought against the county—and this means the taxpayers!—that tolerated the murderous anarchy, may have their claim for the county's \$5,000 damage liability tried in the District Court of Travis County, if they so elect!

This is the sound, workable, imperatively necessary design of the bill:

The lyncher, the mob, shall be indicted, tried, convicted and punished as a murderer when death has resulted from his lawless violence; or shall be prosecuted for a felonious "assault by mob violence" when his lawlessness resulted merely in injury, not in death; and the county that was the scene of such crimes, respectively, shall pay \$5,000 to the relatives of the murdered person or \$2,500 to the feloniously assaulted person himself. Moreover, the Governor shall pay rewards ranging, in their aggregate on each case of "mob violence," from \$5,000 to \$10,000, according to the circumstances that obtained in the giving of information and in the direct responsibility for arrest and conviction of the lynchmen.

Above all, this bill seeks to remedy either the local criminal negligence of doing nothing by law, and under the law, when a case of lynching savagery or other mob violence occurs, or those familiar "investigations" wherein there is much faking, "fourflushing," grandstand-playing by local authorities, that really do nothing and get nowhere—and are meant to do nothing and get nowhere.

This bill seeks to make of the legal business and duty of punishing guilt for a frightful crime—and punishing it both criminally and civilly—a proposition of actually meaning business and of actually doing official duty!

This bill, at last, seeks to remove personal or political cowardice, the fear of local interests and local resentment, the "expediency" of local official nonfeasance or misfeasance or even malfeasance with regard to lynching crimes, from their longtime place as barriers in the way of upholding the Federal and State Constitutions and of enforcing the Texas penal laws.

To say that the bill offered by Senator Dayton does not wholly satisfy those considerations of justice, legal fitness and civic necessity to which Texas' hideous lynching record so alarmingly gives rise, is in no way to detract from that measure's intrinsic worth.

In spirit and purpose it is altogether desirable. We make no doubt that the practice of its provisions would be as salutary as the theory thereof is admirable. And, again, we heartily urge the Legislature to enact this bill. But the law-making, law-serving, law-enforcing authorities of the State government should go the whole way of law against these

(Continued on Page 12.)

The State Awakens To The Lynching Curse

An Editorial in the San Antonio Express of San Antonio, Tex.

HON. GEORGE W. DAYTON of the Fourth District has introduced in the Texas Senate an anti-lynching bill that is excellent. It should tend very far toward prevention of this generally destructive crime, because of the pains and penalties it would bring against the lyncher, the mob-bust and the people of the county wherein they commit their murderous, anarchistic atrocities.

On its own merits, Senator Dayton's measure speedily should be enacted into law. It should meet with no opposition from any intelligent member of either house who, knowing how his State is cursed at home and de-

famed abroad by the barbarous horrors and public record of its many crimes of lynching, shall determine to make good his constitutional oath to perform, "faithfully," the duties of his legislative office "agreeably to the Constitution and laws of the United States and of this State."

One's sense of practical justice, of legal fitness and of civic necessity is largely, if not wholly, satisfied by the principle and terms of this bill.

Therein it is provided plainly that participants in a mob which commits a killing—which brings about a death—shall be chargeable with murder, and on that charge shall be

The Threat from the West

Mormonism Is a Menace to Christian Democracy—It Is Necessary to Bring This Sect into Step with Christianity and Modern Ideals

DO you believe in the separation of Church and State?

Do you believe in having the Church free from entanglement with great financial corporations and undertakings?

Do you believe in the right of every American to his own opinion and his own independent vote in the government of his State and country?

Do you believe in monogamous marriage as the foundation of society?

Then you have work to do in Utah, Idaho, Arizona, Wyoming, Nevada, New Mexico and Colorado.

Centering in Utah and spreading out into the other States named above, is the Mormon Church and the so-called Mormon Kingdom.

Founded in 1830, this church now has about 415,000 members in the United States, 345,000 of them being concentrated in Utah. Fourteen hundred missionaries are constantly spreading their doctrines through the country. Mormon temples have been erected in Canada and Hawaii, as well as in Utah, and the church maintains a strong bureau of publicity.

Mormonism has been called the Mohammedanism of America. Polygamy was an openly acknowledged doctrine of the church in its early days. While the present leaders deny that the system is now in practice, yet Frank J. Cannon, who has made a thorough study of the situation in his book, *Brigham Young and His Mormon Empire*,

states that there are probably more plural wives in the Mormon kingdom to-day than at any previous time of its history, and that the late head of the church had twelve children by five wives, after he pledged the government his word to abstain from polygamous living.

BUT polygamy is not the most dangerous element of Mormonism. Linked with it is a less obvious but more powerful belief and practice: that is, the slavish obedience of members of the church to the despotic rule of a political priesthood. Any Mormon who turns apostate forfeits his political and social career in Utah.

As in politics, so in finance, the president of the church is the supreme power in the Mormon state. In 1838 the tithing law was established, which requires that every convert on coming into the fold must give ten per cent. of his property to the church, and every year after that, ten per cent. of his income. The man who is president of the church, for the time being, has absolute and irresponsible control of this vast supply of money, and may use it for the church, or in schemes to promote his own profit. At no time in Mormon history have the heads of the church given any regular public accounting of the money thus received.

From its earliest days the Mormon church has been involved in money-making schemes. In the 1860's, when the Union Pacific Railroad was creeping westward across the plains, some of the Mormon brethren had visions of its bringing an invasion of "Gentiles" and disrupting their kingdom. But Brigham Young, then president of the church, exclaimed impatiently, "Damn a religion that can't stand one railroad!" and promptly became a director of the company. Most of the commercial, industrial and financial activity of the State of Utah to-day may be regarded as a huge Mormon corporation.

While many Mormons are loyal citizens, still the imperial control which the church exercises over mat-

ters of state is contrary to the ideals of our republic; and the doctrines of polygamy and blood atonement, and the theory that a woman can be exalted in heaven only through her husband, are entirely unchristian.

A MOST effective method of approach to the problem of Mormonism is that of influence through example. As long as the Mormons remained shut away in an exclusive community and heard only the teachings and doctrines handed down to them by the founders of their strange religion, there was little hope of a change in their beliefs and practices. But since Utah became a State in 1890, Gentiles have been invading their territory and setting forth the doctrines of Christianity.

Despite their small numbers, the evangelical churches in Utah have already shown their influence on Mormonism by forcing the State to adopt a public school system, although the Mormons did not favor popular education. By their example they have also brought the Mormon church into an attitude of patriotism.

At present Utah is the only state in which the Methodist Episcopal Church does direct work with Mormonism. There are 1,712 full Methodist members in the state and twenty charges, only two of which are self-supporting. It is as difficult for a church to support itself in this region as in any foreign mission field.

Here is a situation which challenges the Church.

Under the Centenary World Program of the Methodist Episcopal Church fourteen new churches are to be built; fourteen old ones remodeled, and eighteen parsonages established, so that Methodism can continue to stand for Christianity, education and patriotism in the heart of the Mormon territory.

In the next five years Methodism plans to put \$306,800 to work to help bring anachronistic Mormonism into step with Christian faith and the national government. Of this sum \$209,550 is to be pledged by the Church as a whole in the Centenary campaign.

A Tip from Central New York

THE two districts in the Central New York Conference which were the first in Methodism to go 'over the top' in the Centenary financial campaign are the two which were the first to enroll twenty per cent., or more, of their membership as tithing stewards," states Dr. F. T. Keeney, executive secretary of the Centenary Movement in the Buffalo Area.

"There is little hope of a successful financial drive in any field until Christians come to recognize God's right to their possessions and that a definite portion of their income should be set aside for Kingdom purposes. The churches in our area which have reached their quotas of tithing stewards have invariably been the first to pledge their Centenary allotments."

The churchwide Stewardship Campaign is now under way. The above word should be sufficient for wise pastors.



Of pure Mexican blood, this little lady typifies the beauty that will be Mexico when the country gets half a chance. No more are all Mexicans "greasers" than are all Americans "money-grubbers"

A Neighbor Who Needs Help

IN enunciating the principles that should govern America's attitude toward Mexico, the State has been most forward and emphatic. Strikingly, too, these principles square absolutely with the dictates of Christianity and the application of the Golden Rule. In the quotations from President Wilson, given at the right, is found the formula for missionary work in the Mexican Republic.

The means whereby any American agency can be of help to Mexico is further outlined in the words of Señor de la Garza, one of Mexico's leading lawyers and a member of the Mexican Congress, who recently toured this country. He said:

"The day in which the United States would send to Mexico Bibles and books . . . ; the day in which the

"The people of Mexico are striving for the rights that are fundamental to life and happiness—fifteen million oppressed men, overburdened women and pitiful children."

"The peace, prosperity and contentment of Mexico mean more to us than merely an enlarged field for our enterprise. We shall yet prove to the Mexican people that we know how to serve them without first thinking how we shall serve ourselves."

WOODROW WILSON

(From addresses made in 1913 and 1916)

United States would go to Mexico to open schoolhouses . . . ; the day in which the United States will send to Mexico an army of teachers and missionaries . . . that day the United States would be rendering a great service to my country and to humanity."

Because Methodism has gone into Mexico in that spirit of service it has been warmly received as a friend. The recent separation of Church and State under the

new constitution throws the door of opportunity open all the wider.

With at least fifty per cent. of her people unable to read or write, Mexico is herself trying to remedy that condition and, under the new government, has formulated a widespread plan for popular education. But

lack of finances prevents it being set in operation for some time to come, and it will always lack for teachers until enough are trained to man it. For Methodism to lend a hand in this, to see that enough schools are established to keep alive the desire for education is an immediate service for the Church to render. The schools already running are crowded with pupils. At Pachuca, the Methodist educational center, one thousand children are enrolled.

One of the results of ignorance in any country is the degradation of the women of the land. In Mexico the women have been set at primitive and exacting tasks, demanding so much time and energy that they had little of themselves to give toward their own advancement, even if opportunity offered. The making of the corn cakes or tortillas, which are the staple food of the poorer people, is a slavish task. The corn for them is ground between two stones which a woman rubs, one upon the other. Tortillas are wholesome food, but it takes hours of heavy manual labor to make enough for a family. Modern methods of work taught in the schools will tend to raise moral standards when they lighten the burdens of the women.

Dr. George B. Winton, one of the representatives of the Methodist Church South on the Joint Centenary Commission, has worked among the Mexican people for many years and knows Mexican life as few Americans know it. Of the situation there to-day he says:

"This is the time of opportunity in Mexico. The minds of the people are open, due to the influences of the Revolutions. They are thinking for themselves. They are eager for schools, churches, hospitals, and for whatever we bring to them as friends and neighbors."

Of the peculiar responsibility that is America's toward her southern neighbor, Dr. Winton says, "Her contact is with us. It is from us she learns. She patterns her schools after ours. Many of her ideas of political destiny come from us. She is glad for our churches to be built in her midst. Her business men meet our business men. The currents of influence toward Christianity and democracy flow from this country into Mexico or they do not flow at all."

The Church in America faces, then, this obligation that it can give to unsettled Mexico the stability it needs. For it is impossible to build up a sound republic without religious faith and without education.

Hospitals and medical service form a large part of the ministry in any mission field. Mexico is no exception in this respect. The people there must be healthy or die. Outside the hospitals established by Christian missions there are no medical provisions for any one but the wealthy. Methodism now has but

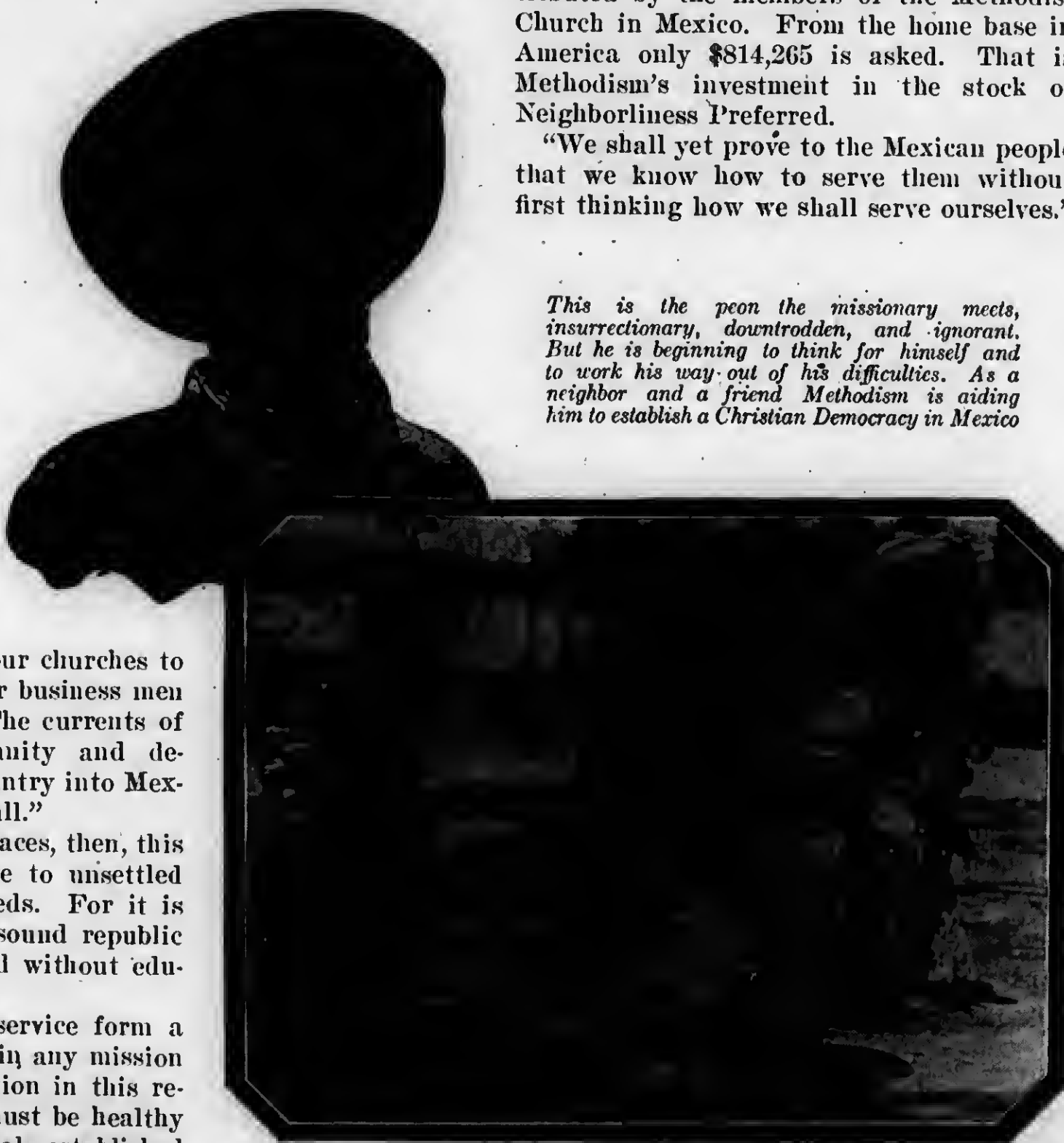
one hospital and one doctor at work in the part of the country allotted to its care by common agreement of the Protestant churches. There are over 1,100,000 people in this territory.

The story of this hospital is a brave one of Yankee grit and stick-to-it-iveness. A Yankee was sent down into Mexico to keep a hospital going. He did it—even through the revolutions, and, besides, added many rooms to his building, a system of needle shower baths, a chapel and a school for nurses. He has an almost religious faith in his needle shower baths. He rigged them up himself and has proved with them that almost any disease in Mexico can be alleviated, if not cured, by baths.

Obviously chains of such hospitals are needed, not only because Mexico is not the most healthful country in the world, but because medical service wins the hearts of the people.

Methodism finds its program for extended work in Mexico timed to a coincident change in the people themselves. They are awake to the necessity of working out their own destiny and gladly welcome the influences of church and school that help them find themselves. To take advantage of this opportunity which the attitude of the Mexican people affords the Church, Methodism plans to spend in schools, churches, and hospitals there, \$1,209,625 of the Joint Centenary Fund of \$85,000,000. Of this amount \$395,360 will be contributed by the members of the Methodist Church in Mexico. From the home base in America only \$814,265 is asked. That is Methodism's investment in the stock of Neighborliness Preferred.

"We shall yet prove to the Mexican people that we know how to serve them without first thinking how we shall serve ourselves."



This is the peon the missionary meets, insurrectionary, downtrodden, and ignorant. But he is beginning to think for himself and to work his way out of his difficulties. As a neighbor and a friend Methodism is aiding him to establish a Christian Democracy in Mexico

Typical of the peon's other burdens . . . these sacks. It is the obligation of the Church to apply the lifting power of spirituality and education in Mexico

POTENTIAL AMERICANS



THE Mexican in the United States is a real factor in our industries. He is really the laboring man of the Southwest. What America does with him is vital from a social and industrial standpoint."

In this way Dr. William H. Teeter, who is Executive Secretary on the Joint Centenary Committee, for Mexico and Latin America, and is thoroughly familiar with the immigrant situation, summed up the practical side of the Mexican living in the United States. One hundred thousand Mexican, Spanish-American, and Portuguese laborers crossed the border last year. They are valuable and necessary in the sugar beet industry, in railroad construction, and copper mines.

These potential Americans are virtually "men without a country." They live under the Stars and Stripes, but they do not know what



At the Goodwill Industries, San Francisco, any one out of a job can get a job. It is part of the Plaza Community work to make Christianity concrete to the Latin who is an American in the making

they mean or the American ideals for which they stand. Most of them do not know our language. The majority have broken with their traditional faith, Catholicism.

The unfinished church reproduced at the top of the page is an illustration of the attempts of Methodism to meet the need of these people for a new faith. It is waiting for Centenary funds to complete it.

Community centers and schools in which they can learn our language and our ideals, trade schools in which they can better their chances industrially, free employment agencies to protect them from the employment "shark," are a few of the things Methodism plans to establish. In the Southwest these Latin Americans number at least a million; in the country at large, three million. For their Christianization and Americanization \$1,302,400 will be set aside from the Joint Centenary funds.

Wanted—A Million Livingstones

I WILL place no value on anything I have, or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given away or kept only as by giving or keeping it I may promote the glory of Him to Whom I owe all my hopes in time and eternity."

Just how many church members have been found to join with David Livingstone, the famous African missionary, in a declaration like that?

Comparatively few.

And because there are so few, many thinkers are saying that the Church is a negligible organization in a world crisis like that of to-day.

Churches are being weighed in men's minds. Methodism must not be found wanting.

A churchwide movement is on. It happens to be a

part of the larger Centenary Movement in celebration of one hundred years of Methodist Missions, but it is fundamental and deeply significant.

This special phase of the Centenary is a Stewardship Campaign. Stewardship is the religious term for trusteeship. Both words imply a responsibility for administering that which belongs to another. In the case of stewardship, the things administered belong to God. They include all that a man has—life, health, wealth, knowledge, special talents, influence, place, power.

Livingstone was a Good Steward. He was also, of course, an exceptional man.

The simultaneous Methodist stewardship effort now under way fires the imagination because it is an endeavor to move a whole Christian body toward Livingstone's ideal. The result of the whole undertaking will show whether Methodism is an exceptional Church.

MOSES PRAYING FOR ISRAEL

The International Sunday School Lesson for Feb. 23, 1919

By the Rev. J. Leonard Farmer, D. D.

We left Israel last week in the Wilderness of Sinai. In our lesson today they are making preparation to leave here and continue their way toward Canaan. According to the Book of Exodus several noteworthy events have occurred since our lesson last Sunday. Of these we may mention the giving to the people of many other civil and religious laws; and while Moses was away on the mount, at the people's request Aaron made a golden calf for them to worship as their god in direct violation of the second Commandment of Jehovah which they had promised to obey. Moses interceded with Jehovah on their behalf, and was commanded to lead them on to Canaan, that He himself would not go with them lest He should destroy them in the way because of their stiffneckedness, but would send His angel along with them. In our lesson today Moses again intercedes with Him on behalf of the people. He would know who it is that is to be sent with the people, and beseeches Him himself to go that they may be separated unto Him from all the peoples of the earth. This request Jehovah granted, assuring him that His presence would be with the people.

The Tent of Meeting

It was in the Tent of Meeting pitched outside of the camp grounds that Moses went to pray for his people. Historically this Tent of Meeting is the ancestor of the Christian Church. It served as the Sanctuary in the wilderness and later gave rise to the Temple, or, strictly speaking, to that part of the Temple known as the Holy of Holies; and through the Temple it gave rise to the Synagogue which in Christianity became the church. So in a certain sense the Tent of Meeting of Moses was equivalent to the "Meeting-house," or House of God of today, with this exception; it was not a place of public worship as today, but a place wherein the Ark of the Covenant was kept, and where one went to receive oracles from Jehovah; for, containing as it did the Ark of the Covenant, it was considered to be His dwelling place just as Mount Sinai was thought to have been before. Theoretically the people of that time had no thought about Jehovah being communicated with anywhere; but it was thought that such communication could be held only at His dwelling place. Practically, however, it was otherwise; and Moses is said to have communicated with Him in Egypt and all the way from Egypt to Mount Sinai. Man has but slowly come to comprehend the idea of God as a Spirit. The people then thought of Him as being somewhat of a super-man who must be confined to definite places of abode, even though He could not there be seen with the natural eye. And even today, while we know that He is Spirit, still because of the innate desire of the imagination to picture our ideas, many of us picture Him to ourselves as an omnipotent and omnipresent person in human form who has a definite place of abode in heaven. Then we have to make a distinction between Him and His presence and say that He is in heaven, but His presence fills heaven and earth. Sometimes this presence is pictured as the rays of the sun which fill the earth although the sun itself is millions of miles away. But all this is only the attempt of the imagination to picture something that is essentially unpicturable. Jesus Christ was the first to teach us in unmistakable terms that God is not confined to wood and stone, but can be worshipped and communicated with anywhere. But still, even though this is very true and comforting, we must believe that the place set apart for Him and dedicated for His worship must be more sacred to Him, and should be more sacred to us, than any other place not thus set apart and dedicated.

The Intercessory Prayer

In the Tent of Meeting Moses prayed, not for himself, but on behalf of his people. He prayed for himself only inasmuch as he was the leader of the people for whom he was praying. And his supplications were heard. His request was granted. But it was granted, not because he prayed in the Tent of Meeting, but because he prayed effectually. There are prayers that are not answered and never will be answered because they are not effectual; because they are not prayers of the spirit. Heaven's ear is deaf to easy verbal and formal petitions which come only from the lips or from the head. But when the whole soul is engaged in the prayer for something which is not contrary to the will of God, then it is an efficacious and much-availing prayer.

Lesson For Today

1. Communing with God in His House. We know that God is not confined to bricks and stone and wood as the people in Moses' day thought. We know that He is not limited to place and time; but wherever and whenever a soul desires to commune with Him, so it can. But still no place is so adequate for our highest and most helpful communion with Him as the modern Tent of Meeting, or the House of God. Christ drove the money-changers from the Temple forbidding them to make his Father's House a house of merchandise, showing by that that the House of God is more sacred to Him than any other place. He would not have interfered with those men had they been dealing in their wares on the street or in their own home, although God could be worshipped in those places. And the sacredness of the place in our own mind together with the knowledge that other men have come for the same purpose for which we have come, and are engaged in the same thoughts in which we are engaged—these are well adapted to inspire us to a holier and higher communion than any other place could do. The knowledge of the fact that the Church has been set apart as the House of God, if we keep ourselves conscious of this fact, will uplift the heart and mind and bring them more into tune with God than the surroundings of other places in which we may seek to hold our communion with Him. When we commune with Him in our homes we are apt to think most of our personal needs and those of our family; but when we commune along with others in His House, we are more likely to think of the needs of the church body and of the world, and we thereby place ourselves in a position to be of more service unto others. Christ knew better that we do—for it was He who first taught us—that God could be communed with anywhere. But still St. Luke informs us that it was His custom to worship in the synagogue on the Sabbath day. Even so should all of us do who profess to be his followers.

2. Praying for others. In the introduction to his book on "The Meaning of Prayer," John R. Mott says: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the disciplining of our souls and the deepening of our acquaintance with God are not sufficiently thorough to enable the unprecedented expansion of

opportunity and responsibility of our generation." And he holds that much can be done to overcome this danger if men will form the habit of Christlike prayer. The criticism is just; and we believe the remedy offered to be remedial. It was the habit of Jesus to pray for others including His enemies. We pray a good deal for others; but I fear too many of our prayers are of that verbal and formal type that never gets a hearing in heaven. The prayer for others that will be heard by God is only the prayer of the whole soul—the prayer that we will go straightway from our chamber and, in so far as we are able, do all we can toward helping God to answer. Such prayers help the intercessor; for he will become more ready to serve others. And they help those interceded for; they naturally reinforce the effect of religious teaching and admonition; and even if they do not know that we are praying for them, they will be brought closer to God because the prayer on their behalf is an unquenchable impulse in those who have the divine treasure and are conscious of its worth.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for February 23, 1919

"I Will Multiply Your Seed As the Stars of Heaven."

God's promise to Abraham is forgotten. God's mighty hand in delivering from Egyptian bondage is forgotten. God's care in all the days of helplessness and need are forgotten. A crude image is built from such ornaments and other useless materials as they might have, and God's chosen people are bowing down before it and saying,—"These be thy gods, O, Israel, which have brought thee up out of the land of Egypt."

The saddest picture in all human history is when God's own folks forsake Him and worship graven images. All idolatry is sin, and the people who worship graven images are a constant sorrow to earth and heaven. Yet in India there are more than 350,000,000 gods, before whom the people of that great empire worship. India is under the flag of a Christian nation. Her people are longing to know the true "path of light." Someone must tell them and all nations, the story of the Cross.

The children of Israel became idolaters because their leader went into hiding. They thought he had forsaken them, and, having no visible evidence of God's leadership, they made the molten calf or ox as a symbol of power and worshipped before the image their own hand had made. This was a direct violation of the Ten Commandments Moses had just received. Moses was wroth and broke the tables on which God's law was written. God was "hot" against Israel, and they had sinned against hope and mercy.

Moses was more than a Lawgiver. He was an intercessor and he prayed for Israel who had forgotten. He prayed that God might remember the covenant He had made with the fathers; and for the sake of His great name among the nations, would give Israel another chance.

God heard the prayer of Moses and He dealt with Israel as to give them a chance and yet vindicate His justice. God hears every true prayer of intercession. Such have won the victories on the mission fields. John Hunt prayed for Fiji, saying,—"My heart has travailed in pain for Fiji." Livingstone was found in Central Africa dead on his knees. He had been praying for Africa. So larger victories will come and God's elect from every mission field will be as the "Stars of Heaven." Gammon Seminary.

THE RE-BUILDING OF EUROPE

Weekly Devotional Topic for February 23, 1919

(Isa. 61:14; Mic. 4:3; Luke 10:30-37)

By the Rev. Willis J. King, D. D.

Tonight we discuss the subject, "The rebuilding of Europe." A few years ago such a topic

would have been considered altogether out of our scope; first because Europe did not then need

to be rebuilt; second, it being a continent where the Christian civilization dominated, and being so far removed from us, we could not then conceive of its ever becoming an Epworth League topic, and being discussed from the angle from which we shall view it tonight. But things have been happening. A great war has been fought in Europe; nations from all over the world have been engaged, and Europe's affairs and problems are the affairs and problems of the world. One of the things this war taught us was, that our world is just a little neighborhood. No part of it can suffer without all the other parts being affected. Europe has suffered terribly. In her suffering all the world has suffered. Her rebuilding is of exceedingly great interest to the whole world.

The reconstruction work in Europe must be of three types: (1) Physical reconstruction—what terrible destruction of cities and villages, homes and buildings there has been during the past four years. A civilization that it had taken centuries to build up was destroyed overnight, so to speak. These cities and villages and homes and public buildings must be rebuilt at a tremendous cost in money and labor.

(2) Political reconstruction. How many governments in their whole political structure and idea have toppled in the last four years. Nobody dreamed when the Russian government gave the order four years ago for her troops to be mobilized that Russian Autocracy was signing its own death warrant; and that an entirely different brand of government would be in vogue in that mammoth country. From what we have been hearing of the excesses of the lately liberated masses of Russia, we cannot enthuse over the immediate prospects for the success of Democracy in Russia, but of one thing we may feel certain, she will never go back to Czar Nicholas and his type of government. The monarchy has toppled in Germany, Austria and other countries in Europe. One of the problems of European statesmen will be to bring back stable governments on the continent. Indeed new ideals of government must be established. Secret diplomacy, selfish and grasping imperialism, and oppressive militarism must go never to

return. The peoples of the great nations now represented at the "Peace Conference," will not be satisfied with the work of their statesmen unless they can make some definite step towards making future wars impossible.

(3) Religious reconstruction—as tremendous as are the needs in Europe of the physical and political character, its religious needs are far greater. Indeed it is the need here that is responsible for much of the need elsewhere. As a correspondent in the New York Times, said recently, "Europe's breakdown is not merely physical and material, but moral and spiritual." The Christian church must help Europe gain her equilibrium. We must help Russia to find herself. With 83 per cent of her population illiterate it goes without saying that Democracy has a poor chance for success as long as such ignorance prevails.

We must help France—wonderful France, the most democratic country in the world, not merely to rebuild her cities and villages that have been destroyed, but help her to find herself spiritually. Not only France, but all Europe, "Needs a statement of Christ which shall be modern and vital and which shall make a direct appeal to the mind and heart."

Indeed we must help Germany, a wonderful country, with a remarkably efficient people, get the proper moral and spiritual perspective that is coming to the world in the new day just ahead. And finally the Christian church must be the reconciler of the estranged peoples in Europe. Is the Christ ideal of human brotherhood possible of realization on this earth, or is it the fantastic dream of a wild visionary? It was for the propagation of such wild dreams that the church was born. It was because Europe failed to accept such ideals that she must needs be rebuilt.

THE STATE AWAKENS TO THE LYNCHING CURSE

(Continued from Page 7)

anarchists whom we call "lynchers" or "mob-

bists," and the law-abiding people of Texas should keenly desire their public servants and representatives at Austin to go that whole way.

Certainly, the wisdom of putting "first things first" in this business, as in all other practical, beneficial tasks, must be apparent.

Since decent Texans, by virtue of the corrective action of Governor Hobby, Attorney General Cureton, and their Legislature, must be fully sensible of the extent to which lynching has plagued and still plagues their State, doubtless they are also sensible that lynching is such a crime as calls for the limit of legal denunciation and punishment.

So, let us go to the fundamental law of Texas in our proceedings against the lyncher-anarchist.

Let us resort to constitutional denunciation and punishment, not only "also," but first.

For generations we have proclaimed, through the organic law, that the duelist and his second, and the bribe-giver or bribe-taker in politics are not fit to, and shall not, hold public office under this State nor exercise the political suffrage of citizens of this State. But the crime of the duelist, who sometimes thought to avenge personal insult, offense or wrong that the established law did not touch, and the crime of the political corruptionist, are petty in comparison with the lyncher's crime against a whole people and their laws and their orderly social scheme.

Let us, through submissive action by this Legislature, vote to join the lyncher with the duelist and the political corruptionist as being an enemy to the Commonwealth, whom it would be utterly unsafe, unjust, demoralizing and degrading to admit to the rights of voter and public officer.

Let the Legislature submit a proposition to amend Article 16, Section 4 of the Constitution, to this effect.

MERIDIAN DISTRICT

FIRST ROUND

Forest and Hickory, Feb. 7-9; Lake, 8-9; Haven Chapel (Meridian), 14-16; Rose Hill, (Meridian), 15-16; Meridian Circuit, 22-23; Southside (Meridian), 21-23; Lauderdale, 28; Scooba, March 1-2; Chunkey, 5; St. Paul (Meridian), 7-9; DeKalb, 11; Preston, 12; Philadelphia Circuit, 15-16; Philadelphia, 16-17; Fort Stevens, 21; Daleville, 22-23; Mount Rose, 29-30; Lillian, April 1; Garlandville, 4; Rose Hill Circuit, 5-6; Union, 8; Meehan, 9; Trenton, 11.

Dear Brethren:—The Centenary Plan was made plain to you at the Conference. At once, without delay organize your whole membership in each church into groups or units of 30 in each group. Put an energetic captain at head of each group if necessary, make the groups smaller. Begin to collect at once weekly or every two weeks. Remember we are to collect \$5 from each grown member and \$2 from each child. The whole amount is to be paid by "Easter" (April 20).

Magnolia, March 1-2; Oma and Carlos, 3-4; Lucian, 7; Kenolia, 8-9; Columbia, 15-16; Brookhaven and Norfield, 21 and 23; Brookhaven Circuit, 22-23; Barlow and New Hope, 27-28; Hazlehurst and St. Morris, 29-30; Florence, April 5-6; Crystal Springs Circuit, 6-7; Bridgeville, 12-13; Crystal Springs, 19-20.

Brethren—We must complete our organization for the Centenary at

once. As soon as this is done the definite goal will be given each charge. Upon this let us concentrate all forces to the end that the district will go "over the top" Easter, April 20. We must help our neighbors by setting them a good example. May I urge each of you to show that the thing can be done by doing it.—M. T. J. Howard, district superintendent.

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Send me a list of your group organizations right away please. Easter is to be the going "over the top" day throughout Methodism. We must not fail. Remember again, the Southwestern in every home will make the job easy. Over the top is our motto.—Wm. McMorris, district superintendent.

BROOKHAVEN DISTRICT FIRST ROUND

Lampton and Zion Ridge, 8-9; Cheraw and Tilton, 10-11; Arm and Expose, 14; Hub, 15-16; Pine Burr, 17; Fernwood, 22-23; Summit and



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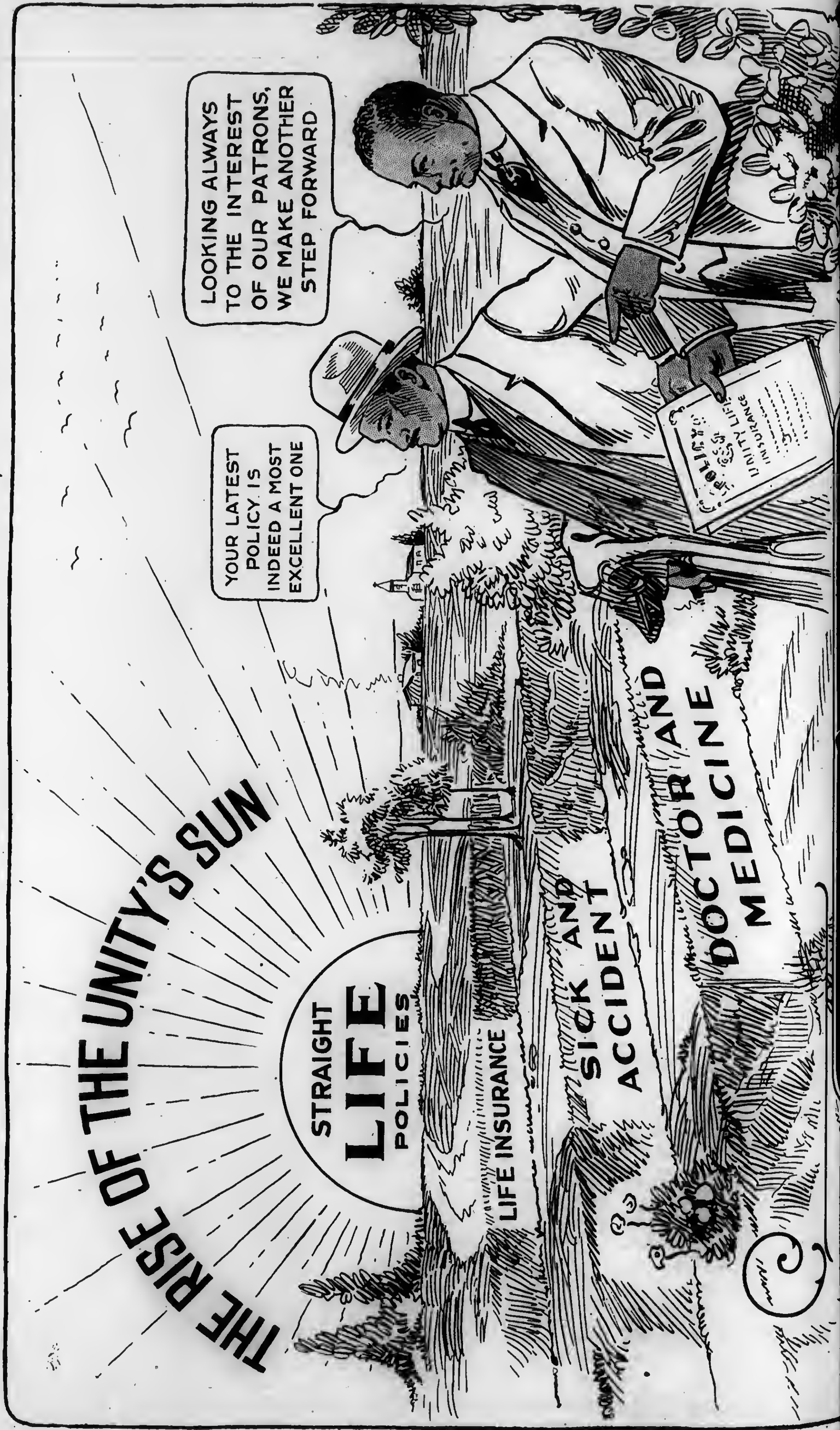
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Granting the fact that this is indeed a long step forward, yet, it is but the results of the Unity's Sick and Accident Policy and therefore needs only a slight introduction, believing, as we do that the merits of the former is sufficient reference for the latter.

Therefore, we take pleasure in introducing to you the Unity's Sun and trust that its countless rays will find their way, as we hope and believe, into countless homes, bringing sunshine as a testimonial that death, a thing that will come to all that is, is not a victor if he comes into a home where our policy is a guest.

It is just rising, as can be seen above, but, unlike our Uncle Sol, it is never to set, but is ever to stand at its meridian height as a monument to those who made it possible for it to rise and shine.

The policy contains the standard provisions required by the law of the State of Louisiana, according to act 240 of 1916 and in conformity with the Charter of the Association.

THE CLAUSES CONTAINING OUR WAIVER OF PREMIUMS IN CASE OF TOTAL AND PERMANENT DISABILITY, CASH LOANS, PAID UP INSURANCE AND EXTENDED INSURANCE, are only some of the valuable features which will make this policy famous throughout the insurance world.

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Our representatives will explain in person the other features not touched on in this notice.

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Jeanerette, St. Paul and Jeanerette, St. Peter, Feb. 8-9; Franklin and Centerville, 15-16; Baldwin and Goodman, 22-23; Central, March 1-2; Berwick and Morgan City, 8-9; Beattleville and Houma, 15-16; Napoleonville, Viren and Woodlawn, 21-23; Donaldsonville and Darrow, 29-30; Thibodaux and Schriever, April 5-6; Litcher Circuit, 12-13; Camp Parapet Circuit, 18; Crawford and Union, 19-20.

Dear Brethren:—The conference

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has just closed and our reports show that we closed the year's work in a blaze of glory, this should nerve our arm for a greater work in the Centenary Drive. Therefore, let us organize at once, and mobilize our forces for a signal victory, God helping us.—Calvin S. Stanley, district superintendent.

NOTICE—LAKE CHARLES DISTRICT

Dear Sisters—having been elected President by the Woman's Home Missionary Society of the Louisiana Annual Conference, which was held in Baton Rouge, La., Jan. 24, 1919, I pledge you that I will do my best to build up the Society throughout the State. Let us pledge ourselves to raise at least \$100.00 from each district, for the support of Peck's Home. I appeal to every loyal woman in the State to help me make the Woman's Home Missionary Society just what it should be. I also call on the District Superintendents and Pastors to help in this work. If I can be of any help to you in the work call on me, I expect to visit as many places in the state as possible.—(Mrs.) Amella Turner, State President.

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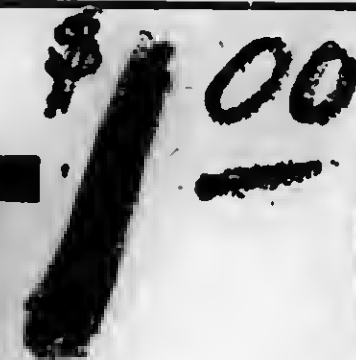
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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN }
Publishers

NEW ORLEANS, FEBRUARY 20, 1919

Vol. No. 48—No. 8

THE KEYNOTE OF THE CENTENARY

BISHOP THOMAS NICHOLSON

IT proposes that we give a new meaning to citizenship in America, in China, in India, in the isles of the sea; that we replace the blighting, blasting influences of the saloon with comfortable parish houses, with inspiring community service, and with a new idea of neighborhood and brotherhood. It proposes that we make the most of Joseph Cook's prophecy, that, as science and modern civilization have made the world a neighborhood, we shall in very truth make the world a brotherhood. This program proposes hospitals where there never have been hospitals. It proposes better houses; better schools where there have been inferior schools or none at all. It proposes that, as we have made the love of God burn up the dross of base desire in the individual soul, we shall now extend the Spirit of Christ to all realms of human action and that we shall make the love of God and of man burn all the baseness out of human relations, all the graft out of human government, all the cruelty out of modern business industry, all the selfishness out of human relations. It proposes that what we have done for a limited number of people, in about thirty or forty per cent of the country, comprising the more favored communities, we shall now undertake for the entire world. It proposes a new redemptive process for great rural communities, which once were the centers of the greatest moral and spiritual enthusiasm of the country, but which through changed conditions have been slipping away from us. It proposes that we shall attack this whole problem of making America thoroughly Christian, not only in individual intent, but in every business relation, with the same business thoroughness with which a great commercial concern like Mr. Ford's automobile establishment plans to capture for its business every town, hamlet, and country crossroad in the land. It is the first really commanding and organized attempt to see our problem whole and to attack it on a scale commensurate with modern business methods and with a good prospect of really making this nation vitally Christian from Maine to California, and of spreading to all the nations of the earth the same blessings that we plan for ourselves. It makes one's blood tingle. It is a clarion note challenge. It is an overwhelming responsibility. It is a superb opportunity. It is a task worthy of the sons of God.

EDITORIAL

FIGHTING WITHOUT REPRESENTATION IS TYRANNY

"Taxation without Representation is Tyranny" was the slogan that cemented the American colonies, and from the beginning it has been expressive of a great fundamental principle in the life of the American Republic. He who pays his taxes is entitled to a voice in saying who shall levy the tax and what amount the taxes shall be. A modern phrasing of the earliest slogan is, "Fighting without representation is tyranny." Greater love hath no man than that he is willing to lay down his life for his country. If men are willing to enlist and willing to suffer and willing to die for the perpetuity of the Nation, then they are entitled, both those who survive the battle, as well as those who form the potential army, to a voice in the government. Anything other than this is tyranny. Fighting without representation is un-American! Fighting without representation is tyranny! It is inconsistent, it is destructive of the genius of our government. It breeds discontent and dissatisfaction. This discontent and dissatisfaction may be harnessed for a while. Even the present generation may be controlled but that the outbreak will come is absolutely inevitable, as long as God is God and man is man. Not even a hessian will fight always if not accorded a man's place in a government where the man is a unit and the basis for the building of the Nation.

Abraham Lincoln revamped this great fundamental principle of our earlier history. when he said, "No man is good enough to govern another man without the other man's consent." This statement is logical, it is unanswerable. It is very expressive of the fundamental principles in American life. We believe in a rule of the majority, determined by an untrammelled expression of all, determining thereby, who the majority are and what the majority stands for. We do not care how slight the margin of the majority, we believe the majority ought to rule but that the minority has a right to express itself however futile that expression may be.

Now what is the concrete situation in American life? Practically a whole race is disfranchised and one section is dominated by a political party that may or may not be a majority of party. There is no chance for self expression on the part of millions of citizens, citizens who fight and citizens who pay taxes and citizens who form the backbone of the industries. More votes are cast in the State of Illinois than in all the Southern states and yet the South has over 100 more Congressmen than Illinois. Now this is not because Illinois has a larger population than the South or that Illinois is more important than the South or more intelligent. It is because we have in the South a political autocracy and a political slavery. There are men in the South who buy Liberty Bonds by the hundred thousands of dollars and who in the aggregate own land by the millions of acres and who in individual cases hold diplomas from the best universities of the world but as a class they are prohibited from voting. They are throttled, they are intimidated and if need be, they are mobbed to keep them from the ballot box. If this is not tyranny we do not know what tyranny is. If it is not a mockery of Ameri-

can principles, we do not know what mockery is. If it does not breed discontent, we do not know what discontent is. We are willing to prophesy that from this day forward, discontent will grow more and more. It is inevitable. Men will not fight and die for a principle which does not apply to themselves. They would rather die in the futile attempt to resent it. They would rather be stood up and shot. Here is a serious situation that must be faced fairly, frankly and brotherly in the spirit of loyalty to the Nation and in the spirit of justice and in the spirit of the brotherhood of man.

We are very pleased to note that the Dayton Journal of Dayton Ohio, has faced this question squarely and in discussing the political rights of the Negro under the title of "A Question of Simple Justice," says:

"One of the problems that should engage the earnest and honest attention of the next congress—the present one is hopeless—is the question of equal political rights for the Negroes of this country.

"Shortly after the close of the Civil war three amendments were made to the constitution of the United States. The thirteenth briefly described, gave the Negro his freedom; the fourteenth gave him the rights of citizenship; and the fifteenth declared that discriminations against the Negro are unlawful.

"It would seem that those three amendments ought to be ample to cover the question. That is what congress thought, too, when it enacted those amendments. Developments, nevertheless have revealed that they seemingly are inadequate. In other words, words, that in the south, where a majority of the Negroes live, a method of discriminating against them has been evolved, as a result of which they are practically barred from exercising one of the chief prerogatives of citizenship, namely, that of voting. The southern Negro is good enough to pay his share of taxes for the upkeep of the government and to perform any of the menial functions of citizenship, but it seems that the south has not, up to the present, considered him to be worthy of having a part in government or in determining how the money he pays in taxes shall be spent. Notwithstanding, the south, as is well known, has been only too willing to make use of the mythical negro vote as a basis for a larger southern representation in congress. But for the colored man the number of representatives in congress from southern states would be reduced by at least one-third.

"This has been the state of affairs in the south for many years and the remainder of the country has allowed this injustice to continue, although it is plainly at variance with the spirit as well as the letter of the constitutional amendments. But it should not be tolerated longer. The colored people have performed a remarkable service to the country in the world war. More than 200,000 of their young men have served in the armies of freedom and they were among the best soldiers this country sent to France. Their daughters, too, have given a good account of themselves as nurses, to say nothing of the splendidly loyal support of the government by the colored folk who remained at home.

"After all, it is a matter of simple and unquestioned justice. Fifty years ago our forefathers made the Negro free, they made him a citizen and they decreed that he should not be discriminated against. Those three amendments cover the ground. There is no question of that. The trouble is that they have not been lived up to, that one-half of

the country has been permitted to ignore or violate them while the other half has winked at this brazen injustice. There can be no justification for our national difference to the guaranteed rights of the Negro in the past, and it would be absurd to attempt it, but certainly there can be no excuse for a continuance of that program now. The Negro is demanding his full rights of citizenship in the south, the same as in the north. The next congress should see that he obtains them and that he is not robbed of them again."

SAVE AND HAVE

The American people prior to the war were the most wasteful people in the world, and of the American people perhaps the Negro population was the most wasteful, in proportion to the resources that they have had. That the Negro peoples of America have accumulated more than one billion dollars, in spite of the usury that has exacted in nearly every real estate and loan transaction, the relative lower wages and their own disposition to waste, has been most remarkable. If, during the period of the war and the present period of reconstruction, the Negro learns the lesson of economy, it will be a God send. Much of the hard time that some of the people are having is because they are wasteful and are not frugal. They will not save. One of the finest by-products of the War Saving Stamp Campaign will be the teaching of the people of American how to save by the little, and if our people will learn to take care of the pennies, as the old saying is, the dollars will take care of themselves. We have been criminally wasteful in many particulars not only in clothes and in food but in buying unnecessary articles from agents of a glib tongue. Just now the whole Southland is infested with salesmen who are little less than pirates. They are putting off on Negroes, who are at present making money, automobiles that are in many instances worthless, inferior grade of pianos, talking machines and numerous other articles. As one man put it the other day, in a thickly settled neighborhood that the white people were getting rich selling Negroes trashy automobiles. And they are being sold at a fabulous price.

Aside from the inferiority of the articles sold, the people actually do not need them. A man who does not have a home does not need an automobile or a piano or a talking machine. He needs a shelter for his children and a provision for their education. There ought to be less hallelujah preaching on the part of our preachers and more direct teaching of the people how to save their money. We are quite well aware of the fact that if some of our preachers preached against the purchase of the articles mentioned it will be exceedingly uncomfortable for them in some sections, for the pirates will think that the preachers are interfering with their game of graft. But a preacher does not need to mention automobiles. Let him urge upon the people the patriotic duty of buying War Saving Stamps and saving, and he will be safe-guarded at two points. He will be doing a patriotic service that no pirate dares to interfere with, and he will be teaching the people a necessary lesson in thrift and saving. This lesson we must learn and learn it quickly.

Moreover, the grocery bill of the average Negro family is entirely too high. They are natural meat eaters, and a good deal of fat is required because they do manual labor, but it is carried to an excess. We buy all

sorts of food at the most extravagant prices and we eat more than is necessary. The late Senator Tillman of South Carolina said that over-eating had killed as many persons as over-drinking, and we do not know but that he was quite right. There is excessive eating not only among colored people but most American people, but of all the people, the Negro can least afford to spend his money where he cannot get the largest possible returns. There should be a careful study then of food values and the saving wherever it is possible, in the item of food.

True enough, every person should have sufficient good food to keep the body healthy and sustained, but beyond this it is not only extravagant to spend money but it is unhealthy.

We have intimated already our next exhortation. We should learn how to buy. It is one thing to earn money. It is another thing to know how to wisely spend it, and it requires just as much effort, sometimes, to wisely spend money as it does to earn it. We ought to study the market, the different grades of goods. Watch the seasons in food and in clothing and purchase to the best advantage.

Just now the government is urging the purchase of War Savings Stamps. Very soon we will enter upon the fifth and probably the last Liberty Bond drive. It ought to be the most popular loan of the series and every citizen ought to feel ashamed who can by any possible means, purchase a Liberty bond and who does not do so. The amount that is to be asked ought to be subscribed not in large amounts but in small amounts and it ought to be the pride of every American that he has purchased a bond, a bond that shall tie him closer to American life and to American ideals. A bond that will be a pledge anew of his patriotism. A bond that will mean that he joins with all true Americans to stand by the country 100 per cent.

Save therefore, and have. Spend and have not. Save and be prepared for a rainy day. Spend wastefully and suffer for the necessities of life when hard times come.

"LYNCHED THE UNIFORM"

There has not appeared in recent months in the American periodicals a more severe and at the same time a more just arraignment of the mob spirit than that which appeared editorially in the January number of *The Censor* published in St. Louis, Mo. Such utterances not only give hope that ultimately the mob spirit will be suppressed but they strengthen many a person who would despair of our boasted democracy. Writing under the Caption which appears as the title of this editorial remark the *Censor* says:

There was a quadruple lynching in Mississippi the other night—two Negro men and two Negro women were hanged by a mob of people who couldn't possibly have known anything about their guilt or innocence of the crime of which they were accused. It seems a white man been killed in Alabama, and these four colored persons were arrested on suspicion. To save them from an Alabama mob they were hustled across the line into Mississippi. The mob spirit seems to have been just as rampant or just as easily aroused in Mississippi, and they were promptly lynched. No trail, mind you, no proof of guilt, and certainly no knowledge in Mississippi of facts about the crime in Alabama. They were blacks, though, and so they were strung up by the Mississippi mobocrats. At last accounts

nobody seems to have considered it worth while to take any steps to punish anybody who had anything to do with lynching. Alabama, where they tried to lynch them, and Mississippi, where they succeeded in lynching them, are both Democratic states. President Wilson has repeatedly declared the great world war was waged to make the world safe for democracy, yet the Democratic national administration does not seem to consider it necessary to do anything to make Mississippi and Alabama sufficiently safe for democracy to give the black people who are accused of crime a chance to prove their innocence, if they are innocent.

There was a double lynching in Georgia a day or two before or after the quadruple lynching in Mississippi. Negroes were the victims, of course. Here again there was no proof, only a suspicion of guilt. A white man drinking with Negroes was slain in a fight. Two blacks were arrested, and that sealed their fate. A mob took the suspected persons from jail and lynched them. Georgia also is a Democratic state, with two Democratic senators, and thirteen Democratic congressmen. Georgia has been greatly favored by the Democratic national administration in the matter of war material contracts. But the Georgia brand of Democracy does not seem to be the kind that makes for safety for the blacks from mob violence of the most vicious sort. Georgia is one of the states where Negroes are an asset when it comes to making congressional apportionments and piling up votes in the electoral college, and has no other use for them save as gallows tree fruit to be garnered by mobocrats—which seems to be only another name for Democrats in Georgia. These states are, of course, in that section, "south of Mason and Dickson's line," so particularly favored by Claude Kitchin and associates in making up the great war tax revenue bills.

It was about the same time—in the same week—that the mob spirit moved in Kentucky, but the mobocrats drew it a trifle milder there, lynching only one man, and him only a poor devil of a black soldier, just home from overseas, where he had been fighting to make the world safe for democracy. It seems that several Negroes got into a fight, and police officers took a hand. In the melee a policeman was killed. There does not appear to have been any definite proof as to who did the killing; but the Negro soldier was arrested and jailed—possibly because he was a cripple from war wounds and couldn't make a quick enough get-a-way. He was taken from jail and strung up by a mob, dressed in the uniform of a United States soldier. They lynched the uniform as well as the man.

There is a plain law that imposes severe penalties on persons who treat the army of the United States or any member of it with contumely or disrespect, or insults, ridicules or otherwise shows disrespect for the uniform of United States soldiers. So far as any information has come out of darkest Kentucky, no steps have been taken by anybody to bring to the bar of justice anybody connected with the mob that lynched this particular uniform with the body of a negro soldier inside of it. Kentucky is a Democratic state, a prohibition state, a Wilson state; the home state of the late Ollie James, who presided over the national convention that nominated Wilson for a second term. Kentucky Negroes went into the war to help make the world safe for democracy. Kentucky Negroes, as here told, are lynched without even the pretence of a formal hearing in court—merely on suspicion.

If Alabama, Mississippi, Georgia and Kentucky, the states concerned in these particular lynchings, were compelled to leave the Negroes whom they disfranchise out of the count when congressional and electoral apportionments are made, they would all have their representations in Congress cut down about fifty per cent. Think over these lynchings and many others of almost daily occurrence in the northern Democratic states; think of the figure being cut by the Democratic president hobnobbing with royalty abroad; think of the spacious pretence of the Wilson claptrap about making the world safe for Democracy. Then try to realize the brand of

democracy that rules in parts of this country. There may come some appreciation of what a precious farce and fraud the entire Wilson regime has been and is today.

People of Interest

Americanizing Foreigners a Great Patriotic Task

To the Bureau of Naturalization of the Department of Labor has been assigned the big task of leadership in Americanizing the foreign elements in the United States. There are no less than 17,500,000 foreign-born residents in this country. In New York City alone there are 500,000 foreigners who cannot read, write or speak English. The bureau, through its naturalization examiners, has gained acquaintance with about 3,000,000 immigrants, but this is only a beginning. In the past four years the public schools in 2,000 communities have furthered the work by teaching English and the principles of our government. How much real assimilation remains to be done is shown by the fact that, thus far, only 2 per cent of the aliens in this country have applied for citizenship instruction. The bureau aims to foster keener interest in this great question among employers, school authorities and the public in general.

Bridging the Industrial Gap

A happy solution of the problem of what is to be done with the enlarged industrial capacity of the United States during "the transition period" is found in the demands already coming in for materials for the reconstruction of devastated European areas. Hundreds of miles of railroad, from roadbed to rolling stock, will have to be completely rebuilt, which means rails, car wheels and the innumerable other items that go into the equipment of operating a railroad. Dwellings and factories will have to be built, which means structural material of all kinds. The factories, when erected, will have to be equipped, which means tools, machinery and mill supplies generally. The principal scene of this reconstruction is a section of country which before the war was perhaps more highly developed than any similar area of Europe. It is Northern France and Belgium, and the completely devastated area consists of 25,000 and 30,000 square miles. To supply even a fraction of these enormous needs will keep the United States busy for a good while to come. But reconstruction work is, after all, only temporary. There comes a time when it is completed, except for comparatively small details and in special directions. Nevertheless these foreign orders have come most opportunely, as enabling American industries to ease off gradually from the boom conditions in munitions and war supplies to the normal level of peace times. The suddenness with which the war ended might conceivably have had serious effects upon the national machinery that was running at such tremendous speed; but this new business will keep things going pending readjustment.

The most successful student's rally in the history of Samuel Huston College occurred on Lincoln's Birthday. The total amount realized was \$1100 of which sum the students raised \$820. The students conduct a similar rally each year but this effort far surpassed all previous endeavors. President Davage, the faculty and student body are rejoicing. A more extended notice will appear later.

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

Just what share the United States, Great Britain and France each had in getting the American troops across the Atlantic is shown in figures recently made public. Of the entire army of 2,079,880 men transported overseas, 46¼ per cent were carried in American ships, 48½ per cent in British ships and the others in French and Italian vessels. The United States furnished 82¾ per cent of the total strength of the naval escort, Great Britain, 14 ⅛ per cent and France 3⅛ per cent.

Of General Interest

Six Empires Vanish

Six empires have disappeared within the memory of living men. It is claimed that nearly 800,000,000 people, close to one-half the world's population, have been released from the shackles of imperialism since 1871. History has no parallel for such changes. In the retrospect of history, fifty years are but a flash in the march of ages, and yet since 1871 the doctrine of republicanism has been embraced by half the world. "Six Emperors have laid down crown and scepter since Theodore Roosevelt became the exponent of the strenuous life," says the Brooklyn Eagle.

Five Virtues of a Soldier

When a popular vote was taken some months ago, in the American armies in France, as to which four vices were most reprehensible in a soldier, the boys themselves decided by a large majority that cowardice was the worst, and the next three to be held in deserved abhorrence were selfishness, stinginess and bragging. There may be more odious faults than these, but they did not suggest themselves with any degree of unanimity to the "doughboys" who took part in the plebiscite. Wherefore it is fair to say that, in the estimation of the fellows themselves, the man who possesses the virtues which are the antitheses of these defects—namely, courage, unselfishness, generosity and modesty—is, or ought to be, a pretty good soldier. But "The Stars and Stripes,"

the newspaper published in France for and by the American Expeditionary Forces, adds another, a fifth virtue, perhaps just now a greater than all the others; and it is the virtue of patience. Desirable at any time, it is particularly to be cultivated and cherished now. It helped to beat the Germans, both in the whole grand strategic scheme of victory and in the plan for every minor patrol between the lines. It has made the best Generals and the most effective soldiers. It took patience for men to save themselves when they were caught in shell holes and had to wait many days and nights before they could effect their own liberation. And now in these days it takes patience to wait for the boat. It is just as fine a kind of patience—and, perhaps, a whole sight harder to practice.

News Paragraphs

Camp Tuskegee has been reserved for the Reserved Officer's Training Corps.

The Bishop's Council of the African Methodist Episcopal Church met in Tampa, Fla., February 13th and 14th.

The New York Central Conference in its recent Centenary Campaign secured one million dollars in twenty days.

The Annual Meeting of the General Deaconess Board will be held at Kansas City on May 16-18.

It is claimed that the railroad earnings under Government operation during the calendar year 1918 will fall short about \$196,000,000 of the standard return which the Government must pay the roads.

The census of 1910 reported more than ten million Negroes in the United States; there are probably more than 12,000,000, today. Every tenth man in the land is a black man.

Thirty-four Conferences in the church South have voted on the question of laity rights of women. Three thousand five hundred thirty-three votes are recorded in the affirmative while only 393 voted against it. Every conference voting on the proposition thus far, has registered a majority vote in favor of it.

There is one physician for every 450 persons in the United States. One for every 100,000 in India. There is one minister for every 549 persons in the United States. One for every 437,000 in China. There is one teacher for every forty-four persons in the United States. One for every 50,000 in Africa.

People of Interest

The new Secretary of the Treasury, the Hon Carter Glass, is a Methodist.

Bishop McDowell has been chosen by the Board of Bishops to write the Episcopal Address to the General Conference of 1920.

The Rev. C. L. Goodell, D. D., has been delivering a course of lectures at the Boston University School of Theology on Evangelism. Dr. Goodell was the Chaplain at Chicago University the first two weeks in January.

The Rev. H. J. Wright of Alexandria, Miss., had with him during the holidays his children and grandchildren, who are now living in New Jersey, New York, Wisconsin, Wyoming and Shreveport, La. All of the children are musicians and added to the happiness of the reunion.

Our work in California is growing. At one time we had just one appointment, Wesley Chapel, Los Angeles. The pastor at present is Dr. A. P. Shaw. We now have three other appointments, Hamilton church at Los Angeles, which is a growing appointment, Scotts church at Pasadena with the Rev. B. J. Jordon as pastor, and Fowler church, Los Angeles, supplied by the Rev. D. P. Shaw.

Bishop Cook met with a painful accident recently at his old home in Athens, Tenn. The Bishop while on his way to church, had the misfortune to slip on the icy walk sustaining a very bad fall. He suffered a badly sprained ankle and tore the ligaments of his left foot. He managed to hobble to the church, and preached a sermon of remarkable power. At the close of the service he had to be carried home, where he is resting comfortably.

Word comes to the Board of Foreign Missions that Dr. F. M. North reached Rome January 20 and expects to visit Genoa and other Italian cities in the near future. Dr. North is a member of the deputation that is traveling through the war-stricken lands in the interests of the reconstruction work abroad undertaken by the Centenary Commission of the Methodist Episcopal Church. The deputation is making a thorough survey of the needs and opportunities in Europe with a view to immediate relief work and the establishment of permanent centers for social and evangelical Christianity.

A cable has been received from Dr. B. M. Tipple to the effect that he expects to sail from France, for New York, February 25. Mr. Tipple is President of the Methodist College for Boys in Rome, and is also Executive Secretary of the War Emergency and Reconstruction Department of the Methodist Episcopal Church in Europe. His recent visit to the war-stricken areas, his association with the work already under way there, and his knowledge of the needs and opportunities in Italy will be of immense importance in the making of the broad and definite plans for the work of rehabilitation to be undertaken by the reconstruction committee of the Church.

Bishop Joseph F. Berry delivered two notable addresses on the afternoon and evening of February 6 at the conference on "World Evangelism and Vital Christianity After the War" held February 3 to 7 in Chicago at the Moody Bible Institute. The subject of both addresses was "The Passion of the Evangelistic Propaganda." No higher note was struck in the conference. God's power was mightily upon the speaker and the great audience were deeply moved. As essentials to the evangelistic passion the Bishop named absolutely loyalty to the Bible, the doctrine of sin, the deity of Christ, the vicarious atonement, and the doctrine of the Holy Spirit.

Since the enrollment at Gooding College has more than doubled December 30, student activities have taken on a new life. The glee club and the public speaking classes are both preparing programs that will be given in public. The basketball boys have organized with Frank Bennett as captain, and arrangements are already being made for a series of games and contests with a number of outside schools. Application has also been made for entrance into the Southern Idaho Conferences which already includes the Idaho Technical Institute at Pocatello, the College of Idaho at Caldwell and the State Normal at Albion.

Centenary Messenger--New Orleans Area

W. C. A. HUGHES, Area Secretary.
W. P. THIRKIELD, Resident Bishop.

OUR STEWARDSHIP GOAL

The Stewardship slogan of the General Church is "A Million Tithers in Methodism." We have, in round numbers, 4,000,000 members in our Church. This drive for a Million Tithers means a drive to enlist at least one-fourth of our members as Tithers.

On that basis the New Orleans Area, with a membership of 100,000, must secure at least 25,000 Tithing Stewards during the Centenary period. Our allotment for this year, therefore, is 5,000. As regards the local church, these figures mean that if one member out of every five members becomes a tither, the Church goes "over the top" in Stewardship. This, it seems to us, ought to strike no one as a formidable task. We believe if the "Four Weeks' Program" is intelligently, conscientiously, prayerfully put on, the work will be done in every church. And if, in every church, we can secure only a few persons who have definitely consecrated their best to God, we shall have in them a nucleus from which shall grow a new and higher type of Christians, a little leaven as it were, which will lift the whole life of the Church up to higher levels of spirituality.

New times are upon us. The old Church, saying prayers now-and-then, working a little and giving a pittance when it feels like it, is not the Church for these times. We must have a reawakened Church, a reorganized Church, a reconsecrated Church. Such a Church we shall have when, in a knowledge of God's sovereign ownership of all time, all property, all life, Christians come, to the pierced feet of the Christ of Olivet, saying:

"Here I give my all to Thee,
Friends and time and earthly store,
Soul and body, thine to be,
Wholly Thine, forever more.

AREA COUNCIL

Dr. W. A. C. Hughes is to be congratulated upon the splendid body of men he has gathered about himself in the Area Council. There is no more representative body of men in our Centenary Movement than the New Orleans Area Council. Here they are:

Laymen

Prof. J. B. Randolph, President Haven Academy, Meridian, Miss.

Prof. M. S. Davage, President Samuel Huston College, Austin, Tex.

J. J. Hardeaway, Real Estate Broker, Houston, Tex.

F. B. Smith, Attorney-at-Law, New Orleans, La.

J. A. Q. Williams, Successful Business Man, Holly Springs, Miss.

W. C. Echols, Undertaker, Birmingham, Ala.

H. T. Tatum, Teacher, New Orleans, La.

William Robinson, of the Robinson Furniture Company, New Orleans, La.

J. D. Butler, Caterer, New Orleans, La.

Ministerial Representatives

R. E. Jones, Editor Southwestern Christian Advocate, New Orleans.

J. N. Wallace, District Superintendent, Birmingham, Ala.

W. G. Alston, Pastor, New Orleans, La.

D. L. Morgan, District Superintendent, Mississippi Conference.

W. F. Isaih, District Superintendent, Mississippi Conference.

M. W. Dogan, President Wiley University, Texas.

T. H. Wyatt, District Superintendent, Texas.

T. F. Robinson, Pastor, New Orleans.

E. W. Kinchen, Pastor, New Orleans.

W. Scott Chinn, Pastor, New Orleans.

Officers of The Council

Prof. J. B. Randolph, President.

Prof. H. T. Tatum, Secretary and Assistant Treasurer.

Executive Committee

J. B. Randolph, R. E. Jones, H. T. Tatum, T. F. Robinson, M. S. Davage, J. A. Q. Williams, M. W. Dogan and F. B. Smith.

CENTENARY GIVERS

Every member of the Area Council pledged to give largely in our Five Years' Drive. A motion requesting Secretary Hughes to send each member of the Council a subscription blank that his promise to give might be recorded, unanimously passed.

Mr. J. J. Hardeaway of Houston, Tex., believed so thoroughly in the Centenary Program that he could not wait for the blank. He led the way by pledging \$500.

"ENTHUSIASM AT FEVER HEAT"

The Rev. A. W. Carr, the efficient District Superintendent of the Marshall District, Conference, has his district organized from top to bottom, is putting on his sub-district group meetings with a vim that bespeaks large success.

Ably assisted by E. W. Kelly, M. W. Dogan, S. S. Reid, H. B. Pemberton, he starts the district drive in the college town of Marshall Texas with a

Marshall District, Yaw, Yaw, Yaw, Centenary, Centenary, Ha, Ha, Ha! Are we workers? Yes, I guess! Centenary, Centenary, do your best, Get there, Get there, Sis Boom, ah!"

THIS IS CONTAGIOUS

One District Superintendent in the Area writes us as follows: "Dear Sir: We are fit, ready and willing for the fray. We await you—A Centenary District, nearly three thousand strong. North Louisiana invites you, the second City in the state invites you. The oil wells, gas fields, farmers, banks, hotels and the very wind whistles "Centenary" and "Dr. Hughes." "Over the top" is where we go from here.

I am now hunting Big Gifts, and Sir, if I had the money to make the trips among the people in an extra way, and in some sections up here, we would stir this Area. Come up and see this field; the money is here.

Faithfully yours.

\$80,000,000 NOT ALL

It needs to be repeated over and over again that money is not the only objective of the great Centenary drive.

The primary aim is to organize and estab-

lish a standard and efficient Church to meet the pressing world needs, and no Church can be efficient that fails to organize and provide for its young people.

Hence, the standard or efficient Church in the Centenary program must have a well-organized Epworth League, carrying out the program as outlined by the Board of Control. Let every Church, therefore, first complete its organization.

A well organized league counts 10 in the scale of 100, and no Church can be counted as standard or efficient without a live League. Let all Pastors give this their immediate attention.

Dr. W. W. Lucas, is heading this movement for complete organization of the League, and may be addressed until March 15th at 633 Baronne Street, this City.

Attention Brethren! Organize, or re-organize your leagues at once. Send here for charter blanks, etc., at once. This is important.

BIG GIVERS

The Centenary of Missions is going to develop new methods of doing things. The "watch word" for the whole movement is "efficiency" and when we have done our task, if we have not come forth with an efficient church and program, the Centenary of Missions will not have accomplished the task it has set out to do.

It is not an easy matter to break away from custom; that which has grown up in us through many years is not easily up-rooted. It is at this point that the Centenary Program demands most careful consideration and study on the part of our Ministry and laymen of this Area.

The Area office has observed that while there is considerable enthusiasm on the part of many of our people and a majority of the Pastors are determined to "go over the top" on Easter Sunday, with their first year's quota of the money askings of our Area, we have not quite caught the Centenary vision as regards carrying out of a full rounded program.

We are thoroughly convinced that the old rally method of gathering nickels and dimes will not be sufficient to bring us within sight of our goal. Our present benevolent givings represent what is perhaps the high-water mark under present financial plans. These givings are not one-eighth of what the Centenary Program calls for.

If we succeed we will do it by tying up every member with our program, having everybody giving to the limit of his ability and at the same time developing a goodly number of "Big Givers," persons who will lay on the altar not less than from \$50 to \$100 annually for the five year period. A big \$5.00 rally on Easter Sunday will not put us over the top.

If the pastor, District Superintendent, Field workers, Area Secretary and the leading laymen in our churches cannot find at least two hundred Big Givers in every Annual Conference we will fail. We think this should be said and said just this way.

Is there a Big Giver in your congregation, my brother Pastor? Lay on his heart our Centenary obligation. Are there Big Givers in your District, Brother Superintendent? enlist them for the Kingdom.

SOME PROGRESSIVE LEGISLATION

By Chaplain R. G. Morris.

A study of the Methodist discipline of 1916 is both interesting and instructive. By comparison we notice that it is a growing book. Each quadrennium brings new legislation. The General Conference of 1920 will legislate and eliminate so that this book will be new and more modern. It is not the purpose of this paper to discuss how the suggested legislation may be effected, but simply to bring it to the thoughtful consideration of those who are interested in the advancement of the Kingdom through the agency of the Church.

The General rules and special advices apply to the conduct of the individual communicant and show the position of the Church relative to moral questions. Such as slavery, dress, marriage, divorce, amusements and temperance. The Church has taken a definite position on these subjects, which have such a tremendous moral significance. The communicant will find in div. 2 par. 30 part 1 chap. 2 par. 65 Methodist discipline 1916, a form by which to measure his conduct. In the above mentioned references the Church has stood out through the years in this positive manner against what she considers the cardinal wrongs in human conduct.

In 1844 the Church went on record as being against slavery and she stated her slavery when to do so meant separation from attitude toward it in the discipline. The Church took this advanced position against a part of her membership, when the Government condoned it and when society approved it. The Church blazed the trail against slavery, the Government and society followed in her wake. On moral questions the Government and society expect the Church to lead the way. The Church may suffer much in doing so, but great will be her balm.

The new legislation suggested is relative to color prejudice which is rampant in our body politic. In this great day of democracy when three-fifths of the world's population belongs to the colored races, is it to much to ask the Church to express her opinion on this point. If "the world is our parish" are not the colored races included? If Jesus is not a "respector of persons" is not color prejudice anti-Christian? If the "united society" is "a company of men having the form and seeking the power of Godliness, united to prayer, to receive a word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." Should not color prejudice be anathematized. The Methodist Episcopal Church is as cosmopolitan as Wesley, as democratic as Christ, should she hesitate to declare openly for the colored races. The suggested legislation is as imperative now as the legislation against slavery was in 1844. The Church needs to protect her darker groups as well as the "League of Nations," the smaller ones.

If the Church would take such a position would not she be blazing a new moral trail for State and society as her leaders did in 1844. In this day of Democratic Christian awakening does not Christ want the "green eyed monster," color prejudice blotted out "His Body." The suggested paragraph would be similar to paragraph 65 chap. 2 special advices. As follows (in the place of the word slavery or its equivalent insert the word color prejudice or its equivalent) we

declare that we are as much as ever convinced of the great evil of color prejudice. We believe that color prejudice is contrary to the laws of God and nature, and inconsistent with the golden rule, and with the rule in our discipline which requires those who desire to continue among us to "do no harm" and to "avoid evil of every kind." We therefore admonish all our Ministers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means." Such a paragraph would be a new goal to which our Methodism would aspire. But as the constitution of the United States is a form for all democracy so the discipline would become a form for all Christians. We would be proving ourselves worthy of our Methodist sires, heroes of a superior type worthy to

THE BOY SCOUT MOVEMENT AND THE CHURCH

By Charles S. MacFarland, Field Scout Commissioner.

THE war has raised anew the whole question of the education and development of our boys, physically, morally and spiritually. It is a problem and an opportunity above all for our churches.

To-day, as never before, the nation has begun to realize the potentiality of its boyhood. Pertinent, indeed, is the question, "What will be the effect of this when, in a few years, it becomes dynamic?" One instinctively wonders whether the boys of this day are being properly prepared for the unparalleled responsibilities so soon to be theirs.

We feel the need of providing our boys with a training that will give them physical preparedness for the service of the nation without running the danger of imbuing them with the spirit of militarism. The Boy Scout Movement meets this need of the hour. It has had its effectiveness during the war and has won for itself a large place in our national life. It is the one movement which, while emphasizing physical development and moral principle, also deepens the relationship of the boy to the Church. Its statement of principles, its forms of obligation, and its whole spirit are such as to attach the boy more closely to the Church and secure his interest in it. Its administrative machinery is so adjusted as to make effective this relationship.

Of all the many good movements engaged in the arduous task of boy training, there is, perhaps, none quite like the Boy Scouts of America. This movement has mapped out a thoroughly feasible plan, practical in every application, whereby boys will be inspired with a real desire to become good Christian citizens. The Scouting program offers the boy a host of wholesome activities in which he, as a natural boy, is intensely interested. It stresses particularly life in the open—woodcraft, camping, hiking and other pursuits, whose enjoyment requires an intelligent acquaintanceship with nature. A Scout does not take up these things in a haphazard fashion; he soon grows to look upon Nature as the handiwork of God and derives untold inspiration from it, when rightly guided.

An outdoor life, led wisely, gives rise to many good works. The ideal of service to others stands out prominently in the Scouting program. Before a boy can officially become a Scout, he promises on his honor to do his best

be called the sons of God and co-heirs with Jesus Christ. Such a legislation would register Methodist attitude as being positively militantly antagonistic to this evil which has brought so much sorrow and ruin upon the people of color. And it is destined to keep the races in a boiling caldron until it is blotted out. If Methodism should take an aggressive stand in this uncertain day for the races of color future leaders would call her blessed. Africa, China, South America, India, and the Isles of the Sea, would respond to her missionaries.

God in his providence would re-commission her to "go ye into all the world and preach my gospel to every creature. Then the millions collected in the centenary would be transformed into personality to stand as an imperishable monument through the ages as a thank offering of sweet savor to God the Father for his son who came to teach liberty equality and brotherhood to all the races of men.—Camp Mead, Md.

1. To do his duty to God and his country, and to obey the Scout law.
2. To help other people at all times.
3. To keep himself physically strong, mentally awake, and morally straight.

It should be noted that the boy is not obliged to promise to do all these things, but to do his best to do them. This, of course, means that he will try all the harder to do them, for to do otherwise would be to confess being only one's second best. Practically, this pledge takes the form of the daily good turn and larger acts of service. Throughout the war, Scouts did yeoman service in all the Liberty Loan and Thrift Stamp campaigns. They collected carloads of fruit-pits for gas-mask manufacture; they located acres of black walnut trees for use in making airplane propellers; they circulated literature broadcast for the Committee on Public Information.

Such an influence as this brings out the best in any community. The boy takes pride in himself and, as a natural consequence, in his environment. He straightway sets out to better the conditions which he finds round about him. Clean-up, safety first, health and other similar drives have been pushed to a successful conclusion by Boy Scouts in numerous cities and towns. Scouts tackle these things, not as matters of necessary routine, but with a spontaneity and enthusiasm that inevitably brings results.

The plea of those who have this movement nearest at heart is not so much for more boys—it is for leadership for the many boys who are eager to become Scouts. The need of Scoutmasters was never so urgent as it is now, at the dawn of a veritable new era. If Scouting is to expand until it becomes a factor in the development of the American youth, leaders of the highest calibre must step forward.

The Church is the obvious place to turn for such leadership, and the Church need have no fear that it is directing its energies in the wrong direction. A prominent clergyman of Oklahoma City said recently:

"I regard the Boy Scouts of America as being worthy of the fullest endorsement of the Church. It is a part of the Church of God without any denominational brand upon it. Character construction on righteous lines is the biggest job of the

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THE PASTORS VADE MECUM

(From the Methodist Review)

IT was prayer meeting evening. The parsonage family had just finished supper, when a messenger rang the doorbell. An only son, aged 21, was dying half a mile away: would the minister come quickly? He sent word to the sexton in the church to ask one of the stewards to conduct the prayer meeting, and was soon sitting at the young man's bedside holding his hand and praying tenderly and comfortingly. The minister had visited him often during his sickness, received his confession of faith, given him the sacrament and put his name on the church book as a member. Presently the dying boy moved his fingers, beckoning his father, who bent close to the almost silent lips. "What is it, my son?" "You and mother join the church right away." The strong man sobbed out, "Yes, Theodore, right away." Not long after, the boy ceased breathing and went to be forever with the Lord. After the burial the father said to the minister: "I can hardly wait till Sunday to join the church." He knew little about religion or church life, but his heart was now broken and contrite. His Lord had found him at the deathbed of his boy. On Sunday the whole family, he and his wife and two young daughters, publicly gave themselves to Christ at the altar of the church. In a few days the minister, visiting the family, saw this illuminated announcement, framed and hung in the front parlor: "This House for God;" whereby all comers were notified that he who says "Behold, I make all things new," had transformed and taken command of that home. From that time the family were always at every church service and prayer meeting and liberal contributors to expenses and benevolences. The father immediately wanted to set up a family altar in his home, but he knew not how to pray and his speech was broken and stumbling. So he came to the minister to ask if there was such a thing as a book of prayers suitable for family worship. The Methodist Church at that time had no such book, but the minister managed to find such a collection published by another church. It was fairly good for its purpose. Years after, when that book had been worn out by use; the man asked the minister to get him a fresh copy. That was but a few years ago. O, if we had only had at that time this admirable book of prayers compiled by that true apostle of Jesus Christ, Bishop Thirkield, which is the best book we know of for church and family use! It is similar to the collection used by Mr. Leroy in his Pine Tree Inn at Lakehurst, and by Mr. Smiley at Lake Mohonk in conducting daily morning worship in the hotel parlor, lending to the house such dignity, sincerity, peace and comfort as could not otherwise be there. Bishop Thirkield's book is a marvel of compendiousness. Also it is the most compact and convenient pastor's manual we know of, containing a great variety of prayers and Bible readings for every conceivable occasion, together with the ritual for Baptism, Reception of members, Matrimony, Funerals and Burial, Dedication of a Church, etc. Besides, it is so low-priced, so small and light and portable, and pocketable, fit to be the pastor's comfort book. Here is one of the morning prayers: "Blessed be God, the Father of all mercies, for the mercies of the past night; for shelter, safety, comfort, rest, and peace. How precious are thy thoughts unto us, O God! how great is the sum of them! When we awake we are still with thee. So would our hearts rise

to thee, O Lord, with the morning light, with the incense of prayer and praise; yea, we would present our bodies unto thee a living sacrifice. May this, our reasonable service, be made holy through the blood of Jesus, and acceptable through the Spirit of all grace. May the Holy Spirit descend and rest upon us, making our home and our hearts the abode of peace. Help us this day to live until thee, and in all our works and ways to do that which is well-pleasing in thy light. Prosper the labor of our hands, our studies our various callings; bless to us the means of knowledge and improvement; make us thoughtful of others, considerate of the poor and afflicted, wise and ready unto every good word and work. We commend unto thee our kindred and friends, beseeching thee to grant them the promise of the life that now is; and in the world to come, life everlasting. We pray for thy holy church universal, for the coming of light, peace and salvation in all the earth; through Christ our Lord. Amen. (The Lord's Prayer.)" This is an evening prayer by Augustin, a great sinner, who became a great saint: "Watch thou, dear Lord, with those who wake, or watch, or weep to-night, and give thine angels charge over those who sleep. Tend thy sick ones, O Lord Christ. Rest thy weary ones. Bless thy dying ones. Soothe thy suffering ones. Pity thine afflicted ones. Shield thy joyous ones. And all, for thy Love's sake. Amen." This is one of Louis Stevensons' inimitable morning petitions: "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored; and grant us in the end the gift of sleep. Amen." Even more inimitable is this naive, semi-seraphic, sincere Sabbath morning communion with the eternal Father by Bishop Quayle: "And is it true, O Lord, that thou art trying to talk to us, and we are not much inclined to listen to thee? The saying seems so totally out of relation to rightness, not to say righteousness, that when we name it, we deny it. And yet, O Lord, when we think it over we must acknowledge that it is true, that God wants to talk to us more than we want to talk to him. We are shamed by this perfidy of our lives. We cannot account for it. The bias in us toward evil seems to override us so. God, the King of earth and the King of souls and the King of eternity; wanting to talk to us, and we so busy or so indolent or so frivolous or so foolish or so wicked, we don't want to talk to him! O Lord, shame this from our hearts this morning. Let the statement of our case be not only our own condemnation, but may it lead to our reformation. May we this morning take up life's glad business afresh. Let us begin our Lord's Day with talking to God." It is so sweet to talk to him; it is so quieting to the tangled lines of care that run through our lives, so quieting to the tingling nerves, so restful to the deepest heart. It makes such smooth sailing on wicked waters. It makes such good work when work is hard. It takes the tiredness out of the shoulders and the feet and the breast. O God, let us all learn the sweetness of talking to thee, the rightness of talking to thee, the deep gladness of talking to thee. Let us learn that, like as the bough that springs back when the

bird flies from it, so should our lives spring back to God. Help us, Lord. Amen." There are prayers for all classes of church workers. For a specific purpose we venture to quote one, the prayer for Deaconesses: "Father of mercies, we beseech thee to guide, protect, and encourage those consecrated women, who minister, clothed with sanctity and gentleness, in homes of want and misery and degradation. Enable them with pitiful hearts, inspired by the joy of service, to give counsel to the unwise, strength to the weak, succor to the tempted, courage to the despairing, and Christ to every soul. Help them to gather the little children into the tender Shepherd's care, and to lead the youth to the altars of God, and to open the gates of heaven for the dying. In moments of perplexity, discouragement, or peril, be thou their shield and support, and cause them ever to hear thy voice, 'Lo, I am with you always.' So prosper thou their beautiful and blessed work. In the name of our adorable Saviour, Christ. Amen." We quote this particular prayer in order to call attention to the dignity and beauty and very urgent importance of Deaconess work. If our Church were as wise as the Romanist and Episcopal churches we would make more use of our gifted women in this form of Christlike service. We would support it adequately instead of meanly, and make it compellingly attractive to our spiritually minded and devoted young women. And so we would make this fine branch of service efficient, worthy of so strong a Church and acceptable to our Master. We have slighted and trifled with it long enough. In addition to many prayers and select Scripture readings, this compendious comprehensive little book contains The Wesley Sunday Service, the ritual of the Methodist Episcopal Church for Baptism, Reception of Members, The Lord's Supper, Matrimony, Burial, Dedication of a Church, The Articles of Religion, The General Rules, Special Advice, and The Junior Catechism. Truly the pastor's handy Vade Mecum.

*Service and Prayer for Church and Home. By Bishop Thirkield. 16mo, pp, 309. New York and Cincinnati: Methodist Book Concern. Price, cloth, 50 cents.

THE BOY SCOUT MOVEMENT AND THE CHURCHES

(Continued from Page 6)

Church, and that is the dominating purpose of the Boy Scout movement. If we pay more attention to this work of construction at the beginning of the boy-life we shall have less reconstruction work in the lives of moral and spiritual wrecks."

It is clearly incumbent upon the Churches. It is true that we need America's financial help. But we could exist without it. It is, however, a matter of life and death that we should have America's moral and spiritual help—and we need it now. I know that America, always generous, will not fail us in this, our greatest need."

No, if I know America, she will not fail. France has had trying days. She has even more trying days ahead. The task of rebuilding is far more vast and far more discouraging than the task of repelling the Huns ever was. France, in this hour of deadly depression, needs a spiritual bracer. She needs moral backing even more than financial backing. She needs a gospel of good cheer, of courage, of Christ. This is a matter of life and death. And America can, if she will, determine which it shall be for France—the peril of death, or the glory of abundant Life.

The Grand Old Man of Japan

He Began Life as a Sword-Rattling Militarist—To-day He Is Impoverished from His Gifts to Christian Work. Here's His Story

AN American business man, traveling in Japan, one day noticed a crowd collected around a third-class carriage of a railroad train standing at the station in a small town. He hastened up to see what was causing the excitement, expecting an accident or perhaps a brawl among the humble occupants of the car. Instead, he saw a distinguished, strong-featured man, of decided military bearing despite his threescore and ten odd years—a man clearly out of place among the coolies traveling third class.

This man the little group of Japanese townsfolk were cheering, in polite Japanese style. He smiled and returned their greetings cordially. The American business man was puzzled. His curiosity was aroused. He tried to find out who this third-class passenger was who could stir a Japanese crowd to cheers. After some difficulty he found a man who could speak English and his astonishment was only increased when this man said:

"It's Ebara, the great Christian. He has given away his fortune for Christian work and now he travels third class."

Gradually the American learned the story and with it his preconceived convictions about Japanese immorality, hard-heartedness, militarism, Prussianism and imperviousness to kindly altruism melted away. He saw what the example of Jesus Christ was meaning to one Japanese leader of to-day.

Ebara Soroku has been called the Grand Old Man, and few in Japan better deserve the title. He is the foremost Christian layman of the Mikado's Empire.

He began life as a militarist; he is spending his last days spreading the Gospel with all the eloquence and forcefulness he possesses.

He is one of the remarkable group of Japanese who in the last half of the nineteenth century brought their country out of the mediaeval age and set her near the forefront of modern progress.

THE several stages in his life illustrate in a way the transformations which have and are taking place in Japanese life as a whole. He was born in 1842 at Numazu, of a prominent family. As a young man his ideal was to serve the state, to make Japan a powerful nation, feared and respected throughout the world. So he became a soldier.

Certainly it is a curious bit of irony that this man organized the first school in Japan for modern military instruction!

So far he was cold to Christian teaching. His efforts were devoted to building the modern Japanese army. For many years this monopolized his attention. But his soul was not satisfied. He saw a strong army

alone would not save Japan—there must be something else.

This something he decided was education. Modern enlightenment and scientific thought would form the heart of the new Japan. So Ebara visited the United States, toured American institutions of learning, and returned to found a school of his own.

Still Ebara was not a Christian, although he invited a missionary to become a teacher in his school. Modern education, he believed, would be enough to make Japan a strong state.

A few years later a Canadian Methodist Mission school in Tokyo was about to go on the rocks. The government, with strict impartiality, had put a ban on the teaching of religion in the schools. The school building was to be sold. Its four hundred boy pupils were to be turned out.

Ebara had seen the fine work this school was doing and his heart was touched. By straining his own purse and getting help from friends he was able to buy this school and he became its principal. It was not until some time after Ebara had started this school on its present prosperous career that he became a Christian. What Japan needed, he decided as the result of many years' pondering, was something to fill her soul, and this was Christianity.

IN the meantime, while these changes in Ebara's spiritual life were taking place, he had

been in the whirlpool of Japanese politics. For some time he was Secretary of the Prefecture of Shizuoki. He became one of the leaders of the Seiyu-kai party. He was elected to the first Japanese Parliament and re-elected several times. In 1912 he was made a member of the House of Peers from Tokyo for life.

Ebara has made himself a comparatively poor man by his gifts to the church and to Christian education. So this man who wears the coveted decoration of "The Sacred Treasury," the gift of a grateful Mikado, is to be found in the third-class carriage, as the American business man aforementioned found him. Certainly there is one Great Democrat in Nippon.

The life of Ebara shows what Christianity can do in Japan. There are many other leaders of the nation to-day who are Christians. But the bulk of the people still are in the darkness of Buddhism, Shintoism and Confucianism. The number of Christians, goodly as it is, would fail to leaven the whole mass if left without outside aid. That is why the world-wide plans of the Methodist Centenary include ample provision for extension of Methodist work in Japan in co-operation with the Japanese Methodist Church. If enough Ebaras can be created in Japan, no one need fear a "Yellow Peril."

Japan and Methodism

ALTHOUGH Methodism's past in Japan is brilliant with achievement, and the Island Kingdom boasts a virile native Methodist Church, the American branch of the denomination still owes certain definite obligations to its offspring. These have been carefully canvassed, and have been included in the Missionary Centenary budget of \$40,000,000 for Foreign Missions during the coming five years. In brief, the Centenary proposals for Japan contemplate the erection of 46 new churches, 10 parsonages, 12 mission houses and residences, 1 high school, 1 Christian college and 1 publishing house. A total of 18 additional missionaries, 81 native preachers and 18 native teachers are also provided for under the comprehensive Centenary plan.

High Lights and Shadows of Nippon



Ninety-eight per cent of Japanese children attend schools, but they imbibe only the materialistic aspects of Western learning. More Methodist mission schools like the above will temper Japan with Christian influences in a few years



Mayfair in Tokyo. Since the War Japan's trade carries her into every port in the world. She leads the Orient as America leads the Occident. Will the Church multiply its forces in the Empire so that she will lead toward Christianity?



Japan has yet to learn a nation's duty to its children. Little girls like this one, for instance, work often from four in the morning till ten at night



There is a poignant contrast between the brightness of the cherry blossom land and the unhappy position of its women. Japan is now beginning to see, however, that a society or a nation is weak that overburdens and degrades its women. This is one direct result of Christian mission influence



East is East and West is West—until Christianity bridges the chasm. "Wise men" of Nippon like these await on the other side the enlightenment that American Methodism can send

The Biggest Church Story Ever

Secular Newspaperdom Sits Up and Takes
Notice of the Methodist Missionary Centenary

METROPOLITAN papers are giving enthusiastic and full recognition to the Missionary Centenary Movement of the Methodist Episcopal Church. On January 26 *The New York World* devoted an entire page of its editorial section to an interview with Dr. S. Earl Taylor, who conceived the Methodist Missionary Movement. A reprint of the article appeared in *The Advocate* pages of February 6.

Following hard upon this complete exposition of what the Methodist Church is planning in home and foreign fields *The New York Times* of February 2 appears with a long article on the movement for world enlightenment, in which generous recognition is given to the fact that the world plan of the Protestant Churches of North America now being formulated grew from the Centenary. The Methodist survey of world conditions—on which the Missionary Centenary is based—is also acknowledged as the basis of the conception of what is to be done by the church at large on every continent.

"The movement started about four years ago," says the *Times*, "when Dr. S. Earl Taylor, executive secretary of the Missionary Centenary of the Methodist Episcopal Church, began a survey of world conditions, religious, sanitary, educational, etc."

"Not the least important field of the work will be home missions. On the subject of those Dr. Taylor's survey bears the following message:

"The biggest piece of missionary work possible would be for the people in every Christian church to start to-morrow and be friendly, cordial, and helpful to the immigrants living at their doors. This would mean decent houses and more schools for them, and it would mean a moral education which so far they have not yet received. They are brought in touch with the worst side of American life, and that is the side that is uppermost in letters to their friends and in conversation when they return home. The failure so to apply Christianity is almost fatal. The cost to the Allies of the defection of Russia is incalculable. That defection is due to many causes, but to none more than to the stories of exploitation told by returned Russian immigrants from America. Intensive home mission work on Manhattan Island, south of Fourteenth Street, would have more than paid for itself at this juncture."

"The appreciation of the industrial problem of the present day and its relation to the church is perhaps one of the most interesting in the world survey."

"The war has considerably intensified industrial unrest. Government control of the big industries in the emergency of war has raised, among many working

groups, the question of making government and municipal ownership permanent."

"Conscription of men's lives for the service of the State of necessity suggests that the conscription of wealth might be a close parallel. The adequate food, clothing, medical care, education and training which the State provided its armies of young men in preparation for sending them to the battlefields of Europe suggest to the radical minded an ideal for a similarly adequate preparation of each succeeding younger generation for the demands of ordinary life. The British Labor Party is considering these ideas for a proposed

constitution which is receiving grave attention on the part of the British Government."

"Face to face with the possibility of such fundamental changes in the social order, the Church must realize that it, too, should begin a process of adaptation, if it is to be the master of future reconstruction."

"In the modern city industrial community there are not many homes left in the old-fashioned sense of the word. Not only the mothers, but the boys and girls, spend their days in mills and factories, and this will be increasingly true unless child labor laws are passed by each State. At night these children and their mothers may sleep, five, six, and seven in a room, with men and women lodgers mixed in promiscuously beside the young girls and boys."

"It is to work among such homes as these that the Protestant Church, with its traditions of simple, wholesome life in small communities, must adapt itself not only for the urgent needs of

to-day, but in preparation of whatever changes may follow."

"The foreign mission work covers the fields of Mexico, South America, Panama, Europe, Africa, India, China, Malaysia, Japan, Korea, and the Philippines. In these countries a survey has been made along the lines of evangelistical, educational, and medical work, and the problems and means of meeting them planned."

"Perhaps the biggest foreign work planned is that in Africa. The problem there, according to the survey, is as follows:

"Give 30,000,000 pagan black people the Gospel and thus protect them from the evils of advancing European civilization."

"At the present time the African is being taught to find himself industrially through the efforts of the Church missionaries. Education is given him in agricultural and industrial work in order to take him from the wild life in the jungle on the one hand and the prospect of slavery under white 'promoters' on the other."

The Beginning of a Transformed Church

"OUR experience and observation both indicate that wherever the Centenary Four Weeks' Christian Stewardship Program is intelligently and conscientiously carried out, there is the beginning of a transformed church," said a district superintendent who knows.

Now comes this story from a Central New York pastor: "Last April I took a downtown church. It was made up of working people, and all around it were foreigners. Many people pitied me, saying, the church had only a few months to live."

"I began to preach Christian Stewardship as soon as I arrived. In October I began the 'Four Weeks' Program.' Early in December I began to enroll tithers and now have 115 out of 300 members. In December, 1917, \$98.30 was collected for church expenses. In December, 1918, offerings for the same purpose totaled \$318.40."

Christian Stewardship is the answer. It is the beginning of a transformed church.

In the Heart of Harlem

A Few Thousand Sons and Daughters of Italy
Get Acquainted with Methodism—and Like It

SELDOM is it that a pastor has three thousand potential parishioners as next door neighbors. A country pastor, for example, would have to drive his "old nag" or new "fivver" many a weary mile before he could reach that many people.

Not so with the Rev. A. M. D. Riggio, pastor of Jefferson Park Methodist Episcopal Church for Italians, East 114th Street, New York City. A stone's throw from his church three thousand Italians are living in one tenement house—giving the building the unenviable reputation of being the most densely populated dwelling-house in the world.

Some recent visitors, on being shown the house-of-three-thousand-inhabitants, breathlessly asked the pastor's wife: "And are all those people Methodists?"

She laughed. "Oh, no. Most of them are—nothing. That is our problem!"

But the Italian is naturally religious and idealistic and needs religious expression for his nature. That is where the Jefferson Park Church steps in. It is built in the very heart of the up-town Italian quarter and is within reach not only of the three thousand in the Italian block, but thousands more scattered throughout Harlem.

Living quietly and unobtrusively in the midst of this foreign community, it has gradually drawn unto itself a loyal congregation. Critics, of course, said: "Why do you start a church there? The Italians don't want Protestantism; they don't want any religion; they are done with it. They will not respond."

But the church remained. Four years ago there were only 45 children in its Sunday school. The annual offering for that year was ten dollars. Now there are three hundred children enrolled, and the offering this year was fifty dollars.

The same love of beauty which makes the Italians buy gay-colored paper flowers to brighten their dingy tenements, caused them to rebel against the dull, unattractive interior of the church where they sought to renew their religious life. To them beauty is almost an essential element of religion. With the help of the Board of Home Missions the congregation raised sufficient money to have the interior entirely redecorated. Many of them helped with the work.

In the chancel, against a background of brilliant blue sky which must speak of the home land to many an Italian heart, the cross stands out as the symbol of the life of service and sacrifice. Curving over the chancel are two arches formed of Della Robbia borders of fruit and leaves, carved by an Italian craftsman and painted by the congregation itself. Every man, woman, and child in the church is represented by a leaf or a bit of fruit, and some can even point with pride to the exact piece which they painted.

The music is their own, too. An old Italian, one of the best of Italy's music pro-

fessors in his day, makes even the cheap organ glorify God in a beautiful way, and a vested choir of young people sings with all the enthusiasm of a music-loving race.

Coming in from their crowded tenement homes and from the cold, windy streets, fathers, mothers, and children find comfort and inspiration in this warm, bright spot, in the music, and in the preaching of the pastor. Best of all, each one feels that he has a personal share in the work of the church and a responsibility for its welfare.

That, says the pastor's wife, is the secret of the success of Jefferson Park Church. "We do not make the church a charitable institution," she says simply. "The people do not come looking only for benefits for themselves. Here they find happiness in working for others."

Young bodies are being strengthened in the basement gymnasium of the church. A knowledge of American history and high ideals of citizenship are given to eager boys in the Lincoln Club. Little mothers of the next generation are taught to sew and cook, and are trained in modern methods of baby-tending and family hygiene and sanitation. Fathers and mothers are patiently learning English, that they may take out their naturalization papers, and reestablish the bonds of sympathy and understanding with their English-speaking children.

When the recently purchased Trinity Church, now named Wood People's House, has been renovated and made ready for use, day and night nurseries will be established in the parsonage adjoining, where sick or working mothers may leave their children in safety. A young men's Bible class will be organized, to meet on Sunday mornings, and in the afternoon attractive religious services will be held for the children of the neighborhood. Sunday school lessons will be given by means of moving pictures and stereopticon slides. How the Bible will live for children whose parents were not even allowed to read the book!

After school hours the People's House will cooperate with the parents to keep the children off the streets. One hour will be devoted to studying next day's lesson; after that they will be given some physical exercises and allowed to play games and amuse themselves until half past six, when they will be sent home to supper.

The whole program of Jefferson Park Church is well calculated to turn the coming generation into the paths of Christian citizenship, and to make life easier, happier, and nobler for the present generation. The work it carries on is typical of the work that will be instituted in other Italian neighborhoods in American cities according to the Centenary plan. The object is to make the church accessible, and America understandable, to the 4,000,000 Italians living under the flag. To do this a budget of \$1,598,100 will be set aside from the general Centenary Fund.



To wander into Jefferson Market is like suddenly stepping off the edge of familiar New York into a foreign land. The air is full of the swift liquid Italian of neighbors gossiping. For the church to touch the foreign quarter it must go and live inside its bounds.

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The Report Of The Spies

The International Sunday School Lesson for March 2, 1919

By the Rev. J. Leonard Farmer, Ph. D.

Between last week's lesson and the lesson today Israel has journeyed all the way from the Wilderness of Sinai to the southern border of Canaan. They are now encamped at Kadesh-Barnea.

The Spies Sent Out.

From Kadesh Moses sent out twelve men, one from each of the twelve tribes of Israel except the tribe of Levi which was the priestly one. They were instructed to go over Canaan and get a first-hand impression of the country, and bring back information as to present conditions there. Their report was to include two particulars; whether the land was fertile and fruitful, and whether the peoples dwelling there lived in fortified villages or in walled towns. He probably had two reasons for this act; he wanted to know how serious the obstacles were that would confront the people in taking possession of Canaan, so that they might make the proper preparation before attempting to make the conquest. And then he positively expected a favorable report as to the fertility of the land; for the traditions which had been handed down from their ancestors who had sojourne there always referred to it as "A land flowing with milk and honey." So he instructed the spies to bring back some of the fruit as samples for the people to see. He hoped by that to arouse new courage in them who by now had become pretty well exhausted and discouraged over the wilderness hardships. He hoped that by seeing such choice fruit from there they would become more eager to go in and take possession no matter how serious may be the obstacles which may confront them because of the defence of the enemy. He did not doubt for a moment the ability of Jehovah to give them the victory no matter how strongly fortified the enemy may be; but if the people did not have the courage to go in and strive for it, of course He would not help them. After many days the spies returned. The text says forty days; but "forty" is used in the Old Testament as a round number, and means nothing definite.

Report of the Spies

In the 13th chapter of Numbers it seems evident that two earlier narratives concerning the journeys and report of the spies have been united by a later compiler of the Book of Numbers. This should not surprise us; for the Books dealing with the exodus of Israel were not written in their present form until hundreds of years after the events therein recounted; and much of the account was in the meantime passed along from mouth to mouth by tradition. These two narratives did not agree in particulars. According to one the spies went to Hebron near the centre of what became Judea, then a little northeast unto the Valley of Esheol; while according to the other they went to the entrance of Hamath which was in Syria and about three hundred miles from the camp at Kadesh. And according to one they brought back an enthusiastic report concerning the fruitfulness

of the land, and also brought back some of the fruit to verify their report, while according to the other the report was discouraging. It said that the land "eateth up the inhabitants thereof," meaning, of course, that the people could hardly exist there. But they do agree in this particular which is of the greater importance, namely, that all the spies brought back a disheartening report concerning the strength and defense of the people dwelling in Canaan. Some reported them to be giants before whom the Israelites would be merely as grasshoppers.

Israel Fainthearted

With this report of the spies the people lost all hope of ever getting possession of Canaan. They were ready to rebel; and some advised that a captain be appointed to lead them back to Egypt. They knew that it would be useless to ask Moses to lead them back; but they could well have secured one of those spies to lead them; for ten of them were about as much disheartened as the people, else it would have been very human for them to have minimized rather than to have exaggerated the dangers which would confront Israel.

But the people were disheartened not so much over the seriousness of the dangers as over the presence of any dangers at all. When they followed Moses from Egypt they did not anticipate any hardships at all, but expected to move straightway into the Promise Land, or in the meantime to fare far better than they were faring in Egypt. But, although they managed to exist in the Wilderness, still their hardships were sore enough; and by time they reached the borders of Canaan their patience and what little faith they had in Jehovah were pretty exhausted. Only the knowledge of any dangers ahead, no matter how great the blessings may be beyond them—this was sufficient to make them lose heart and give up in despair. They lacked faith in Jehovah. They had had faith in Him; but it was of the ephemeral type that was effective only so long as they were enjoying certain blessings. They were quick to believe, and equally as quick to doubt. Where there is but small faith, the presence of dangers or of suffering causes men easily to forget all past blessings and benefits! But two of the spies, Caleb and Joshua, together with Moses and Aaron were not disheartened. Aaron was priest of Jehovah; and Joshua had led Israel to victory over the Amolekites at Rephidim and also had served as keeper of the Tent of Meeting. They were, of course, more religious than the rank and file of the people. Their faith did not waver. They endeavored to encourage the people by pointing out the blessings which would be theirs at the end of the journey should they be persevering, and by assuring them that Jehovah, before whom no defense is impregnable, would fight their battles. So sure were they of that that they speak of the enemy's defense as being already removed from over them. But the already enraged people be-

came even more infuriated at these words, and they "bade stone them with stones." "And the glory of Jehovah appeared in the Tent of meeting unto all the children of Israel." This pillar of cloud encouraged the people somewhat, but not to the extent that they were willing to move forward into Canaan. As a result of their faintheartedness and cowardice they had to wander about in the wilderness many years more before getting into the Promised Land. And after they got in, they then could look back upon all these wilderness hardships and see Jehovah's hand in them; it was His way of disciplining them to prepare them for higher privileges and richer blessings which He had in store for them.

Lesson for Today.

Canaan has come to be a figurative word for heaven. We sing of it as such. We all, therefore, are on our journey for Canaan. But whether we will come into possession of it will depend upon the degree of courage and faith in God that are manifested in our lives. The coward and fainthearted can never enter. On our way we encounter many dangers and obstacles and suffer many hardships; but we should not allow these to make us willing to turn around and go back into the bondage of sin. Our faith in God should not be the kind that will remain vital only so long as everything is going well with us, but rather when everything seems to be going wrong, this should serve even to intensify our faith and trust in Him, remembering the past blessings which He has bestowed upon us. We should trust in our Maker still even though He should slay us. There is no royal road to Canaan; but it is as true with Jehovah as it was with Socrates' gods; He gives all good things for labor!

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for March 2nd, 1919.

"A Land Flowing With Milk and Honey"

Never was there richer heritage or greater blessing offered any people than the Land of Promise as God's gift through conquest to Israel. It was promised to Abraham, Isaac and Jacob and to their seed forever. It was "a land flowing with milk and honey." A survey of the field was made by twelve selected men, each representing a tribe or section of Israel. The majority, or ten of the twelve, brought back disheartening reports; they saw difficulties and they magnified them until they seemed insurmountable.

The hindrances were of two kinds; one, the strength of the opposition. The land was good and should be theirs; but there were giants in the land and they were great fighters; it would be impossible to get by or overcome them. The other difficulty was in the weakness of Israel, "we be not able to go up against the people for they are stronger than we;" this report alarmed Israel and "the people wept, and all the people murmured against Moses and against Aaron." But there was a minority report. Caleb and

Joshua "they stilled the people." Caleb said, "let us go up at once and possess it," but their efforts were vain and it was thirty-eight years before the brave Joshua led the next generation by another route into Canaan.

William Cary gave his early life to the study of heathen nations. He aroused the Church in Great Britain and himself went to spy out the land. There were others of like spirit with Cary among the first in the modern missionary movement, whose faith claimed the early conquest of the heathen world; but among Church leaders there were those who said, "we are not able," and the work has been delayed for

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many years. In God's own way He has brought us again to face the problem. A new survey has been made; more voices are saying, "we are able;" the consecrated youth of today are ready; and will, through the new world movements, take every land for Christ; and the deserts of the earth shall become lands "flowing with milk and honey."

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High Hearts For Great Days

Weekly Devotional Topic for March 2, 1919
(Matt. 10:37-39; Eph. 1:15-23; Matt. 17:14-20)
By the Rev. Willis J. King, D. D.

(Tonight we close our mission study period for the present at least. For six or seven weeks we have been making a tour of the great Mission fields of the church outside our own country. We began our study with the topic made famous by President Wilson; "making the world safe for Democracy." We noted the fact that there was presented the church for the first time in history a world-situation. The world was changing over night. Everything was in flux. There was another problem besides "making the world safe for Democracy," that was making Democracy safe for the world.

Our next study period carried us to our neighbors to the South of us—Latin-America. Thence to China and India, Japan and Malaysia; and finally to war-torn Europe. Our tour has been completed we are now back home.

And what are our thoughts as we meditate on the scenes that have come to our gaze as we travelled? I am certain we feel most keenly a sense of the world's great need. And what is to be the church's attitude toward this need? Without doubt it must address itself to this need until it is fully supplied. Hear the words of our Master: "They have no need to go away; give ye

them to eat." How many of earth's millions are starving for the bread of life of which the church of Jesus Christ is the custodian on earth. There is bread enough and to spare for all who would be fed if we who have it in charge will have faith enough to pass it out to the hungry multitudes.

In Isaiah's vision of his call to be a prophet we are told that he saw the Lord sitting upon a throne, high and lifted up. He was surrounded by the heavenly host. In this presence Isaiah felt keenly his own unworthiness. But he also saw something else: it was a needy world. The call was made for some one to go and help these people. At once Isaiah said, "Here am I; send me."

It is such a situation as that that the church faces after our world trip. We have seen the Lord high and lifted up and "have hid, as it were, our faces from him;" so unworthy did we feel. But we have also seen a needy world; and so like the prophet we must say, "Here are we; send us."

There are two things particularly in our heritage as methodists that make us feel we are equal to the demands of this new day and will respond to it in the manner it deserves. First is our history in this regard. This year we celebrate the

first one hundred years of Methodist Missionary effort. This work was begun by John Stewart, a Negro, who went as a Missionary to the Wyandot Indians. How wonderfully God used this man who was a member of a backward race. In this we are reminded of the Master's words, "I thank thee Father, that thou hast hidden these things from the wise and prudent, but has revealed them unto babes."

Stewart was followed in a few years by Melville Cox, our first Missionary to Africa. His frail body could not long survive the tropic climate, but in his dying exhortation—"Let a thousand fall but let not Africa be given up"—he placed Africa forever on the heart of American Methodism.

During these one hundred years of Missionary endeavor we had some wonderful results and achieved some victories for which the whole church may well rejoice. In foreign fields today we have a total of 14,680 workers; a membership of 442,765. There are 7,440 Sunday Schools, with an enrollment of 346,793. Our success in the past is prophecy of our attitude toward the present epoch-making situation.

Another thing that makes it certain that we are going to make a contribution worth while to the present need is that the ideals uppermost in the minds of people everywhere are the ideals of democracy. From the beginning Methodism has been a movement of the common people for the common people. For Methodism to desert her clientele now would be for her to turn away

from the high purpose for which she was born.

(That we may not prove recreant to the trust imposed upon us, a world program has been launched. The church is called upon to do the biggest thing it has ever done. Can it be done? We believe it can.

And now for some of the things necessary for such a gigantic undertaking. There must be a rebirth of faith; not the clinging, demure, maiden-like type, but the virile, aggressive, militant type that goes forward singing, "Onward Christian Soldiers, Marching as to War."

There must be deep and earnest prayer that we may understand our Master's will for us. And what is prayer? Quoting from "Christian Crusade for Democracy," "Prayer is not saying religious words with our eyes shut and a terminal amen attached. It is a venturing forth of the soul like the voyage of Columbus across the great uncharted deep. And as the evidence that it really finds the Father, that it seeks, it brings back the marvelous treasure of a changed life and a reinforced might for service." The church must pray.

We must come into a new realization of stewardship. We must think of our lives and abilities as so many trusts to be used as our heavenly Father shall choose. We must think of our money and material possessions as belonging to God, we being simply trustees of the funds in our care.

'Tis a wonderful day for the church of God. "Lift up your eyes and look on the fields, that they are white already to harvest."

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CRESCENT CITY NOTES

Peck Memorial—The Rev. G. C. Hayward, pastor of Peck Memorial Church, desires to thank Dr. and Mrs. Valcour Chapman, for their kind treatment during his recent illness, while attending the annual Conference at Baton Rouge. He also desires to thank the following auxiliaries for the sum of \$26.18; Ladies' Aid \$7.05; Steward Sisters \$7.50; E. E. Smith and Charles Johnson, \$6.00, Mr. Nelson Shepherd \$3.00; Sunday School \$3.00. Total \$52.73. Same being a Conference gift.

Mt. Zion—We are very thankful to the members of the Conference daughters and sons, led by Mrs. M. Sirry, for a surprise, also the Steward Sisters, led by Mrs. J. C. Jackson for a reception tendered the pastor and family. Dr. C. M. Melden preached Sunday night and the Rev. V. C. Chapman extended the invitation to sinners.

Dryades Branch, Auxiliary to American Red Cross Branch, No. 6, met Monday, February 10th, at the residence of Mrs. E. Joly, the able directress, who wishes by this means to express her thanks and appreciation to all members, who have so ably assisted her in the noble work done by this auxiliary.

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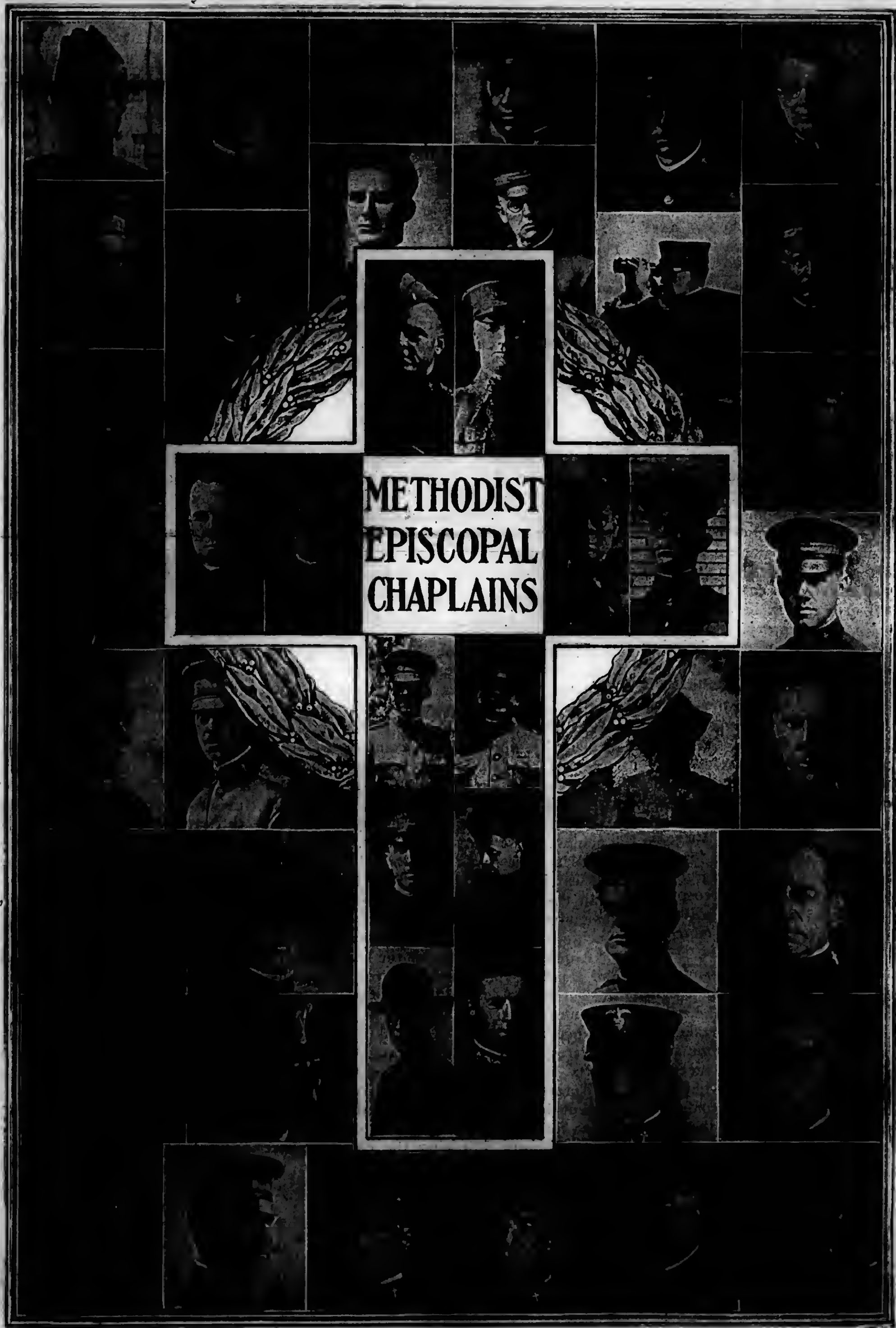
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(See Article Page 6)

EDITORIAL

BETTER RACE RELATIONS

Let us pray God that during this reconstruction period that there may be an adjustment between white and colored races of America that will give us less friction and more co-operation; less suspicion and more confidence; less hatred and more of good will. The friction, the suspicion and the hatred have not been all on one side. The white man in his attitude toward the Negro has felt a self-sufficiency as well as a self-justification for any attitude that he may have had toward the Negro, not realizing in many instances that he was awakening in the Negro by his attitude a like spirit of hatred, of suspicion and of mistrust. The white man bases his attitude on what he claims to be the Negro's inferiority and unworthiness of human fellowship. The Negro bases his suspicion and race hatred on resentment. Now, anyone who knows anything about social relations knows that such conditions as these, mean ultimate harm to both groups. However much the white man may feel that he is justified by certain reasons, which to him are traditional, and which are in fact only imaginary, he ought to be able to see that if such an attitude on his part provokes a similar attitude on the part of the people whom he hates and suspects, that it is entirely hazardous, industrially and otherwise, for him to develop that same feeling in the heart of the Negro. And yet that is exactly what has happened. There are a few of the old time Negroes living and some of these are not old as to years. They do have the same cringing hat-under-the-arm spirit of the old mamies and the uncles, but this group is exceedingly small and grows smaller daily as compared with a large proportion of the twelve millions of Negro peoples in this country.

It is safe to say, that an overwhelming majority of the Negroes are developing at a rapid rate race consciousness which is based upon resentment, and the Negro matches the white man's hatred with hatred, suspicion with suspicion, lack of confidence with lack of confidence. These do not manifest themselves in the same way but they exist nevertheless. In view of these circumstances, it is in the interest of both races that we forget and forgive, and there is much on both sides that should be forgiven and very much that should be forgotten. But the peace and happiness and prosperity of both groups depend upon the softening of feeling and welcoming a plan of co-operation.

We quite well know that this cannot be forced. It cannot be forced on the Negro, much less can it be forced on the white man, but the task must be undertaken in the name of patriotism and of common sense and of mutual benefit. If the two races are to live side by side, and they are, they must live side by side on terms of mutual helpfulness. Frankly, this means that the white man is to give up some of his traditional notions and traditional attitudes toward the Negro. He must not think of this Negro any more as his willing servant and as a good "nigger" to keep his place, but he must deal with him as a man, as a fellow man if you please, as a bona fide member of human society with certain inalienable rights which no man can take from him without

doing violence to the higher laws that should control conscience and judgment. And there is a measure of course, of service that the Negro should render along this same line.

To this end, a Commission of the Federal Council of the Churches of Christ has appointed two men, one a representative white man and one a representative colored man to go through the South and in such communities where the local sentiment will permit, to bring representatives of both races together for a heart to heart talk and promote mutual understanding, mutual good will, mutual co-operation and mutual helpfulness. That there are communities ready for such a program we have not the slightest doubt. There has been a softening of feeling, the coming to ones self to understand that in the name of common sense, race friction and race hatred and race suspicion must be dispensed with. Such communities taken at their flood tide will be an example to other communities.

It may be a long process by which we will eradicate racial differences but the process must be begun. The sooner the better. The longer it is delayed, the more hazardous it is. The step on the part of the Federal Council of the Churches of Christ is a step in the right direction. The two men selected are Mr. A. M. Trawick, of Nashville, Tennessee, an International Y. M. C. A. Secretary and the Reverend Alfred Lawless, Jr., of New Orleans. Mr. Trawick is a white man and Mr. Lawless is a colored man. Both of these men are pre-eminently fitted for the task assigned to them. Both of them are manly men, seeking the light with courage of conviction, with fine poise, and a statesmen-like grasp of the racial situation in the South.—Upon them for the task committed to them we invoke the blessings of God.

THE TEXAS GOVERNOR FIGHTS LAWLESSNESS

Governor Hobby of Texas is making a brave fight for the suppression of lynching. He deserves, and has the thanks of law-abiding citizens everywhere for the fine service that he is rendering to his state and incidentally, through his example, to other states of the Nation in bringing about a higher regard for law and civilization and for stabilizing our government, for that is exactly what it means in the suppressing of lynching. The converse is true. Lynching means a disrespect, for law and civilization and carried logically to its limit would mean the destruction of the government. In demanding more drastic laws to strike out lynching, Governor Hobby says:

"A quickened respect for the law and order and a public conscience that revolts against the barbarous deeds, demand the enactment of a measure which will put an end to mob violence and the assumption of those who are irresponsible of the prerogatives of the courts and juries of this State through the practice of lynching. To make the present laws more severe, and to fix the venue for trial returning a bill of indictment in any county adjoining the county where such a crime is committed would, in my judgment, be a step toward the suppression of this practice."

Recently a committee of influential colored citizens of the State of Texas visited Governor Hobby commending his stand and urging the passing of a law for this suppressing of lynching. This committee was headed by

President M. S. Davage, President of Sam Houston College, who was also spokesman of the committee.

NO CLOSE COMMUNION HERE

A Baptist Church in the State of Texas, has become very rich through the striking of oil in the church yard and already has acquired an income of \$200,000 a year. The church has refused \$1,000,000 for the right to develop the wells in the church yard and the grave yard which adjoins the church. The most interesting thing about the striking of oil at this particular spot is the motive for the development of the oil wells. There are only twenty-nine members to the congregation. They not only have refused the tender of various corporations but they have voted that none of the members shall profit personally by the good fortune that has come to the church, but that the entire income shall be devoted to the interests of the Kingdom of God and for the advancement of righteousness. Already \$100,000 has been distributed among the Baptist institutions in the State of Texas by this congregation.

There is a sense of stewardship here that is worthy of notice and worthy of emulation. May we not hope that in the Stewardship drive that is on in the Methodist Episcopal Church and the other churches, that we may find men of large business talent who will dedicate themselves to the development of enterprises, the net income of which shall go to the spreading of the Kingdom of God? The Church needs money as much as it needs men for a successful propagation of the Gospel.

"THERE IS LIBERTY IN THE AIR"

The caption of this editorial remark is taken from a brief address delivered by Cardinal Gibbons before a throng which crowded the Academy of Music in Philadelphia last Sunday. The address was delivered just before the Cardinal read these resolutions urging that Ireland should have the right of self government. That brief sentence is an interpretation of the restlessness that is quite evident among all the peoples of the earth, excepting the isolated heathen part of the world. Republics are being born daily. Groups of people living under the flags of the various Nations of the earth are seeking larger freedom and a more active participation in the affairs of the government. There never was a day in the history of the world when there was so much restlessness as now and it is due to the fact that the world is in the remaking and this is a chance for the oppressed, to get at least in some measure, relief from the oppression, a recognition of inalienable rights and a larger freedom.

This out-reach for liberty is inspired, in no small degree, by a sincere effort on the part of the controlling forces of several of the dominant Nations to grant to the heretofore suppressed groups a larger degree of self-government, a larger measure of freedom. There is even a feeling, and a just one, too, that even the heathen of Africa should be led to hope for the day when there should be local self-government. And it seems to be the policy of Great Britain, France and Italy to give the right hand of fellowship in the matters of government to all groups in proportion to their ability to participate in the affairs of the government. It remains to be seen how perfectly sim-

cere Great Britain is in its dealing with Ireland. There is little justification of that element in Ireland which has manifested downright disloyalty to the Nation in the time of a great crisis. Nevertheless, the Irish people have a right to self-direction and are entitled to full self-expression, if that self-expression does not menace the civilization of other Nations. It also remains to be seen how far America is going to live up to the preachment which has been reiterated so often in these days to the effect that democracy is the only fit program to dominate the national life of any Nation. Is America sincere? Do we mean to have really a democracy permitting all groups of people to participate in the affairs of the government or do we mean to have a ruling class and that class determined by its color?

It would appear that in some sections of Mississippi at least there are those who have not yet awakened in the slightest degree to the great currents that are sweeping over the earth. There are those who do not feel the force of the Negro's heroic fighting on the Western front. The scales have not fallen from their eyes. Whether these are yet to awaken to the new world impulse is to be seen, but at present they are hard shells and unmoved when it comes to according a group that has meant much to its industrial life and a group which, in a large measure, is a local, as well as a National asset. It seems as if the Commonwealth of Greenwood, Mississippi represents pretty thoroughly this retarded sentiment, particularly as it applies to the Negro. The Commonwealth says:

"Circuit Clerk G. S. Pate informs The Daily Commonwealth that a good many Negroes are applying at his office and registering for the purpose of voting in our elections, according to their statements to him.

"Our advice to these Negroes, and all other Negroes who contemplate registering, is that they had better get this idea out of their heads as soon as possible.

"The Negroes are getting along mighty well with the white people of Leflore county, and have been for some time—and they ought to have better sense than to think that they will ever again have the remotest chance of voting in our elections. Such a thing is simply unthinkable, and the sooner these negroes who have registered—and those who contemplate doing so—realize this fact, the better for them.

"Therefore, the thought should be speedily banished from their misguided minds.

NOT MUCH LIKE DISARMAMENT

Disarmament is still a long way off if as is suggested in recent dispatches from Paris, the United States is to maintain a standing army of a half million men to be used wherever deemed necessary by the society of nations which is now in process of formation. Also, the said society of nations is a long way from the attainment of its ideals if any international police force as large as would be implied by this force from just one nation is going to be necessary to keep the world in peace and order. Somebody must be expecting a lot of lawlessness and trouble from refractory members of the society, or from outlaws who decline to enter its pale or be governed by its regulations. To be sure, one two-hundredth of a nation's population does not seem to be a very large number to be kept under arms; but it is a much larger proportion than non-

militaristic countries like the United States will care to contemplate as a regular establishment. Presumably the other nations joining the society will be required to maintain a like levy, proportioned to their population. If they shall do so, the question naturally arises, where in the world can there be an outlaw nation or group of nations powerful enough to need so tremendous a display of force to bring it or them to submission.

LONESOME CONNECTICUT

Forty-five states, through their legislatures, have already voted on the ratification of the 18th amendment to the Constitution of the United States, which prohibits the sale and manufacture of alcoholic liquors. Connecticut is the first state to decline to ratify the prohibition amendment. There is no reason why the 45th state should vote for a proposition because 44 others have it, if the 45 state had conscience, moral conviction and economic reasons for not doing so. But when 44 states of a great intelligent Nation as is the United States approves of a proposition and the 45th state refuses to approve, the question naturally arises, which is most likely to be right, the 44 or the 1. Connecticut must feel entirely by itself in the action that it has taken. It would appear that Connecticut is dominated by the whiskey forces and will stand out in history in a rather lonesome aspect, unable to disentangle itself from the web which the iniquitous saloon has been able to weave around it. Poor Connecticut! We feel sorry for you!

The National Association for the Advancement of Colored People, through its Secretary, John R. Shillady, makes public a cablegram received from Dr. W. E. Burghardt Du Bois. Dr. Du Bois is now in Paris representing the National Association especially for the purpose of calling a Pan African Congress in that city in order to impress upon the peace delegates the internationalization of the former German colonies in Africa. A memorandum prepared by Dr. Du Bois some weeks ago has already been placed in the hands of Colonel House of the American delegation. Dispatches from Paris yesterday show that President Wilson has already proposed internationalization as the solution of the problem of the former German African colonies. The cablegram follows:

"Clemenceau permits Pan African Conference February 12, 13, 14. North, South America, West Indies, Africa, represented. Two of our delegates, Haiti, Liberia, sit in Peace Conference."

The Young Women's Christian association is augmenting its activities in housing girls who are engaged in government work in Washington. Hundreds of these girls were victims of the flu. They were taken to hospitals, and when the day of their discharge came there was no place for them to go, except the uncomfortable little room in a boarding house, shared, perhaps, with several other girls. The Young Women's Christian Association came to their rescue by adding a Convalescents' Ward to its Home at Rockville, thirteen miles out from the city. Here the girl is taken and nursed back to health, the only expense being the cost of her meals. As she is paying for a room in the city, it would be too great a tax for her to pay for

a room in the Home, too, and this is given her. The Home is located ideally for this purpose, and girls, under the care given them, make a quick recovery.

When the full story of America's participation in the Great War comes to be written, it is safe to say that at least one full page will be devoted to the valor of the Negro soldiers. Army officers commanding colored regiments are enthusiastic in praise of the work of their men as a whole, and the names of several Negroes have been mentioned in the lists of heroes meriting special recognition.

First Lieutenant Malleieu Rush of Atlanta, Ga., has recently been cited by both the United States and Belgian army commanders for repeated acts of gallantry, and official announcement has been made that he is to receive decorations from each. The Belgian's decoration is a mark of particular distinction, because it is awarded only to soldiers who have distinguished themselves on more than one occasion.

Lieutenant Rush was wounded in what is likely to prove the very last battle of the war, fought near Les Mesnuls on November 11, Armistice day. In the same engagement, Lieutenant Guy Kennedy, of the same Negro division (the 92nd), who was also from Atlanta, lost his life.

Rush was taken from the battlefield to the army hospital near Marbache. It happened that a Negro Lieutenant, Louis Wright, graduate of the Harvard Medical School, is in charge of the surgical ward of this hospital, and that no fewer than fourteen other members of the staff, including two dentists, are colored men. This suggests another department in which Afro-Americans have distinguished themselves in the war service in the Army Medical Corps.

The 92nd has fairly earned its reputation as a fighting force. It contains probably a higher percentage of Negro officers than any other. Sixteen Lieutenants in the division have diplomas from Morehouse College, Atlanta, Ga., and were formerly pupils of John Hope, the president of that institution. Professor Hope, acting under the auspices of the Y. M. C. A., has been working with colored troops in France for several months. Fisk and Howard universities and Tuskegee and Hampton institutes are among other schools, alumni of which have been rendering excellent service with the 92nd.

One army training camp in the United States, that at Des Moines, Ia., furnished 700 Negro officers to Uncle Sam's army. Most encouraging results have been obtained from classes maintained by the Y. M. C. A. There are classes for Negroes in each of three huts at the French port of St. Nazaire, to mention only one center, and the pupils, most of whom had had little schooling previously, have shown themselves to be eager and apt learners.

In every branch of the service, in fact, the Negro has made good. It is estimated that nearly 400,000 colored men have been in the American army and their division have acquitted themselves creditably. Negro social service workers also have done excellent work in ministering to the soldiers in all sectors of the front and in rest camps. Between forty and fifty colored men wear the uniform of the Y. M. C. A. secretaries in France.

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3—When the ADVOCATE does not arrive regularly, notify us promptly.

A TIMELY WARNING

Beware of the unscrupulous person who offers to buy WAR SAVINGS STAMPS. No one but a United States government postmaster has authority under the law to cash War Savings Stamps. All persons or firms offering to buy, exchange, accept War Savings Stamps on account, or take them in trade, are violating government regulations.

Steer clear of the W. S. S. scalper.

The following official notice has been issued by the Secretary of the Treasury:

"My attention has been directed to the numerous offers made by UNSCRUPULOUS persons through advertisements and in other ways to buy War Savings Certificate Stamps. As a result of such offers, I am informed that owners of such securities have suffered material losses, which could have been avoided by redemption of the War Savings Certificate Stamps at postoffices, as PROVIDED BY LAW.

"In order that the interests of the owners of War Savings Certificate Stamps of either series (1918 or 1919) may be safeguarded, I hereby notify all persons to refrain from offers to buy WAR SAVINGS STAMPS or accept the same in trade.

"CARTER GLASS,

"Secretary United States Treasury."

A United States postoffice is the only agency designated by law to cash War Savings Stamps. If a person has urgent necessity of his money, he has only to file notice with his postmaster to cash his War Savings Stamps and the money will be paid over to him at the expiration of ten days, as provided by law. In view of the government's great need of money now, it would naturally appear that no patriotic American will consider his War Savings Stamps unless his financial condition is such that he has most urgent and compelling need of his money.

As a result of regulations passed by the

Post Office Department the unscrupulous person who accepts War Savings Stamps on account or in payment of debt, or the scalper who buys War Savings Stamps, will be unable to obtain his money on them. The regulations which make it impossible for the unscrupulous scalper to carry on his unscrupulous trade follow:

"Postmasters are directed not to cash War Savings Certificates on which the names of the owners have not been erased or changed, since, under the regulations, War Savings Certificates are not transferable and are payable only to the original owners, except in case of death or disability.

"Postmasters are further instructed not to cash any War Savings Certificates presented by persons or firms known to be buying, or publicly offering to buy, War Savings Stamps or Certificates from the owners unless positive evidence is submitted that the Certificates were originally issued to the persons or firms presenting them for payment."

Save and have! The new 1919 War Savings Stamps are on sale at the postoffice. Invest your money in War Savings Stamps. Buy the safest and best security in the world. War Savings Stamps bear 4 per cent interest, compounded quarterly—they INCREASE CONSTANTLY IN VALUE, and this CONSTANT INCREASE IS GUARANTEED BY THE GOVERNMENT. SAVE AND HAVE! BUY W. S. S.

Of General Interest

Propose Liners Be Equipped With Mail-Carrying Planes

To improve the transatlantic postal service, the suggestion has been made that mail carrying lines be equipped with fast flying sea planes. Execution of such a plan, it is contended, should hasten the delivery of important correspondence between New York and London, for instance, by 24 hours. A ship, when a few hundred miles from the coast would dispatch a sea plane with "express" mail, thereby enabling the latter to reach its destinations hours earlier than is now possible. In a similar manner service between South America and the European continent could be expedited. Vessels crossing from this side of the Atlantic, for example, could release planes when at points 300 or 400 miles off Lisbon or Gibraltar.

Give Mile Of Pennies To Salvation Army

The employes of the customhouse at New York of whom there are several thousand, recently started a fund for the Salvation Army because of its overseas services, and set one mile of pennies as their goal. All contributions were exchanged for pennies at the sub treasury, and the copper coins were then inserted in 1-ft. paper strips prepared for the purpose, each strip having a capacity of 16 cents. In all 5,280 strips or \$844.80 worth of pennies, were needed to complete the mile, but it was expected \$1000 worth would be received.

Three Term School Year Displaces Two Term

The school authorities of Minneapolis, following the example set by several higher institutions of learning, adopted the three-term plan for grade and high schools to

take the place of the two-term system commonly in vogue. An advantage of the new arrangement is that it permits promotions three times a year and more frequent re-classification of pupils. Each term now has 13 weeks and the vacation period is of the same length. Eventually the summer school work may be merged into the regular courses so that, if a pupil desires, he or she can attend school the year round, doing four year's work in three. Such a plan, it is believed, would result in more pupils finishing their courses.

Wooden Blocks Keep Shoes Dry On Damp Floor

In order to keep his feet off the floor, when required to work for a considerable time on a damp floor in a basement, a workman nailed narrow strips of wood to his shoes. The result was entirely satisfactory, and his feet remained warm all through the day. The device is lighter than a good pair of overshoes and keeps the dampness out just as effectively, without injuring the ventilation and freedom of the feet. While wider blocks might provide slightly greater comfort, the advantage of the narrow ones is that very little dirt is collected, the feature of greater lightness also being of importance.

Daring Flier Changes Planes In Mid Air

Few persons probably would care to emulate the aerial stunts of a young lieutenant of aviation who recently accomplished the daring maneuver of changing planes while in full flight a mile above a Texas training field. Climbing down to the undercarriage of the machine in which he had left the ground as a passenger, he reached the horizontal bar of the landing chassis. Hanging to this, and executing acrobatic evolution, he awaited the approach of a second ship flying at a lower level. As it came beneath him, he released his hold and dropped onto its top plane, landing at a point near the middle of the right wing. While he had estimated the relative speeds of the two machines correctly and judged his distance without error, it still remained for him to obtain a firm hold, or suffer the inconveniences of falling 5000 ft. through the Texas atmosphere. He gripped the wing tightly and was safe—in a manner of speaking. After enjoying a brief ride on top, he further appeased his craving for excitement by climbing all over the craft while a photographer in another plane took pictures of him.

Bishop M. C. Harris, of Tokyo, Japan, arrived in Vancouver, B. C., February 5, and almost immediately proceeded to New York, from which point he expects to sail for Europe and the Holy Land about February 28. It is an unofficial trip. The Bishop hopes to attend the Peace Conference in Versailles, and to make a study of conditions in Jerusalem and the new Palestine. He speaks enthusiastically of the opportunities that the Methodist Church is facing in war-wasted lands. A message of unusual value will go back to Japan when the Bishop returns.

Dr. E. M. Jones of the Board of Sunday Schools passed through the city last week and was a visitor at our office. He was enroute to the Texas Conference where he will spend most of the year. His address is 1407 Travis St., Houston, Texas.

New Orleans Area Centenary Notes

IT CAN BE DONE

"Just start in to sing as you tackle the thing, 'That can be done,' and you'll do it."

Our Centenary askings seem to be large amounts as compared with apportionments heretofore handed down. These askings for the most part are from six to eight times as large as what we have been asked to give for benevolent purposes. At first glance we were ready to throw up our hands and say, "It cannot be done." But we picked up a daily paper early in December and read that Metropolitan African Methodist Episcopal Church in Washington, D. C., with a membership of a thousand, raised on December 16 in one rally \$12,748. A Baltimore city paper published the Rev. Albert Mitchell's achievement at our own Ames Church in the City of Baltimore, that he, with a membership of not more than five hundred, raised \$6,600 on the 22nd of December. We saw a publication to the effect that St. Marks of New York raised more than \$12,000 in one rally and to-day there came a letter from a friend in Baltimore, who said: "I am losing myself in church work, and don't you know we are actually going to put over that \$33,000 drive at Bethel this Spring." This church raised in its last drive \$12,000, with a membership of about twelve hundred.

When we consider these achievements and note the fact that these contributions come from the pockets of the laboring class, for in not one of these churches are there wealthy people, then we have faith in the ultimate success of our Big Drive on Easter Sunday.

These four churches, having not more than a membership of five thousand, will by June have raised in grand rallies alone \$67,000, third of our entire allotment for six conferences and 103,000 members. DARE WE FAIL? "Over the Top on Easter Sunday" is our slogan, and nothing less than the raising of our entire first year's quota will be worthy the splendid group of Methodists we have in the New Orleans Area.

A CENTENARY CIRCUIT RIDER

The Centenary Program, among other things, is showing the Church that the spirit of Asbury still lives.

E. W. Kinchen and D. L. Morgan were our team for a Sub-District Group meeting at McNair, Miss., February 17. This is away back in the hill district, twelve miles from the nearest railroad. To be dead sure that the Centenary Program would be put over on the McNair Circuit, District Superintendent Morgan started out that afternoon for "Big Gifts." He conscripted a farmer's mule, saddled and bridled the animal, threw himself across his back and started in search of gifts.

Bear in mind that this is a small Country Circuit. The annual apportionment on the \$80,000,000 basis for the McNair Circuit is \$196.00. Morgan came back from his swing around that circuit in time for the night meeting; in his saddle bags were pledges to be paid to be paid in War Savings Stamps, Liberty Bonds, pigs and chickens.

Two hundred and fifty dollars annually was what that circuit rider got. Is there another?

MASON CITY OVER THE TOP

There was flashed over the wire on February 24 to our Centenary Headquarters in New Orleans this message: "The little college church, Mason City, Ala., raised entire Centenary allotment.

"(Signed)

J. B. F. SHAW."

This is fine news. Dr. Shaw, president of our Central Alabama College, has led the first church of the New Orleans Area to the accomplishment of its financial Centenary task. We take our hats off to him and this splendid little church. WHO WILL BE NEXT?

DEPARTMENT OF GOD'S ACREAGE

The Area office has asked every field worker and every District Superintendent and pastor to lay stress on our Department of God's Acreage. This department of Centenary work is purely a New Orleans Area activity. We are largely a rural people. We have thousands of farmers. In this Area is some of the most fertile land of the world. We have felt that some of these acres might well be cultivated as Centenary patches, which would not only give us Centenary funds but at the same time would be one of the most helpful agencies for stimulating a life-interest in missionary work.

THIRTEEN THOUSAND DOLLARS FOR THE CENTENARY

Dr. J. W. Haywood, stewardship secretary of this Area, wires the following: "Inverness, Miss., Group subscribed thirteen thousand dollars for Centenary."

Dr. J. N. Wallace wires from Texas: "Closed Sub-District Group meetings with Superintendent Lott, Waco District, in a blaze of glory. Ten thousand two hundred and twenty-five dollars in Big Gift Pledges."

FROM THE FIELD

Rev. W. Scott Chinn, who leads the Texas Conference Team, reports the Texas Conference will go "over the top" in the Easter Drive.

Dr. T. F. Robinson and Prof. F. B. Smith are just in from the Lake Charles District, Louisiana Conference, and report that Superintendent Turner has a fine, efficient district organization and not a charge expects to raise less than \$300. Lake Charles, with \$1,000; Opelousas, with \$800; Bunkie, with \$600; New Iberia, with \$500, and St. Martinsville, with \$500, set the pace not only for that district but for the Louisiana Conference.

"OVER THE TOP" IN ORGANIZATION

The following districts in the New Orleans Area have gone "over the top" in district and local church organization:

West Texas Conference... San Antonio District
Texas Conference... Beaumont District
Central Alabama Conference... Opelika District
Upper Mississippi... Holly Springs District
Mississippi... Hattiesburg District

A TITHER

Mrs. A. G. Carroll of Thompson Methodist Episcopal Church, New Orleans, came into the Area office this week and, after inquiring about our work in Africa, gave the secretary \$5 for Bishop Camphor's field, saying, "Doctor, this is a part of my tithe." Then she quietly and modestly left the office.

It is this kind of consecration that is going to ultimately usher in the Day of the Lord.

AFRICAN METHODIST EPISCOPAL CHURCHMAN GIVES

When the Centenary Program is efficiently put up you can count upon the people responding. At our Vicksburg Sub-District Group meeting, when our team finished outlining our work, among the first to pledge his support was Mr. P. C. Copeland, who said, "Though

I am of another church you must count me in on a program of that kind." He gave \$25 for our Easter Drive.

Mrs. Anna Winan, one of our African Methodist Episcopal friends at Fayette, Miss., said at our meeting there: "You can not keep me out of a big thing like that. Here's my \$10 now."

Now, brother pastor, minute men and Centenary worker, tell the story and let the people know what we are after.

CENTENARY BULLETIN

The neatest little booklet in the Centenary office at New Orleans is the Centenary Bulletin of the Beaumont District, Texas Conference, George E. D. Belcher, District Superintendent. In this is printed the entire district organization, pastors' addresses, Centenary and benevolent allotments, and a strong appeal to the Beaumont District to go "over the top" on Easter Sunday.

SUPPOSE EVERY PASTOR DID THIS

Dear Mr. Hughes:

Our Centenary Council is organized and at work. Our entire membership is divided into units, and each unit leader has canvassed his unit and is collecting weekly deposits on pledges. I am holding cottage meetings with the several units each night of the week. I have already met the units this week. I am just in from Prof. Reid's home, where I met his unit in a heart-to-heart talk about the several phases of the work. Then we all went in prayer for the success of the New Orleans Area, the Marshall District and Ebenezer Church, after which twelve persons out of fifteen signed the pledge to tithe.

We are "going over" March 30. God bless you.

(Signed)

E. W. KELLY.

Every pastor of the Area is urged to send at once the names of the minute men to 111 Fifth Avenue, New York City, in order that they may receive the official button, literature and "Missles" and get right down to work as directed. This is important, brethren. Send list to Director at this office also.

THE CENTENARY

The Centenary movement is gaining momentum hourly. Throughout our own Church, throughout American Methodism, throughout Methodist mission fields around the world, there are evidence of a deepening interest in this supreme Methodist undertaking.

Much of the effort thus far has been directed to preparatory work, but now that Conference leaders and groups have been secured to direct the campaign, it is expected that the Centenary message will be carried on until the remotest church is reached and brought under the spell and enthusiasm of the movement.

No one who has carefully studied the movement can doubt that the Centenary program had its birth in the heart of God and not in the mind of man. True, the human note has been and is much in evidence. There has been the sound of hammer and saw, blunders may have been made, wires crossed, confusion, more or less, perhaps, but if there has been confusion, it has been the confusion incident to construction. Out of this confusion is gradually emerging a superstructure which will stand forth as a revelation of God. The Centenary is Methodism nobly consecrating herself to the sublime task of rebuilding the broken world.

THE METHODIST EPISCOPAL CHAPLAINS

By Ralph Welles Keeler

With three hundred and twenty chaplains to its credit, the ministry of the Methodist Episcopal Church may well rejoice in this phase of its contribution to the forces which have made a successful ending of the world war. And the Church which has sent this number of khaki-and-blue-clad preachers away with her enlisted men may point with pride to the sort of men who serve its local congregations as pastors. For, swinging into line with the departing divisions, each chaplain has given of his best to the great task of helping to keep up the morale of those who fought for the very ideals which made possible the chaplain's inspiration.

That he was a Methodist Episcopal chaplain no one cared. It is our admiration for our own which emphasizes this phase of it. To the soldier, the sailor and the marine he has been just "Chaplain," that's all. But what a wealth of content that appellation has come to have to the thousands to whom he has rendered service as comrade, counselor, comforter, friend and minister of Jesus Christ! While unprecedented world history has been making, the chaplain has been discovering new pathways into the hearts of strong men. With Christ-like wisdom he has walked therein with sacred reverence. Therefore he has left open an approach for all time to such as respect the right to individual reserve but who would minister to actual needs.

Those who envied his brand new uniform, his boots and spurs, and the farewell dinner with all the attendant speeches and honored attention just before he marched away, should follow him further. For, like Corporal Si Klegg, of pleasant memory, he found plenty to do once he started at his task. To minister to a busy community may be a hard task, but the adjective to describe the difficulties of an army or navy pastorate awaits a new word inventor. Some of these we know. Others, and these by far the larger number, will remain hidden in the hearts of our chaplains forever.

In the camps "over here" he immediately jumped into "the big game" and started right in to help the boys fit into their new environment and keep up their religious life. Recreation and entertainment made heavy demands. A letter to a sick wife or one of cheer to an anxious mother occupied many an hour. The censoring of the mail became a weary routine. The preaching service in the open air, with a Baptist playing the piano, a Catholic singing a solo and a Jew leading the singing often helped to emphasize the common heart-yearnings for God of these boys who later were to be buried in Flanders' Field. And what of the sad hours in the hospital wards, speaking the last words of comfort or taking the last message to the folks back home? There was a meaning in the administering of the Sacrament of the Lord's Supper to men under these conditions.

The journey "overseas" in the convoyed transports presented even greater difficulties. Seasickness is not the only morale-breaker on such a voyage. Surely the chaplain had to be a man of cheer during those anxious days. But what an inspiration as his men gathered for divine services! On the afterdeck he faced a mass of life-belted khaki or unmistakable U. S. cut, packed belt to belt. There was not much room for expansion as they sang "Holy, Holy, Holy, Lord God Almighty," but the hymn had a meaning seldom realized in the quiet church service at home. The ship's

rigging and two smokestacks formed the vaulted arches of this cathedral of the sea, as our boys talked to God and thought of the folks at home, who were praying for those in peril on the sea."

The chaplain aboard a ship of the fleet has things a little better ordered than his colleague on the transport. Yet he is confronted with all the problems of a modern parish of ten or twelve hundred people, plus the fact that he is dealing with one sex only. He must look after the "ship's fund," direct the athletics and keep up the library. He acts as official photographer and mail censor. And when the alarm gongs go clanging through the night and bugles blare, he leaps eager-hearted to the fight together with his flock, glorying in the excitement. By the side of the surgeons in the dressing station he takes his place as the toll of battle is being checked off. On Sunday the bugler goes through the decks sounding church call, and then he preaches a message to men. He has earned his choice privilege. And to live on the same ship with a fine group of real, live, red-blooded American youth is the privilege of a lifetime. To be able to drift through the decks and mingle with the men is an opportunity that any prophet must envy. To hear their troubles, to share their perils, to advise and to counsel is surely a worth while task. But to stand before them as a common man and speak as a prophet of the Eternal is a compensation beyond the reach of words.

But "over there!" It is not our right to lift the curtain on the heart-breaking ministries in the trenches, in "No Man's Land," in the hospitals back of the trenches. A solemn sacredness holds all this to the chaplain, and those to whom he has helped as they recognized that sacrifice for others is a stern reality when accepted. And we stand with head bared as he reads the ritual for the burial of the dead as another hero is buried. The home folks may tell the story when their hearts are strong again, if they so desire. It is not for us to write.

The difficulties of the chaplain's daily ministry overseas are ours to revel in. An open square or a stone market platform of a French village hotel or an old French dance hall as a place of worship recalls pioneer days on our own frontier. Indeed, the testimony of one Methodist Episcopal chaplain makes the comparison even more realistic. He says: "I am a regular circuit rider over here, as my regiment is scattered operating the railroads. I have ridden every way to get there, in the cab of locomotives, box cars, first and second passenger, automobile, ambulance, motorcycle, side car, army trucks, hand car, French carts, bicycle and on foot. My training as a circuit rider in Kansas has fitted me for my work over here." And another chaplain adds to this itinerant feature the following human touch: "My office is a kind of 'trouble shop,' where the men come freely with all kinds of difficulties, from financial affairs to love affairs. Some deposit their money with the chaplain. Others, who have none to deposit, borrow some of the chaplain. When a fellow has a letter that he hesitates to have the regular censor read, he brings it in, and so the chaplain has an opportunity to talk to him as man to man."

Our chaplains have gone ready and eager to the Western front, to continue their preaching and ministering until they gained one or

two victories, complete and final victory over the enemy of humanity or victory over the world through death. Their message to the men has been simple and straightforward. One chaplain gave his men a simple, heart-searching message about John, who stood at attention in the dark before the Cross on which his great Commander, Christ, was crucified. At the close of the sermon fifty-five men came to stand at attention before the Cross and accept the Crucified One as personal Saviour. The results of the ministry of our chaplains cannot be tabulated. The days ahead alone will reveal this, and what a story it will make!

In the early months of our participation in the war the Methodist Episcopal chaplain was a volunteer. But he did not come in great enough numbers to supply the demand. So, at the great Columbus meeting of the Bishops and District Superintendents of the Methodist Episcopal Church, Bishop W. F. McDowell made an appeal for the nomination of men who would make A1 "Knights of the Silver Cross." The response was overwhelming.

Each man nominated by the District Superintendents was corresponded with to see if he was available. If he was, his name came before the Bishops' Committee on Chaplains for approval and then was sent for approval to the Chaplains' Committee of the Federal Council of Churches of Christ in America, which served as the Protestant point of contact with the War Department.

It was early agreed in the Bishops' Committee that so far as possible men with college and theological seminary training, men who were pastors of strong churches, men who had proved themselves, should be secured for this service. And the churches which these men served, almost without exception, co-operated to the full in making it possible for their pastor to get away. During the process of making arrangements, Bishop J. F. Berry and Bishop L. B. Wilson, who, with Bishop McDowell as chairman, constituted the Bishops' Committee on Chaplains, visited different sections of the country, holding personal interviews with pastors and local church officials. Previous to Bishop McDowell's appeal for chaplains at Columbus, the Board of Bishops of the Methodist Episcopal Church agreed that those pastors who went into the chaplaincy at the call of the Church should receive special consideration with reference to "appointments" on their return from camp or from overseas.

As the government provided no personal equipment for its chaplains, this had to be provided by the denominations for their own men. The Methodist Episcopal Church made it possible for its chaplains to have a typewriter, transportation, communion sets, books, money for personal expense and an emergency fund for use among their fighting flock. This equipment was provided by the Board of Home Missions and Church Extension from the funds given by the Church at large in response to its appeal, and later augmented by the response to the appeal of the National War Council of the Methodist Episcopal Church.

The signing of the armistice has not lessened the labors of the chaplain. Instead, his difficulties are increased. No longer does the excitement of battle occupy the minds of the men. They are restless and want to get home. To this restlessness and uneasiness the chaplain must minister day and night. And unto the end he will be found a workman who need not be ashamed.

Our chaplains will be back home with us before long. Shall we remember the service which they have rendered? The news of the

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CENTENARY ACTIVITIES---CHATTANOOGA AREA

The Chattanooga Area District Superintendents' council on Stewardship was held at Knoxville, Tenn., February 3 and 4. Every district superintendent of the Area was present, also a number of invited brethren, who have been enlisted to help "go over the top." Dr. J. C. Sherrill, Area Executive Secretary was in charge and presided over the sessions of the council in his usual brotherly masterly style. His address before the council had the ring of victory.

Dr. Ralph S. Cushman, head Stewardship department, was present at the council and delivered on Monday night, February 3, one of his stirring addresses on Christian Stewardship to a splendid audience of ministers and laymen. His address was inspiring, instructive and electrifying.

The real business sessions of the council were opened on Tuesday morning. Dr. Cushman conducted a round table study of the Area by districts, each district superintendent being asked to make a statement as to progress in organizing his district. All districts reported work begun and near completion with one or two exceptions. Since the close of the meeting Dr. P. J. Cook, superintendent Winston district reports his district fully organized. Dr. Cushman also took up the Centenary movement from the beginning in detail and helped to clear up many points not thoroughly understood by the brethren. As a result of his painstaking interest the district superintendents went away with a fund of information to hand down to the brethren and members on their districts.

The following Centenary Campaign Calendar was formed for the Area:

Mobilization Week—February 23-March 2.

By this time every Conference, District, Sub-District and Church Council is to have their councils formed and every church Unit of thirty members, more or less, is to be completed with leaders installed, if all the churches have not already done so, be ready to launch the Campaign of Education, Prayer, Stewardship and Life Service.

Stewardship Campaign—March 2-23.

Stewardship of Prayer, Life Service and Possessions.

Revival Campaign—March 23-30.

In every charge we want a genuine revival of religion with penitents at our altars to signalize the beginning of our Intensive Centenary Campaign. Evangelistic meetings may be made effective by using the units as working groups for promoting attendance and intelligently directing personal work.

Ingathering Day—March 30.

Have those who have come to the point of decision unite with the church.

Preparedness Day—April 6.

Decision Day in the Sunday Schools.

Palm Sunday—April 13.

Campaign for pledges.

Easter Sunday—April 20.

Ingathering of first money in the Centenary Drive.

PAY UP DAY

"Over The Top"—May 4.

Close of Intensive Financial Appeal. Victory Appeal. Victory Sunday, May 11.

Full report of Campaign—Thanksgiving Services.

Centenary Celebration—June 20-July 7.

All Methodism gathered at Columbus, Ohio.

February 11-21—Specially selected Team Men are travelling throughout the Area holding Sub-District Group Training conferences. In the Tennessee Conference the Revs. J. B. F. Coleman, F. W. Johnson, J. B. Booth, J. H. Ellis, J. D. Chavis, D. F. Burch; in the East Tennessee, Revs. E. J. Cox, E. H. Forrest, W. L. Sanders, J. A. Pickett, J. W. Manning, F. G. Howard; in the North Carolina Revs. S. A. Peeler, M. M. Jones, J. A. Baxter, H. L. Ashe, J. P. Morris, R. W. Winchester, Pinkney Wells.

Dr. Sherrill, Area Secretary spent a few days in Virginia, West Virginia and farther East Tennessee this week attending these group training conferences. On returning to the office he received a call from the National Campaign Committee to go to the Lincoln conference and organize the forces in that conference. The doctor will leave early next week.

The Rev. N. A. Bridges, A.B., D.D., pastor Stanley Methodist Episcopal Church, Chattanooga, Tenn., has been employed to assist in the Centenary offices, Chattanooga Area. Brother Bridges from education and experience is well suited for this work. Besides he is a progressive wide-awake pastor. His church and Sunday School is fully organized in the Centenary movement.

The following are the activities of the teams in the Chattanooga Area: Tennessee Conference—Team 1, the Revs. J. B. F. Coleman, T. W. Johnson and J. B. Booth held Sub-District Group Training Conferences February 11 and 12 at Lewisburg; February 13 and 14, Paris-Dixon; February 14 and 15, Lexington; February 17 and 18, Martin; February 18 and 19, Memphis; February 19 and 20, Atoka. Team No. 2, the Revs. J. H. Ellis, J. D. Chavis and D. T. Burch, held Training Conferences February 11 and 12 at Nashville; February 12 and 13, Murfreesboro; February 13 and 14, McMinnville; February 14 and 15, Lebanon-Gordonsville; February 15 and 16, Gallatin. East Tennessee Conference—Team No. 1, the Revs. E. J. Cox, E. H. Forrest and W. L. Sanders, held Training Conferences February 11 and 12 at Bluefield; February 12 and 13, Pocahontas; February 13 and 14, Radford; February 14 and 15, Wytheville; February 16 and 17, Bistol. Team No. 2, the Revs. J. A. Pickett, T. G. Howard and J. W. Manning, held Training Conferences February 11 and 12 at Johnson City; February 12 and 13, Morristown; February 17, Rockwood; February 18 and 19, Chattanooga; February 20 and 21, Clinton. North Carolina Conference—Team No. 1, the Revs. H. L. Ashe, J. P. Morris, R. W. Winchester and Pinkney Wells, held Training Conferences February 11 and 12, at Winston; February 12 and 13, High Point; February 14 and 15, Greensboro. Team No. 2, the Revs. S. A. Peeler and J. A. Baxter, held

Training Conferences February 11 and 12 at Hickory; February 14 and 15, Maxton.

Dr. J. C. Sherrill, Executive Secretary of the Chattanooga Area, left February 18 for points in the Lincoln Conference. He will spend three weeks in that conference, by order of the National Campaign Committee of New York, to put on the Centenary. While away, his interest in the Chattanooga Area is being well cared for by the loyal district superintendents, pastors and progressive laymen in the Area. Also Dr. Coleman, our return missionary from Africa, having been lent to us by the Board of Foreign Missions, is doing splendid service in the Tennessee Conference to put the Centenary "OVER."

Dr. N. D. Shamborguer, director of the Sunday School of the Chattanooga Area, held several Training Conferences, the week of February 11, in the North Carolina Conference, and returned home February 15. He spent February 16-18 in the Tennessee Conference, holding Training Conferences. Monday, February 24, Dr. Shamborguer will leave for Knoxville and Bristol to hold Training Conference in the East Tennessee Conference. His pastoral interests of our beloved Wiley, the pride of our Methodism in the East Tennessee Conference, are well guarded by a loyal set of officers, leaders and stewards. The Sunday School is well manned by Prof. C. B. Holloway, and the Centenary interests are under the watchful care of Prof. E. M. Billingsley, the lay chairman. With such men as Drs. Sherrill, Shamborguer, Coleman and the loyal brethren of the Area, the Chattanooga Area will go "OVER THE TOP." The men are making a charge all along the line, and with the banner of the Cross and Methodism leading the way, they will report to Christ and the Sainted John Wesley and John Stewart before our Methodism at Columbus in June next.

Mrs. E. A. Sherrill, wife of our Area Executive Secretary, Dr. Sherrill, has moved to Chattanooga, much to the delight of the doctor and his many friends.

Much of the success of correspondence from the Chattanooga Area Executive office, is due to the efficiency of the secretarial staff, Miss Etta M. Linder, a graduate of Morris Brown University, Atlanta, and Miss Georgia Wheatley, a graduate of the State Normal Industrial College, Nashville. We are delighted with the quality of service they are rendering and the deep interest they manifest in the Centenary Movement.

Brethren of the Area, please mail Centenary news for the Chattanooga Area to Area Publicity Manager not later than Tuesday night of each week, so it may reach our Southwest-ern by Saturday.

N. A. BRIDGES,
Publicity Manager.

THE METHODIST EPISCOPAL CHAPLAIN

(Continued from Page 6)

day will soon be through with war-time honors. Shall we forget? "Some day we shall emerge from our tears with laughter into a new day. The sun of a lasting peace will arise to flood the earth with love. And, like the morning lark, our hearts shall rise on wings of faith to greet God's great new day. Then Methodist Episcopal chaplains and those who bear the name of other churches may be forgotten. But their work will live in the souls of the hundreds of thousands who will come back from 'over there' to help build in this great republic a democracy that is safe for all the world."



Seven days a week youngsters throng "Old Broadway," Cleveland, attracted from the streets by manual play classes. One of the coming Centenary objectives is to make many a Methodist church the corner club for boys like these



First principles of house-keeping and womanliness are learned in this manual play class for lassies of "Old Broadway," Cleveland. The church is open week in and week out and with its many and diversified activities meets every community need



In striking contrast to the modern and beautiful church plant on the opposite page is this old structure where Cleveland Methodism has been ministering to Bohemians, Poles, and other foreign elements for many years. Fewer churches like this, many more like the "New Broadway," is Methodism's aim in the coming Missionary Centenary

Seven Days for Sunday

The Story of a Church that Is Everlastingly at It

OTHER churches may shut up shop except on Sunday and one or two nights a week, but Broadway Methodist Episcopal Church, Cleveland, Ohio, is everlastingly at it. Seven days and seven evenings every week it is wide open and running full blast.

That may account for its successful weathering of a half century of vicissitudes. At any rate, there it stands to-day, fifty-odd years old, sound in every branch and an influential factor in a section of the city where live all of 80,000 late "foreigners." And as if to dispel the last suspicion of decrepitude and decay, "Old Broadway" to-day has more than half completed, on a site just a few blocks from the antiquated frame structure that has been its abode for years, a brand-new, thoroughly modern church plant that will cost a cool \$200,000.

Incidentally, that new church is of direct interest to every man, woman and child in Methodism. Why, will be disclosed subsequently. Of more immediate interest is the fact that "Old Broadway" has found an elixir of perennial youth. This magic compound is concocted of a number of things—alertness, adaptability, broad-visioned pastors, active laymen—but principally, perhaps, of its emphasis on community service.

Drop in at the old institution and you will be informed that it is a Methodist church, of course, but that first of all it is a community church. To be such has been its ambition since beyond the power of the oldest member to recall. Hence it was that years ago, when the Bohemians began crowding into the section, the church, instead of resenting their intrusion, went out of its way to reach them. To-day, "Old Broadway" numbers among its most loyal members the second generation of those original Bohemian "invaders."

Of more recent years, when the Poles began to arrive in answer to the call of the great steel mills, oil refineries and chemical plants that abound thereabout, the church sought them out. So also with every other group of newcomers. And the result? The active church membership to-day includes twenty-eight nationalities.

More than this, to name the countries represented in the Sunday school would sound like a roll call of the League of Nations. The church really started as a Sunday school, and the latter to-day has an average attendance of more than five hundred. Adaptability and a community emphasis have again been the keys to success in this enterprise.

To any one familiar with the Bohemian and Polish

love of music, for example, the fact that the Sunday school boasts an excellent eight-piece orchestra is more than a coincidence.

Does a church need to run away of fright or die of heart failure when its neighborhood assumes a polyglot complexion? "Old Broadway" furnishes the answer, and it is an emphatic "No!"

The institution's activities are almost multitudinous. Manual play classes for the youngsters after school, cooking and housekeeping classes that are fun as well as instructive for the little lassies, gymnasium for the older boys at night, gardening in summer for all ages, effective Americanization work, English classes, a live Epworth League, well-attended church services in both English and Bohemian and the huge Sunday school—these are some of the concrete things at Broadway that count.

That Affair with "Jimmy"

MANUAL play, for example, may sound altogether forbidding, and perhaps it has a long technical definition, but at "Old Broadway" it means dozens of lads of eight or so, intent and content for hours on end, while they grunt and saw and hammer and sweat, fashioning boxes and "balancing parrots" and all sorts of marvelous creations, while their equally numerous little sisters play at "housekeeping" and learn while doing it the first principles of tidiness and bed-making and cooking. No one really cares whether they learn or not, but the fact is the boys do pick up a lot of practical carpentry and the girls ways to help at home. The important thing is that the youngsters are kept off the streets, almost the only other place they have to go, and can have their fun under ideal conditions. A church's duty toward the children around it might almost be defined as giving them something enjoyable to do and a wholesome place to do it in.

There is, for example, the case of "Jimmy." When Broadway's boys' work director first encountered him, he was well on the way to the reform school. He was an old offender. Teacher, school principal and even the

superintendent of schools had practically given him up. The police were after "Jimmy," for he was wanted in juvenile court.

All this was unknown to the boys' work director when "Jimmy" dropped in one afternoon. Although he had probably come to try to "start something," the man took a liking to the boy. The lad came again and again. Soon certain wiseacres whom "Jimmy" had stoned or hooted or otherwise offended began to warn the boys' work man against the lad. He was hopeless, incorrigible, they knowingly said. But they could not shake the man's faith in the boy.

Then, one afternoon, "Jimmy" came in crying. Falteringly and after much hesitation he told his friend that the police were after him, and why. There followed the kind of man-to-man talk that only a real man can give a boy who has come to him in trouble. Later there was a visit of the two to the Board of Education and to the juvenile court. The kindly judge interviewed "Jimmy" alone. This, in substance, is what "Jimmy" told him:

"Judge, that man is the first friend I ever had in all my life! He's treated me square, and I've tried to be square with him. I haven't done it all the time, but I've tried. I don't want to go to the reform school. I want to stay with Mr. ——. I want another chance."

"Jimmy," though that is by no means his real name, got it. He is still playing square, and he bids fair to become one of Broadway's big assets.

"Jimmy's" name is legion in the major cities throughout the United States. The trouble is that not all the "Jimmies" have an "Old Broadway," with its community work and all, to turn to.

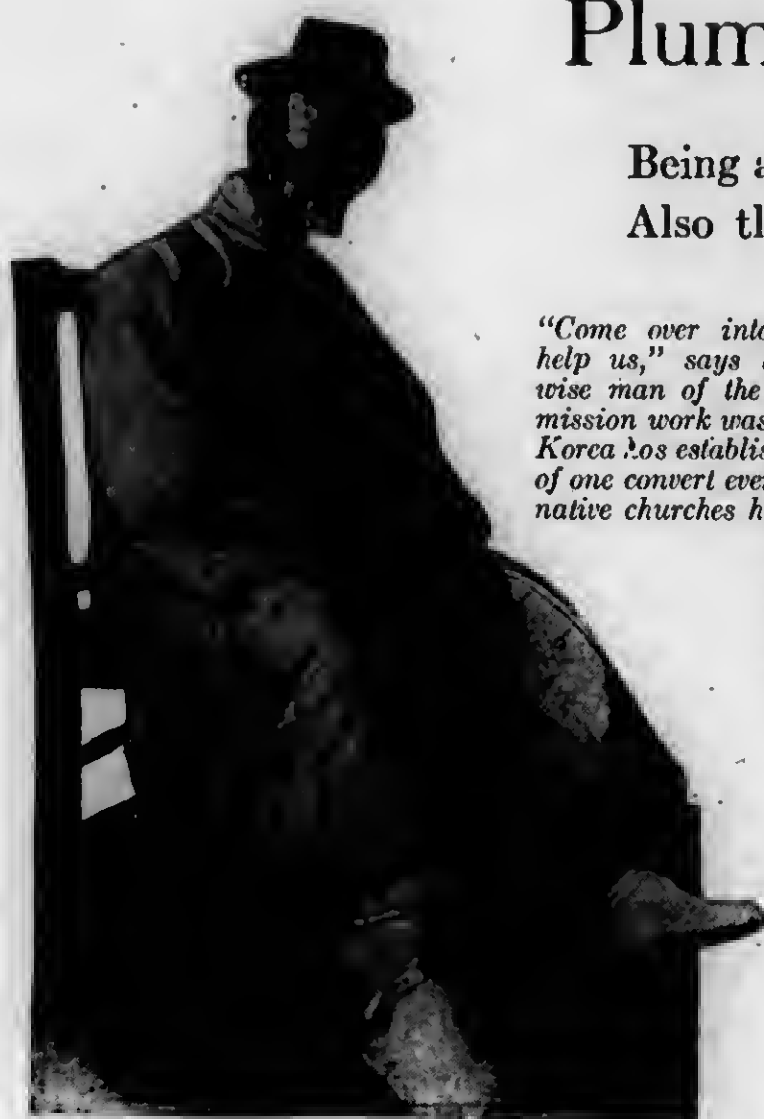
There is where every last Methodist in the country comes in. The church in the next five years is going to put Broadways everywhere that they are needed. It is going to do this as a part of the Centenary World Program for Home and Foreign Missions. You have probably been thinking of this great church enterprise in terms of the \$85,000,000 that it is to raise. You want to think of it in terms of Broadways and "Jimmies."



The new church at Broadway, Cleveland, is nearing completion. Here is the way the architect says it will look. The church will be complete in every detail, equipped to render full-time service to every element in its community. Such power plants of Christianity as this are investments worthy of a great denomination.

Plumbing, Prayer and Physicians

Being an Account of Some of the New Shocks to Old Korea—
Also the Story of a Girl who Married With Her Eyes Shut



"Come over into Korea and help us," says this venerable wise man of the East. Since mission work was started there, Korea has established the record of one convert every hour. Few native churches have been built with foreign money, almost all representing native sacrifice

ICY Hot Bottles—Warm as the Love of God" reads the sign over a little shop in Seoul, Korea. The shopkeeper discovered thermos bottles and Christianity at about the same time, and immediately set about advertising both.

The instant adoption of the new source of material comfort and convenience and of the new religion, and the attempt to share them with others, are typical of present-day Korea.

Until 1910 Korea had been known as the Hermit Nation, and well-deserved the name. They were a people who kept strictly to themselves and allowed no strangers within their gates. The same customs and dress, the same primitive agricultural implements, the same unsanitary living arrangements which had made life difficult and unprogressive for their ancestors, still prevailed among them.

Then Japan forced her way in through the closed gates and took the government of the country into her hands. With her usual ambition, energy and efficiency she proceeded to throw the hermit country wide open to modern ideas, and is now carrying out a far-reaching and constructive program for its material development. Modern schools, planned on the Japanese system, are springing up in the cities. Modern sanitation has been introduced, hospitals have been built, and industry given new life. Everything but religion has received the energetic attention of Japan.

Favorable as this activity is to the material prosperity of Korea, it tends very decidedly to develop that same spirit of materialism which leaders in Japan are beginning to recognize and

to fear in their own country. The only remedy is Christianity.

Korea of to-day presents a remarkable opportunity to Christian missionaries. The people have awakened from their age-long sleep. Japan has aroused their interest in the rest of the world, has piqued their curiosity, stirred their ambition. They are as ready and eager for Christianity as they are for sewing-machines and typewriters. In no other foreign field are the people as a whole so receptive to the Christian message.

Korea has a population of 16,500,000. Only about 134,000 people can be called Christians; but the rest of the population are willing inquirers.

How the small bit of heaven in the country is working is illustrated by this story. The parents of a little girl in a mission school in Seoul had arranged for her marriage to a young Japanese man, of course, a stranger to her. To everyone's surprise she objected strenuously, for at the mission school she had absorbed modern Christian ideas of love and marriage. But her parents insisted; she was powerless; and the missionaries could do nothing.

So the girl had to leave school and her playmates; go home and be dressed up in all manner of elaborate and uncomfortable clothes; have her face painted and her eyes sealed shut, so that she caught never a glimpse of the husband who was being forced upon her.

It is customary for a Korean bride to keep silence on her wedding day and for a week thereafter. Her ability to do this is a reassuring proof to her husband that she will be a properly dutiful wife. The game, however, of friends and relatives, and lastly, husband, is to try to make her speak.

"What poor kind of wife have I got?" taunted her husband, several days after their marriage. "She can't even speak!"

Up went the smooth, black head in an indignant toss. "I can, too!"

Her husband laughed to think that he had made her break silence. But evidently he also had been contaminated with western ideas.

"Look here," he said, suddenly serious, "did you want to get married?"

"No."

"Neither did I!" he laughed. "But are you sorry, now that you are my wife?"

Well, she wasn't quite sure about that.

"What do you want to do?" he asked.

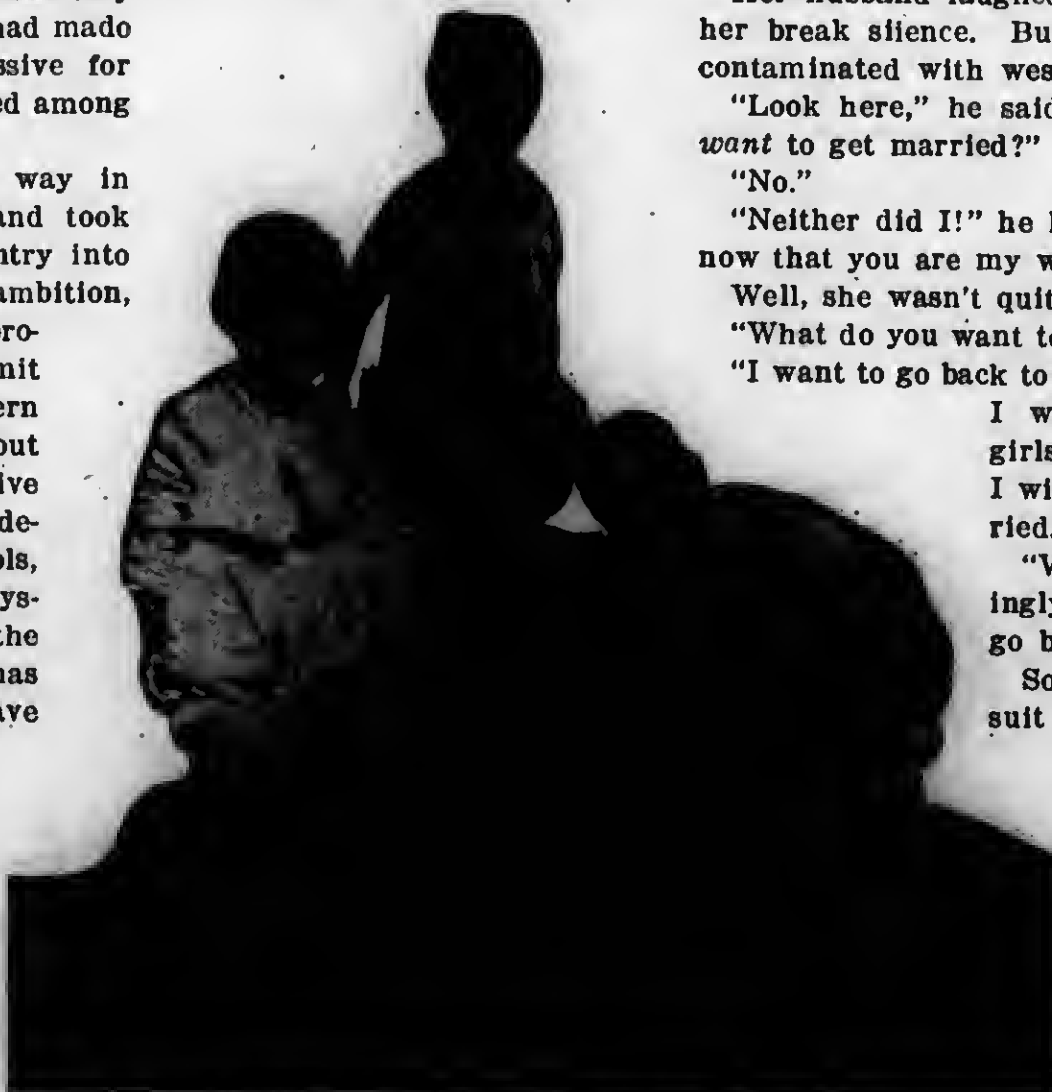
"I want to go back to school. I want to learn more.

I want to play with the other girls. When I am older, perhaps I will care more about being married."

"Very well," said the astonishingly modern husband, "you may go back to school."

So back the girl went. As a result of their fearless frankness, she and her husband now have a happier and more satisfactory relationship than Korean husbands and wives of a generation ago ever dreamed of.

Korea's great need is for medicine and scientific knowledge. Smallpox, cholera, typhus, leprosy and other terrible diseases have afflicted the people for generations.



Childhood's is the one universal, compelling appeal. These Korean "kiddies" are but winsome samples of millions on millions of others throughout the Orient and every benighted portion of Earth. When you give to the Missionary Centenary, remember that many of your dollars will go for childhood's ransom



As Christ healed the sick when on earth, so His disciples of to-day take with them to the foreign mission fields the wonderful ministry of modern surgery and medical science. The picture shows Dr. A. G. Anderson, of Wonju District, Korea, operating on a native

Much of the missionary effort in Korea has, therefore, been directed to medical work. The Methodist Episcopal Church has seven hospitals and seven dispensaries in Korea, in addition to the medical institutions established by other religious bodies and by the Japanese government. But these are not nearly enough. Less than two million people out of Korea's sixteen and a half millions know what a hospital means.

Wonju District, a section of the country one hundred miles long and one hundred miles wide, is being served by one Methodist medical missionary, Dr. A. G. Anderson. The good smooth roads which Japan has built, and a motorcycle from America, help the doctor somewhat. He can now make in five or six hours a trip that used to take him two or three days when he first went to the district.

His headquarters are at the Swedish Memorial Hospital in Wonju. When he first went to Korea there was never a sign of a hospital in the district and he had neither money nor materials with which to build one. He scoured the country over, gathering a bit of money here and another bit there, and wrote many letters to friends in America. In all he received about 2,000 gifts for the hospital.

To-day, when the black-eyed, top-knotted Korean leaves his small one-story house of mud and wattle-work and journeys on foot to Wonju in search of the marvelous new medicine of which he has heard, he finds two substantial brick buildings—the doctor's house and the hospital—each two stories high, with the astonishing adornment of glass windows and wooden doors. The lumber for these doors was brought from America.

The Miracle of Running Water

BUT the marvel which makes the Korean's eyes become almost round is kept inside the hospital building. It is a small, shining nickel object above a sink. With breathless interest the people watch the doctor or one of the nurses turn the handle of the faucet, watch the stream of water come running out, splash into the sink, and gurgle down the drain pipe. Each must try it for himself, to make sure that the doctor is using no witchcraft. Returning to their homes, the women will enliven many a weary hour of drawing water from the well by telling their children of this marvel of running water.

In Korea, then, medical work and evangelistic work are perhaps more closely linked than in any other foreign country. Many a convert is made in the hospital ward, and remains a

loyal Christian when he returns to his home. Dr. Anderson tells a story of a rich old Korean gentleman who, after long resistance, agreed to submit to a necessary operation. He was not a Christian himself, but the courage, skill and devotion of the Christian doctors and nurses who brought him successfully through the ordeal impressed him. As he lay bandaged and helpless, feeling still a bit shaky about the outcome of this remarkable undertaking, he cast about for some means of reassuring himself and keeping up his courage.

"Doctor," he muttered when the surgeon came around to inspect his work, "are you praying for me?"

"Yes," said the doctor.

"But how can you pray for me? You do not know my name."

"Oh, yes, I do," and the doctor recited all the quaint syllables without a slip.

A smile of pained surprise wrinkled the yellow face, only to be followed by a dubious look. "You'd better make sure of this," said the old gentleman; and with slow and careful enunciation he told the doctor the name and number of the street where he lived and the fact that he was seventy-four years old. "You'd better put that in your prayers," he said. "I don't want any mistakes made."

Almost all Korean Christians are very poor. And yet Bishop Herbert Welch says: "Their giving has been a sacrificial kind that makes one ashamed here. The way in which they will give to schools, churches and other local enterprises is perfectly astounding. Women will cut off their hair and sell it for church necessities. Other women will go to work in factories for thirty cents a day in order to help local enterprises. Some will go off into the woods and cut down fuel for the church."

One man who had nothing saved against old age, except a tiny rice field, said that, in order to contribute his share to the support of the church. In one place, Sunday school scholars spent all their spare time making and carrying bricks, that they might have a little money for the Sunday school.

If ever a country was fully ready and eagerly waiting for Christianity, that country is Korea. The Centenary program calls for \$1,016,312 to take immediate advantage of the great opportunity offered in this country. Every dollar spent on Christian work in Korea is not only having its effect in that field, but is also doubling the value of the dollars spent in Japan, and indirectly helps Christianity in China.

Joshua Patriot and Leader

The International Sunday School Lesson for March 9, 1919.

By the Rev. J. Leonard Farmer, Ph. D.

We left Israel last week at Kadesh-Barnea rebelling against Moses and Jehovah because of the discouraging report which ten of the spies had brought back to them concerning the fertility of the land whither they were going, and concerning the military strength of the peoples inhabiting this land. According to Tradition thirty-eight years intervened between last Sunday's lesson and the lesson today; and since we have a secondary interest in the wanderings of Israel from Egypt to Canaan we may appropriately recount some of the experiences since last Sunday.

After the people rebelled Moses went into the Tent of Meeting to communicate with Jehovah, and declared unto them that because of their rebellion Jehovah would not allow any of them now above the age of twenty, except Caleb and Joshua, to enter Canaan, but would destroy them in the wilderness. The thought of this punishment made them superficially sorry that they had rebelled; and in attempting to undo the evil already committed they committed another one. Their recent sin was cowardice and faithlessness; but now their bravery became next to foolhardiness; without a competent leader, and contrary to the command of Moses, they attempted to fight their way into Canaan from the south thereby encountering the Amalekites who "smote them and beat them down, even unto Hormah". Returning to Kadesh they thought of entering Canaan from the east; but to do this they must pass through Edom. Permission was asked of the Edomites to pass peacefully through their territory; but this request was not granted. They had therefore to retrace their steps and move along the southern boundary of Edom, then up along the eastern boundary of Edom and Moab. Permission was asked of the Ammonites to the north of Moab to pass peacefully through their territory. This being refused, they fought their way through and took possession of the territory. Then they attacked the Midianites to the north and took possession of their land. They have now reached the Jordan river near where it flows into the Dead Sea opposite Jericho. By this time all the adults who had left Egypt, except Caleb and Joshua and Moses, had died. And Moses is soon to die.

Joshua Succeeds Moses

At the Jordan Moses is warned of his approaching death and commanded of Jehovah to appoint Joshua to be his successor. He officially installs Joshua in his new office as leader of Israel, and upon Mt. Nebo in northern Moab he, the man of God, rich in years and experience, and strong in faith, passed away. And Joshua received his mantle. In our lesson today we have Jehovah commissioning Joshua to pass over the Jordan and take possession of Canaan, assuring him that He would be with him and give his undertaking success if he should be strong and courageous and obedi-

ent to His law which had been enunciated unto him by Moses. This is the commission given by Jehovah to Joshua through Moses when he installed him in his office (Dout. 31: 4-8).

Well might such a counsel as this be given his successor by the great leader; for this new office of Joshua was to be no sinecure. To be sure the people are nearer Canaan than they have yet been; they have only to cross the river to be there; but the most strongly contested battles are yet to be fought. They have to come against walled towns and take by force every foot of land of which they should come into possession. And the difficulty of the office was enhanced by the fact that he was succeeding such an able and tested leader as Moses. Tradition probably has not exaggerated the fact when it says that "There hath not arisen a prophet since in Israel like unto Moses." Moreover, it is Joshua through whom the distribution of the conquered territory is to be made among the tribes of Israel; and it is he who is to govern Israel during the early years of their settled mode of life. It is one thing to govern nomads in the wilderness, and quite another thing to govern a free and settled people who have not yet had any experience in a free and settled mode of living. In a sense Joshua's responsibilities were weightier than those of Moses. But, as we shall later see, he filled the office creditably. And why?

His Characteristics

It was not an accident that Joshua became a successful leader and more than it was accidental that Moses proved himself to be such. The successful leader always possesses certain characteristics which are the sine qua non of his success, and without which God cannot bless his undertakings as greatly as He may otherwise do. In our study of Moses a few weeks ago when he was called to be the leader of Israel from bondage, we there pointed out certain qualifications and characteristics of him which were his equipment for his noble task, and to which must be attributed his remarkable success. He was a well-trained man; he was a thoughtful and careful planner of his work; he loved his people, and was of a sympathetic nature; he was deeply religious, and was not over-self-appreciative, but had confidence and faith in God. Where there is faith, there is bound to be courage; where there is love, there is bound to be patience; and where there is no unduly self-appreciation, there will be self-control. And Moses was doubtlessly a man of much endurance and physical strength. And one gains the impression from a reading of the Biblical narratives concerning Joshua that he possessed these qualities in at least as full a degree as did Moses. He was associated with Moses for many years as his minister in the Tent of Meeting, and was, of course, his right-hand man. Per-

sonal contact for so many years with such a man as Moses was in itself an invaluable training for the future leader. And the keen-sighted Moses must have observed some extraordinary characteristics about Joshua because he selected him from the rest of his brethren to be his minister, and hence to receive his mantle when he should pass away. His religious life must have been vitalized, and his religious zeal intensified by his many years of service in the Tent into which Moses went ever and anon to communicate with Jehovah. He had been brought personally to know Jehovah for himself, and to draw inspiration and power from him. This was the source of remarkable courage so characteristic of him. He did not have the school training of Moses; but when he succeeded Moses he was richer in practical experience than Moses was at the outset. And, all else being equal, he was better prepared to continue the work of Moses than Moses was either to begin this work or to continue it; for Moses was now a very old man, and Joshua had greater strength and agility. So when he is admonished to be strong and courageous and obedient to the law of Jehovah, it is precisely these characteristics so prominent in him that are being emphasized in the counsel.

Lesson for Today.

The counsel given to Joshua is the same that God is giving to every person today, who has a task to perform for the benefit of his people—strength, courage, and obedience to the law of God. Obedience to the law is placed last for the sake of greater emphasis—not that strength and courage are so insignificant, but that Godliness is so very important. The leader can never do his most effective and beneficent work unless he is himself an example of righteousness unto his people. It is not meant that he is to be sentimentally religious, but certainly vitally and practically so. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for March 9, 1919

"Be Not Afraid, Neither Be Thou Dismayed."

Joshua's record is one of courage and bravery. He was a great patriot and leader. As a reward, God renewed the promise "every place that the sole of your foot shall tread upon, that have I given unto you." There were the same giants in Canaan that there were thirty-eight years before, when the ten spies said, "we are not able." God said to Joshua, "be not afraid, neither be thou dismayed." Joshua, by the help of God, led the Children of Israel into the land of promise and all the difficulties were overcome and Israel took her place among the sovereign nations of the earth.

It was the spirit of fear and lack of full confidence in Joshua that held Israel back and later caused her to suffer defeat at the hands of her enemies. This lack of faith and courage has retarded God's Kingdom. Asia would have been Christian in the early centuries after Christ, had the missionary spirit of Paul con-

tinued with the Church. Had there been no compromise, Europe would have been evangelized and her numerous and bloody wars would have been impossible. Had the Church not lost its missionary spirit in the age of controversy, there would have been no Dark Continent, for Africa would have been redeemed.

Raymond Lull, starting for Africa, was "dismayed," jumped from the ship after the ropes were loosened, saying, "I cannot go, I cannot go;" but afterward God renewed his courage and he became the forerunner of modern missions and the missionary martyr for Africa. John Wesley became "dismayed" in Geor-

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glia and left the field, but later, under the endowment of courage and power, he exclaims, "the world is my parish."

The missionary enterprise has tried the courage of God's servants and developed great heroes. There was never a time when the elements of true leadership were more needed than now. A world Christianity means a world democracy. Democracy always calls for strong and brave leadership. Cowards may serve a King, but it requires brave men to serve the people. Let everyone feeling the lure of the mission field and wishing to share in winning the world to Christ in this generation, "be not afraid, neither be dismayed."

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Our Relation To God—Serving

Weekly Devotional Tople for March 9, 1919.

(Matt. 20: 20-28.)

By the Rev. Willis J. King, D. D.

During the rest of March our devotional meetings will be given over to a study of the work of the Social Service department. The general theme will be "Service." Next Sunday we will think about the problem of serving our community. The following Sunday we shall think about serving the returning soldiers and sailors.

At this evening service we want to get the viewpoint of our master with reference to this whole matter of service. Our scripture lesson is a familiar one and yet must always have a compelling interest for those who would know our Master's ideal and measure of greatness.

An anxious mother, rightly ambitious for her two sons, comes to the Master and asks that her two sons be given the most prominent places in the kingdom, everybody expected Jesus to establish one earth. This gave Jesus the opportunity to set forth in the most clear and vivid way his conception of greatness—"He who would be greatest must be the servant."

First let us note that Jesus did not oppose leadership and leaders as such. Perhaps for all time, and especially as long as the average man shows a bent to imitate others, to follow a pattern made by others, it will be necessary to have leadership. There must be those who will occupy the prominent places.

Again let us note that he has no quarrel with any man merely because he desires to be the leader of his fellows. This desire is instinctive, natural, inborn, God-given. There must be leaders and the capacity and instinct for leadership must come primarily from within the individual himself. Indeed Jesus in asserting his Divine sonship was making a bid for the greatest leadership for the largest following. What the Christ was doing was to set forth a new basis for leadership. A new ideal of greatness. He is condemning with all the force of his being the old ideals of greatness, and the often exceedingly questionable methods by which they come into place and power.

He had in mind the Oriental despot who securo in his belief in the "divine right of kings," felt it was his privilege to lord it over his subjects. He had in mind the religious leaders of the Jews who reserved for themselves the right to determine almost the every act of the Jewish worshippers in matters of religion. He had in mind every species of tyranny that the world has known from the beginning of human history until the present time. Here is an Alexander conquering the known world and sighing for more worlds to conquer; Rome insisting that Carthage must be destroyed; Napoleon coming to power over seas of blood; western civilization overrunning ruthlessly weaker peoples in all parts of the earth. And all of this done for selfish motives; to bring added strength to the strong, to satisfy the insatiable greed and lust of the strong for power. It was this type of leadership that our

Master was opposing. In the words of the "Apostle to the Gentiles," he would show them (and us) a more excellent way."

And now what is his ideal? They who would be great must serve. The only excuse one can ever have according to the Christ conception for seeking place and power, is that he truly and earnestly desires to serve. How easy it is to get the conception that certain people are supposed to do certain so-called menial tasks, and others the more dignified tasks. With Christ there was no menial labor. Any work that deserved to be done was in the same class with any other whatever its nature or character. Least of all was there any division of the world's workers with respect to the type of work, we are to do all work in honorable, uplifting and ennobling and we are to do with our might what our hands find to do."

The Epworth League Quarterly has an interesting account of an incident in France that will illustrate our conception of the Master's view of service.

"A woman was down on her hands and knees scrubbing out a canteen in France, when a man came through. She looked up from her work long enough to ask, 'Would you mind, sir, getting me a fresh pail of water from that sink over there?' There was a dead silence for at least two minutes. Then finally the man hurried forth, 'But hang it, madam, I am an officer.' Quick as a flash the answer came back from the scrublady, 'But hang it, sir, I am a duchess.'"

And that is the Christ conception of service; all the world's men doing all the world's in the spirit of humility and charity.

District Rounds

SAVANNAH DISTRICT SECOND ROUND

White Oak, March 1-2; Woodbine, 1-2; Brunswick Circuit, 8-9; Brunswick, Grace, 9-10; Baxley, 15-16; Jesup, 22-23; St. Marys, 30-31; Waynesville, April 5-6; Vidalia and English Eddy, 19-20; Ochopee, 15; Reidsville, 19-20; Soperton, 23; Mt. Vernon, 26-27; Clio and Mt. Zion, May 3-4; Palen, 9-11; Asbury, 11-12; Speedwell, 18.

Dear Pastors:—Please push the benevolent collections. Don't forget that we are celebrating the first centennial of our Missionary Society and we must help to lay on God's altar eighty millions of dollars with which to push this work. Please plan to raise your entire assessment at Easter, April 20.—James Jackson, district superintendent.

NAVASOTA DISTRICT SECOND ROUND

Bedias Circuit, March 22-23; Caldwell Circuit, 29-30; Lyons 31; Belleville Circuit, April 5-6; Anderson, 12-13; Brenham, 20-21; Bren-

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ASK HIM about LIFE ANNUITY BONDS. WRITE A CODICIL in your WILL to the "Board of Conference Claimants of the METHODIST EPISCOPAL CHURCH"

ham Circuit, 19-20; E. Hempstead, 26-27; Sealy, May 3-4; Hockley, 10-11; Hupsmith, 17-18; Brookshire, 24-25; Katy, 25; Madisonville, May 31-June 1; Navasota Circuit, 8-10; Hempstead, 8-9; Stoneham, 14-15; Millican, 21-22; Singleton, 24.

Dear Brethren: Let us go over the top on Easter Sunday. I am praying that you might raise your full assessment that day.—T. M. Jackson, district superintendent.

PALESTINE DISTRICT SECOND ROUND

Bryan Circuit, March 15-16; Bryan Station, 16-17; Hearne, 22-23; East Calvert, 29-31; East Mexia, April 5-6; Teague, 5-6; Streetman, 12-13; Fairfield, 12-13; Oakwood, 26-27; Jacksonville, May 3-4; Palestine, 4-5; Lovelady, 10-14; San Augustine, 17-18; Hemphill, 17-18; Nacodochos, 21-22; Jewett, 24-25; Centerville, 31-June 1; Leona, 7-8.

Dear Pastors and Loyal Laymen: Remember our district slogan "over the top," and Easter Sunday, April 20th, is "over the top" rally day for Centenary and Benevolent monies. To succeed in this world task, we must have a message for our people that will give them a world vision. We are the leaders of our people. Therefore, let us not leave a stone unturned in our efforts to lead them to the point of greater loyalty. Strive to raise your full apportionment on Easter Sunday.—G. W. Carter, district superintendent.

NOTICE BIRMINGHAM DISTRICT

Dear Sisters—Please arrange to hold your district meetings in April, so as to allow plenty of time to get ready for our state meeting, which will have to convene a few days earlier this year, because of the Centenary celebration. More is expected of us this year and we must do more, we must not by any means fall short, so it will take every one working, everyone paying and every one praying to make the meeting in June a success. Each district is asked to bring \$15.00 for special work.—(Mrs.) Beulah C. Moore, Conference President.

WAYCROSS DISTRICT SECOND ROUND

New Zion and Flint Chapel, March 1-2; Barnesville, 8-9; Liberty Hill, 15-16; Bolingbroke and Florville, 22-23; Forsyth, 29-30; Bainbridge and Whigham, April 5-6; Valdosta and Thomasville, April 6-7; Sparks, 12-13; Cordele and Americus, 19-20; Waycross Station, 25-27; Fitzgerald and Ocilla, 26-27; Blackshear, May 2-4; Traders Hill and Manor, 10-11; Patterson, 17-18; Waycross Circuit, 17-18; Eastman and Helena, 24-25; Macon Station, 30-June 1; South and East Macon, May 31.

Dear Brethren: The 20th of April is Easter Sunday. Get pro-

gram at once, and plan to raise entire claims for Foreign Missions, Home Missions and Church Extension on that day. Hope you had great success on Lincoln's birthday. Hope you have your forces well organized for the Centenary drive. If not, please organize at once. Let's put Waycross district over the top this year. Please send minute money at once, so that we will be ready to pay when they are out. Try to put the Southwestern Christian Advocate in every home. Raise your apportionment of the Episcopal fund and forward same to the treasurer at once. Do your best for Clark University Endowment Fund. We will apportion to each pastoral charge the amount each ought to raise at our District Conference session.—W. H. Brown, district superintendent.

LAGRANGE DISTRICT SECOND ROUND

Chipley and Smith Chapel, March 1-2; Whitesville and Union Springs, 3-9; Culloden, Yatesville and Ebenezer, 15-16; LaGrange Circuit, 22-23; Mountville, at 3:30 p. m., 23; Zehulon and Concord Circuit, 29-30; LaGrange Station, April 6-7; Greenville, 12-13; Knott, 13-14; Columbus and Waverly Hall, 19-20; West Point and Pine Grove, 26-27; Harris and Springs Chapel, May 3-4; Stoval and Arbor Chapel, 10-11; Woodbury and Manchester, 17-18; Cannonville and North LaGrange 18-19; South LaGrange Circuit, 24-25; Thomaston and Crest Mission, 25-26.

Dear Brethren: Let us make the Centenary campaign a glorious success, and every charge report March 15th "having gone over the top." Easter Day is April 20th, make large plans. Order programs at once. Don't stop with less than your full apportionment for Benevolences. Children's Day, the second Sunday in June; push education and pull off a great Clark University Rally. The Sunday School and Epworth League convention convenes at Stoval, Ga., Friday, 10 a. m., May 9, 1919. Let every League and Sunday School report. G. H. Lennon, district superintendent.

Hawkins Circuit, Tex.—The first quarterly conference was held on the Hawkins Ct., Jan. 25-26. Sunday at 11 o'clock the district superintendent, the Rev. A. W. Carr preached to able sermons. The pastor, the Rev. S. A. Andrews is doing a great work. Total amount raised during the quarter, \$50.17. District superintendent was paid in full.—Mrs. S. A. Prince, reporter.

WANTED—Men, wishing positions as Firemen, Brakemen, Electric Motormen, Conductors, colored Train Porters, good wages, steady work, first class roads near you, no experience needed, write at once, naming position wanted.

RAILWAY INST. DEPT. 10,
Indianapolis, Ind.

SHREVEPORT DISTRICT
FIRST ROUND

Keithville and Fairview, Feb. 16; St. Paul, Shreveport, 18; St. James, 20; Fairfield, 21-23; Johnson, 23; Daniel and Round Grove, 25-26; Ashury and Curtis, 27-28; Grand Bayou Circuit, March, 2; Laehute and Williams, 4-5; Lake End, 6; Crichton, 7; Flournoy and Jewella, 9; Hayse and Gayles, 11; New Light, 12; Vanceville, 16; Belcher and Oil City, 16-17; St. James (Monroe), 18-26; Sinai, Jones and Bulah, 19-26; St. Paul, 23; Bastrop, 25; Nebo, 26; Washington, 27-30; Bonita and Casper, 28-30; Florence, April, 2-3.

Dear Brethren: I both congratulate and thank each one for what he has accomplished, and the report made at our recent session of the Conference. The Centenary Drive is now before us: Big plans, and big things to be done, only big men can do them. Let us rise up equal to the emergency, and be thankful for the opportunity, prove to the church our gratitude. First complete the Centenary organizations in the local church, units of thirty for the membership, and five or more in the councils, Minute-Men, S. S. men, complete your great and good constituency roll, and link up with the office, 633 Baronne Street, New Orleans. One thousand cash subscribers for the Southwestern by Easter, and a Centenary offering from everybody is our goal. T. B. Oville, district superintendent.

WAYNESBORO DISTRICT
SECOND ROUND

Rocky Ford, March 1-2; Bascom, 8-9; Waynesboro and Ashury, 15-17; Pulaski, 22-23; Charlestown, 29-30; Sylvania, April 5-6; Augusta, 13-14; Millen and Idlewood, 19-20; Statesboro, 26-27; Hagan, S. S., and E. L., Convention, May 1-4; Summit and Herndon, at Herndon, 10-11; Portal, 10-11; Newington, 17-18; Stillmore, 24-25; Dublin, 25-26.

Dear Brethren. February 1-March 15th is final Stewardship Campaign period. The committee requests you to secure Tithers in your charge to make up the Methodist million. Send the names to me not later than March 18. Send for pledge cards and start the drive at once. Hold Easter rallies in every church, urge members to give dollars to be credited to Centenary and regular benevolences. Collect the money you subscribed to raise for Conference Church Extension and send it to Bishop Leete. The Sunday School and Epworth League Convention will convene at Hagan, Ga., May 1-4th. W. V. Daughtry, district superintendent.

NOTICE ANNAPOLIS DISTRICT

Dear Brethren: The Annapolis District Centenary team is as follows: Superintendent C. G. Cummings, "The Local Church Organization and Minute-Men," Rev. J. S. Carroll, "The Surveys," Rev. W. N. Holt, "Christian-Stewardship," Rev. E. S. Williams, "Sunday Schools and the Centenary." Sub-District Group Meetings will be held, Asbury Church, Annapolis, Md., March 6th., St. Paul Church, Baltimore, Md., March 7th., and Huntington, Md., March 14th. The simultaneous district Stewardship educational campaign will begin Sunday, February 16th, and will continue to Sunday, March 15th. C. G. Cummings, district superintendent.

MARSHALL DISTRICT
SECOND ROUND

Pittsburg, March 15-16; Steven Hill, Miss., 15-16; Lassater Circuit, 22-23; Texarkana Circuit, 29-30; Texarkana, 30-31; Mineola and Quitman, April 5-6; Dangerfield Circuit, 12-13; Smithland Circuit, 19-20; Mt. Carmel, 20-21; Jefferson and V. P., 26-27; Ore City Circuit, May 3-4; Longview and Tyler, 4-5; Hawkins Circuit, 10-11; Ebenszer, 18-19; Concordia, 16-18; Mallatieu Circuit, 18-20; Marshall Circuit, 24-25; Queen City Circuit, June 1-2; Woodlawn Circuit, 7-8; Harleton Circuit, 7-8.

Brethren: The Great Centenary Drive is upon us and every man is expected to be huddling over with Centenary enthusiasm and anxious for the success of Methodism's great Missionary effort. Singleness of purpose is the demand of the hour. Paul's resolution is now in order: "This one thing I do." There is but one thing before you, there is but one thing upon the heart of the church, and just one word will declare it, Centenary. It matters not what else you may do, the one thing essential and the thing to your credit and which will bring the greatest good to the church, is your ability to put over the Centenary program on Easter. The entire Marshall Team is with you until Easter, call upon them at any time.—A. W. Carr, district superintendent.

GULFPORT DISTRICT
FIRST ROUND

McNeal, Feb. 5-6; McClain, 8-9; New Augusta, 10-11; Richton, 12-13; Ramsey, 14; Bond and Wiggins, 15-16; Escatawpa, 19; Gulfport, St. John, 20-21; Gulfport, St. Mark, 25-26; Basin, March 1-2; Bay St. Louis, 9-10; Moss Point, 15-16; Biloxi, 18-19; Handshoro, 22-23; McHenry, 12-13; Pearlinton and —, 26-27; Ocean Springs, 29-30; Pass Christian, April 5-6.

Pastors and members—We must go over the top with the Centenary Program. Put all of your committees to work at once.—P. H. Rembert, district superintendent.

BATON ROUGE DISTRICT
FIRST ROUND

Mt. Carmel, 8-9; Asbury, 9-10; Dearford and Indian Mt., 11-12; Jackson and Vincent, 15-16; Norwood and Mt. Zion, 18-19; Stoney Point and Andrews and Beach Grove, 22-23-24; Prairieville and St. Landry, 26-27; Zachary and Albert, March 1-2; Lohdell and Wintersville, 4-5; Port Allen and Bird, 9-10; St. Mark, B. R., 9-11; Wesley, B. R., 16-18; Neely and Conrad, 16-20; Plaquemine, 22-23; Bayou Goula, 26-27; Rosedale and Shilo, April 5-6; Jones Creek, 9-10; Baker, 12-13; Dunham Springs and St. Luke, 15-16; Torras, 19-20; Lettsworth and Mason, 20-21; Batchelor and Island, 22-23; New Roads and Morganza, 24-25; Wilson and Wesley, 26-27; Jordan and Bird, May 10-13; Springfield, April 29-30; St. Peter, May 3-4; Scotland, 10-11.

Dear Brethren:—We have done well this last Conference year. Let us go in for the big Centenary drive which will come off Easter Sunday, April 20, 1919. Don't put off, but get right to work at once.—J. A. Landry, district superintendent.

ALEXANDRIA DISTRICT
FIRST ROUND

Grand Cane and S. Mansfield, Feb. 20-21; Pleasant Hill, 22-23; Pelican and St. Matthew, 24-25; Marthaville Circuit, 26-27; Robeline Circuit, 28; Boyce, St. Paul, March 1-2; Boyce and Yllage, 2-3; Boncheste, 6; Mansfield, 7-9 Frierson Circuit, 11-12; Thomas and Mt. Carmel, 15-16; Many Circuit, 20-21; Clare, 22-23; Trenton and Zwole, 24-25; Colfax, 28; Clarence, 29-30; Campiti, 30-31; Grand Ecure, April 4; Natchitoches, 6-7; Cane River Circuit, 8-10; Shady Grove, 12-13; Alexandria Mission and Rapides, 16-17; Missionary Convention, 22-23; Longstreet, 26-27; Logansport and Mt. Zion, 27-28; Cheneyville, May 3-4; Pineville, 4-5; Alexandria, 9-11.—W. J. M. Price, district superintendent.

NOTICE—BIRMINGHAM DISTRICT

Dear Sisters:—Your attention is called to the convention of the Woman's Home Missionary Society, Birmingham District, which convenes April 3rd, 1919, at Cedar Bluff, Ala. Every auxiliary is expected to be represented with round reports. Also call your attention to the fact that the Conference Board has plans for a mission home in the state of Alabama, and committees of location have been appointed. I hope that each delegate will come prepared to respond to the call for we are expected and must play our part out of the 46 churches on the Birmingham District, we should have 46 reports. We will better know the work if we will study the literature, so we are asking each delegate to bring at least three subscriptions to the Woman's Home Mission. I am asking the co-operation of all the pastors and district superintendents, and if we play our part our district will go over the top. Mary Oatman, District Corresponding Secretary.

Recently the members of our Sunday School at Riley Methodist Episcopal Church, Gulfport, Miss., under the auspices of the Woman's Home Missionary Society, presented a very interesting program. The committee was composed of Mrs. Rosa Jackson, Mrs. Harris Hand and Miss Bertha Scott.

Monday night, January 27th, the members and friends of Haven and Ashury Methodist Episcopal churches Waynesboro, Ga., "stormed" the parsonage. Many pounds of choice food were left as well as a number of other useful articles. Mrs. Nina Davis, president of the Ladies Aid Society was the leader of the movement.

Brethren:—We have a great task before us, but the inspiration we received at the Annual Conference is sufficient to carry us through the Centenary period. Easter is the day set for us to go "over the top." Let us do our bit to put it over. Remember that the Southwestern and New Orleans University are linked up with the great movement and we cannot go over without them. The Missionary meeting will be held at Ludus, April 22.—W. J. M. Price, district superintendent.

Trinity—The Young Ladies Social and Industrial Circle of Trin-

My Offer of Recent Date
in Southwestern Christian Advocate Brings
So Much Joy

In the following offer: that I would give Catarrh Treatments absolutely free of charge to be distributed among the readers of the Southwestern Christian Advocate. That offer has been received with so much satisfaction, so many grateful letters have come to me from it, that my heart is filled with joy.

Therefore, I have decided to repeat the offer and am making this announcement. I will give away absolutely free of charge, 250 more Catarrh treatments. My method of treatment I believe to be one of the best that was ever formulated for Catarrh and allied ailments. The method has cured hundreds of suffering ones, after everything else has failed. Now, Reader, this is your chance. ALL YOU have got to do is to write for this treatment and see it for yourself.

Listen to these grateful words: "My nose cleared, my foul breath left me, the continual succession of colds the crusts in my nose that had taste in the mouth mornings, the dull headachy feelings in my forehead, the constant desire to clear my throat, all these vanished. They all went, one by one, some faster, some slower, but all equally sure. I once more have that joyous, lively feeling, same as I had in the glad days of youth, free from all care and pain." Wouldn't you like to be in that happy condition?

A PRESENT FOR YOU

Remember, I make this offer of a free gift, wholly from my desire to do you good. I want no money for it; you will be under no obligation to me whatsoever.

Now, Reader, this is the opportunity of a lifetime; let it slip and you may never have such another again. Don't neglect it, just write today. Send a postal card or your full name and address in a letter, and you will have one of these famous Threefold treatments by return mail.

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ity Methodist Episcopal Church held its first meeting this year in the parsonage. Miss Blanche M. Vinet is President, Miss Sarah A. Jones, Vice-President; Miss Estelle Vinet, Secretary, and Miss Jamesetta Humphrey, Treasurer. These young ladies, with deftness and enthusiasm have refurnished the parsonage very beautifully and the pastor and his family are feeling very much at home. Very hopeful signs for success in the work are presenting themselves. The Duplex Envelope System was installed in Trinity on the first Sunday in February. The membership is very enthusiastic over it and already we have realized the difference in the finances of the church. The Centenary Drive is on and our people are manifesting great interest in the movement. We have about completed our organizations for the Centenary and with energy and effort we are looking toward Easter at which time through prayer and work we are hoping to go over the top.—A. G. Jenkins, pastor.

Sunday, Feb. 3rd, services were good all day. Sunday School is well organized and the work is progressing nicely. At night, the Rev. Dr. Chapman preached and administered the Sacrament to a large number and one person joined the church.—D. L. Riley, reporter.

DEATHS

Bell—Miss Cora Bell, the daughter of Mr. and Mrs. William Bell, of Kingsbury, Texas, departed this life Jan. 19, at the age of 26 years. She was a devoted member of St. James Methodist Episcopal Church and Sunday School. She leaves a mother, father, three sisters, four brothers and a host of relatives and friends to mourn. Interment was made in the Curtis Cemetery. The Rev. W. M. Ellison, pastor officiated. —(Mrs.) Ida E. Gonzales, reporter.

Harrison—Mrs. J. L. Harrison, of Oakland, Tex., died Jan. 19. Mrs. Harrison was the wife of Mr. J. L. Harrison and a faithful member of the Independent Methodist Episcopal Church. She leaves a devoted husband and ten children to mourn her demise. The Rev. D. F. Vance, is pastor.

Cherry—Mr. Erwin Cherry died at his residence in Churchville, Chattanooga, Tenn., Jan. 1. He was born in Chambers county, Alabama nearly seventy years ago. He was converted and joined the Methodist Episcopal Church forty years ago, and from that time forward lived a consistent Christian. He joined our Stanly Chapel church, Chattanooga, about nine years ago, and was for several years a faithful trustee. He leaves a wife, three daughters, two sons, one brother and two sisters, who mourn his passing. His widow, a son and daughter accompanied his remains to Lanet, Ala., where the funeral was preached and the body interred Jan. 5, before a large number of friends of the deceased of both races.—N. A. Bridges, pastor.

Davis—Mrs. Nora Davis departed this life Jan. 11. She was a faithful member of Mt. Olive Methodist Episcopal Church, Bastrop, La., and a stewardess for many years. Mrs. Davis suffered long. She died in full triumph of the faith. Three daughters, seven sons, a husband and many friends mourn her loss. The Rev. W. H. Jones, pastor, conducted the service.

Moseley—Mrs. Felix Moseley, of West Point, Miss., died recently at her home. She was the wife of the Rev. Isaac Moseley, of the Mississippi Conference. Mrs. Moseley was a faithful member of the St. Paul Methodist Episcopal Church for about forty years. She would visit all services of the church while she was able. She was the oldest member in St. Paul church. She leaves three sons to mourn. The funeral was conducted by the Rev. N. H. Williams, assisted by the Rev. O. W. Crump, pastor. Interment was made in the Long Oak Cemetery.

Hill—Mr. Cader Hill, one of the oldest members of Mount Carmel Church, Lodi, Tex., died recently. He had been a member of Mount Carmel about 40 years. The funeral was conducted by the Rev. C. G. Curtis, the pastor being absent and

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Interment was made in Mount Carmel Cemetery.

Singleton—Mrs. Arvilia Singleton, a member of Judea Baptist Church, Lodi, Tex., died Sunday, Dec. 22. She was laid to rest in Mount Carmel Cemetery. Mrs. Singleton was the daughter of Mr. George and Mrs. Nellie Carvien. Mrs. Singleton is the youngest of ten sisters, leaving two sisters, a mother, father, husband and two children to mourn her death. She was 34 years old. The Rev. T. H. Edwards conducted the funeral service.

Young—Miss Matilda Young, a faithful member of Concordia church, Marshall, Texas, departed this life recently in full triumph of Christian faith. Miss Young was president of the choir at the time of her death, an daughter of the Queen Ester Circle. She was a loyal member of the church and Sunday School. The funeral sermon was preached by the pastor, the Rev. T. H. Edwards. Interment was in the family cemetery beside her brother. She leaves to mourn her death, a mother, father, two sisters, four brothers and a number of relatives and friends.

Marriages

Johnson-Clark—At the residence of Mrs. H. J. Wright, Alexandria, La., January 25th, Mr. Jimmie Johnson and Mrs. Fanny Clark, daughter of the late Rev. P. D. Clark, were married. The Rev. H. J. Wright officiated.

Hawkins-Williams—Mr. L. E. Hawkins and Miss Leila Williams were married at the parsonage, Pine Bluff, Ark., Jan. 29. Mr. Hawkins is in business at Grady, Ark., where they will make their future home.

Halway-Auston—Mr. John Halway and Mrs. Maggie Auston were married Feb. 2, at the home of Mr. George Morgan. They will reside in Pine Bluff, Ark. The Rev. A. T. Stephens officiated.



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Summerville-Hill—On a recent date, Mr. Mack Summerville and Miss Naomi Hill were united in marriage. Miss Hill is the recording steward of Webster Chapel, Victoria, Texas, and Mr. Summerville is a member of the Trustee Board and class leader. The pastor, the Rev. Harry Swann performed the cere-

mony.—Miss Maggie Bullock, reporter.

NOTICE—CENTRAL MISSOURI CONFERENCE

The Conference Board of Trustees of the Central Missouri Conference is requested to meet in Springfield, Mo., April 2nd.—Geo. W. Reeves, President.

INVESTMENT

An Annuity Catechism

What is a Life Annuity Bond of the Board of Foreign Missions?

It is a legal document issued by the Board binding itself and its successor to pay a regular rate of interest to the beneficiary during life.

Why is an income from such a bond absolutely secure?

Because the Board's moral responsibility is co-equal with that of the Methodist Episcopal Church and its financial resources are as well conserved as consecrated business judgment can make them.

How does the Board use the money which it receives from Annuity Bonds?

It is placed in a trust fund and invested in first-class securities where it remains until the death of the beneficiary. It is then transferred to the general treasury and is available for appropriation by the Board or is expended as designated by the donor.

Address all correspondence regarding Life Annuity Bonds to George M. Fowles, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Ave., New York City

MARRIAGES.

White-McCall—At the home of the bride's father, Mr. I. H. McCall, Miss Alberter McCall and Mr. Robert White were married recently. Miss McCall was one of St. Paul's active best young women. She is a Sunday School teacher, choir member and league worker. Mr. White is an industrious young man of Meridian. The Rev. J. C. Hibbler the pastor performed the ceremony.

DIED.

McDonell—Mrs. Mary McDonell, of Franklin, N. C., died at her home, December 27, at the age of 73 years.

Johnson—Mr. Newuel Johnson, son of Brother A. S. Johnson, died in the camp at Columbus, Ohio. He was 23 years 2 months and 6 days old. He joined the church and confessed Christ during the Rev. Mr. Hills administration. His remains was sent to Stanley, N. C., his home and a United States soldier accompanied the body. On Sunday January 19th, a host of friends assembled in Rock Hill Methodist Episcopal Church to pay their last tribute of respect to this noble young man. He leaves two brothers and two sisters to mourn his loss. Miss Neely Johnson is now a student in Bennette College. The pastor the Rev. J. W. Groves delivered the sermon, the church and community expressed sympathy with the family in its great bereavement.

March 7th—Central Congregational Church—Fisk Jubilee Singers under auspices of Teachers League.

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Southwestern Christian Advocate



ROBERT H. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, MARCH 6, 1919

Vol. No. 48—No. 10

The Bigger Day

We are done with little thinking and we're done with
little deeds,
We are done with petty conduct and we're done with
narrow creeds;
We have grown to men and women, and we've noble
work to do,
And today we are a people with a larger point of view.
In a big way we must labor, if our flag shall always fly,
In a big way we must suffer, in a big way some must die.

There must be no little dreaming in the visions that we
see,
There must be no selfish planning in the joys that are
to be,
We have set our faces eastward to the rising of the sun,
That shall light a better nation, and there's big work to
be done,
And the petty souls and narrow seeking only selfish gain
Shall be vanquished by the toilers big enough to suffer
pain.

It's a big task we have taken, 'tis for others we must fight,
We must see our duty clearly in a white and shining light,
We must quit our little circles where we've moved in little
ways
And work, as men and women, for the bigger, better days.
We must quit our selfish thinking and our narrow views
and creeds,
And as people, big and splendid, we must do the bigger
deeds.

Unknown.

EDITORIAL

NEGRO LABOR UP FOR CONSIDERATION

A very important meeting was in the City of Washington recently under the direction of the Department of Labor, to discuss in an informal way, the problem of Negro labor. They were two very profitable days. Director George E. Haynes presided during the entire session, and to him full credit is due for the building of the program and the selection of those who participated. There are two or three outstanding impressions. First of all, the seriousness and definiteness and the frankness with which the whole subject of Negro labor was approached. One realized as he sat through the meeting that the Negro is an important factor in the labor situation and that the Government was addressing itself to the task in a very wise and practical way. One would be impressed also with the fine spirit of co-operation that was manifested between leaders in economics of both races. There was a freedom in this regard that was particularly gratifying. In the face of a common task and common interests, there was an evident desire for hearty co-operation. One would also be impressed from racial standpoint with the ability of the speakers. There were outstanding men, of course who were expected to deliver stirring and gripping messages, and they did. There was also a group of Negro social workers and supervisors of Negro economics who have not appeared to any considerable extent on the racial programs and who were not quite so well known to the public. It was a refreshing and a most encouraging experience to realize the real ability and the deep-seated interest applied by such persons to the task at hand. We have been led to think that most of the ability of the Negro race is to be found in the education circle, but in the study of the Negro labor there were groups from the best universities of the country who were giving themselves to an adjustment of the economics of the Negro with an intelligence and a directness and sincerity that was very inspiring.

The program was a very strong one, the opening topic being "Lines of work that should be undertaken for improving race relations and conditions of Negro workers." This was very pertinently discussed from several angles. Among the speakers were Bishop Thirkield, President McKinzie of Fisk University, Dr. Harold M. Kingsley and President J. Stanley Durkee of Howard University.

"Unity of action in local communities so as to secure efficiency and co-operation of Welfare Agencies," and "By What Method as to secure efficiency and co-operation of the Department of Labor and other Government agencies could best co-operate with private agencies and co-operations," was also discussed. The suggestion of this subject shows an effort to prevent duplication in the interest of efficiency and to co-ordinate all the agencies, public and private, for the specific purpose of improving the condition of Negro labor as well as increasing his efficiency. All and all, it was a very significant meeting and no doubt will be productive of great good.

In the threatening labor situation, the position of the Negro laborer is all the more important. Upon him falls a tremendous re-

sponsibility, if the threatening labor crisis should materialize. If the Negro can make his demand for better wages and better living conditions and at the same time maintain his present rating as an agreeable, reliable, cheerful worker who does not strike and without anarchistic design, he may be ushered into a new day from an economic standpoint that will mean much in every way.

HE HAS THE RIGHT VIEW

Colonel William Hayward led in the organization of the 15th New York Regiment and was in the command of this regiment in the terrific drive on the Western Front that brought glory, both to the commander and to the men. Colonel Hayward is loud in praise of his men. The men are loud in praise of the Colonel.

Colonel Hayward has just given out a notable and significant statement concerning his relation to the 15th New York. He says:

"There is no reason at this time why the regiment should not be officered by colored men. When I organized the old 15th I encountered difficulty getting the proper men for commissioned officers, but the situation is entirely different today.

"There are many young colored men in New York who had valuable experience during the war. Some served as commissioned officers, others as non-commissioned officers. Then, there are the non-commissioned officers of my regiment who are men of intelligence and now fully qualified to be commissioned officers."

Colonel Hayward's position is as it should be. It promotes self-respect among the Negroes. Colonel Hayward will retire from his regiment, honored and loved because of what he did for his men and he has rendered no larger service than to be the first to recognize that there are men in the line of officers, as well as in the ranks who are competent to command a regiment. That is to say, Colonel Hayward feels that as a white man, his command of Negro troops should cease so soon as colored men of capacity were in sight for the position which he held.

Whenever there is restlessness on the part of the Negroes where there is white leadership, it is due to the fact that this leadership stays on long after its time of usefulness and long after men come in sight who are capable of taking their places. Logically it is a part of the training, that as soon as possible indigenous leadership should be granted not only in military affairs but otherwise.

LIBERIA AND ITS DESTINY.

Is it not rather significant that this little government, that has had such an uncertain history, is the only republican form of government on the whole continent of Africa. With what seems to be a perfect agreement among the larger powers in protecting the sovereignty of the smaller powers, it would look as though Liberia has come to her own. This is all the more true when we consider that as the cause of Democracy is advanced, Liberia rises in significance and influences in the life of the Dark Continent. Moreover in that the great powers have determined that the German colonies in Africa are not to be exploited and that they are to be directed in the interest of the people themselves, it would appear that the native Af-

rican is yet to have his chance. And inasmuch as Liberia stands for the right of self-government on the part of the Negro and the native races of Africa, her position is all the more significant and her future all the more bright, if it is all the more difficult.

It would also appear in that Liberia is gaining of the people and the world, and more particularly of the United States, as implied by the war loan of \$5,000,000, that it is now the most inviting field for Negro endeavor. Men of brain, of courage and of the pioneering spirit would be amply rewarded in many regards if they were to link their lives with the history of Liberia. To do so would not only give to this Republic what it needs in the form of leadership, but it is a chance to demonstrate the constructive ability of the Negro race in the matters of government.

A very significant address was delivered recently by President Cassell of the College of Liberia before the student body of Hampton Institute. In referring to the relation of the Negroes in America to Liberia, President Cassell said:

"God places a duty upon you Afro-Americans, to whom he has given these wonderful opportunities, to go into Africa and build Africa up and establish there democracy in religion, in politics, in sociology, and prove Liberia to be the open door to democracy. That is the message which I bring to the Afro-Americans, and particularly to the younger Afro-Americans who are in school.

"Afro-Americans are not really and truly awake to the fact that there is a point of contact between themselves and the Republic of Liberia: They have been disposed to dissociate themselves from the African problems. In the methods they have pursued for wealth they have begun to feel that the God in this world is the almighty dollar. Possibly they have believed that God is a God of force, just as the Germans did. There is only one thing that is going to last everlastingly and that is the good we do for men, the help we bestow upon men, the lifting up of men."

That was also a very significant statement of this representative of Liberia when he discussed more fully Liberia's relation to the world movement. In the line of such a discussion, Mr. Cassell said:

"He who follows history at present, he who reads the signs of the times must realize that Africa, in the readjustment which is now taking place at the world's great conference, is going to be assigned its proper place; that its people are no longer to be exploited; that international justice and international goodwill be realized and exercised upon the same principles as personal justice. Africa is going to take her true place in the world's history.

"Think of Liberia as being possibly the great pivot wheel around which is to be evolved that great republic in Africa; that Liberia, having been established on the West Coast of Africa through American philanthropy, which until now has endeavored to conduct a stable government, is going to be the gateway through which is to be established in Africa a great democracy. Liberia has stood on the West Coast of Africa for seventy years, contending with tremendous odds, while all of Africa has otherwise been divided among the European peoples, whose methods have not been such as would justify Christian peoples, who have exploited the peoples of the land; who have been simply desirous of obtaining their wares—their silver, gold, diamonds, and rubber; who have

been indifferent to the souls of the men and upon women they have drawn; and who have been perfectly indifferent as to whether the peoples have been pagans or Mohammedans or Christians.

"Liberia stands for quite a different thing in Africa than the methods of the European peoples who have been colonizing in Africa. Liberia stands for republican ideas in Africa. Liberia stands for establishment of the religion of Jesus Christ in Africa. Liberia stands for the adoption of a national idea and a national ideal.

"Let us hope that Liberia shall be upheld; let us hope that Liberia shall be given a fair chance; let us hope that the pressure and the disadvantages which have been the experience of Liberia in the past years, are all going to pass away and that, as a small nation, she shall be regarded, she shall be supported, she shall be upheld.

"Let us hope that the principle for which the world has undergone a terrible holocaust,—the shedding of blood, the spending of billions of dollars,—the result of which is going to be a readjustment in the code of morals of nations, that the international compact is going to be so complete that a small state like Liberia in Africa is no longer going to be menaced by ships of war in her harbor; that the principle of might vore right is no longer to prevail, but that international justice and international fair-play is going to be established."

"NO BEER NO WORK"

Certain elements of labor organizations in this country have launched a fight against the President's prohibition proclamation which takes effect July 1st and against the constitutional prohibition amendment. So far, the Personal Liberty League of America, which is the name under which these anti-prohibitionists are fighting, is composed very largely of men formerly employed by the saloons and the breweries, as well as representatives of the retailers and brewers. It is to be supposed that these men will be dissatisfied with the ratification of the prohibition amendment. We do not know how far the labor movement of the country will support the Personal Liberty League in its fight against constitutional prohibition. We do know that nothing has been done in recent years that means more for labor, and for that matter for organized labor, than the abolishing of the saloon. Labor in all sections of the country will be happier and more prosperous because of prohibition. There will not be less work. There will be work for all men and there will be less crime, less enforced idleness on account of drunkenness and less enforced idleness on account of sickness brought on by drink.

If organized labor is putting itself behind this movement, "No Beer No Work," and proposes a general strike, it will bring upon its head the condemnation not only of the prohibitionists of this country but of all law-abiding citizens. The President's proclamation was issued in the interest of winning the war. The cleanliness of our Army justifies everything that was done by the President and the War Department to keep our soldier boys free from the contamination of strong drink. If the President's proclamation, effective July 1st, was made effective by considerations for the best interests of the soldiers and supported by public sentiment, constitutional prohibition has a larger support of public sentiment. All the states of the Union, except three or four have ap-

proved of constitutional prohibition by the regularly prescribed process of amending the constitution of the United States. It is supposed that the liquor forces will fight, but it is not supposed that the labor organizations of this country will attempt to set aside the wish of the majority. This "No Beer No Work" slogan which will appeal to many a man because it has something of the spirit of personal liberty, is none other than an attack on the rule of the majority. The Personal Liberty League in its spirit and purpose is an attack upon the majority rule, and god men everywhere, whether they be prohibitionists or anti-prohibitionists must and will support a majority rule that which the republican form of government comes to naught.

Nothing will be more detrimental, therefore, to organized labor than the support of this movement. There is another side to this question that should be considered. Organized labor may expect to meet in this attack upon constitutional prohibition an organized opposition of the moral and law-abiding forces of America. We deprecate an attitude that seems to be taken by certain leaders of labor. Nevertheless it should be borne in mind now that constitutional prohibition has been won by a legitimate process. The victory will not be surrendered by any howl or clamor put up by disgruntled bar tenders or brewery representatives. No doubt the whiskey magnates are spending money to foment this situation but it is doomed to failure from the very start. Organized prohibition movement is as determined now as ever and will not surrender a position that has the over-whelming support of the majority of this country.

EPIDEMIC OF ASSASSINATION

These are uneasy days for heads in Europe that are held high, whether crowned or not. An orgy of assassination seems to have been let loose, the victims being sought among those whom the needs or accident of political change have been brought into positions of prominence. The world has had little information of the progress of the mad dance of death in Russia, where following the decimation of the late royal family, there have doubtless been thousands of sacrifices, though only when a general or a grand duke is singled out for the assassin's bullet is the news deemed grave enough to be sent out. The horrid wraith of murder has swept with ensanguined tharil through Prussia but the gory particulars are not forthcoming until a Liebknecht or a Rosa Luxemburg falls before the insensate hand. With a far leap from these mob-ridden scenes, the same bloodthirsty spirit rears itself in France, and the stalwart Clemenceau, premier of the free republic and president of the Peace Conference is pierced with wounds at the hands of a would be assassin—Another turn of the wheel and the fiery Eisner, Bavarian radical, brought with other scum to the top of the caldron by the hot blasts of revolution, is laid low by an avenger from the higher classes in the social scheme. At this rate no continental country can long hope to escape, nor is there any guide or rule by which to tell the grade or station of those at whom the death dart may be aimed, nor the rank, reason or responsibility of those who loose it.

The times are perilous and out of joint. Weak, brooding and revengeful minds are given over to crazy dreams of betterment by shooting outstanding human obstacles out

of the way. Even suicide is a rampant symptom of the hideous disorder. Perhaps it is all simply a reflex action or reaction to the scenes of carnage and the bloodlust of the last five years, when the dominant word and thought in all men's mouth and mind was "Kill, Kill, Kill."

WHERE HUMAN PROGRESS IS SLOW

"We manufacture everything except men—we blanch cotton strengthen steel, refine sugar, shape pottery; but to brighten strengthen, refine or reform a single living spirit never enters into our estimation of advantages." John Ruskin made that statement; and while the England of his day smiled at his "simplicity" when he essayed to interpret economics in New Testament terms, such criticism is not now so manifest. Ruskin also said, "Faith, humility, charity, cheerfulness—these are the things we need to be converted too," which prompts an eastern writer to remark. "Like many another prophet, Ruskin is coming to his own, after many years." The sentiments suggests the thirteenth chapter of First Corinthians; for this writer knew his Bible, and like Gladstone and Tennyson, realized how closely interwoven are its precepts with the warp and woof of human experience.

There is a vast amount of philosophy in the first quotation. How true it is that the human mind with strenuous persistency applies itself to industrial and educational development, mechanical invention, and discovery, and yet gives but a minimum of consideration to "brightening, strengthening, refining or reforming a single, living spirit!" Man seems to forget that he carries nothing of the material life with him into the next world—that there are "no pockets in a shroud." He undervalues what he does take with him, namely experience, intelligence, virtue, character, which will either make him or break him eternally. The trend and drift of the age is toward materialism, the intensifying of self and selfish interests, the disregard of the right of others, the elevation of might over right, the absolute neglect of the spiritual side of man's nature. It is fashionable to ignore the fact that no man liveth unto himself alone, and to make denial of duty by exclaiming, "Am I my brother's Keeper?" John Ruskin's argument is based on fundamental law,—its violation brings sad consequences, both to the individual and to communities; and the day seems near at hand when men shall be required to pay dearly for their proud disregard of the Christian virtues and their selfish denial of the rights of others.

During a recent meeting of the Agricultural and Mechanical College presidents, held at Tuskegee Institute, there was organized the National Historical Society. The purpose of this organization is to collect for perpetuation in the archives of all the States of the Union historical facts relating and pertaining to Negro soldiers who participated in the late war, and such other facts as may illustrate the progress, loyalty and achievements of Negroes. Dr. R. R. Wright, president of the State College at Savannah, Ga., was elected president, and Mr. James B. Dudley, president of the Agricultural and Training College, Greensboro, N. C., secretary. Other members include: President N. B. Young of Tallahassee, Fla.; W. H. Hale of Tennessee, J. S. Clark of Louisiana, R. J. Rowan of Mississippi, J. G. Osborne of Texas, Monroe N. Mork of Tuskegee Institute and others.

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

Former Governor Blease of South Carolina is reported to have said, "No other race would submit to some of the indignities to which the Negro is subjected without resenting it." This observation is made quite often. It is known fact that the Negro is imposed upon because of his good nature. The sad thing about it is that this trait of endurance, which the Negro should preserve under normal conditions, is changing very perceptibly. The change is due to the many indignities heaped upon the Negro and indignities they are. They are offered as contemptuous insult. There are slurs, and innuendos, to say nothing of discriminations and injustices enough to make the character of any individual or race change. And the statement coming from Governor Blease all the more emphasizes the truth and indictly calls attention to the fact that these indignities should not be tolerated by decent society.

Of General Interest

Declares Judaism Is Most Modern Of All Religions

In the opinion of Professor Theodore Reinach, the two great principles which are advocated by the greatest living statemen now gathered at the Peace Conference are the doctrines proclaimed by Jewish prophets 2,500 years ago. These are the principles of social justice and established peace, Professor Reinach contends.

Phonograph With Glass Horn Has Better Tone, Is Claim

In innovation in phonographs is an instrument equipped with a horn of beveled mirror glass. The claim of the makers is that the horn of a talking machine best amplifies the tone when its surface is smooth and rigid, hence one of heavy glass is preferable to one of wood or metal. Furthermore, the glass amplifier adds much to the attractive

appearance of the instrument when the front is open.

Census Director Gets Ready For 1920 Enumeration

..With hostilities at an end, the government is now laying the basis for one of the greater of its peace time tasks—the decennial inventory of the United States its people, lands, industry and live stock that is called the census. By law the beginning of the census period of 1921 is July 1, 1919, though it will not be until a year from April that enumerators will be set at work. Then every individual in America, or some one acting for the individual, will be asked the series of questions that must be answered. There will be twenty-nine of these questions in the 1920 census, according to the present design of the Director of Census.

Says Salaries Of Teachers Should Double In 5 Years

Teachers must be paid double their present salaries and a minimum average of \$1,500 reached within the next fifteen years of school standards are to be maintained according to Dr. P. P. Claxton, United States commissioner of education.

"The increase recommended may seem large," says Dr. Claxton, "but no one who is unworthy of this minimum salary is fitted to do this work."

Dr. Claxton urges a policy of doubling the average salary of teachers within the next five years and adding not less than 50 per cent within the ten years following the expiration of this period.

Zeppelin Can Carry Cargo Across Atlantic, Belief

In the opinion of American aeronautical authorities, there is good reason to have faith in the ability of German super Zeppelins to carry commercial cargoes between Hamburg and New York in accordance with the reported plans of certain Hun interest. Without discussing the rumored project from other than the standpoint of aviation, attention is called to the fact that, according to information deemed authentic, the latest German rigid dirigibles are about 800 ft. long and hold some 3,000,000 cu. ft. of gas. Driven by multiple engines of great horsepower, they travel, conditions being normal, at a speed of 70 or 80 miles an hour. It is claimed that Zeppelins of this type are able to remain in the air for as long as two weeks without material loss of gas. Furthermore, they are capable, it is asserted, of carrying a useful load of approximately 30 tons. The statement is made in a committee report of the air board, that dirigibles of more than 4,000 mile range are in existence.

New Invention Multiplies Capacity Of Phone Wires

An achievement more extraordinary by far than making two blades of grass grow where one grew before, is the sending of five telephone conversations simultaneously over one pair of wires where but one conversation could travel before. The new apparatus, or system, which makes this feat possible is known as the multiplex telephones, a the government and which marks a new epoch in the history of communication by wire.

The new invention also makes it possible to send 40 telegraph messages simultaneously over one pair of wires, or they can be used in part for telephoning and in part for

telegraphing. Ten conversations can be carried on over two pairs of wires which formerly could be used for a maximum of three conversations, by means of what is known as the phantom circuit. Tests covering several weeks have been made of the system on a Baltimore-Pittsburgh line and have been pronounced successful in every way. The invention will enormously increase the capacity of existing lines for telephone and telegraph service.

People of Interest

Sir Wilfred Laurier, former premier of Canada is dead.

Bishop Hoss of the Methodist Episcopal Church South is critically ill.

Mrs. Lillian Price and Mrs. Amie Shorter of Memphis, Tenn., were in the city last week and were callers at our office.

Dr. Charles W. Tenney will be inaugurated as President of Gooding College at Gooding, Idaho, March 20th. Among those who will participate in the program will be the Governor of the State of Idaho.

Bishop A. W. Leonard has just delivered the first series of lectures for the new lectureship that has been established by the University of Southern California, under the direction of the Maclay School of Theology.

Dr. Jno. R. Mott, Executive Secretary of the Y. M. C. A., who is also a member of the Board of Managers of the Foreign Missions Board of the Methodist Episcopal Church, has been made by the French Government, a Knight of the Legion of Honor.

Bishop M. S. Hughes sailed February 19, from Vancouver, B. C., for Hawaii where he is to preside at the annual meeting of the Hawaii Mission. The Bishop was accompanied by Mrs. Hughes, their daughter Miss Esther and their son Matt. Jr. The Bishop and his party will return in about six weeks.

First Lieutenant Camden Cobern, son of Dr. and Mrs. Camden M. Cobern, of Allegheny College, has been appointed Commander of a platoon to demonstrate the American methods of gas and flame offensive in the Allied Armies. This will necessitate traveling by auto over a large part of France, Italy, Germany, and perhaps England, during the next six or eight weeks.

Through the untiring efforts of the Rev. A. L. Scott, pastor of our Fourth St. Church, Boston, our people in that city will come into possession of a new modern structure where social service work of every phase will be carried on. At present the work is carried on in a nine room house, purchased by the Woman's Home Missionary Society of the New England Conference. This house serves as parsonage and social center. Mrs. A. L. Scott is in charge of the work which will be greatly extended with a new building.

By an action of the legislature of the State of West Virginia, the production of the photo play of the Birth Of A Nation has been prohibited indefinitely from exhibition in that State. The law was drafted by one of the colored members of the lower house and provides a penalty of \$1000 and confinement in jail for not more than 30 days in violation of the law.

New Orleans Area Centenary Notes

ON TO THE FINISH

Next Sunday, March 9th, marks the beginning of the Stewardship Campaign of our Area. Two-thirds of the churches of the Area will, on this date, launch the Four Week's Stewardship Program. Let it be clearly understood, that the Stewardship Movement is no mere incident of the Centenary; it is no Centenary fad. Let no pastor put on the campaign, therefore, feeling that he does it merely to carry out the wishes of the Area office. No pastor should go into this work without a deep and burning conviction that faithfulness in Stewardship is an absolute essential to vital power in the individual and in the church. Unfaithfulness at this point, is the very thing that has brought the Church face to face with the crisis of this hour. Let the preacher during the coming four weeks as he delivers his message, feel that like Jeremiah of old he is God's prophet calling a wayward Israel back to loyalty and service. If the preachers proclaim the message with this conviction urging them on, our churches will experience a new baptism, our Zion will get up out of dust and ashes and "adorn herself in garments of spotless white."

OPELIKA DISTRICT

One of the first district to reach one hundred per cent efficiency in organization was the Opelika District. And now there comes a "wire" from Superintendent Wm. Jones. "Haven Chapel-Dadeville Circuit Over the Top"—This is the Second Church in the Area to raise its first year's Financial Quota.—Congratulations.

CLARKSDALE DISTRICT LEADS AREA

Dr. W. W. Lucas Team Leader Wires the Area Office. "Upper Mississippi Conference will go 'Over the Top.'—Clarksdale District goes over with a landslide—\$30,000 in Big Pledges from this District."

This is the finest report we have received and is the largest from any Sub-District Group Meeting, we have held to date. Hats off! to District Superintendent H. R. Clay and the Clarksdale District.

ST. JAMES, WACO TEXAS, SETS EXAMPLE

Flashed over the wire to Area Headquarters is the following significant messages. "St. James over the top Five Hundred Dollars cash." Its exactly like Chaplain G. A. Deslandes the efficient pastor to do a thing like that.

BROOM FACTORY STEWARDSHIP

J. C. Bullings of Falcom, Miss., is an expert broom-maker. He can make on an average one hundred fifty brooms a day. These brooms range in value, from fifty cents to a dollar, and twenty-five cents each. Mr. Bullings has promised as his contribution to the Centenary every tenth broom made in his factory during the Centenary Period. Hows' that for practical Stewardship?

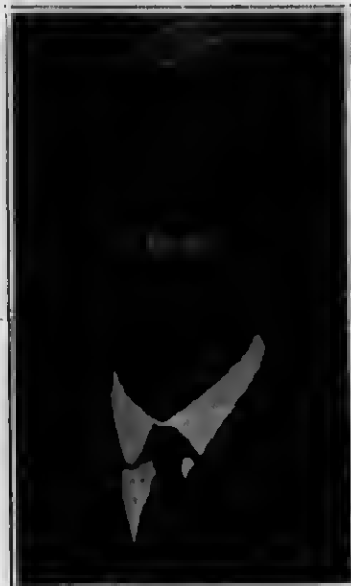
Bishop Thirkield Watches Greenwood Mississippi "Go over the Top" with \$5,000.

In some respects last Sunday was the greatest day in the history of our First Church, Greenwood, Mississippi. Dr. H. B. Hart our very successful pastor plunged into his Centenary tasks as soon as he returned from the session of his Conference. By carefully organizing and persistently preaching the Centenary program he was able to head up his drive for Sunday, March 2.

Our own Bishop Thirkield delivered the Pulpit Message and fittingly rounded out the Centenary work the pastor and his good people had been doing. Net results Cash contributed on Sunday \$1,900. Pledges for five year period \$3,100 a grand total of \$5,000. Dr. H. B. Hart and his good people not only lead the area but so far we are informed this Church is at this writing our leading Centenary Church among our Colored Conferences.

REV. I. L. JOHNSON THE FIRST OVER

The First Church to go over the top in this Area was Mason City Central Alabama Conference. This accomplishment was the result of the very careful planning and efficient leadership of our pastor there the Rev. I. L. Johnson. We are glad to show you the man, behold him. We make a second reference to this because we made the mistake of giving this credit to another in last weeks issue of our bulletin.



NOTICE

Area Convention Proposed

The New Orleans Area Office sent out a call for field workers, Area Council and District Superintendents to meet in Area Convention, March 11, 12, 13, at New Orleans. This meeting will not be held preferring to postpone it to some future time. The District Superintendents are arranging follow up meetings as requested and these will yield larger returns to the Centenary cause than the proposed meeting here. Brother superintendents, if you have not prepared your follow up schedule do so now and let the office print and send it out for you. You have been already written to on this matter.—Area Secretary.

BIG GIVERS NEW ORLEANS AREA

Total Amount Pledged By Annual Conferences and Districts

Note: (Each Annual Conference is requested to secure at least two hundred Big Givers. A Big Gift consists of \$100.00, a bale of cotton, a Liberty Bond or any gift of similar proportions.)

Alabama

Birmingham District\$ 2,542.00
(Other District have reported nothing.)

Louisiana

New Orleans District 600.00
(Other Districts have reported nothing.)

Mississippi

Jackson District 50.00
(Other District have reported nothing.)

Upper Mississippi

Clarksdale District 30,000.00
Greenwood District 18,500.00
Sardis District 9,841.00
Starkville District 2,500.00

Texas

Houston District 1,850.00
(Other District have reported nothing.)

West Texas

San Antonio District 8,550.00
Waco District 7,375.00
Austin District 5,875.50
Dallas District 620.00
Victoria District 125.00

\$88,428.50

To have your district enrolled among the "Bigs" you must have the Centenary pledge cards signed.

THE REVIVAL CAMPAIGN

Our Revival Campaign was scheduled for February 23rd. to March 2d. Every charge should have had a red hot revival of religion. Did You? Write us the results of your effort at once.

"FROM THE FIELD"

Reports are filed in this Area office every mornin from our team leaders who are now reaching the sub-district group meeting of the Area.

Reports are encouraging, but each man emphasizes the necessity of getting the message down to our local Churches.

THE AREA OFFICE PERSONNEL

One must make a diligent search to find a busier place than Area Headquarters in New Orleans. From early morning until late evening, sometimes as late as midnight, the office is hard at work.

Area Secretary Hughes, Stewardship Secretary Haywood, Intercessory Prayer Secretary Wallace, Sunday School Director Kinchen and Publicity Secretary and Minute Man Chinn have desks in the office. Mrs. Mabel Jackson, stenographer, with two assistants, attends to the routine of office work, getting the Centenary message through the mail to the field. Every member of the office believes in the movement and works not as a paid servant, but as an ambassador "Called to deliver a Message."

The Great Awakening

Methodism Catching Fire with the Flame of Sacrificial Giving

LIKE the flame of the Spirit, the wave of Christian Stewardship which the Centenary has sent sweeping over the Church, is galvanizing Methodism into a dynamic, a living Christianity. Thousands of footnotes of Centenary history, newly written in the areas throughout the country, are proving the transforming power, the new impetus of Stewardship.

Perfunctory churchgoers are being made ardent Christians. Churches are being carried to new heights of spiritual consciousness and practical religion. Resources of power the church has not hitherto touched are being tapped for the greater glory of God and His work.

And in return for the recognition of God's ownership and man's stewardship, whether in prayer, in life or in possessions, are being sent rewards almost miraculous in their directness.

"One church," reports F. T. Keeney, secretary of the Central New York Area, which first carried the Centenary standard to victory, "faced the Centenary campaign with a split in its membership. It had no social life. One group left the church after service by one door, another by a different door."

"They put on the stewardship campaign in that church. Prayer meeting attendance rose to 100 per cent. Irregular attendants at church services became regular. The congregation began to share a genuine religious life, and a new spiritual atmosphere was created in the congregation."

"In this church there is a prosperous farmer. Year after year he had given \$8 to the benevolences. Then came the recruiting drive for tithers, and he was won to the 'Methodist Million.'"

"His neighbors smiled when it became known that he had signed the tithing card. He would not keep his pledge, they told each other."

"But he did. The church uses the storehouse plan for tithing. And the first week after he became a tither, the farmer brought \$30 in to the church as his tithe of the week's income. Since then he has contributed hundreds of dollars to the church. But, better still, he has become an eager, tireless Christian."

Official Board Meets in Wheatfield

ONE day last fall he asked for a meeting of the official board of the church in the midst of his wheatfield. He wanted to hold a service of praise, he explained. His crops had never been so rich.

"And the spiritual fire that has come to him through stewardship, has not remained with him alone. He has two sons who have entered the church. So full are they of the desire to aid the cause of the church that when their father does not need them on his farm, these two boys hire themselves out to neighbors to earn money which they can give to the church."

Dr. Keeney says he has his eye on those two young men for life service. That would be another fruit of stewardship, which at the beginning transformed an indifferent giver of \$8 a year to a willing tither whose annual gift now runs to \$700 or \$800.

Already Over the Top in the Centenary

AND as for the church. "It has already obtained its \$18,000 allotment," Dr. Keeney said. "Not through tithing—all the church tithes are going into the storehouse—but by gifts over and above the tithes. And the church expects to add \$7,000 to its allotment."

This is one of many instances where stewardship has tapped new resources for the church, where individuals and congregations have been regenerated, and

where direct material return has balanced the giving by which God's ownership is acknowledged.

Here is another of Dr. Keeney's footnotes.

"One Centenary pledge in the area," he said, "was a hospital in China. The woman who pledged it is the widow of a physician. She has an only daughter. It was the stewardship of life that gave her the vision of a splendid memorial to her husband. When she made the pledge, she said it was her hope that her daughter would dedicate her life to the mission field, and become a medical missionary in the institution in China which is to bear her father's name."

Dr. Keeney's stories of life service are many. This one, just an

episode, is interesting. Parents everywhere may well pattern after these parents.

"A preacher's daughter," said the area secretary, "a student in Ohio Wesleyan, unexpectedly was given the opportunity to go as a missionary for kindergarten work in China. She wrote to her father and asked his consent. The father was very happy over the news, but he told me it seemed so strange that she should have thought it necessary to ask his consent. The dearest wish of his wife's life and his own had been that their daughter should become a missionary."

Life service, with a Christian service flag as its standard, triumphed in the Furman Street Church in Syracuse, according to Dr. Keeney.

"The service flag is white and upon it, for each life service man or woman, is placed a red cross. There were seventeen crosses on the white field before the life stewardship campaign began. Since then twenty-three young people have consecrated their lives to Christ."

There is another instance, cited by Dr. Keeney, of the power of stewardship to revivify a church. This church has only eighty members, and its pastor was being paid \$400 a year. Stewardship so vitalized it that it was among the first in the area to go over the top in its financial drive. It has doubled the pastor's salary and it has given six of its young people to life service.

Fundamental Principles of Christian Stewardship

1. God is the sovereign owner of all things.
2. Man is a steward and must give an account for all that is entrusted to him.
3. God's sovereign ownership and man's stewardship ought to be acknowledged.
4. This acknowledgment requires as its material expression the setting apart, as an act of ownership, of a "separated portion" of income.
5. Biblical history records the setting apart of The Tenth of the income as that acknowledgment.
6. This separated portion ought to be systematically administered for the Kingdom of God and the remainder treated as no less a trust.

Thousands Practicing Stewardship

Testimonials from Tithers Prove Worth of Method

METHODISM is becoming militant. Thousands of men and women and even children all over the country are practicing the great doctrine of stewardship to-day. The files of the Missionary Centenary Department of Stewardship are full of testimonials from these consecrated people as to the efficacy of tithing as a guiding, living principle of every-day life.

"I have tithed since I earned my first dollar, more than twenty years ago," writes a Nashville business woman. "I have let nothing stand in the way—sickness, debt, illness. Seven years ago the Lord prospered me so much that I could give Him one-fifth of my income. So I have been a double tither ever since. It is one of the greatest sources of happiness that I have. I rejoice greatly that from many quarters the people of God are being stirred to this way of financing His Kingdom. May it soon be practiced over the entire face of the earth."

A Western banker had been giving but a dollar a week to the Church. "My wife and I went to the parsonage one night," he writes, "and told the pastor that we had thought through the tithing system separately, but had arrived at the same conclusion, that we had decided to tithe our income. We wished to know the basis on which to figure, for we did not want to be too close with the Almighty."

The pastor explained the principles of tithing, and now is authority for the information that the banker is giving \$600 yearly to the Church alone.

"Tithers are the richest people in the world, even though they may be without a dollar for their own purposes," an accomplished musician, a graduate of Syracuse University, testifies. "I was a tither when I went to Syracuse," she continues, "and it was sometimes hard work, for I had to earn my way. My sole regular income was \$3 a week, paid me for taking care of a child from two to six every afternoon. Out of this I had to pay \$2 for my room, but before I even did that I always took out my tithe of thirty cents."

The Lord Always Provides

"I SOMETIMES came up to Friday with my room rent due on Saturday and no money to pay it. Invariably, before Saturday night, a gift of money or some way whereby I could earn the requisite amount would come to me."

"But throughout my course at college, I proved, as I have many times since, that when we honor the Lord He honors us."

"The greatest day in the history of Whedon Church,

Evanston, Illinois, was Sunday, February 16," writes the pastor, Mark J. Fields. "Stewardship was the subject of the sermon. At the close of the morning service one of the prominent church officials rose, and stated that he wanted positively to declare himself for the principle of tithing. Coming to the altar to consecrate himself and his property, he was followed by the entire congregation. This means a new day for this church."

"About one-third of our members are tithers," reads a letter from a Cincinnati layman. "They pay more than three-fourths of the money received by the church, do three-fourths of the work and constitute three-fourths of the attendance."

"Tithing spiritualizes the tither because it carries God into the office, workshop and home, sanctifies toil and traffic and makes Jesus Christ a silent but effective partner in every business of life. I know of none who are dissatisfied with tithing. I know of a few who discontinued the practice, much to their sorrow, and have now returned to it."

"Twenty-seven years ago," writes a Colorado pastor, "I began tithing. I discovered that so long as I gave without method or system, I would sometimes be caught without anything to give. However, if I set apart a tenth of my income and carefully administered it as a steward, I was able to meet all claims upon my stewardship. Moreover, the Lord seemed to prosper me in the giving."

The fervent testimonies for tithing might be multiplied almost without limit. Experience seems to show that those who undertake it find it so successful and prolific of blessing that they never give it

up. Suffice it to cite one more testimony, that of a more recent tithing adherent.

Four Reasons For Tithing

"FOUR years ago," his letter says, "I took up tithing after much prayer and thought. I have continued it ever since. I now find no trouble in keeping my account with God. Tithing appeals to me as the right way to give to the support of His Kingdom."

"I believe in tithing because it is God's way, because it is systematic, because it is practical, because it brings blessings, and because by it we recognize God's ownership of all that we have."

"While I do not think that we ought to give, expecting that God is to give back to us, yet if we are cheerful givers, God recognizes that. If he does not always give us increased material blessings, he surely gives us spiritual blessings, which are far greater and far more enduring."

The Centenary and The Sunday School

METHODIST Sunday schools have undertaken to raise \$13,000,000, or about one-eighth of the great Missionary Centenary total of \$105,000,000 that the Church as a whole is to pledge next April and pay during the next five years in celebration of one hundred years of Methodist Missions. That the youngsters will make the oldsters step lively to keep from being outdone goes without saying. However, the Board of Sunday Schools is especially desirous that every local school put on its Centenary educational program at once so that every scholar will know for what purposes he is to give his money.

Sunday school superintendents are therefore urged, if they have not yet done so, to order the Centenary Programs for the Sunday school now. They may be had for twenty cents a set of four from the Board of Sunday Schools, 58 East Washington Street, Chicago. One pamphlet is for primary pupils, another for juniors, the third for intermediates and seniors and the last for young people and adults. Schools which have begun late should present a Centenary program every Sunday from now until the Centenary financial campaign starts.



A truly remarkable mission photograph. These black men are cannibals on occasion. They are shown here in their native state, enthralled by the strains of the first Christian hymn they ever heard sung. Responsiveness like theirs augurs well for missionary endeavor with them.

Cannibal to Christian

Native African Chief Lectures his Tribe on the Evils of Eating One Another and Builds Mission Schools

M'baka grew up and became a great power in M'wata Yamvo's land. He was the head of M'wata Yamvo's army, which, of course, under the Belgian administration had become a police force. He was the keeper of M'wata's harem and could dispose of the women and young girls in it as he saw fit, giving some away to his friends when he wished. Also, he had a harem of his own.

The people looked up to M'baka more than to old M'wata Yamvo. Some secretly urged M'baka to seize the power, kill M'wata Yamvo and make himself chief. But down in M'baka's heathen heart was a feeling that this wasn't right, even if no African canon of morality or taste forbade it. His loyalty was sterling.

Then the Methodist Episcopal missionaries began to preach in the region. M'baka's quick mind was interested. Perhaps what the missionaries taught found something of the same thing already in his soul, despite his degraded surroundings. M'baka had a great struggle and the good in him

won. He sacrificed everything, he gave up all his wives but his favorite, he foreswore bad liquor, and was baptized.

M'wata Yamvo, still lolling in heathendom, was impressed but unconvinced. He admired M'baka, the man who really had kept him on the throne. But Christianity was too great an effort for him. He decided to make M'baka a chief. M'baka was set up in state at Sando and granted a part of M'wata Yamvo's realm as his own.

Thus came into being the first state with a Christian native ruler in this part of Africa. M'baka was not content with salvation himself; he was determined to educate and Christianize his people. So today he is starting a Christian school at Sando.

This strange but true tale is told by Dr. John M. Springer, superintendent of the Congo Mission of the Methodist Episcopal Church, who is now in the United States lecturing in the Missionary Centenary drive for the funds necessary to further Christian civilization at home and abroad.

Cannibals Build a Methodist Church

"WE were astonished on reaching the Belgian Congo, in 1917, to learn that there really were cannibals within the parish of our Church," continued Dr. Springer. "The administrator of this district told us that just a few days before our arrival, traveling among the cannibal villages to the east, he had seen enough bones to erect fully fifty human skeletons."

"But when the Rev. Roger S. Guptill arrived in October he had the experience, on several occasions just as he reached the villages on his bicycle, of seeing dusky figures disappear into the forests or into the tall grass. In practically all cases there would be some decrepit old man or woman about the village who had been unable to get away, and to whom Mr. Guptill was able to make known the fact that he was a missionary at the town of their head chief, Kabongo."

"This knowledge at once reassured the people, who knew the edict was out that cannibalism must be stopped, and feared the approach of any white visitors whatever."

"As a matter of fact, the administrator called in Kabongo and informed him that he must co-operate in putting a stop to cannibalism in his territory, and the chief was instructed to go out and bring in any of his people found guilty of this practice. Kabongo very gladly responded to this task, and brought in some thirty or forty prisoners."

M'BACKA, the first Christian chief in the Southern Congo, who today is becoming a powerful agent for good in a part of Africa where the taste of human flesh is not unknown, has a strange life history that illustrates how far from American conceptions of morality, family affection, and ordinary matter-of-course feelings are the ideas of this quarter of the globe.

The story of M'baka begins with a great war which an African tribe had on its hands many years ago. This fierce tribe, whose capital was at Kapanga, was going out to invade an enemy's country. The warriors were a bit dubious of the result, for the enemy was most formidable. So they called on another tribe in the vicinity and asked for reinforcements. This second tribe held a pow-wow and finally sent a detachment of some of its finest young men.

The Kapanga tribe was ultimately victorious, but not until many of their fighters had been killed and a few unfortunates cooked and eaten.

When the victors came back, the tribe that had sent reinforcements said: "What do we get for this? Many of our young men are dead. Give us some of yours to take their places."

The Kapanga tribe accordingly sent off a crowd of their own children to their ally. They even included the son of their chief, a boy called M'wata Yamvo.

Many years went by. The Belgian Government perfected its administration of the territory and carried out a policy of governing through the native chiefs. The chief at Kapanga died. The Belgian officials asked the natives, "Where is his successor?" The natives thought a long time and one finally said, "M'wata Yamvo is the successor," and told the story of the exiled children.

The Belgians decided to go and get M'wata Yamvo and set him on the throne. They found him a grown man, engaged in the somewhat humble occupation of male nurse or companion to M'baka, a son of the chief of the tribe that had adopted M'wata Yamvo.

So M'wata Yamvo was brought back and became a great chief, with two hundred wives and any number of servants to do his bidding.

M'baka went with M'wata Yamvo. Curious? Yes, but this was in Africa. Apparently no one of the boy's family or tribe objected.

"Now that he had this cannibal labor available, Kabongo at last made good his long-postponed promise to build a schoolhouse near his town.

"After the cannibal prisoners had been lined up in the morning of each day, and had been given a lecture either by the administrator or Kabongo himself on the evils of cannibalism, Kabongo would dispatch them with overseers to bring in poles, palm trees, rattan and grass. After the schoolhouse was finished, Kabongo had them work under the direction of Mr. Guptill in erecting the first Methodist Church at Kabongo. So far as we know this is the first Methodist Episcopal Church anywhere in the world built by cannibal labor."

"Many of the sections in the southern Belgian Congo where we are at work are going ahead rapidly," said Dr. Springer. "We are swamped with requests from village chiefs to send at least a native teacher for his people. The children of these chiefs are our brightest pupils.

Slavery Still Extant in Certain Sections

"IN this part of Africa there is a most magnificent opportunity for Christianity and American civilization. The natives are eager for what we can give them in vastly increased measure as a result of the Centenary movement, which places \$40,000,000 at the disposal of Methodist work abroad.

"Take slavery, for instance. There are slaves in every village. Usually they are not mistreated. A slave, perhaps, will call his master his father, if you inquire about the matter.

"Supposing a government official interferes and declares a certain slave free. The slave in a few days is either killed in the jungle or taken over the border and sold to the slave traders in Angola.

Typical of the Africa where Methodism is at work is this picture of what was once M'bac's harem. Powerful chief-tain that he is, he turned to Christianity and kept only his favorite wife. She is shown at the right seated, while a servant dresses her hair and assists at her toilet

M'bac, formerly keeper of M'wata Yamvo's harem, now the first native Christian chief-tain in all that part of the Belgian Congo. He is especially friendly to the building of mission schools



Stranger than fiction is the story of M'wata Yamvo, whose likeness appears above. Born to the purple, his tribe sent him away in his boyhood. Years later someone remembered and he was brought back to succeed to the throne. It was this heathen ruler who appointed M'bac, the first Christianized sub-chief



"The only way to deal with this slavery is through elevating the whole race. We must gradually give them a new spiritual and moral life.

"This Southern Congo is enormously rich. It is producing 30,000 tons of copper a year and an output of 40,000 tons a month is expected soon. There are signs of coal. Great districts form perfect cattle country.

"I expect the former German colony of Southwest Africa to make rapid progress under the guidance of British South Africa. None of the German colonies should be returned to Germany, which showed her incapacity to govern them in many ways.

"The Congo is now divided among the Protestant denominations, so there is no duplication of effort. The Belgian Government would like to have the Catholics and Protestants agree to a further division, but neither we nor the Catholics like this idea.

"The native chiefs prefer the Protestant missionaries because they do so much more for the education of the people than the Roman Church."

THE LITTLE ROCK ANNUAL CONFERENCE

The recent session of the Little Rock Annual Conference held in Lafferty Memorial Methodist Episcopal Church, Batesville, Ark., under the presidency of Bishop Matthew S. Hughes, D. D., LL. D., was an unusually interesting and enthusiastic session. The Centenary Movement, of course, was the outstanding feature, and the representatives of the various departments each had a thrilling message and they set forth the different phases of the great program in a clear, comprehensive manner. They were there, a bundle of "live wires," Dr. A. Wesley Mell, Dr. J. Wesley Osborn, Dr. Eugene Lewis Nixon, Dr. I. Garland Penn and Dr. J. C. Sherrill. Dr. Samuel J. Greenfield, representing the Board of Conference Claimants, and Dr. C. C. Rarick, representing the Board of Temperance, Prohibition and Public Morals, also were heard with profit and delight.

Bishop Hughes greatly endeared himself to the brethren on this his first visit to the Little Rock Conference. The term "Brothers" with which he invariably addressed the members of the Conference proved to be no more formality, but rather a true index of his conscious relation in his every word and act to the men over whom he was presiding. His addresses and words of counsel were cordial and rich beyond our ability to adequately appraise them. Mr. Theodore Maxfield, the white gentleman of Batesville, who entertained the Bishop, remarked with reference to his own hospitality: "I am the debtor," for having had this "magnificent man" in his home during the days of the Conference session.

A feature of the Conference was the lively interest on the part of the white citizens of Batesville and community—ministers, educators, civil officials, press representatives, business men, all. His Honor, Mayor Rosebrough, was present and spoke before the Conference on two occasions. The Rev. Dr. W. T. Thompson, pastor of the Methodist Episcopal church, South, attended nearly every session. Prof. Sidney Pickens, Superintendent of the Batesville City Schools; the Rev. Dr. Smith, pastor of the Presbyterian church; Judge Gulley, former State Treasurer of Arkansas, and Mr. Dunnaway, representative of the Arkansas Gazette, were also among those who gave interesting addresses before the Conference.

Welcome exercises of a high order were rendered by representatives of the best local talent of the city. Addresses were delivered by Mrs. J. A. McCauley, of the African Methodist Episcopal Church; Miss Maud Livingstone, of the Baptist Church; Prof. J. D. Medlock, Principal of Batesville Colored School, and Mr. P. H. Vagner, representing Lafferty Memorial. The music was good. Dr. L. G. Hodges presided and Dr. G. T. Saxton gave the response. Hence it goes without saying that the Rev. Samuel McDonald, host of the Conference, is a fine "mixer" and a Christian gentleman, whose influence is widely felt in Batesville. And the beautiful stone edifice in which the Conference was held stands as a monument to his faithfulness and discretion as a pastor. It was generally conceded that the entertainment given the Conference by Brother McDonald, his loyal members and many friends was most excellent and highly satisfactory, for which all who were in attendance were gratefully appreciative.

Failure of train connections prevented Bishop Hughes from reaching Batesville the first day of the session. Therefore it became necessary to elect a president pro tem. President J. M. Cox of Philander Smith College was elected and he presided with grace, dignity and precision. The organization was completed by the election of J. W. Jackson as Secretary with A. T. Stephens and J. H. Lovell as his assistants; A. R. Ray as Statistical Secretary, with C. W. Sampson, W. B. Smith, W. H. Simpson and J. S. Stokes as his assistants, and H. P. Coulter as Treasurer with J. L. Bryan, H. Bright, E. Washington and A. S. Miller as his assistants. G. T. Saxton was re-elected as Railroad Secretary. J. H. Lovell was appointed conference representative for the

Southwestern Christian Advocate and reporter to the local newspapers. J. W. Terrell was chosen as conference collector for the Book Concern. J. H. Greer was elected Chairman of the Conference Auditing Committee. The following persons were admitted on Trial: John Winston, Barney T. Tucker, Nathaniel Smith, N. W. Holland, Robert Moxwell, Lewis Neal, James Wiley, Z. K. Walton and James Martin. The following were received into Full Membership and ordained Deacons: W. B. Curtis, W. C. Rivers, N. B. Robinson, B. F. Scott and A. C. Cnbbear. Marshall M. Thompson was received into full connection. Emile Best Frye and Isalah S. Napers were ordained local deacons, and Fletcher Smith was ordained Local Elder. John W. Johnson was ordained Elder.

The Laymen's Movement was in evidence pushed by such representative men as Prof. R. C. Barrow, of Hot Springs; Prof. B. F. Jordan, of Brinkley, and others. (Details of their meetings are lacking.)

The Rev. B. J. Jordan was announced as transferred to the Southern California Conference.

The next session is to be held at Hot Springs, Ark.—J. H. Lovell.

THE FLORIDA ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH

The Florida Annual Conference was called to order at 9:30 a. m., by Bishop William Burt, D. D., LL. D. The Scripture was read and the Bishop gave an exhortation after which he administered the Holy Communion. He was assisted by Dr. Jos. B. Hingeley, Dr. I. C. Murdock, the Rev. J. P. Patterson, the Rev. R. H. DeBose, the Rev. T. W. Williams, the Rev. H. W. Bartley. The services were very impressive and hundreds partook. The Bishop greatly impressed himself upon the Conference by his marvelous words filled with Christly expressions. The Rev. J. M. Trammell assistant Secretary called the roll. The Rev. Dr. S. A. Huger was elected Secretary of the Conference. His assistant the Rev. G. B. Willson, and the Rev. S. P. Rutledge, Dr. J. S. Todd, Treasurer, the Rev. E. Robinson and the Rev. H. W. Hawkins assistants, Dr. W. R. Stephens, Statistical, the Rev. J. F. Elliott, the Rev. J. W. Wesley, assistants, the Rev. J. M. Trammell, Reporter to Southwestern Christian Advocate, and the daily papers of Jacksonville, Fla. The welcome to Gainesville was first extended in the very preparation made by the Rev. S. Bartley and his good people. The Church had been renovated from top to bottom. Dr. Harris of the Presbyterian Church and Prof. Turner in their speeches of welcome delivered the goods. Dr. Harris representing his Honor the Mayor. Bishop Burt responded in a very pleasing manner. Leading representatives of the Methodist Church put in heroic work at the session of the Conference, the Rev. J. M. Trammell presided on Tuesday at the Temperance Society Anniversary, Dr. J. N. C. Cogglin Field Secretary delivered a powerful address. He again electrified the City of Gainesville, subject, "The Negro in World's Democracy." This was the strongest address along said line that has been heard here since the war. He was followed by Dr. W. W. Lucas, who drove the nails, this he did for one hour, sweeping everything before him. Dr. J. W. Moultrie and Dr. L. C. Murdock filled the hearts of men and women with the spirit of Centenary. Dr. Cushman came in just in time to do his bit. Dr. Cushman of New York, did himself great honor. The Rev. J. B. Hingeley, D. D., Secretary of the Board of Conference Claimants delivered a splendid address giving most valuable information, then presented a check for \$500.15 for the retired Ministers. The Rev. J. F. Elliott presided at the Wednesday evening session. Dr. J. W. Moultrie delivered a very noble address, he also preached a powerful sermon on the Unity, personality of God the Father, Son and Holy Ghost, and the separate administration of each of these God Heads all in one. Dr. W. P. Holmes presided on the evening that Dr. Cogglin delivered that famous lecture. Dr. J. M. Deas and Dr. J. Wesley were in demand at this Conference,

they are stars of hope in the great Church. Dr. J. P. Patterson, Rev. R. H. DeBose, Rev. T. W. Williams, Rev. H. W. Bartley, Rev. S. P. Pratt, D. S., all read splendid reports showing marked increase along all lines. Bishop Burt read the Scripture and each day his exposition was fine. He has but few equals as Bishop in the great Methodist Church. Bishop Burt preached a very powerful sermon on the introductory of the Ministry of Jesus. The Rev. W. R. Stephens represented the Southwestern Christian Advocate and secured nearly one hundred cash subscriptions. Dr. J. W. Moultrie presented his work again, and fired up the Conference. Bishop Burt and the Conference rose to their feet and loudly cheered when the Rev. F. D. Leete, Bishop D. D., of the Atlanta Era came in. His burning message set the house in flames, before yielding the floor among the many things he said that Cookman Institute would be under the control of the Clark University and Dr. King will be president of Cookman Institute. The Bishop said, Dr. Stone will be completely provided for, Rev. J. E. A. Keeler and Rev. S. A. Huger read splendid resolutions. Bishop Burt gave fatherly advice to pastors. Resolutions were adopted endorsing Bishop Leete's great work in the interest of the Freedman Aid Schools, and especially Cookman Institute being placed under the presidency of Dr. King, President of Clark University. Resolutions were adopted thanking Bishop William Burt, for his executive work, fatherly words and tender expressions which won for him a place in the hearts of the members of the Florida Annual Conference. Resolutions were adopted thanking the Rev. S. Bartley, pastor, and his great people and friends for hospitalities shown: Dr. S. A. Huger, Secretary, for good and efficient services: To Dr. J. S. Todd for so carefully handling the funds: Dr. King Conference Auditor decreed that there were no mistakes made. Bishop Burt read the appointments and pronounced the benediction.—J. M. Trammell, reporter.

A NEW PASTOR'S ASSISTANT.

There is no better and quicker way to acquaint one self with the facts which refute the prevailing criticism concerning what the Church of Jesus Christ is doing to meet the demands of today than to read the Christian Conquest of America, by Ralph Welles Keeler and Ellen Coughlin Keeler, just off the presses of the Methodist Book Concern. Printed in pamphlet form so as to permit of wide distribution (15 cents a copy; \$1.50 a dozen; \$10.00 a hundred post paid) there is here furnished both pastors and laymen material which gives concretely the story of what the Methodist Episcopal Church has done to meet, not only present demands, but the emergencies which have arisen to challenge the church since missionary work was begun in 1819. Not only is the historical resume written in both concrete and comprehensive manner, but the modern demands and challenges are presented so as to show their relation to the daily life of Christian people, and this, too, by recognized authorities on the subject. A hundred copies of this fascinating book distributed in every church in Methodism and read by the families in the homes where it goes would revolutionize the thinking and practice of Methodists with reference to those tasks labelled "home mission," but which in reality are tasks of Christian statesmanship in our own land. That laymen or pastor who invests in this sort of knowledge for the people of the local church will be adding to the effectiveness of its working force in a real way.

Miss Bessie M. Garrison, who served for a number of years as Field Secretary of the Woman's Home Missionary Society, is still actively engaged in the work serving at present as Corresponding Secretary and Organizer of the Woman's Home Missionary Society, Methodist Episcopal Church, in the Florida Conference. She is also doing effective work as a State Organizer of the Woman's Christian Temperance Union in Florida.

Personal and General

The members of St. John Methodist Episcopal Church, Sholbyville, Ky., are rejoicing in the fact that the church has had a year of victory. Although handicapped by the epidemic, the benevolent apportionment has been raised, the District Superintendent and Pastor paid in full.

Our church on the Louisville and Stonly charge is in better condition than it has been for some time. Two years ago, the church was burdened with a debt of \$400.00, but under the efficient leadership of the Rev. J. W. Groves, the last cent of the debt has been paid, and many interior repairs made.

On a recent date, the members and friends of Mt. Vernon Methodist Episcopal Church, Gray, La., "stormed" the parsonage and left 50 pounds of choice groceries and a cash purse. Professor J. D. Brown, made the presentation speech the pastor and the Rev. T. A. Bailey, pastor at Long Street church, responded. A splendid social hour was enjoyed, after which refreshments were served. The Rev. James A. William is pastor.

In the absence of The Rev. Edward F. Jackson of Montgomery, Texas, a member of the class of 1918 of Gammon Theological Seminary, preached two able sermons, on a recent date. Twelve persons united with the church.

Miss Fannie C. Williams of this city, recently visited Mrs. Lillian Marshall Crowley of Chicago.

Under the very efficient management of the Rev. D. J. Mitchell, the pastor of St. Luke's Methodist Episcopal Church, McKinnel Hall was packed January 10th, in a monster patriotic meeting, commemorating the Negroes part in the war. Ten minute speeches were made by Mr. J. P. Washington, on the "Spirit of Democracy," representatives from the Equal Right League, and Mr. J. B. Coleman. Mrs. V. L. Walden, spoke on "The Colored Woman's part in war amid obstacle." Rev. E. S. Redd, Y. M. C. A., Secretary spoke on "Being a Brother to the Sons of Uncle Sam." Mr. Stewart Parker, spoke in behalf of the soldiers.

Community singing under the leadership of Professor J. E. Jones, Principal of Douglas High School and the High School chorus of 100 voices was a feature. Prof. Jones was head of the Department of Pedagogy in our own School Geo. R. Smith College for several years.

An elaborate supper was served by the ladies. Great credit is due the pastor the Rev. D. J. Mitchell, Mr. Henry Kirklin and Wallace Lilly, civil war veterans for this splendid affair.

The Woman's Home Missionary Society of the Good Samaritan Methodist Episcopal Church St. Louis, Mo., launched a very unique enterprise, viz. A Birthday Party. Leaders were selected and they issued 10 little sacks, requesting to be put in them 1 cent for every year of your age.

The result was indeed inspiring and encouraging. Mrs. Katie L. A. Wheeler, president, reported \$17.07; Mrs. Rev. Boone, \$4.63; Mrs. Woodridge, \$4.49; Mrs. Smith Lawless and Williams respectively \$2.56; \$0.94; \$0.72. Total amount raised \$35.36. The women and friends, as a whole, worked heroically to bring about this splendid result.

The Church, this Conference year up to date has about doubled its membership, gone "over the top" in the Stewardship Campaign; more than doubled its regular collections, according to

membership it has one of the largest, if not the largest, Sunday Schools in the city.

8 cash subscribers were secured for the Southwestern Christian Advocate.

Trinity Methodist Episcopal Church, Houston, Tex., recently in a four and twenty Elders rally conducted by the new pastor, the Rev. C. K. Brown, went over the top by returning in Thanksgiving to God the sum of \$2004.00

The four and twenty Elders were as follows: T. C. Davonport, \$44.83; Augustus Davis, \$95.10; A. E. Butler, \$60.16; W. C. Cartwright, \$46.12; Hy. Franklin, \$71.07; Peter Miller, \$79.35; T. S. Verretto, \$6.00; Geo. Nelson, \$43.36; Joe Hamilton, \$49.03; S. H. Jordon, \$31.50; Geo. Gafford, \$38.16; Bailey McCoy, \$78.07; Gateswell Gordon, \$60.54; R. L. Andrews, \$86.60; B. J. Gilmore, \$22.03; Joe Nichols, \$28.00; G. R. Rich, \$85.24; A. Garland, \$87.55; Porter E. Smith, \$54.19; F. T. Lee, \$118.16; J. J. Hardey, \$137.24; Jas. B. Taylor, \$162.00; Jas. D. Ryan, \$206.70; Thornton M. Fairchild, \$313.60; Total \$2004.00.—M. H. Griffin Financial Secretary.

I take this method of expressing my thanks and gratitude to the members of Ashbury Methodist Episcopal Church, Canton, Miss., for a token of their love and appreciation of a good years work done in 1918. R. S. Hammond.

WAYNESBORO DISTRICT STEWARD MEETING

The district stewards and pastors council of the Waynesboro district of Savannah conference convened in Grace Methodist Episcopal Church, Rocky Ford, Ga., 10:30 a. m., January 16, with the Rev. W. V. Daughtry in the chair. Devotion conducted by the Rev. D. G. Grier of Augusta, St. Mark.

The district work was taken up by the following pastors and stewards. Rev. E. D. Gidden, D. G. Grier, C. W. Prothro, I. T. Griner, J. B. Simpkins, J. H. Cole, J. W. Brown, E. J. Kimball, J. F. Boberson, A. L. Smith. Stewards: Messrs. Lawson, Snider, P. M. Mitchell, N. Ziegler, J. B. Holliway, T. Jones, W. F. Lovette.

C. W. Prothro pastor Waynesboro charge was elected Secretary.

The timely sermon preached by the Rev. E. D. Gidden of Sylvania was enjoyed by all.

The pastor, the Rev. P. L. Smith, and his good people of the Rock Ford charge deserve much commendation for the most excellent way they cared for this delegation.—C. W. Prothro reporter.

NATIONAL PRAYER.

Tune "America"

By L. C. Farrar.

Lord, teach us Wisdom's way;
True may we ever stay
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our Standard save
By Thy great might.

For this our prayers ascend,
God bless, protect, defend,
And give us light.
Thou who art ever nigh,
Gilding with gracious eye,
To Thee aloud we cry;
God, keep us right.

O God of nations, move,
Thy holy cause to prove,
In this great hour.
Oh, give us faith and trust;
The Wrong must bite the dust,
Triumph, indeed we must,
The Right is sure.

Oh, give us strength of heart,
And ne'er from us depart,
Anclent of Days;
Gird Thy bright armor on,
Victorious lead us on,
While shouting Freedom's song,
To Thee all Praise.

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DEATHS

MRS. H. V. MCMILLAN

At the home of her mother in Marshall, Texas, Mrs. H. V. McMillan, wife of the Rev. K. W. McMillan died January 11th. She was one of the most amiable and at the same time one of the most capable of the minister's wives of the Texas Conference. She leaves a husband, one son, a mother, two brothers, one sister and a host of friends. The funeral was conducted by the Rev. Kelly, pastor of Ebenezer Methodist Episcopal Church. Mrs. McMillan was the daughter of one of our leading pioneer ministers, born and reared in a Methodist parsonage. She was also for fourteen years the wife of the Rev. K. W. McMillan, a minister who has served the Texas Conference faithfully and well for eighteen years.

Quinn—Miss Nancy S. Quinn, daughter of Professor P. R. Quinn of Crawford, Miss., departed this life January 15th. Miss Quinn graduated from the Columbus High School at the age of 17 years winning first honors of her class. She was a faithful member of the Methodist Episcopal Church of Crawford, Miss. A mother, father, six brothers and two sisters survive her.

Benols—Mrs. Emma Benols of this city departed this life February 11th. She was one of the oldest members of Williams Methodist Episcopal Church. She leaves three daughters and four grandchildren to mourn her passing. The funeral was conducted by the pastor, the Rev. L. H. Smith, assisted by the Rev. C. C. Landry, pastor of Haven church.—A. Terrence, Reporter.

Howard—On January 15th. Professor M. Howard, of Fayette, Miss., departed this life. For more than twenty years, Professor Howard served as Principal of the Sumner High School of Fayette. He was a member of Adams Methodist Episcopal Church and superintendent of the Sunday school. Three daughters and four sons survive.—Mrs. W. S. Jackson, reporter.

Garley—Mrs. Edna Goins Garley, of Victoria, Texas, age 22 years, departed this life January 24th. She was a very consistent Christian, and a loyal member of Webster Chapel, Victoria, Texas. She leaves one child, mother, father, two sister and other relatives and friends to mourn her loss. Her remains were shipped to Gonzales, Texas for burial.

Scott—Dr. J. S. Scott, of Victoria, Texas, died at Flint Goodridge hospital, New Orleans, La., January 11th, after an illness of several months. He was a college graduate of Wiley University, Marshall, Texas, also a graduate from the Medical Department of Meharry and had practiced for several years at Baldwin, La. The remains were shipped to Victoria, Texas, for burial. The Rev. Harry Swann officiated.

Holiday—Mr. Henry Holiday of George, Miss., a member of Jerusalem Church, departed this life January 11th in full triumph of Christian faith. He was 78 years of age. The funeral services were conducted by Mr. C. J. Chapman, a local preacher of the Baptist Church, in the absence of the Rev. S. Jossel, the pastor. Mr. Holiday leaves a son and many friends to mourn his passing.—A. A. Cheek, reporter.

Williamson—Mr. John W. Williamson, a member of the Little Rock Conference for several years, departed this life January 10th. He was a faithful and loving husband and father. He leaves a wife and five children and three brothers to mourn his passing. The funeral was conducted by the Reverends S. J. Brown and D. H. E. Harris.

DISTRICT ROUNDS

BLUEFIELD DISTRICT THIRD ROUND

Tazewell, April 5-6; Pocahontas 12-13; Freeman, 19-20; Gary, 26-27; Graham, May 3-4; Princeton, 10-11; Northfolk, 17-18; Bluefield, 24-25; Davy, 31-June 1; Tip Top, 7-8; Pearisburg, 14-15.

Dear Brethren: Keep your eye on Easter Sunday and push the Centenary Drive. Fifty per cent of all claims raised and reported at Columbus June 20. Please send in your Episcopal Fund at once. Keep the Centenary fires burning.—W. H. Brown, district superintendent.

NEW ORLEANS DISTRICT FIRST ROUND

Peck, March 3; Gretna, 4; Mallatieu, 6; First Street, 7; Wesley, 10; Haven, 11; Mount Zion, 12; St. Matthew, 13; Sildeil, 15-16; Scott Chinn, 18; Grace, 20; Williams, 21; Mandeville, 22-23; Thompson, 24; Trinity, 25; Franklin, 28-30; Bogalusa, April 10-13; Angle, 11-13; Asbury, 19-20.

Dear Brethren: The Centenary organization is about effected. Emphasize the importance of the Stewardship plan and increase the number of Tithers as fast as possible. Let us make a splendid report on Easter. J. F. Marshall, district superintendent.

BEAUMONT DISTRICT SECOND ROUND

Livingston Circuit, March 8-9; Onalaska Circuit, 22-23; Corrigan Circuit, 29-30; Camilla Circuit, April 5-6; North Beaumont and Vath, 11-12; Port Arthur and Silsbee, 12-14; Beaumont, McCabe, 13-17; Orange Station, 20-22;

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Beaumont, St. James, 20-23; Liberty Circuit, May 3-4; Dodge Circuit, 10-11; Huntsville and Trinity, 18-19; Conroe P. F., 18-20; Huntsville Circuit, 24-25; Montgomery, P. R., 31-June 1; Willis Circuit, June 7-8.

Dear Brthers: Easter Sunday, April 20 is Over the top Day, do not let anything get in your way to prevent you from going over, I am depending upon you to help to make the Beaumont District succeed.—Geo. E. D. Belcher, district superintendent.

PINE BLUFF DISTRICT SECOND ROUND

Altheimer Circuit, March 15-16; Wabbaseka, 16-17; Clarendon and Holly Grove, 22-24; Marvell Circuit, 29-30; Helena, April 5-7; Oneida, 8-9; Elaine and Snow Lake, 11-12; Eudora and Luna Landin, 12-14; Boydell and Sunshine, 19-20; Dermott and McGehee, 20-21; Dumas, 26-27; Gould and Varner, 27-28; Avery Mission, May 3-4; Meroney, 4-5; Johnsonville Circuit, 9-10; Fordyce Mission, 14-15; Carthage Circuit, 17-18; New Edinburg Circuit, 24-25; Pine Bluff, St. James, June 1-2;

Pine Bluff, St. Mark, 1-3; Ladd and Tarry, 7-8.

Dear Pastors: Push your Centenary Program. We must make a full report in June at the Celebration in Columbus, Ohio. The regular benevolences must not be forgotten. We must plan great things and do great things.—L. G. Hodges, district superintendent.

CUMBERLAND RIVER DISTRICT THIRD ROUND

April, 5-6, Dechard Circuit; 6, 7:30 p. m., Manchester; 12, 2 p. m., Mc Minnville Circuit; 13-14, McMinnville Sta.; 3 p. m., McMinnville Circuit; 18-20, Sparta Circuit; 20, 7:30 p. m., Sparta Sta.; 26-27, Tullahoma; May 3-4, Livingston; 10-11, Cookeville and Algood; 17-18, Liberty-Alexander; 24-25, 3 p. m. North Lebanon; 25-26, Lebanon; 31-June 1, Hartsville; June 7-8, Lebanon Circuit, Bellwood; 7:30 p. m. Cherry Valley, 9, Cherry Valley; 14-15, 3 p. m., Mitchellville Circuit; 15-16, Galatin.

Dear Brethren. Keep awake to the Centenary; do not forget the great Campaign, the Ingathering Day, and the Financial Drive,—we must "go over the top."—J. D. Chavis, district superintendent.

QUARTERLY CONFERENCES

Ripley, Miss.—The first Quarterly Conference of the Tupelo District was held on the Ripley Charge, Jan. 31 to Feb. 2nd. Dr. W. H. Golden, district superintendent conducted the meeting. He spoke some very encouraging words to the church concerning their loyalty to their pastor, the Rev. Little during his three or four months of illness, and especially did he emphasize the Centenary work, urged the church to organize soon as possible and begin the great work, which had already been done in part. On Sunday night he preached an inspiring sermon. Total amount raised for the quarter, \$31.10.

Inverness, Miss.—The first quarterly Conference met at Union Grove Methodist Episcopal Church, Feb. 1 and 2, the Rev. J. W. Golden, district superintendent, presided. The Rev. Mr. Golden preached a soul-stirring sermon and administered the sacrament to 51 persons. At night he was at his best. Seven persons joined the church. The Rev. P. C. Ford of the Missionary Baptist Church took a part in the service. Collection, \$41.25.—Jessie E. Coleman, reporter.

Springs, Tex.—The 1st Quarterly Conference convened on February 10th and 11th. The reports showed that the work is advancing along all lines. Dr. J. E. Bryant, district superintendent was at his best in the delivery of his sermon on Sunday morning. Fifty-nine took the Lord's Supper. Total amount raised during the quarter, \$90.00.—J. H. King, reporter.

Cattanooga, Tenn.—The Second

Quarterly meeting of Stanley Methodist Episcopal Church, was held February 2. The Rev. W. S. Hight, District Superintendent preached in the morning and administered the sacrament of the Lord's Supper to an appreciable number of communicants. In the afternoon a splendid general class service was held, Mrs. Nettie Martin leading. This meeting was a spiritual benediction to all present. At the evening hour we had with our District Superintendent and pastor a round table discussion of the Centenary, which was very profitable. On Wednesday night, February 5th, was held our quarterly conference. The reports were splendid. We raised Sunday \$33.00, and paid our District Superintendent in full at the close of that service. The Rev. G. W. Calhoun, District Steward, and Mr. C. C. Calhoun, reserve steward, were much in evidence, and took good care of the financial interest of the church during the day. District Superintendents, pastors and officers thank the members and friends for their loyalty and faithfulness. The Rev. N. A. Bridges is pastor.—C. B. Kennedy, reporter.

Allesville, Miss.—The first quarterly conference was held in Salem Chapel, February 1-2 with the Rev. F. H. Henry District Superintendent presiding. Mr. John Jackson was elected secretary. Dr. Henry very forcibly put the centenary and its aims and purposes before the conference. The pastor's salary was raised to \$600, and the District Superintendents salary to \$25.00 a quarter. The members pledged to pay \$5.00 to the Centenary Movement and the children \$2.00 each. This church is planning a great revival and is planning to raise \$889.00 for the Centenary, \$156.00, for disciplinary benevolences and \$144.00, for other benevolences. The Rev. R. B. Adams is pastor, John Jackson, reporter.

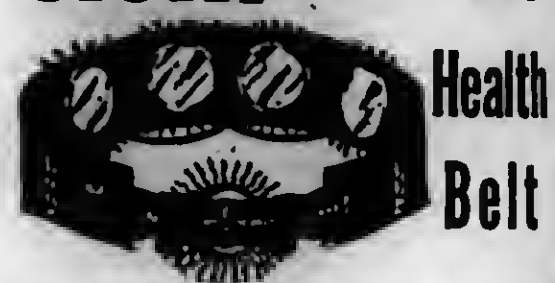
NOTICE LINCOLN CONFERENCE

The Seventeenth Annual Session of the Lincoln annual conference of the Methodist Episcopal church will be held in Manhattan, Kans., Thursday, March 20th. Notice graduates must be there Wednesday, March 19th, at 10 a. m., one day before conference sets for examination. P. N. Morrow, chairman; G. T. Wooten, registrar.

PERSONAL AND GENERAL

A report from Mr. W. H. Beck of Jersey City, New Jersey concerning our work there reads as follows: "Thirkield Methodist Episcopal Mission organized September 16, 1917, and named after our beloved Bishop Thirkield has entered upon its second year with an increased membership over last year, a better attended Sunday School under the superintendency of Mrs. D. De Shields, a promising League and an Auxillary with Mrs. A. J. White, as president which is greatly aiding the trustees in financing the work. Through Dr. Scott, District Superintendent of Delaware Conference we have secured the assistance of the Rev. J. O. Johns of Delaware conference who is doing mission work. Since the Rev. Johns came the mission has taken on new life.

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FREE for 60 DAYS. Absolutely safe—all you feel is a soothing glow. If you have Rheumatism, Neuralgia, Polyuria, Nervousness, Fits, Dyspepsia, Piles, Constipation, Headache, Kidney, Bladder or Liver Disease, Asthma, Catarrh, Backache, Weakness, Tumor, PAIN ANYWHERE send for Catalog and select kind of Belt needed.
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Here will be found the Order of Public Worship as arranged by the General Conference, together with Wesley's Sunday Service, the Commandments and Responses, the Ritual, Articles of Religion and Catechism.

Responsive readings may be taken from various parts of the Sunday Service—pp. 199-247.

A special feature of the book is to be found in Prayers covering the varied ministries of the Church to be said in unison by the pastor and his people—pp. 48-100.

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Especially rich are the sections containing Prayers and Bible Readings for Family Worship—pp. 117-170.

With this little book as helper and guide Family Worship may be an inspiration in the morning and a benediction at eventide.

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THE CITIES OF REFUGE

The International Sunday School Lesson for March 16, 1919.

By the Rev. J. Leonard Farmer, PH. D.

Last week we left Israel encamped on the eastern bank of the Jordan river opposite Jerico on the west. Moaes had died, and Joshua had become leader in his stead. At least seven years intervened between last Sunday's lesson and the lesson today. These were years of war and conquest for Israel. During them the people did not conquer all of Canaan—indeed they never did come into possession of it all; but under the splendid leadership of Joshua they succeeded in gaining a large part of it so that each of the tribes had a portion of territory for itself. The division of the territory among the tribes has already taken place. The people are, therefore, passing from a nomadic into an agricultural stage of life. They are becoming settled in their possessions. New conditions of living require new social laws. And in our lesson today we have a very important law being instituted by Joshua—a law governing homicide.

The Old Custom

Among the ancient Hebrews, as well as among other ancient peoples, an unwritten law of "The Avenger of Blood" prevailed. That is, if one man got killed by another, it was the privilege, and even the duty, of the relative nearest of kin to the dead man to avenge his death by killing his slayer. It made no difference whether the deed was intentional or accidentally done. Suppose that a man is cutting wood and his axe slips off the handle and strikes a bystander and kills him, it was thought that he himself deserved death just as truly as if he had lain in ambush by night and murdered an innocent man in order to get his money. He may flee into another town in order to escape death; but the people of that town are under obligation to surrender him upon request to his blood-thirsty pursuer. By this custom the whole authority of dealing with cases of homicide was in the hands of private individuals. There was nothing like punishment for murder, but rather revenge for it. Needless to say that such a custom stimulated the fiercest passions and temper of men, and was the source of many a tribal and family feud, and the cause of much unnecessary bloodshed. Besides, it was in the highest degree unjust.

The New Law

But in our lesson today Joshua effects a wholesome reformation of this old primitive custom. He sets aside six cities as places of refuge for the unintentional manslayer. Three of these cities were on the east side of the Jordan and three on the west side. Each was the centre of a district and was easily accessible to the people of its district. It was required by law that the roads leading to these cities of refuge should be kept in repair and free from obstructions. At every turn in the road signposts had to be erected as a guide to the unfortunate manslayer who may be fleeing for refuge. The cities of refuge to the east of the Jordan were all seats of

venerable sanctuaries, and were therefore sacred places; and it is quite probable that this was true of those on the east of the Jordan also; for with the exception of Ramoth we know a very little about these cities today.

But these cities were to serve as places of refuge only for the unintentional manslayer. If a refugee came seeking asylum, he had first to convince the elders of the place that he had slain the man accidentally before he would be granted refuge therein. Should he be able to convince them that he had not committed a willful murder, and be admitted within the sacred precincts of the place, he was safe until his trial took place in the city whence he had fled. If there found not guilty of willful murder, he remained in the city of refuge until its present high-priest had died, then he could return to his home without molestation. But if at the trial he is found guilty of willful murder, then the elders of the city in which he is tried have the power to take him from the city of refuge and deliver him into the hands of the avenger of blood as the natural executor of the sentence.

The general principle underlying these cities of refuge is that a sanctuary renders its precincts sacred and extends over everything within its precincts the protection of its own inviolability; so that those who take refuge there cannot be harmed without sacrilege. Of course certain sanctuaries have a higher degree of sacredness than others; and their sacredness may be enhanced by official sanction. Such ideas were current in antiquity, being prevalent even among the Romans and Greeks. There were many such places of refuge among Gentile peoples, the most famous of all being the sanctuary of Apollo and Artemis at Daphne near Antioch. But while the underlying general principles are the same, there is an important difference between the regulations governing the cities of refuge as appointed by Joshua and the sanctuaries as asylums among the Gentiles. At these sanctuaries any manner of a criminal could take refuge and become legally inviolable, with the exception of Rome where the right of asylum was permitted only in the case of slaves. But in Israel the cities of refuge furnished asylum only for the unintentional manslayer, and were therefore a protection of the innocent against injustice.

Its Importance

This city-of-refuge system was a marked improvement upon the old custom of the avenger of blood. For one important thing, it transferred the authority for dealing with murder cases from the hands of private individuals into the hands of magistrates. And it would naturally have a very wholesome effect in damping that animal passion in men for blood which has always sought to gratify itself in every age. This, of course, did not make it impossible for the unintentional manslayer to be slain, since he may be overtaken by the avenger of blood before he reaches

an asylum, and also since justice could be miscarried at the trial; but it did make it possible for him to receive justice. The more modern distinction between degrees of murder, such as wilful and provoked, are not made by Joshua; and we would be surprised if it were. The distinction is only between intentional and accidental killing. But it greatly exalts Joshua in our estimation to find him effecting this remarkable social reform in his day, and at the beginning of Israel's life as a settled and free people.

Lesson for Today

Our laws and customs, with some local exceptions, are far superior to those of antiquity and the Middle Age. There has been a gradual progress along the line of justice tempered with mercy; though the progress has been surprisingly slow for Christian peoples; our modern prison reform is not more than a hundred and fifty years old! During that century and a half much improvement has been made in the sanitary conditions of prisons, in the care of the prisoners, and in their opportunities after being released from prison. But are there any social laws or customs among us today that should be reformed? Are there not many places where lads are yet being sent to the penitentiary when they ought to be sent to a reformatory? and hence their criminality is increased rather than decreased. Are all of our prisons reasonably sanitary? And is capital punishment more Christian than life imprisonment? Are we sure that capital punishment is not based more upon a social desire for revenge than upon merciful justice? (The way of the transgressor ought to be made hard; but justice may be meted out with such severity that it will become distinctly unjust; and a punishment that makes neither society nor the criminal better is an unchristian one. "Blessed are the merciful; for they shall obtain mercy" is meant also for society if it is meant for individuals.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for March 16.

"Appoint Out for You Cities of Refuge"

The Israelites were God's people and under divine law, governed by the highest code and the most righteous judges and rulers, but as a further protection, and to secure ultimate justice to all, cities of refuge were provided. These were so related to the whole land and to each other that the one fleeing for his life would be able to find one before the avenger overtake him.

The government of the United States is the best now in the world. Its laws are the nearest perfect and just of any. We have judges and rulers who are righteously disposed toward everyone charged with crime; but the history of the avenger's work by means of mob violence and lynch tragedy, indicates that houses of refuge or a similar provision would not be out of place even here and now.

In taking the whole world for Christ, it will be a long time before cruelty and violence will be driven from heathen lands. The Church

of Jesus Christ must offer protection an refuge for those who are exposed. A young girl in South Africa was found hiding one morning among the supplies in a missionary wagon which had camped on the trek for the night. Before the full story could be understood from her, the pursuers had come in search of her. When she saw them, she was frightened to desperation and, clinging to the missionary, she said, "do not let them take me. I will work for you always. Do not let them take me." This young girl had been sold to an old man to be his wife. She did not, she could not, love him. Her appeals were so

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pathetic that the missionary bought her. She needed a city of refuge, as do millions more in Africa and India. Jesus is the City of Refuge for all peoples of every land. Let us who can, help Him protect the weak of earth. "Appoint out for you cities of refuge."

Gammon Seminary.

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OUR CHAPTER'S OBLIGATION TO ITS COMMUNITY

Weekly Devotional Topic for March 16, 1919.

(Isa. 58:6, 7, 10; James 1:27; 2: 14-17)

By the Rev. Willis J. King, D. D.

Tonight we study again the work of the third department of the Epworth League—the Social Service department. Formerly it was known as the "Mercy and Help Department" and splendid work was done under that name. How many sick people were visited, how many flowers and delicacies were carried to these shut-ins. But the new name—social service department suggests the new conception of the work of this department. It is not enough to perform these acts of kindness and benevolence to people in distress by unrelated organizations, and these only occasionally and spasmodically; but these uplift agencies should be linked together and do systematically, regularly, and scientifically their acts of charity. For example it is not enough, when attention is called to a case of need that our department dole out a pittance and go on feeling that it has done completely and fully its duty in the matter. The attention of the associated charities in the larger cities should be called to it if the case deserves it; other relief agencies should be apprised of the conditions and united efforts should be made to bring relief. Incidentally progress might be made by studying the causes which were responsible for the present unfortunate condition of the sufferer and efforts made to remedy them. Too often they are due to poor sanitary conditions, bad housing and a number of matters that might easily be remedied if the attention of the proper authorities were called to them.

The above lines are not meant to disparage in the slightest degree the splendid work being done by so many chapters in the matter of visiting the sick and helping the needy in so many ways. By all means let this continue and increase rather than diminish. What we are trying to say is that the work any chapter does in this regard ought to be related to the official community relief agencies. The head of this department as well as the president of the chapter ought not merely be acquainted with the secretary of the associated charities (in the cities), or the officials of any relief organizations in the smaller communities, but these officials ought to be kept informed as to the work done by your chapter, and, if necessary, the individuals helped. This will tend to prevent duplication and will make it possible to reach a larger number of needy people.

And now to the specific question as to what a chapter may do for its community. The program for the year as outlined in the Epworth League Quarterly is so suggestive and comprehensive that I am quoting it in full for the benefit of those of our readers who will not be privileged to read the quarterly:

"At the end of the three special Sunday night social service topics start at once on a community survey (send to the Central Office for full instructions. Only a three cent stamp.)

In making the survey, pay special attention to—

- (a) The care of the needy.
- (b) Unchristianized families.
- (c) Need of church reading room.
- (d) Need of social life for young people.

In May plans for Memorial Day activities.

In June have an auto ride for orphans or people of old people's home.

Also plan a tennis court for all young people in the community.

In July, city and country chapters in a state should co-operate in fresh air work, city chapters choosing children and sending them on outings, country chapters opening homes to children.

In July also rural chapters should organize community improvement societies clean up roadsides, church yards, bare spots, gardens, cemeteries.

In August, make final plans for booth festival held on Labor Day.

In September, on Rally Day present a program of activities for the year, including:—

- Flowers for pulpit.
- Sick Visitation.
- Meetings at Old People's Home.
- Newsboy's day.
- Old Folk's day.
- Christmas party for settlement children.

Classes in English, Manual training, sewing, etc.

Reading club.

Civic Club.

Study course.

In October make a survey in search of lonely people in preparation for Win-My-Chum week. Make a list of people who will invite lonely people home for Sunday tea or dinner. Co-operate with fourth department in starting social hour if results of your survey show large percentage of college young people in your community.

Rural Leagues—nutting party. Gather nuts to be sent or used at Thanksgiving.

Old Folk's Day. Leaguers to see that old people get to church in autos.

In November, Thanksgiving baskets.

In December, Christmas activities.

January—Co-operation with fourth department in formation of lecture courses and debating teams, civics study clubs.

February—Town and city chapters visit institutions supported—Deaconess Home, Old People's Home, etc.

I am sure all will agree that this is a most suggestive program. We have outlined above the things the chapter may do of itself. In addition we suggest the fullest co-operation with all community uplift and relief organizations.

Perhaps it is hardly necessary to say that the program outlined above is not iron-clad and inflexible. It is only suggestive and may be changed in any way that may seem to insure larger success in any particular community. Our firm hope and prayer is that it may galvanize into action

some chapters that have long been sleeping, and bring to the attention of all the wonderful possibilities of the Epworth League.

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CRESCENT CITY NOTES

Before the pastor, the Rev. G. C. Hayward left for the Annual Conference the members of the King's Daughter of Pecks Memorial Church, presented him a purse of \$26.18.

Mallalieu—Services were good all day Sunday beginning with Sunday School at 9:45 a. m. At 11 a. m., the pastor conducted Speaking Meeting and spoke on the Centenary Drive. One person was baptized at the altar. At 6:30 p. m., the Epworth League service was conducted by Mr. Edward Ettinne. At 7:30 p. m., the pastor preached and administered the Sacrament of the Lord's Supper. Two persons joined the church and several came forward for prayer. 73 communed. Collection for the day \$29.00. —(Mrs.) L. Cleese, reporter.

Dr. E. W. Kinchen who is in charge of the Sunday School program of the Centenary Movement of the New Orleans Area, conducted two meetings in the interest of this work Monday of this week at Williams Methodist Episcopal Church this city. Both meetings were beneficial and those who attended received helpful information on the Centenary and especially on the Sunday School work. The Sunday School directors for the districts were appointed as follows: Le Teche District—T. J. Johnson, T. B. Cooper, C. Johnson, C. E. Bradford; Baton Rouge District—T. A. Jackson, L. C. Thomas; New Orleans District—L. H. Smith, G. C. Haywood, and S. S. Earle. Dr. W. A. C. Hughes is the Area Secretary.

CENTENARY CONVENTION AT RUSHVILLE, INDIANA

The Rev. Dr. E. L. Gilliam of Columbus, Ohio, held a very interesting Centenary Convention at Rushville, Ind., on Monday and Tuesday, February 17 and 18, for the benefit of the Connersville Group which is composed of the cities of Anderson, Connersville, Eunice, New Castel, Rushville, and Shelbyville, all in the state of Indiana, and on the Indianapolis District, in the Lexington Conference. The convention was well attended and very enthusiastic. The Rev. Dr. Gilliam, in addition to showing the pastors and delegates how to organize and do effective work, delivered a powerful lecture on "Stewardship and Tithing." He also, by request, preached an excellent sermon for the people. He did a vast amount of good work in two days and won scores of people over to the Centenary Movement.

The following pastors of the Connersville Group were present. The Rev. J. W. Chinn, of Anderson; the Rev. W. Singleton, of Connersville; the Rev. C. E. Alexander, of Newcastle; the Rev. E. W. S. Hammond, pastor, Rushville; the Rev. B. J. Coleman, of Shelbyville. The church was crowded each night. The Rev. Wesley Singleton, who is chairman of the Connersville Group, was elected secretary of

the convention. Among the delegates at the convention were: Mr. and Mrs. E. Montgomery of Anderson; Mrs. M. Robbins of Connersville; Mr. A. Kimbrough of New Castle; Mrs. Anna Alston of Shelbyville; Messrs. N. P. Fletcher, J. Ferguson, H. L. Bunderant, A. Daniels, G. Hedgepeth of Rushville. The Rev. W. C. Statesman, pastor of the 35th Street Methodist Episcopal Church, Louisville, Ky., attended the convention. The Rev. E. W. S. Hammond and his good members treated the visiting pastors and delegates royally, giving them board and lodging free during the convention. The visitors regretted to leave Rushville when the time came for them to go. Devotional services were conducted by the Minute Men and the pastors. The choir of the church rendered excellent musical numbers for the occasion, being led by Mrs. E. W. S. Hammond, the noted singer. The Rev. E. L. Gilliam, president; the W. Singleton, secretary.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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The Church and the New Age

WE ourselves are genuinely saved only as we in turn become saviours, and the completion of God's saving work for the world is conditioned upon the extent to which it is shared in by men. The sons of God must have God's courage in the face of evil, and His compassion for its victims. They must be undaunted when evil organizes itself on a colossal scale and comes forward with hideous new methods of conquest, and must organize the saving forces of God in a still larger and more effective way. They must not be inert when evil disguises itself as legitimate business, or necessary politics, but must lay bare its cruelties and its waste, and must insist that every enterprise, no matter how great the vested interests involved, shall stand or fall according as it is saving or damning the bodies and souls of men. The Church, then, if it interprets the God of the New Age to these times, will become more and more a training camp for saviourhood. It will discipline regiments for the fight against alcoholism; it will send constantly fresh troops into the trenches to fight against the exploitation of labor; it will furnish men with the gas helmets that will enable them to enter city halls and rout out the gray wolves of municipal corruption; it will organize units to deal with the insanitary conditions in city and factory and countryside; it will transport the expeditionary forces of Christian Missions across the seas, and support them from the home base, on such a scale that they can successfully attack the ancient evils there and check the invasion of new evils promoted by exploiting syndicates and predatory governments. For sharing in saviourhood is the privilege and the obligation of every Christian, and the Church must see to it that every Christian acquires the discipline and skill necessary for such sharing. And how sore is our need that the church rise to this responsibility! It seems scarcely less true to-day than nineteen centuries ago that "the whole creation groaneth and travaileth in pain until now," and with earnest expectation, "waiteth for the revealing of the sons of God."—From "The God of the New Age."

EDITORIAL

SINGING THE RACES INTO BETTER RELATIONS

He who thinks the race situation in this country is hopeless is not acquainted with the facts in the case. That there are many differences yet to overcome, many rough places to be made smooth and that there will be moments of great depression and discouragement, we have not the least doubt. But that there are reasons for hope, evidences of progress and instances that prophesy a better day when there will be peace and good will between the races in the South, as well as in other sections of the world, we steadfastly believe. One of the reasons for our faith is found in the following incident:

The Fisk Jubilee Singers came to town last week with a repertoire of folk lore songs as rich and varied as were the long-suffering experiences of the Negroes in days gone by, who preserved in minor tones, syncopation and in soul-stirring melodies, something of their heart yearnings. These melodies have never been better rendered than they are now being rendered by the present Fisk Jubilee Quartette composed of Miss Eloise Uggman as soprano, Mrs. J. W. Myers, alto, Mr. J. W. Myers, tenor, and H. E. Thompson, bass. This soulful music was soulfully and artistically rendered to an audience that packed Central Congregational Church this city last Friday evening. The audience was mixed. The enthusiasm of the colored people ran high but the white people present vied with the colored people in an appreciation and in an enthusiastic approval of the program.

It was a fine stroke for better race relations when an engagement for the Jubilee singers was booked for the Sunday evening services at the First Presbyterian Church, this city, facing Lafayette Square, the Rev. George B. Cornelson, D.D., pastor. Let us get the setting. This church, located as it is in the heart of the city within a stone's throw of the City Hall, is not a downtown church, rather it is a central church from which radiates an influence second to none of all the churches and public institutions in the city of New Orleans. During the days of the famous Dr. B. M. Palmer, it was the most influential pulpit and forum in the city. Under the pastorate of Dr. G. B. Cornelson, it has lost little if any of its former prestige, for here the preacher and the pulpit have met in a happy relation. The pastor is an exceedingly strong man, of ripe scholarship, of large force of character, inheriting all the social prestige that the best South had to offer and with a sense of appreciation of leadership that would make him an outstanding leader in any community. The First Presbyterian Church New Orleans is to-day, as it has been in days gone by, not an interpreter of public sentiment but a mold of public opinion and is sufficient unto itself for every good word and work and able to set a precedent and bear the brunt of any particular criticism.

Twenty-five years ago it would have taken one's breath to have learned that an engagement had been arranged for a group of Negro singers in this famous church. It was done this time with a unanimous approval of the vestry of the church and a very, fine audience greeted the singers. Now music has

its place in life. It was an important factor in the life of our armies. It is an important factor in the Nation swinging from a war basis to a peace basis. The Negro has a gift of song, that none will deny. All have an appreciation of music from an artistic and a soulful standpoint that will at times brook no interference. It was the down right talent of this group of singers interpreting the spiritual yearnings of a group of American peoples that warranted the engagement.

The hour came. The pastor, Dr. Cornelson with the quartette retired to the pastor's study. Both, he and the Rev. H. H. Dunn, who accompanied the quartette, led in prayer. The pastor lead the quartette down the long aisle. The service was introduced by a sympathetic reference to the presence of the quartette and what the Fisk University stood for. Then the quartette sang as the introductory number of the evening service, "Steal Away to Jesus." From that moment forward a solemn hush was upon the entire audience. It was a service of worship; not a concert, not a season of entertainment or amusement but one of the most cultured audiences of this entire country led into the presence of the Infinite God by the simple, soulful, tuneful, imperishable melody, "Steal Away to Jesus." It was sung with such modesty and such effect that the audience was greatly moved. After the invocation, the quartette sang, "I Want to be a Christian in my Heart," and then came the scripture reading and the quartette sang, "I Couldn't Hear Nobody Pray." When the last note died away with the audience still clinging close to the throne the Rev. D. George Sumney, editor of the Southwestern Presbyterian, led in a prayer. Then Dr. Cornelson preached in fifteen minute as fine a sermon as we have ever heard on the twenty-first Chapter of John fifteen verse—Simon Peter lovest thou me? Feed my sheep. A striking interpretation was that in spite of Peter's denial of the Christ, underneath it all there was a genuine love that never lost its hold upon this impassionate follower of the Christ. An after the appeal for the manifestation of that love by the feeding of the sheep, the quartette sang, "Listen to The Lambs." The minor tones of this song, fitting as it did into the service of the evening, was very gripping.

The reception of the quartette during the evening in this influential church in the greatest city of the far South, was a revelation and inspiration. There was an appreciation of the art, yes, and an enjoyment of the singing, to be sure. But there was something else that was deeper and more real. Here these two groups of worshipers, represented on the one hand by the great concourse of people who regularly worshiped in this historic church, and the quartette representing another group, were in fact one group of worshipers. They came together in the presence of the one common God and worshiped at one throne without the least jar or embarrassment to the other and much to the satisfaction and gratification of both. If the races can get together on any platform they can get together on a religious platform.

Moreover, it was clearly evident that what the races need is contact, contact on the higher levels. We have schooled ourselves into a frenzied fear of each other without discussing whether the reasons for this fear are real or imaginary. The fact remains nevertheless the races do mistrust each other. It is also true that in every instance where the races have come together under

similar conditions as here referred to, it has promoted a common understanding, a mutual respect, that will last during the ages. It wronged no one to have this group of Negro singers to furnish the music at a devotional hour in this great church. It did promote in a most significant way, better race relations and we dare say that this is the beginning of a new day for us in the city of New Orleans. If music is our approach to better race relations, let us have the musical approach. If it is by the means of Negro melodies, then let us sing them over and over again.

The greatest impression of the evening however was something else. As we sat through the service, we thought of mobs and of race prejudice and of discrimination and of separate car laws, but underneath it all we could not believe for the life of us that there was not in the heart of a large element of the South a sense of genuine respect and love for the Negro, which they do not always admit and may be like Peter, they often deny, but like Peter also, the fact remains that the respect and love abide. No group of white people could have received a group of Negro singers and given them the cordial reception that was given the Fisk singers, without there being somewhere more good will than we are accustomed to accord to white people. It is absolutely unthinkable that such an incident could take place and to believe that the Southern white people as a whole are irredeemably hostile to the Negro. We further assert that much that appears as racial antipathies, antagonisms, prejudices and discriminations are on the surface, that underneath it all, there is a love for God that must find expression in feeding the lambs who are crying in the dark and coldness of this world for friendly help.

When the service closed without the Doxology but with the uplifting Negro melody, "Swing Low Sweet Chariot," we passed out from this great church with a devout thanksgiving for the courage that had been displayed on the part of the vestry and pastor in extending the invitation to the singers, for the ability of the singers to interpret the songs in such a fine way, for the splendid and far-reaching service that had been indirectly rendered in softening race differences and for the indications of a new day. Then we said to ourselves these two people living side by side, in the South have so much in common and so much to gain by co-operation and so very much to lose by division. We thanked God for the lessons of the evening and took fresh courage.

A LEAGUE OF CHRIST.

We doubt the practicability of the League of Nations with its coercive power and its super-national life, but we are thoroughly convinced that a League of the forces of Christ, with His spirit to dominate and His principles to control, will be the finest and most effective organization for the world's uplift that could be effected. If governments can get together in a compact, such as the one that President Wilson is espousing, why should not this inspire the churches of Christ to get together in a compact, a compact for a forward move in the interest of the Kingdom?

As a matter of fact, there is a good deal of sentiment in the air in favor of a consolidation of Christian forces. This is indicated by the Inter-church Movement and other similar organizations that have for their purpose the federation of christian churches.

But a closer alliance between the forces of Christ is imperative. Bishop Gore of Great Britain, during his trip to America, in urging the alliance of Christian forces said:

"There is no other way to save our civilization except a proclamation of the fellowship of nations as a basis of peace. Thank God that your President has made himself the prophet of a league of nations! Thank God for the courage of our statesmen! We want this same courage in the Church, which must become the leader of nations in asserting the principle of human fellowship, forgetting sects and thinking only of a catholic church without the distinctions of race, sex, language or nationality."

If there is to be an alliance worthwhile, it must be without regard to race, color of previous conditions.

PUT THE WHOLE WORLD TO WORK

There can be no question that the biggest problem of the world to-day is the economic problem. As an aftermath of the war, it is more serious than any question of territorial boundaries or indemnity and reparation. In deed latter are but trivial as compared with it, for until it is in process of settlement, it is idle to talk about the others, because upon it, they depend absolutely.

To save itself, the world after its late orgy of destruction and death must go to work. This applies to the vanquished no less than to the victors. Stoppage of the flow to industry in any country affects injuriously all others. Those who have employment and leave it at the behest of agitators are to be pitied for their shortsightedness—their course is inimical to the world's welfare. On the other hand, those who try to take advantage of the present surplus of labor by cutting down wages or hiring cheaper help are unpatriotically hindering the readjustments that are under way in changing from war work to peace work. It is a time when everybody can work should work, and when everybody who is in a position to furnish employment to others should provide more of it and pay better for it. This is the industrial side of the world's problem; and the captains who shall guide it to solution will be deserving of more praise than those who storm a trench of capture a city.

ARMY INCOMPLETE WITHOUT NEGRO TROOPS

A great many tributes have been paid to the Negro soldier, we have seen none better and more forthy of quoting than that that comes at the end of a long editorial in the New York Times of recent date. This Metropolitan journal was inspired by the 15th New York that paraded through the streets of New York to write an editorial and in referring to the Negro troops in general said:

"In all that makes the soldier, bravery, intelligence, endurance, and, particularly, good nature under hardship and privation, the Negro soldier excels. He is never downhearted, and usually he is gay and full of humor. No American army would be complete without the familiar and historic Negro troops."

THE PROBLEM OF LABOR SURPLUS

The best opinion, after a survey of the

national situation, is that the existing labor surplus is more a matter of poor distribution and a assimilation than of any general employment. In many localities there is still as acute a shortage of labor as existed before demobilization began, while in many other sections the balance between supply and demand remains about even. Yet there are of course many parts of the country where the labor supply seems to be far in excess of the demand. It is only natural to expect that where this condition obtains it will grow worse more rapidly, by a sort of arithmetical progression, as demobilization continues, and if it were possible to relieve it by a systematic national distribution of the surplus, a great step would be taken in the solution of one of the gravest problems of the times. The thousands of workmen released from industries that have been prosecuting war work and high pressure, cannot all at once be absorbed into the suspended peace industries which are only cautiously resuming their old-time lines; and when the ranks of these unemployed workers are augmented constantly by the discharge of soldiers from the camps and the return of others from abroad, the problem becomes at once very real and pressing. The wage question, to is coming to claim more and more attention. Thus far the instances are few where arbitrary reductions by employers have occurred. Where there has been a scaling down, a fair explanation of the conditions has shown that the new scale was not unreasonable, and the thoughtful element among the workers has accepted it in good faith, as an incident in the slowing down of activities, especially in products included in the term war materials. As has often been said, the problems of peace are in many respects more difficult than those of war—and they have come upon the nation with even more abruptness than the latter. Moreover, the energizing force of the war itself is now lacking, the intensive urge in every direction no longer exists. All things considered, however, much progress is being made in restoring industry to a peace basis; and post-war plans of great extent and variety have been put in operation, with results that are perhaps not yet conspicuously in evidence, but which should soon begin to be more visible and effective every day.

Y. M. C. A. STUDENT CONFERENCE

For The Mississippi Valley States

On account of the many vital questions that are confronting the students and students Y. M. C. A. in our schools and colleges as we pass through the period of readjustment, the International Committee of Young Men's Christian Associations, through the Colored Men's Department, has decided to call several important student Conferences at an early date. One of these Conferences will convene at Tougaloo College, Tougaloo, Miss., April 3-7, 1919. All schools and colleges in Mississippi, West Tennessee, Eastern Arkansas, West Alabama and Louisiana are expected to send delegates. Besides a few speakers of national note several prominent state leaders will address the various sessions. The following International Y. M. C. A. Secretaries will speak and conduct conferences: Senior Secretary, Dr. J. E. Moorland, Washington D. C.; Mr. C. H. Tobias, Executive Secretary Student Work, Washington, D. C.; Dr. R. T. Weatherby, International Industrial Secretary, Atlanta; Mr. C. L.

Harris, Kentucky State Boys Work Secretary; L. E. Graves, Director, S. A. T. C., Work Southeastern Department and others. Tougaloo College, through the kindness of Dr. W. T. Holmes, the faculty, the A. M. Association, the Y. M. C. A., and the students in general will entertain and care for the leaders, delegates and visitors during the Conference. William Curtis Craver, International Student Secretary will direct the Conference.

ALL BOARDS ASSURED OF THEIR MONEY

Protection to the interest of all the other benevolent boards of the Church is assured by an action taken at a meeting of the Joint Centenary Committee on February 14. This guarantees to the boards the full amounts which they would expect to receive through the regular collections and for the period between January 1 and June 30, an amount equal to that received during the corresponding month of 1918, plus the average increase for the same period during the years 1916, 1917 and 1918.

Following a meeting of the secretaries and treasurers of the benevolent boards, at which the question of the collections was thoroughly discussed, the Joint Centenary Committee took action providing for a guarantee of the amounts of the regular apportionments as designated below:

Board of Education (public educational collection).....	750,000
Freedmen's Aid Society.....	350,000
Board of Sunday Schools.....	350,000
Board of Temperance, Prohibition and Public Morals.....	150,000
American Bible Society.....	150,000
General Deaconess Board.....	45,000
	\$1,745,000

In view of the undoubted advance which the Centenary will bring to the work of the Boards of Home and Foreign Missions, the leaders of the Centenary have felt that is no more than just that the other boards should share in what may be regarded as a denominational development. The Joint Committee has already provided for the distribution of \$15,000,000 from the excess over the \$85,000,000 expected, so that the various boards would benefit to that extent. In addition to this, the Centenary now generously assures to the other boards, not only the surplus previously promised, but the full amounts which would regularly come through the annual offerings of the Church.

COMMUNITY SCHOOL UNDER THE NATIONAL WAR WORK

Council of the Y. M. C. A. at Gammon Theological Seminary

The War Work Council of the Young Men's Christian Association, is now planning to conduct at Gammon Theological Seminary, Atlanta, Ga., a school to train community workers to aid in problems of demobilization and reconstruction. The school opened on February 20th, and will continue for six or eight weeks. The plan is, to have the men to be trained, to come in from each county in each state of the Southeastern Department, consisting of the states, North Carolina, South Carolina, Georgia, Tennessee, Alabama, Mississippi and Florida.

These men will come in groups of one hundred each, and will remain eight days, eight days constituting a school term. The

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

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representative leaders of the various churches have indorsed this proposed plan.

One of the subjects to be considered in this school is "Race Relations." We consider it one of the most important to which consideration will be given.

The plan is to have a different phase of race relation discussed each day of the school. There will be a white speaker and a colored speaker each day, each dividing time, the two speeches to be followed by open forum and the two speakers will be requested to remain for the general discussion. As it is readily seen, such a school will bring together many key men from the South, and will give our leaders a splendid opportunity to impress their personality upon them and to pass on to these workers, the best thought and preparation of the two races, and send the men back to their homes fired with new inspiration and equipped for a larger program of usefulness and service among their neighbors. The faculty is made up of picked men who are specialists in their department. They are selected from many colleges, North and South, white and colored.

Of General Interest

Men in United States Service May Keep Uniforms

President Wilson has signed the bill that permits every discharged soldier, sailor and marine to keep his uniform. The uniforms worn by men in the service, therefore, become the property of the men themselves when they are mustered out of the service.

New York to London by Telephone

Experiments in a new type of wireless telephony are so far advanced that it is hoped within a few weeks it will be possible to speak between London and New York, while the establishment of a regular commercial service by wireless telephone between London and New York early next year is expected by Godfrey C. Isaacs, managing director of a wireless company.

United States in No Hurry to Give Up Rail Control

There will be no immediate or precipitate return of the railroads to private ownership, according to General Director Hines. In a letter to the House and Senate committee he declared that there would be no relinquishment of the roads "until there has been an opportunity to see whether a permanent program of constructive legislation is likely to be considered soon." For your further information, he wrote: "I am glad to say that I have now discussed the matter with the President and he authorized me to state that not only will there be no sudden relinquishment of the railroads, but, further, that it is not his purpose to relinquish the railroads until there has been an opportunity to see whether a definite program of constructive legislation is rightly to be considered promptly and adopted within a reasonable time."

Americans Build Own Town in England for War Work

On the banks of the Thames, less than twenty miles from London, there is an American town of the mushroom kind. Its population consists of more than 200 white men and about 150 colored men. It covers 35 acres which nine months ago were fallow grass lands. The business of the town is to receive and store war material. It is the great American supply depot in England.

There is a street of wooden huts, another of corrugated iron huts, huge iron store sheds a quarter of a mile long, office buildings, water supply and electric lights, the whole surrounded by a hedge, a few armed sentries and much mud. War material coming back from Russia and the battlefields of France is being stored at this camp, also the fittings of the dismantled hospitals which the American army established in England.

Men of Big Business Back New Era Move of Presbyterians

A group of men representing some of the biggest business interests in the Middle West met recently at the invitation of Cyrus H. McCormick and other prominent business men to discuss the new era movement for the organization of the Presbyterian Church, back of a five-year reconstruction program. Resolutions were adopted calling on men and women of the resbyterian faith "to make large response to the appeal of their church and to assist in placing its whole missionary and benevolent enterprises upon the high, businesslike, Christian plane its importance justified, thus putting the church first among all agencies and institutions." One feature of the first year's program is the raising of a "budget of opportunity," amounting to \$13,914,399.50, which is to be spent for benevolent, educational and social welfare work.

"Dry Workers of Entire World to Hold Convention

Prohibition workers from nearly every civilized nation in the world will hold a huge convention in Paris some time in April to discuss world-wide prohibition issues, according to a statement made recently at the national headquarters of the Anti-Saloon League by the secretary of the league's executive committee. The Paris meeting will precede by a month an international convention of prohibition workers to be held in this country. The American convention will be opened in New York City May 20 and will close in Washington June 7. Five hundred delegates from foreign countries will attend the convention in America. Officials of the Anti-Saloon League of America

are anxious that a special session of Congress be called as early as possible in order that law enforcement legislation applicable to the war-time prohibition act may become effective July 1. Congress adjourned without passing pending law-enforcement measures.

People of Interest

Mrs. J. F. B. Coleman, of Monrovia, Liberia, has changed her furlough address from Greensboro, Ala., to 84 Thirkield Avenue, South Atlanta, Ga.

During the same period Dr. Robert Brumblay, since the first of the year secretary of the Department of Institutes and Life Work, has been rather active in representing the Central Office in the Middle States.

After a furlough in Madeira, the Rev. Ray B. Kipp has returned to his mission station at Malange, Angola. Mrs. Kipp and their two children will stay for a few months at Camp's Bay, The Boshof, Cape Town, Africa.

Dr. C. E. Guthrie, general secretary of the Epworth League, has been making an itinerary on the Pacific Slope since January 21, and principally filling engagements jointly with Bishop Leonard in California.

Dr. J. B. F. Shaw, president of Central Alabama Institute, Birmingham, Ala., recently delivered a lecture to the students and teachers of Talladega College on "The Sociology of the Galilean." Dr. Shaw went to Talladega on the special request of the faculty of that institution.

Dr. E. H. Oliver, pastor of Warren Chapel, Methodist Episcopal Church, Atlanta, Ga., has been elected a member of the Board of Sunday Schools for the Seventh Episcopal District. The Doctor is serving his thirteenth year as pastor of Warren, which promises to be the best year of his ministry.

The Rev. R. B. Robinson, of Alexandria, Va., is leading a movement to erect a Soldiers' Reading Room in honor and memory of the soldier boys who made such a great record on the Western front. This Reading Room is to be named the Robert Gould Shaw Chapel, taking its name in honor of the famous leader of the Fifty-fourth Massachusetts Infantry.

Mr. Emmett J. Scott, executive secretary of the National Negro Business League, has been informed by Mr. Allen W. Clark, chairman of the National Clean-Up Week Campaign, of his willingness to award three cups again this year to such cities entitled to them under the regulations to be promoted in connection with the celebration of the National Negro Health Week, conducted by the National Negro Business League.

Prof. M. E. Butler, who heads the Department of Latin at Prairie View State Normal College, is a Marshall, Tex., boy who has made a record in his chosen field. He is superintendent of the Prairie View Sunday School, which is one of the best Sunday Schools in the entire South. Sunday, February 16, a rally was projected for the benefit of the colleges at Marshall, Tex., which suffered very recently from fire. It was called the Bishop-Wiley Rally. Many of the teachers of Prairie View are products of these celebrated institutions at Marshall, Tex. As a result of the rally two checks, each for \$100 (One Hundred Dollars), was forwarded to the presidents of these two schools. There is no doubt that this method is the very best way of showing sympathy for stricken institutions which have been toiling so nobly for the uplift of the race.

New Orleans Area Centenary Notes

"The Drive Is On"

Sunday, March 9, was the scheduled time for every minister in the New Orleans Area to start his "FOUR WEEKS' STEWARDSHIP CAMPAIGN." We have been calling attention to this for at least a month and sincerely hope every church started right in on calendar time for this all-important campaign of education. This phase of Centenary work is fundamental to the developing of the entire program.

In the financial drive for Easter, the Centenary assumes the aspect of a "HUGE GRAND RALLY," and most of us are driving to our goal in real, old-fashion rally style. The New Orleans Area office has not discouraged this method of raising the first quota of our allotment. Of course it has always insisted upon the getting of enough men and women to subscribe from \$50 to \$100 annually for the five-year period to assure the final success five years hence, but the Centenary has been and is anxious to go "Over the Top" Easter with the first year's quota in cash. The office had a very short time to get the work organized, and decided that to do anything worth while in this time it would be compelled to hold fast to what it had and what the people understood. Every pound of steam the "Old Rally Engine" would carry was put on and she is being driven to the limit in this biggest of all efforts. But, brethren, this drive is grinding out the bearings, burning out the "boilers" and so using up the old "horse" that when we pull our load in this time we will not be able to go down the same track again and get the same results with the same methods.

If we do not develop our Stewardship, Life Service and Prayer Program in each church and acknowledge God's ownership of all things we will not only be unable to carry our Centenary Program through the five years, but will fail woefully in Methodism's great task to raise up a generation of Christians who, by giving God the tithe and by the consecration of one's self for definite Life Service, guarantee a preached Gospel in the foreign field and adequate pastoral support and a real program of efficiency in every Methodist church in America.

"No Blow Out"

W. H. Jones, pastor at Bastrop, La., writes the office: "Had a large crowd for Group Meeting. Your team did not get here. Although I am not a commissioned office, I took possession, delivered the goods. COULD NOT AFFORD TO HAVE A BLOW OUT. We 'Go Over the Top' Easter."

The Area Office congratulates Brother Jones, who sets a fine example.

"Tupelo District Reports \$7,500"

Superintendent W. H. Golden rushes in the following: "We must 'Go Over the Top' Easter. Lucas on his way to Area Office with \$7,500 in pledges."

"Stewardship Packet For Every Preacher"

The Centenary Office has mailed to every preacher a Stewardship Packet, Tithing and Intercessory Cards. The office was delayed in getting materials and it was late Saturday when some matter was put in the box. If this delay prevented your starting the Four Weeks' Stewardship Program, start next Sunday.

A Baptist Friend Gives \$50

After the presentation of the Centenary by Dr. T. F. Robinson at the Alexandria Group Meeting, Mr. I. Crone, a Baptist friend, said: "I must help in this kind of business. Put me down for \$50 Easter."

The Rev. J. W. Weakley of St. Paul, Dallas, Tex., sends word: "Four Weeks' Drive over. Sent in seventy-five fellowship intercessors and fifty tithers. Depend on us Easter."

Important

Local Church Councils

The Centenary office has mailed out, either to the pastor or president of the Local Church Council of every charge in this Area, a package of literature containing the story of John Stewart, the Centenary Catechism, "How We Want To Do It," report blanks and a letter to the Centenary workers in the local church. This literature was prepared and printed in the New Orleans office. In addition, the office has sent a supply of "On to the Finish," a magazine which summarizes our entire Centenary Program. They are trying to get information down to our workers. If you have not received yours, write the Centenary office now.

Centenary Cash Reported

Mason City, Ala., I. L. Johnson, pastor	\$194.00
Greenwood, Miss., H. B. Hart, pastor	755.47
St. James, Waco, Tex., G. A. Deslandes, pastor	500.00
Clarkville, Tex., L. V. Harrison, pastor	100.00
New Orleans, La., Mrs. Thomas Carroll	5.00
Talladega and Kidd, Ala., E. Green, pastor	

Total sent in last week\$1,559.47

Lucas' Laugh Gone

The New Orleans Area Office has completed its big undertaking of getting the Centenary Program down to the membership through the Sub-District Group Conferences. The office has arranged for 155 meetings, to be held from February 10 to March 11. The teams consisted of one office man, an Area Council representative and the District Superintendent. These were trained workers. They were sent to follow a schedule covering a month, with not one rest day. Often they had to separate and one go one way through the mud and another go the other way through the water—but they stuck to the task, holding meetings twice a day. God bless them.

Monday and Tuesday they filed into the New Orleans office, worked nearly to death, but with pledges of over \$100,000, a rich experience and the satisfaction of having gotten the message down to the people. The last man in was Dr. W. W. Lucas, with his "laugh all gone," so tired. Out of 155 group meetings we missed just 3. Such consecration is bound to bring results. WATCH.

Big Givers

Total Amount Pledged By Annual Conferences And Districts

Note—Each Annual Conference is requested to secure at least two hundred Big Givers. A Big Gift consists of \$100, a bale of cotton, a Liberty Bond or any gift of similar proportion.

These figures will be changed weekly as we get reports:

Alabama

Birmingham District	\$2,742.00
Opelika District	300.00

Louisiana

New Orleans District	600.00
Alexandria District	2,025.00

Mississippi

Jackson District	50.00
(Other Districts have reported nothing.)	

Upper Mississippi

Clarksdale District	30,000.00
Greenwood District	18,500.00
Sardis District	9,841.00
Starkville District	2,500.00
Tupelo District	7,500.00

Texas

Houston District	1,850.00
(Other Districts have reported nothing.)	

West Texas

San Antonio District	8,550.00
Waco District	7,375.00
Austin District	5,875.50
Dallas District	620.00
Victoria District	8,175.00
San Angelo District	5,375.00
\$111,878.50	

The second of the National War Community Schools has opened at Gammon Theological Seminary. These students—preachers, teachers, lawyers, doctors, business men, farmers, school men and general leaders in all phases of life—come from seven States in the Southeast. Our Gammon Hall is crowded. The other work of the Seminary goes on as usual. The faculty of the Community School is composed of some of the leading educators, preachers and publicists in Atlanta, New York, Nashville, Washington and Cincinnati, and represent both races. They are specialists in Economics, Sociology, Bible, Theology, the Housing Problem, Labor and Industrial Problems, Hygiene, Moral and Social Reform, Rural Church and City Church Problems, and Methods of Interracial Co-operation, the Preservation of Health and Civic Justice. It is a school for careful and painstaking study of these problems as they affect the returning soldiers and the general public. Secretary W. H. Bell is the director of the school and he is a capital man. The Gammon faculty are making a rich contribution to the school.

There will be a meeting of the Commission on Correlation of Young People's Work in the First Methodist Episcopal Church, Cleveland, O., at 10 o'clock a. m., Wednesday, April 30. All members of the Commission are requested to take note of the time and place of the meeting.

Pershing's Crusaders as World Rebuilders

Bishop Hughes, Just Back from France, Says Returned Fighters Can
Help the Church as Well as the Church Help Them

"**G**OTT mit uns," the Kaiser's motto, carried to America on souvenirs of victory by American doughboys, will be brought to a finer meaning for this nation by the returning soldiers themselves, in the opinion of Bishop Edwin Holt Hughes, of Boston.

Just returned from six months' service with the Y. M. C. A., of which a part was spent at the front in the Champagne and the Argonne, and with the army of occupation at Coblenz, Bishop Hughes, summing up a study of the American boy's reactions from the war, said at the National headquarters of the Methodist Centenary Commission:

"I look certainly for new prophets and apostles and poets and preachers from the procession that now crosses the ocean from the European ports."

Bishop Hughes does not idealize the American fighting man. Soldiers are not perfect, he says, and they will carry some imperfect memories of the Great War. But he finds them returning with a new love of flag and country, a new patriotism which statesmen must seize and use for the country's interests, not the party's; and he sees them as young crusaders for moral and spiritual ideals as well, full of a potential energy, a courage and a will to sacrifice which the Church must find and apply to the achievement of its world ideals.

"The struggle itself," Bishop Hughes said, "from our American standpoint, had in it a nobleness that was close to personal religion. All light leads to the sun; and all goodness leads to Christ. The issue of the war being good, the men who made that issue their task, got the reaction that was as fine as the task itself."

"Along with this there were several accompaniments which we hope are minor. Hundreds of thousands of young men, absent from their mothers and sisters and wives and sweethearts and the restraining influence of women, are in danger of losing certain refinements of life. In 'Tristram Shandy' we read: 'Our armies swore terribly in Flanders'; and Shakespeare speaks of a soldier as 'full of strange oaths.' The whole struggle tended toward intensity and words were a part of it all; and these were often irreverently intense. The third commandment was frequently broken and some of our men will find difficulty in readjusting their vocabulary to the presence of the ladies. Personally, I am confident that they will return to the norm of speech."

Face to Face with Death, Men Pray

"**A** GAINST this is the fact that the war had a larger background of prayer. Men who went to face the guns prayed. In some cases this was a spasm; but in many cases it was the training of an instinct that will not die quickly."

"A soldier said to me: 'At Chateau-Thierry I prayed hard. I could not help it and I kept on praying.' That background of prayer is not all lost. It brought God near; and God abides."

"I discovered also two things. The nearer we came to the front, the easier it was to talk religion to the soldiers, and the nearer we were to the return of the soldiers to their homes, the more response they gave. The last weeks that I spent in France and Germany, I found an army peculiarly approachable. Any mention of

America or of their homes won a glowing response from the soldiers. This means that on their return they will answer eagerly to the religious call, if we make it natural and vital. The Church now has a wonderful chance for dealing with these returning thousands. It is the time beyond all others for quick and deep and genuine work."

Bishop Hughes finds a new spirit and energy as a result of the war's influence upon the American citizens who became soldiers and are returning again to their citizenship.

"The soldiers love their country more loyally," he said, "because they have invested in it now so much of time and hardship. Some of them have given it the very bloom of their youth. And where their treasure is, their heart is also. The sight of other lands has only increased the love for one land, and they are repeating with a new emphasis Sir Walter Scott's

'Lives there a man with soul so dead
Who never to himself hath said:
'This is my own, my native land'?"

"**T**HE Stars and Stripes have for the soldiers an added luster in the red, white and blue symbolic colors. It is really 'Old Glory' made new by the great struggle. The soldiers return with a desire to make the flag mean more to the United States and to the world. Our statesmen should take advantage of that desire, using it for the country and not for the party."

"There are offsets, of course; and there will be new forces in the period of reconstruction. But I have the largest faith in our young soldiers. No nobler army ever went out to battle. I have seen the camps everywhere in France and Germany. Our soldiers are not perfect; yet over here and over there I have been made to feel that they were the ambassadors of God, sent out on His mission and now coming back to report as servants of God with reference to their task, and to enlist in new crusades for God and home and native land. I, for one, believe in human nature as glorified by the idealism of this war."

The Church has taken its first step, Bishop Hughes believes, in realizing upon the new potentialities of the returned soldier, in the Methodist Centenary's \$5,000,000 war reconstruction fund, which meets some of the practical phases of their readjustment to normal life. But in his opinion there is another phase to be considered as well.

"Enlist the soldier in the crusade of the Church." That, in effect, is Bishop Hughes' appeal to the Churches of America.

"The American soldier returns from a war," he said. "The Church must make him feel that he is coming back to war, the biggest form of war, the war for world advancement, for universal Christian ideals, which is being waged by the Church, and which is represented in the program of the Methodist Episcopal Centenary."

"The Centenary, symbolizing the campaign of the American Church for the world, offers to every last soldier an opportunity for that courage and sacrifice which war has made a part of him. And it gives him the only chance to continue that spiritual crusade that really sent him to Europe."

Worship in A Strange Setting

Impressions of a Noontime Prayer Meeting in the Heart
of New York's Financial District

"**W**HY, that prayer meeting was good enough to be preserved on a phonograph record!"

The speaker, a young Wall Street business man, intended nothing irreverent in his enthusiastic remark. He was simply grasping the first idea in his mind to characterize what he called the "liveliest religious meeting" he ever attended.

Yielding to the persuasion of an agreeable, if more religious-minded friend, he had walked two blocks from his office one Thursday noon and entered the basement of a little, aged church, sandwiched in between the financial and insurance districts.

The church lay in the shadow of giant skyscrapers. It was enveloped in the roar of the city. Past its door throbbed great traffic with an unending rush. A scant three blocks away towered the world's largest office building. Incongruously in the heart of man's most intense commercial activity nestled the ancient temple of God.

The basement was crowded with a throng of many sorts—prosperous heads of large corporations, well-groomed young men looking not long out of college, clerks, doormen, and, representing the fair sex, a scattering of stenographers, a trained nurse in costume, and several middle-aged women whose keen faces suggested they had mastered some line of activity. All in all, it was a cross-section of the nation's greatest nerve center. They had taken part of their luncheon time to get an inspiration from Old John Street Church, one of the birthplaces of Methodism in the United States.

The visitor scrutinized the walls of the venerable building, erected before the Revolution, with some interest, but studied the faces of the audience with even greater attention. What manner of men and women were these?

He had not long to wait for his answer. The leader of the meeting was a mission worker in the humbler sections of the city who made a favorable impression on the business man at the start by quoting the Scriptures from memory instead of reading them.

"Be not afraid, for I am with thee," ran a part of the talk that stuck especially in the young business man's mind. "When I was twenty years old I saw the light. I only weighed eighty pounds and had tuberculosis. But I was so filled with joy that I had to do something for the Lord."

"So I went upon the streets at night and sang and prayed and told the crowds about Our Saviour. It was winter and snowy and slushy. My friends pleaded with me to stay home and my doctor told me I was killing myself. I told them, 'If the Lord has work for me to do he will preserve me!'"

"That was forty years ago, and today, instead of eighty pounds, I weigh a hundred and eighty!"

The Bald-Headed Gentleman Speaks

THE talk was short, and when the speaker concluded and called for personal experiences, the new visitor decided the best of the meeting was about over. These business people were too reserved to say anything worth while. But he was mistaken.

The portly, bald, finely-dressed gentleman on the front side bench, who gave the impression of being the president of a great bank, arose and said simply:

"My friends, I was not always what you see today. I was a loafer in the lowest dives of this city in my youth; I was headed straight for the penitentiary and the pauper's grave. But, God be praised, I found Him, and He has prospered me and preserved my life."

"A short time ago I was in the Municipal Building, talking to the Commissioner of Jurors. He asked me why I was never on jury duty and I told him they thought I was too old. 'Why, I'll take you on your looks,' he said. 'How do you keep so young?'"

"Then I started to tell him and the men came running out of nearby offices to see who this old fool was. Well, they listened for five minutes and I guess they remembered what I said. In fact, I'm sure they did."

A Rapid Fire of Testimonies

IN rapid succession then the trained nurse, an exquisitely dressed business woman of the expert type, a mail carrier, and several others spoke in heartfelt words. They were coming almost too fast for the leader. Sometimes two or three would be on their feet at one time, so the leader needed some degree of parliamentary skill to prevent two speaking at once. Once in a while the leader and his skilful pianist would manage to get in a verse of a hymn, but this only made the fire burn faster. Words of approval came from many parts of the house, "Amen," and "Yes, yes" and muttered prayers.

The man who was there for the first time felt his head in a whirl. He had expected a dull, if restful, hour, and here he discovered himself with his heart beating faster, the thoughts flying thick and fast through his mind, an unwonted feeling creeping over him.

His heart was moved, but his intellect made him try to analyze this thing. The memory of a phrase he had heard, "New York is full of good stump speakers," came to him and he thought of Edmund Burke's characterization of the colonists, "They are a nation of lawyers." But above all this he could understand, there was something he could not, although he perceived it clearly. It was the beauty of the thing. A strange magnetism seemed to fill the air, transfigure the old tablets of the church and the faces of those present, bind them all together and make them all one living, breathing whole.

The visitor came from the meeting with his eyes brighter and his usually calm face a bit flushed. "Such an effect!" he said to his friend. "I would not have thought it could have been produced without being rehearsed."

"Well, in a way I suppose you might say it was rehearsed," his friend answered. "For these people are preparing every day for the Kingdom of God."

"This is only a little corner of the great prayer life of America. What prayer means to the nation today you may judge from the fact that 200,000 men and women in the Fellowship of Intercession are all praying at least five minutes every day for the success of the Methodist Centenary Movement, an attempt to remodel the earth in the image of Christ."



Seventeen million Indians, aboriginal inhabitants, challenge Methodism to-day in South America. Steeped often in ignorance and degradation, these natives stand pitifully in need of the things evangelical Christianity will bring. The children are especially appealing. This group is learning from a missionary how to sew

Heeding the Need in South America

Mission Schools and Colleges Open the Way to the Heart of A Whole Continent—The Centenary to Make the Work more Adequate

LESS than thirty years ago Filidomo Ramos was pushing a peddler's cart in the sun-baked streets of Santiago City. To-day he is manager of the foremost printing establishment in that South American metropolis, has amassed a comfortable fortune, and is secretary of the International Sunday School Association.

Commonplace as are such leaps from obscurity to success in the annals of North American democracy, among the sister republics south of the equator such an episode has long bordered upon the impossible. Until evangelical Christianity, finding every other portal to Latin-America blocked by the State Church, decided upon the happy expedient of establishing schools, the native citizen of humble estate entirely lacked any incentive or opportunity for education and advancement.

Had it not been for mission-established schools, Filidomo Ramos might still be peddling melons, Chile would have lost a leading citizen and the Church would be minus an ardent disciple.

Practically every Centenary request from the schools established in South America has been approved by the Centenary Delegation to that country because it is through the schools that the Church reaches the people. Bishop Oldham, however, has in mind the establishing of hospitals in the capitals of the five republics where the Methodist Church is responsible for missionary endeavor. The Board of Foreign Missions has sent Miss

Charlotte A. Aikens, editor of the Trained Nurse and Hospital Review, to South America to study the hospital and dispensary situation and report. At present there is not a single evangelical hospital on the continent.

Two Bishops for South America

THE Methodist work in the five republics has become so extensive that the Centenary Deputation has recommended the division of the territory into two episcopal districts with the appointment of another Bishop, with episcopal residence presumably at Panama. Bishop Oldham's residence would remain at Buenos Aires.

The Deputation strongly urges the purchase of a farm of 3,750 acres in the heart of Chile's great agricultural valley to be used as a home for orphans, as the seat of an industrial and agricultural college and of a rest home where ill and overworked missionaries may recuperate. The owner of this great farm has offered it to the Church at a price greatly under its commercial valuation. If bought, the Church would continue operating the farm along the lines of its present success—nursery business, wheat and potato raising, stock raising, farming and market gardening, bee keeping, dairying and fruit raising. The orphanage which would be erected here would accommodate 500 children. The most insistent cry from South America, however, is for more schools. The Deputation recommends the

establishment of many new ones as Centenary undertakings, and the repair, enlargement and increasing of equipment of those already established.

Opened for the purpose of catering to the children of American and European residents, these schools were made so attractive in comparison with the existing educational institutions that the better class of South Americans began urging the admission of their own children. When once this request received official sanction, and native sons and daughters were actually being trained in the new schools, it became immediately possible to extend the benefits of education to the submerged classes. Now the schools are well on their way toward supplying South American civilization with its greatest need—a middle-class population.

Never were Methodist missionaries faced with more ominous problems than those confronting them in the conquest of the South American mission field. Only under cover of their own homes and to an invited few was it possible for them to preach evangelical religion. Proselytism, as a political offence, was classed with treason and punishable by death.

The State Church has many shortcomings to answer for. Its struggle to maintain a parity with, and even a supremacy over, the governments of South America resulted in unfortunate political intrigue, revolution, and a heritage of suffering and sorrow for the poor whom it claimed as its children.

Appreciation of Methodist Effort

GIRLS educated in schools under its control are taught that only the church has right or power to perform the marriage ceremony. As a matter of fact, in most of the Latin-American republics legal marriage formalities may be consummated only by officials of the government appointed for that purpose.

Herein may be found at least a partial explanation of the astounding percentage of illegitimates recorded in the vital statistics of South America. Each year hundreds of innocent girls, genuinely wedded under the rites of the Catholic Church, are deserted with their new-born babes by unscrupulous fathers who under the law can not be held responsible in any degree for the care of either mother or child!

The question may be asked as to whether South America appreciates the efforts of Methodist missionaries. The answer is decidedly in the affirmative. This year the Bolivian Minister to the United States journeyed from Washington to New York especially to appear before the Board of Foreign Missions with an urgent plea that more American schools and more American teachers be sent to his country.

Missionary effort in South

America until very recently necessarily laid most stress upon educational work; but now that religious freedom has been achieved there is an urgent demand for more churches. If these churches are to become self-supporting it will in turn be necessary to provide industrial and agricultural training in addition to the purely academic courses now available. This the Centenary proposes to do, planning the establishment of two industrial and agricultural institutions.

A Methodist Convert Farmer

HOW these new schools will aid in developing the middle-class population so desirable to the full development of that wide empire is well illustrated in the case of Jose del Carmen Valencia.

When Valencia first came into contact with Methodist missionaries he was laboring for a pittance in the saltpetre fields of Chile and spending all that he earned in drunken debauchery. He became a convert. In his heart was planted the seed of desire for better things, so, to get him away from the influence of alcohol, the missionaries sent him to Serana. Here he lived by farming a small plot of ground on shares with the owner.

Adjoining his tiny farm lay a vast tract of land that was half marsh and half arid. One day the idea came to Valencia that it might be possible to drain the marsh and irrigate the unwatered acreage. After carefully considering the problem of regrading and ditching he decided to put his plan into action. The correctness of his ideas was soon demonstrated.

So successful was his venture and so fruitful were his reclaimed fields that local banks advanced him capital with which to grade and irrigate the entire tract. He is now a moderately wealthy man. He is an earnest Christian. Also he is an ardent and sincere prohibitionist.

Episcopal Methodism is now at work in eight South American republics, in four of which it is the only evangelical force combating that spiritual inertia which is a heritage from the old days of the State Church. One hundred and thirty-seven missionaries and other foreign workers are assisted by 239 native preachers and workers, the latest statistics showing a membership of 14,966 native South American adherents.

The reclamation of all South America for Christ is a certainty if the momentum of recent evangelical successes can be maintained. That continent is on the eve of its greatest prosperity and development. The expenditure of \$5,624,204, as proposed in the Centenary program, will go far toward establishing intelligent, friendly relationships between our southern neighbors and our own country.



Here is a South American Methodist institution in which the Missionary Centenary is to invest \$15,000. The institution is Iquique, Chile, English College, where 300 students a year attend. The faculty numbers nine missionary and five native teachers

CHATTANOOGA AREA ACTIVITIES

Literature is being sent out daily from our office to all parts of the area, and judging from the orders that are received every day the entire Area is at work.

Men in the North Carolina Conference are vying with those of the Tennessee Conference, as well as contesting among themselves every foot of ground in their own Conference, to see who will be the first to "Go Over the Top." Men in the East Tennessee Conference are making airship speed to stay in the lead, observing closely as they fly, with a bird's eye, the activities in both the other Conferences. Then there is the contest of district against district. Superintendent Peeler and his men on the Wilmington District are watching with a keen eye the movement of Superintendent Morris and his men on the Greensboro District, while Superintendent Laughlin and his men on the Western District, with his usual smile, observe every step made by Superintendent Cook and his men on the Winston-Salem District. The Brown men of the Bluefield District are moving with great precaution and precision as they look down from the Blue Ridge Heights on Sanders' men on the Pulaski District. On these Districts are two young superintendents who are making good, and it would seem from the constant demand made upon the Area office from these Districts for "Methodist Million" cards that their slogan is "Every member a tither." The Rev. Burger, our pastor at Pocahontas, has already sent in twenty-two tithers, and asks for more cards. The virile John Wesley, manning the Knoxville District, shows some anxiety as he takes note of the storming of Lookout Mountain Height, of the Chattanooga District. Superintendent Johnson and his men of the Memphis District are watching with interest the activities of the Booth men of the Central District, and Superintendent Chavis of the Cumberland River District, with his men, is giving particular attention to the work of Superintendent Ellis and his men on the Nashville District.

With Thompson at Memphis, Wells at Nashville, Dowell at Martin, Davis at Murfreesboro, as incentives, and the born missionary and organizer, Coleman, exhorting and inspiring the brethren all up and down the line, every brother, lay chairman, lay secretary, Sunday School representative, Unit leader, and every member in the Tennessee Conference is lining up for God and the Centenary. With Shamborguer at Chattanooga, Pickett at Knoxville, Forrest at Bristol, Cox at Graham, Davis at Bluefield, it is encouraging to see how splendidly the entire Conference is co-operating and concentrating its forces along Centenary lines. With Ashe at Winston-Salem, Winchester at Greensboro, Baxter at Asheville and Pass at Laurinburg, it is thrilling to observe how the men of the "Old North State" do Centenary Business.

Every mail brings orders for Sunday School supplies from the District directors throughout the Area. Much to the credit of the splendid leadership of our Area director, the Rev. N. D. Shamborguer, the Sunday Schools of the Area are mobilizing their forces, and are determined to raise their full quotas during the Every-Member Canvass, beginning April 27.

CHATTANOOGA DISTRICT

The members and Sunday School of Wiley Memorial are rejoicing with their pastor, Dr. Shamborguer, over their recently-renovated Sunday School and lecture rooms. A thorough remodeling and beautifying of the main

auditorium will begin soon. The pastor reports seventeen tithers in his church, which is a splendid beginning. A special effort will be made to bring up the full quota of tithers.

The Local Church Council and Unit leaders of Stanley Chapel were installed Wednesday evening, February 26, by District Superintendent Hight. All present seemed seriously interested in the service and the general Centenary movement. He also made recent visits to South Pittsburg and Jasper, where the Centenary message, which he delivered, seemed to take well, and it is reasonable to expect splendid results from that section.

Sunday afternoon we visited Ridgedale Mission, Chattanooga, and with the pastor, the Rev. S. B. Johnson, succeeded in lining up the church with the Centenary. On Sunday night we spoke on the Centenary at Hurst Memorial, North Chattanooga, as we had done at Ridgedale in the afternoon, and were again successful in completing organizations both of the church and Sunday School and installing the Lay Council and Sunday School representatives. The pastor, the Rev. F. S. Scruggs, says they are "Going over the top."

We are expecting the return of our Area executive secretary, Dr. J. C. Sherrill, this week from the Lincoln Conference.

Brethren of the Area, please report to our Chattanooga Area office, 124½ East Ninth Street, Chattanooga, Tenn., your Centenary activities.

N. A. BRIDGES,
Publicity Manager.

ORIGIN OF MILITARY INSIGNIA

Chevrons on the sleeves of the soldier boys are now so common a sight that nearly everybody is able to distinguish the relative grade of the non-commissioned officer who wears them. The corporal wears a two-stripe chevron, the sergeant wears three. There is an officer whose chevron has only one stripe—the lance corporal or substitute corporal, who nowadays is not often designated.

It is interesting to know the derivation or origin of this peculiar insignia, and a gentleman who has made a study of the subject offers the following ingenious explanation:

The chevron, made in the form of an inverted V, was in the earliest period used to designate, first, the householder—the man who had a roof. He brought to the army a small number of followers. The headman of two or three houses came with a more respectable following. His corporal's chevrons had two stripes. Above him was the chief of the village or small district, representing many houses and bringing a corresponding number of followers. Three chevrons on his sleeve indicated that he was a man of authority over many roofs. He bore the title of sergeant.

Commissioned officers of the line, lieutenants and captains, wear bars on their shoulder straps, the bars representing commands large enough to be inclosed within walls, that is to say, garrisons. The leaf, worn by the field officers known as majors and lieutenant-colonels, indicated the man who commanded a great number of men, as many as might be assembled under a great tree. The eagle, the insignia of a colonel, stood for command of as many men as would come under the vision of the lord of the air. The star, the symbol worn by the general, represented the height of power, so great that it could be represented only by a heavenly body. Remembering these explanations, the reader will see the officer the size of the military unit he is supposed to command.

WHAT THE CONGREGATIONALIST AND ADVANCE OF BOSTON HAS TO SAY OF WM. PICKENS

Persons who have only heard William Pickens, the Southern Negro teacher and author, talk at mixed assemblies of whites and blacks, and those white Northerners or persons with the Northerners' point of view, have not heard him at his highest. The platform of the A. M. A. is not precisely the place to let oneself go too terrifically. Nor can Pickens, with due regard for all the interests that center in him, use his pen (or typewriter) quite as sardonically and grimly as was his wont at Yale. The time to hear him with all his stops pulled out, all his switches locked tight and the main track open for an indefinite run, is when he gets before a group mainly or exclusively of his own people, say before the Negro Academy which meets annually in Washington and brings together the "intellectuals" of his race. Even then he has to be coaxed into "opening up"; but once he says "yes" and responds to the call of his peers, there is no one comparable with him. For he has a sense of humor and wit that Du Bois lacks; there are more strings to his instrument on which to play the deep chords of racial tragedy; and he has a physical vigor, vehemence of utterance in accurate English phrase, and moral courage to defy the white scorn and oppressor that makes him tremendously powerful. He tells a story and adorns a moral with all the humor and wise good sense that Booker T. Washington mastered in his day; but, on the other hand, he is educated in the world's best lore as Washington never was, and his irony, while not cynical and bitter as Du Bois' or Grimke's, is all the more effective, some times just because the lightning comes out of a sunburst of humor and not from a dark cloud of lamentation.

It is rather a significant fact that this Negro Academy, made up of the intellectuals of the race, should have originated long before the Academy of the white race in the United States did. It is more significant of present-day conditions in the National Capital that the Academy, with its delegates from all parts of the country could come and go, discuss ably some of the most grave racial and national problems, and yet get no more recognition from the intellectual white people of the city than if it had met in Timbuctoo. Bostonians now resident in Washington furnished a larger number of white auditors than did the District of Columbia.

G. P. M

The Philadelphia Minute Men recently held a great meeting in the Scottish Rites Hall. The missionary problems of Philadelphia were presented by charts, none more adequately than the Negro situation. Dr. C. A. Tindley, pastor of East Calvary Negro Church on Broad Street, made an address of unusual power. This is the first time Philadelphia Methodism has understood its vital relation to the Negro race in its midst. The Philadelphia City Missionary Society, with the co-operation of the Board of Home Missions, has adopted East Calvary Church as one of its great Centenary projects. Already negotiations are well advanced for the purchase of an additional lot, 90 feet on Broad Street by 120 feet deep, adjacent to the present East Calvary Church. On this addition will be erected a great auditorium seating fully 3,000. This project is in the center of a colored population of about 100,000. The present building will be remodeled for social service activities and Training School and general auxiliary work.

Joshua's Farewell Message

The International Sunday School Lesson for March 23, 1919

By the Rev. J. Leonard Farmer, PH. D.

Israel is now firmly established in Canaan. They do not possess all of Canaan, as they never did possess it all; but they have conquered a large part of it and are expecting to conquer more. On every hand they are surrounded by a kindred people who spoke practically the same language as they, whose religion was very similar to theirs before they became worshippers of Jehovah at Sinai, and who, of course, were further advanced in civilization than they. These surrounding nations were agricultural peoples. They were worshippers of nature under the name of Baal. Each city district had its particular Baal who was considered to be the giver of grain, oil, and wine. The passing and returning of the natural seasons of the year meant to them the death and revival of Baal. When the god died, their religion was to mourn and mutilate themselves; and when he revived in Spring and Summer to give them their crops, they gave themselves over to the most unbridled merry-making and hilarious rejoicing. Baal was also regarded as the destroyer of life; and therefore they not seldom offered up their children in sacrifice unto him to appease his wrath. Along with Baal they worshipped his consort, the Baalat, as a goddess. And because the life of nature appeared to rest on a mystical process of generation, the goddess was worshipped with immoral rites. In her name and service not only was sexual license permitted, but sometimes female chastity was required to be sacrificed. Both male and female prostitutes inhabited her temples and served at her shrines. Thus the grossest immorality was sanctioned and required by their religion. Besides, they were idolaters; their gods and goddesses were worshiped under the form of bulls and lions and cows and oves and birds of prey.

It was from these surrounding peoples with such religious beliefs and practices that Israel must learn the art of agriculture—ploughing and sowing and reaping, and the making of oil and wine; and from them they must adopt the customs of settled life. Would they adopt from a people whose religion was distinctly agricultural the art of agriculture without at the same time appropriating some of their religion? So the religion of Jehovah was in much danger at this time of becoming completely displaced by Baalism, or of becoming syncretized with it so that He would be for Israel only a Baal who would be worshipped under animal forms with all the immoral rites of Baalism. And this danger was made even more real by the fact that it was in the nature of Israel to be idolatrous. They had worshipped images in Egypt; and they had prevailed upon Aaron to make them an image to worship in the Wilderness of Sinai shortly after they had pledged their unqualified allegiance to Jehovah and their strict obedience to His law which forbade the making unto themselves of any graven image. Many of this

present generation were present in the Wilderness of Sinai. Moreover, idolatry has a peculiar fascination for the human mind because it so appeals to the senses. All ancient peoples we know anything about were image-worshippers. And then these surrounding peoples were more civilized than the Israelites; and quite naturally they would be tempted to pattern after their more civilized neighbors. They would begin by fraternizing with the heathen if it should be permitted. This would be followed by intermarrying. And if that is done, Baal-worship will certainly come into Israel; for the people were not firmly enough established in their new religion to resist all outside influences. Baalism came in through Solomon in this way; and under Ahab it was made an official religion in the time of Elijah. But already before Israel had gotten into Canaan many of the people had begun to follow after Baal. At Peor some Moabite women invited them to a sacrifice. They went and fraternized with them; "and Israel joined himself unto Baal-peor."

So the religion of Jehovah was in real danger of becoming displaced by Baalism or of becoming syncretized with it. And Joshua saw that clearly. He had led the people successfully through many of its fiercest battles. He had established them an independent nation, and from Shiloh and Shechem had administered the affairs of the government for several years. He has spent the best years of his life in serving the people. He loves them dearly, and is deeply interested in their future welfare. But now he is an old man, and must retire from further active service. When he realized that the time was near when his active public life must terminate, like George Washington, he called together the representatives of the people to Shechem and delivered unto them his farewell address. The address is a serious warning against the very grave dangers in which the people now are, but which they do not recognize. He gives them reasons why they should ever remain loyal to Jehovah; because of all that He has done for them and all that He will yet do. Then he challenges them ever to be loyal to Him; and lastly he warns them of the consequences should they not remain loyal. Not only are they urged to be loyal, but they are warned against putting themselves in position to be tempted into disloyalty; they are neither to intermarry nor even associate with the surrounding peoples; for if that is done they will be caught in a trap, and alas!

But this warning of Joshua was not rigidly heeded by the people although they promised faithfully to do it. They never did avowedly forsake Jehovah; but many of them practically did so. They worshipped Him very much as the Baals were worshipped. The worship of Jehovah under the form of a bull was authorized by Jeroboam I, who founded the northern kingdom of Israel. And after the Assyrian cap-

tivity these ten northern tribes became amalgamated with other heathen peoples, and hence completely lost to history. On the whole the kingdom of Judah remained more loyal to Jehovah, though it did not remain intact from influences of the Baals. But, thanks to the work of the prophets, the religion of Jehovah was rescued from those heathen influences in Judah. And thanks to Jehovah that He always preserved a kernel of the people who remained loyal to Him. For had this not been so, there is no telling what would be the religious condition of the world today. For one thing, the world would never have had Christianity!

Lesson for Today.

And Joshua's warning may well be sounded today. The danger to Christianity is not so great as it was to the religion of Jehovah; but there is an appreciable danger nevertheless that is becoming more and more dangerous. The Buddhists are already established in some of the cities of the Pacific coast, and we know not how soon they will spread to other parts of the country. According to the teaching of Buddha there is no personal God and no soul in man. And Bahalism has already reached the eastern states and is gaining a following even among colored Christians. It is not avowedly opposed to Christianity, but promises to be an asset to it. But evidence points to the fact that this alleged helpfulness is but a scheme to lead Christians unwittingly away to worship Bahai instead of Christ; for Bahai presumes to be the third Person of the Trinity. Unless our heart is so firmly fixed in our own religion, and we are competent to be teachers of it to others, it is best that we have nothing whatever to do with any religion, old or new, except the evangelical Christianity revealed in the New Testament, and embodied in the churches of recognized orthodoxy; lest they become a snare and a trap unto us. Moreover, unless we are so established in righteousness that we can be teachers of others, it is best that we have no association with evildoers, lest we be corrupted.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for March 23, 1919
"One Man of You Shall Chase a Thousand"

Joshua's work is done. He has been Israel's great general. He has not lost a single battle and his great courage gave hope in every dark day in the wilderness. He is now giving his parting word. He reminds the people of God's great care and assures them that if they "cleave" to God no man can stand before them; but to the contrary, "one man shall chase a thousand."

Jesus, after training the few disciples, sent them out with the promise, "Lo, I am with you alway," and told them to "go into all the world;" not one to each thousand but one to a nation, a race, a continent; and so long as they did not compromise they were successful. The faithful of the disciples won 500,000 the first generation; in one hundred years more these grew to 2,000,000; and in two hundred and twenty-five years, to 5,000,000. The Church grew and multiplied a thousandfold each generation until the age of controversy and the age of compromise set in.

According to modern survey, we are to send one missionary to every fifty thousand heathen, with the hope of winning the world in this generation, the plan being that this one foreign missionary shall be the captain of fifty native workers, each of whom shall win a thousand, of to each of whom a thousand shall yield by recognizing the superiority of the religion of Christ. It was never more apparent than now that it is "God who fighteth for us." If there be no compromise or slackening on the part of the church. What Joshua said to Israel concerning their successes will be realized by the Church in this generation. As he commanded, so should we take heed that we love God, and that we do not compromise with any people of the world anywhere.

Gammon Seminary.

THE EPWORTH LEAGUE ON A WAR FOOTING.

Weekly Devotional Topic for March, 23, 1919.

(Heb. 13:1-2, 16; 1 Peter 4:9-10; Matt. 7:12)

By the Rev. Willis J. King, D. D.

On first thought the topic, "The Epworth League on a war footing," seems very much out of place in these days when we are trying to get back to a peace basis. But more serious thought on the subject will bring us to the view doubtless held by those who prepared these topics, that with the close of the war the fight for the church and its various auxiliaries, has just begun. We are in the days of reconstruction now and it is our business to see to it that the moral and spiritual forces in our life play the leading part in the new life to which we are coming. In this fight the Epworth League should not be one whit behind other uplift organizations in helping to shape this new day.

One of the great problems we shall face, indeed are facing now, is the problem of the returning soldier. How different he will find conditions

at home from those in camp. How humdrum and even dull they may appear to him. In camp all of his time has been planned for and employed. He has had his time for work, but also his time for play. His play has been supervised by competent instructors. At home he finds no provision for athletics as he has enjoyed them in the army. Life in the home community is apt to seem dull and tame after his vivid and thrilling experiences "over there." Then it is that he needs a friend; not merely individuals who will speak kind and comforting words to him, but organizations who will help him to get adjusted to the old life by helping to supply some of those things he misses so keenly from his army life.

In the service these things were supplied by the Young Men's Christian Association, the Salvation Army, etc. (Continued on Page 13.)

ATLANTA AREA CENTENARY NOTES

Dr. J. W. Moultrie announces that his headquarters will be Sumter, S. C., instead of Atlanta, as was announced some weeks ago.

Three successful Annual Conference Councils have been held in this Area, the first in Orangeburg, South Carolina, Drs. I. G. Penn and Eli Pittman of Elmire New York and Lieut. Bowens, were Dr. Moultrie's associates. The conference accepted the \$4,000,000. bases. The Superintendents are working hard to help me put South Carolina first. Dr. Penn was especially helpful. The day sessions were held at Claflin University in the famous Tingley Building, and Dr. Dunton was very enthusiastic and Claflin University furnished us excellent dinner. The evening platform sessions were held at Trinity Methodist Episcopal Church.—Dr. L. C. Gregg, pastor.

Our second annual conference council was held at Warren Methodist Episcopal Church, Atlanta, Ga., Dr. E. H. Olliver pastor. The attendance here was very good. At the Atlanta meeting the conference also accepted the \$4,000,000, allotment. The same speakers were present together with Dr. H. C. Wilson of Chattanooga.

The third conference council was held at Warren Methodist Episcopal Church, Brunswick, Ga., Rev. J. Stricklin pastor. The attendance here was surprising. The conference will also go over the top.

Dr. J. W. Robinson of St. Mark Church in Chicago, will spend three

weeks in the Atlanta Area helping with the stewardship campaign.

The Florida Conference has one one thousand dollar subscription and several \$500.00 subscriptions.

Ebonezer Church, Jacksonville, Fla.—Dr. W. R. Stephens pastor has raised its full allotment nearly \$2000.00.

In South Carolina and Georgia, a number of well to do laymen and a majority present in the council have signed the tithing organization cards.

Stewardship program is on in earnest throughout Atlanta Area. Atlanta conferences closes campaign at Central Avenue Church, Atlanta, Friday, March 21, Savannah conference meeting, Asbury, Savannah, March 20, Florida, conference Ebenezer, Jacksonville, Tuesday, March 18.

ITINERARY OF DR. J. W. ROBINSON AND DR. J. W. MOULTRIE

March 13—Bennettsville, S. C., Rev. N. S. Smith, pastor. March 14—Florence, S. C., Rev. N. W. Green, pastor. March 15—Kingstree, S. C., Rev. H. R. Harrington, pastor. March 16-17—Charleston, S. C., Rev. C. C. Jacobs, D.D., Rev. M. M. Muzon, D.D., Rev. I. L. Hardy, D.D., Rev. E. B. Burroughs. March 18—Jacksonville, Fla., W. R. Stephens, Rev. J. S. Todd. March 19—Tampa, Fla., Rev. N. O. Bartley, pastor, Methodist Episcopal Church. March 20—Savannah, Ga., Rev. J. A. Richle, D. D. March 21—Spartanburg, S. C., Rev. B. S. Jackson, D. D.

PERSONAL AND GENERAL

The work of our church at Magda, La., is improving. The Rev. S. L. Lemons is pastor on a recent Sunday the services were good. The collection was \$10.55.

The members and friends of our church at Sumrall, Miss., "stormed" the parsonage and left 60 pounds of choice groceries. The party was led by Mrs. Ford, Mrs. Williams, Mrs. Morgan, Prof. Allen and others. Prof. Allen made the presentation speech. The Rev. and Mrs. Brown are indeed grateful to the members for this pleasant surprise.

Hamilton Methodist Episcopal Church, Hearne, Texas, in the rallies given for the construction of a new building have raised up to date \$500.00, Sunday, February 23rd in a Contest Rally, Mrs. S. J. Frazier, F. E. Reed, C. Polk, D. Canady, contestants. These noble workers raised \$25.00, in one week's effort. We are thankful and appreciate the aid given by the following pastors and proxies: New Elam Baptist Church, Rev. J. Leonard, pastor, proxy, Rev. White \$11.00. Little Flock, Rev. J. Johnson, pastor, \$5.15, Bethel African Methodist Episcopal Church, Rev. R. S. Glass pastor, \$3.75, St. Paul, St. Emanuel members were present and contributed liberally in each collection, Hamilton Chapel, \$45.20, total amount, \$80.00. We are planning to run a Grand Peace Carnival beginning April 1-14. Hamilton Chapel is well organized in the Centenary Movement, and Pleasant Grove, Sutton, also Pleasant Grove Methodist Episcopal Church, Sutton, will pull off a grand rally March 9th. A grand Sunday School installation will be given March 23rd. The Home Missionary Society will give a grand rally

on the 30th of March for the purpose of raising money for paint for the church at Hearne, Texas. The Rev. E. J. Sumner will preach at Hearne, Texas, at Hamilton Methodist Episcopal Church, March 30th for the Home Missionary Society of which Mrs. S. J. Frazier is president. The Rev. S. S. Frazier, has the church well organized. We are having splendid and enthusiastic services every Sunday, and strong spiritual sermons. The Centenary Movement is strongly impressed upon the church, and its taking firmly in each heart. Jno. Polk, secretary, Rev. S. S. Frazier is pastor.

The Ladies Aid Society of Warren's Methodist Episcopal Church, Dickson Tenn., Circuit, raised on a recent Sunday one hundred and forty dollars, (\$140.00). The Ladies Aid presented to the trustees a 650 pound "Steel Alloy Bell" the same day, at a cost of \$65.00. The Rev. W. M. Jones is pastor, Sallie Morgan, secretary.

Sunday, February 16th, was a high day at Grace Methodist Episcopal Church, North Fort Worth, Texas. Superintendent D. C. Lacy held his first quarterly conference with splendid results. He delivered two excellent sermons Sunday morning and Sunday night to a crowded audience. He also gave some timely remarks concerning the Centenary Movement which was enjoyed by all. \$65.70 was raised in the quarterly conference. The church and its departments are wide awake and making rapid progress. The Sunday School was largely attended and the Epworth League raised \$10.05. The pastor, the Rev. J. G. Browne, is traveling over the district in the interest of the Cen-

tenary Movement, but nevertheless, he is leaving no stone unturned in his own charge and is pushing things to the front.—B. O. Drake, reporter.

NOTICE HOUSTON DISTRICT

The pastors of the Houston District, Texas Conference are requested to meet at Sloan Memorial Church, on March 26, for consultation, relative to our Easter drive for Centenary Movement and, on April the 23rd to arrange reports to the great church as to what we have done on Easter. Brethren: We cannot afford to do any less than what we have been asked to do. Every church on the district has been organized and I trust you are doing all you can for a great success.—J. E. Bryant.

MARION DISTRICT. SECOND ROUND

Bessemer, Recorders, March, 21-23; Tuscaloosa, Buho, 28-30; Gordo, April 5-6; Eutaw Circuit, 10-13; Mt. Sterling Circuit, 17-20; Toxey Mission, 27-27; Gainesville Circuit, May 1-4; Mantira Circuit, 9-11; Clinton Circuit, 17-18; Union Circuit, 23-25; Newbern, Jackson Chapel, 30 June 1; Oak Grove, Walthall, 7-8; Marion, 13-15; Marietta Circuit, 14 15. Dear pastors, may I call your attention once more to the necessity of speeding up your Centenary organizations, and secure pledges from each member and constituent of your charge. Also enroll as many big givers as you can possibly get and send in at once to our Area office at New Orleans. Secure Easter programs at once and begin preparations for the largest possible results on Easter. "Over The Top" in Stewardship-Intercession-Education and Life Service is the biggest word in Methodism today. Let each pastor raise and send three dollars at once to Mr. Oscar P. Miller Rock Rapids, Iowa to complete our assessment for General Conference Expense.—J. J. Harrison, district superintendent.

THE EPWORTH LEAGUE ON A WAR FOOTING.

(Continued from Page 11.)

Army, the Knights of Columbus and other organizations of that character. These organizations, if they were disposed, can not go on doing this work on such a grand scale as they did during the war, because in the first place they will not have the funds to finance such gigantic enterprises as they carried on during the war. In the second place it would be the height of unwisdom for the church and its allied organizations to permit, by their inaction, this work, all to be done by these other organizations. It would sound the death-knell of the church influence over the young people.

Let it be remembered that these are our young people whom we have offered to our country in its hour of need. Their work is done, they come back to our homes and community activities. It is for us to plan for their happiness and not some outside agencies. It is as if a well-beloved son in a family who had been away from home for a number of years, should, on returning home, receive no courtesies from

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his own family, but would have to others for it. The church must plan for its young men who went away, to war. The one organization of the church which can best do that is the Epworth League.

And now the question comes: What can the Epworth League do? First, get in touch with other agencies in the community, who are also planning for the returning soldiers, and plan to co-operate with them. Without doubt the first effort at a reception for the returning soldiers would be a community effort. See that your organization contributes something in the way of thought and service to this first big effort. Later it would not be a bad idea to have a little formal welcome to your own boys who went out from your church and League. This will help to bring to their attention the fact that you, as a League, have been thinking of them and praying for them, and want them to feel at home now that they are back.

But the work for them must not stop here. It has really just begun. It is after these first days of welcome that they begin to feel that the dull routine of the community life is a bit irksome. Where is had more than one room to the church building the young people of the Epworth League might be able to secure it and tidy it up a bit, giving it something of a home-like appearance; and invite the young people of the church to come in for a social evening. This building might be kept open every night in the week, or as many nights as possible under competent, careful, sympathetic supervision.

In addition, under the leadership of the Fourth Department, outdoor games of a wholesome and helpful character could be provided for these young people. For this purpose the church lawns, where feasible, could be utilized; or if they were not practicable nearby playgrounds or vacant lots.

The point in this whole discussion is that the church must be alive to the tremendous opportunity it has in this new day to grip and hold its young people. If it does not take advantage of it other organizations will.

And finally the Epworth League may load in ministering comfort and some degree of consolation to those families whose relatives will never come back to them. They are sleeping in the "cold, cold clay" over there. How many there are who are left widowed and orphaned. Let us not fail them in their hour of need.

The one question we should keep asking is: "How may we win our soldier boys to the church and to Jesus Christ?"

QUARTERLY CONFERENCES

New Albany, Miss.—The first quarterly conference was held at Mallalieu Methodist Episcopal Church, January 24-29, with Superintendent Dr. W. H. Golden in the chair. Most of the quarterly conference officers were present with good reports. Our new pastor the Rev. S. T. Walker was active in making the quarter a success. The Rev. Mr. Walker preached a delightful sermon to a large and appreciative audience. At 7 p. m., the Rev. Mr. Golden preached an able sermon. The Superintendent was paid in full. Raised \$16.45 for pastor, total collection \$38. After the collection the Lord's Supper was administered to a large number. Our second quarterly conference convened at St. Mary, April 19th. Refreshments were served. Wiggins, Miss.—Our first quarterly conference convened February 15. \$34.07 was raised.—R. H. Griggs, reporter.

This is the Rev. Mr. Lomax's third year on this charge, and he is expecting the greatest year of his ministry. The "Flu" has hindered us very much in our plan for building our new church at Mt. Carmel, but we have launched our last drive to get the last half of \$1000 before we begin our new brick structure in June. Rhode Island with 30 members raised

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\$100.00, with which to purchase a lot for a new church. Two of the members at Collins Grove have died this year.—Mr. R. Fitzgerald, Sunday school superintendent, Mrs. Eliza Mayo, recording secretary.

Greensboro, N. C.—The first quarterly conference was held in Collins Grove Church, February 8, with the District Superintendent Dr. J. P. Morris presiding. Reports were good. Paid superintendent, \$27.25, paid to pastor, \$120.00, raised for other causes \$110.53, total amount raised this quarter, \$258.28. This charge is in good condition and is lined up for the Centenary Drive. The pastor's salary was raised from \$675 to \$800, and the District Superintendent from \$100 to \$128.

Sumrall, Miss.—Our first quarterly conference convened here on the first and second of February. The Rev. C. H. Brown had only been here one week and up to that time we had raised \$77.00. The District Superintendent found the work in good condition. He spared no pains in putting the Centenary Movement before the people he organized the church into units and preached two interesting sermons. Our motto this year is to go over the top.—T. J. W. Allen, reporter.

PERSONAL AND GENERAL

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Movement with Mr. J. C. McCullough, chairman; Miss H. E. Brown, secretary and Mr. Chas. H. Brown, treasurer of its group council. The Rev. Freeman Parker pastor was with us on February 9th, and delivered two evangelistic sermons, met the Sunday School and Epworth League and solicited 20 pledges of our members as tithers. He was paid \$14.00, on his salary. At the close of the night services Mrs. J. Q. Deadmond, led Mesdames A. Bridges, M. L. Brown, A. Miles, M. Calloway, E. L. Deadmond, L. Singleton, V. Garmony, L. A. McCullough, Misses M. E. Brown, J. McCullough, C. Garmony, H. C. Brown, and Messrs. J. C. McCullough, Chas. H. Brown, Wm. Miles, H. Cunningham, H. McCullough, and Prof. S. H. Franklin, marched down the aisles of the public school building in singing, "Long as I can feel the Spirit," and laid upon the table a nice lot of groceries for the pastor and his wife. Prof. S. H. Franklin, presented the

many pounds to the pastor in a speech. After some two years of being out of meeting houses, here I am happy to state that we have closed the deal for another splendid building, which with some repairs will be a beautiful and attractive church.—Mrs. E. L. Deadmond, recording secretary.

Two great storms swept over the parsonage recently given by the people of Mt. Carmel and Rhode Island. Many good things were left upon the dining room table, for which we desire to express our thanks. W. T. Lomax.

Mrs. Daisy E. Weston in sending a report from our church at Leemont, Va., said: "This is the Rev. E. E. Roger's sixth and best year on the charge and he will carry up the biggest report that the charge has ever sent up over eleven hundred dollars, (\$11,000.00, for the trustees and the benevolence in advance of last year already and we have a month yet before the conference convenes he is now starting a house to house canvass for the Southwestern Christian Advocate, and expects to roll up a great number of subscriptions."

DIED

Grant—Prof. A. M. Grant and wife departed this life on a recent date in the full triumph of faith. They were faithful members of Thompson Chapel Methodist Episcopal Church, at Confield, Arkansas, Mr. Grant was a member of the Masons and was buried with the honors of this order. A step mother, father four brothers, four sisters and five children and a host of friends to mourn their loss. The funeral services was conducted by the Rev. C. H. Howell.

Rodgers—Mrs. Stevie Rodgers a faithful member of St. James Church, Monroe, La., departed this life in full triumph of faith. She had been in ill health for quite awhile but her faith was strong, and she bore her illness with patience to the end. She

leaves five children, a mother, sisters, brothers and a host of friends behind.—H. Daniels, pastor.

Baker—Mrs. Lizzie Baker, of Hahnville, La., departed this life February 5. She was a faithful Christian. She was born October 13, 1884. She was 34 years of age. She leaves a mother, 6 children, a grandmother, 4 brothers, one sister, one aunt, two uncles. She was a member of our church for 5 years. Her place will be hard to fill. She leaves a son a local preacher of our church, Bro. T. B. Baker. The funeral was conducted by her pastor, the Rev. W. Jackson, assisted by the Rev. Mr. Watkins and the Rev. M. Terrell.

Johnson—On a recent date Miss Grace Johnson, the daughter of Mr. and Mrs. George Johnson, of Mansfield, La., died at her home. She was a student of Mansfield Academy and was greatly loved by her teachers and fellow students.

McSwain—On a recent date, Cora McSwain, the four year old daughter of Mr. and Mrs. C. S. McSwain, of Mossville, Miss., departed this life, death being the result of having been burned. The remains were carried to Old Magnolia Cemetery where services were conducted by the Rev. E. W. Rogers, pastor.

Laurence—Mrs. Leatty Laurence, a devoted member of Mount Pleasant Methodist Episcopal Church, Basin, Miss., departed this life January 16, 1919. She was 63 years old when she died. She joined the church at 13 years old lived a faithful Christian 50 years. She died in the faith. She is survived by a husband, 4 daughters and 2 sons, aside from this a host of relatives and friends.

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Quarterly Conferences

Attalla, Ala.—The many friends of the Rev. Chas. Coleman were delightfully surprised to know that he was appointed to hold our first quarterly conference this year. The Rev. Mr. Coleman enjoys the full confidence and respect of all who know him here, and we feel proud to know that to a former pastor of ours has been intrusted the performance of the duties of the high office of district superintendent. The Rev. Mr. Coleman's 11 o'clock sermon was both eloquent and forceful and elicited the admiration of all who heard him. We are grateful to him for the valuable information and assistance he gave us in the organization of the centenary work here and feel that with the leadership of our able pastor the Rev. V. D. Oateman we will make the work a success.—E. T. Swift, reporter.

McLain, Miss.—Our first quarterly conference was held recently with District Superintendent P. H. Rembert in the chair. All officers were present with good reports, the Superintendent preached two able sermons. Total amount raised was \$70.00. The Rev. J. M. Butler, is pastor.

Winchester Circuit—The first quarterly conference for Winchester Circuit convened Saturday, February 1, 1919, at Shiloh Methodist Episcopal

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Church. The reports showed an advance over the reports of one year ago. The Rev. Dr. Jones was well pleased with the fine attendance of the conference. He devoted some time in explaining the centenary work. The Rev. S. E. Jones preached two strong sermons on Sunday the 2nd, to a large audience. Sacrament was administered to a large number of communicants. Raised for the day \$55.39.—The Rev. T. H. Foy is pastor.

Bevel Port Tex.—The first quarterly conference was held at Nealie Grove, Jasper and Newton Circuit, January 25-26, with Dr. G. E. D. Belcher, the district superintendent presiding. Only a few officers could attend the business session on account of the influenza. Total raised this quarter, \$136.25. Paid district superintendent, \$25.00. Paid pastor, \$61.25. Raised for benevolence, \$5.50. Trustees raised \$44.50. Trustees celled two rooms in the parsonage. The following is the report of the different churches on this circuit. Nealie Grove raised \$57.00; Holmes Chapel, \$42.60; Pine Hill, \$36.65.

Bond, Miss.—The first quarterly conference was held February 15-16. On Sunday the Rev. P. H. Rembert preached a glorious sermon. Mr. R. H. Griggs district steward and Mr. J. B. Dunning had good reports. Raised during the quarter \$46.

Plans are being made to go over the top by Easter on the Centenary Movement.—The Rev. A. M. Quinn is pastor.

On a recent date the members of St. Jaul Methodist Episcopal Church, Moss Point, Miss., "stormed" the parsonage and left a number of choice groceries. The movement was led by Mrs. Emily Pollard.—The Rev. M. P. Johnson is pastor.

The St. John Methodist Episcopal Church, Lexington, Mo., under the management and leadership of the Rev. W. H. Smith, has had a phenomenal success, during the past four years. The church has been freed from all indebtedness and the spiritual and financial conditions are in good shape. A revival meeting was held in this church beginning January the 15th to the 28th. Resulting in 13 conversions the great Evangelist, Mrs. Blanche Blake, of Kansas City, Mo., assisted the pastor. It was one of the greatest religious awakenings the church has seen for years. February 16th, the stewards put on a 50 cent rally, amount collected, \$44.25, also on the same date the President of George R. Smith College, Sedalia, Mo., Dr. R. B. Hayes, preached and lectured during the day. The congregation gave the President for his work \$12.00, and at night the young people rendered a programme prepared by the Freedman's Aid Society of the Methodist Episcopal Church, "Entitled, "Leaders for Tomorrow."

The first quarterly conference was held at New Zion Methodist Episcopal Church, Houston, Texas, on a recent date. The Rev. James Bryant, district superintendent presided. All officers had excellent reports. The District Superintendent was paid in full. The District Superintendent preached a great sermon. Great plans are being made for the great Centenary drive on Easter Sunday.

The fourth quarterly conference of the Cleveland charge, Guthrie District was a great success. The District Superintendent, Dr. D. G. Franklin was well pleased. At 11 o'clock Sunday morning the superintendent preached an inspiring as well as spiritual sermon and administered the sacrament of the Lord's Supper. At 7:30 p. m. he addressed the Epworth League on the Centenary. The League has been studying the movement for some time and was therefore eager to receive the message. There was not a dull moment during the entire evening. At close of the lecture he took a Centenary offering amounting to \$10,000. This put the Cleveland charge "over the top" the first in the district on the Lincoln Conference. The League has not only raised the entire Centenary quota, (\$86.00,) for this year but has raised \$100. for Geo. R. Smith College and made the pastor a present of a nice suit of clothes. All this was made possible under the efficient leadership of the president Mr. B. McFall, an able leader, an untiring worker who brings things to pass and is never is satisfied anywhere but in the lead. The Superintendent's claim was met in full.—R. Cohurn, pastor.

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BEAUMONT DISTRICT MEETING

The Beaumont District—District stewards meeting and ministers council met in St. James Methodist Episcopal Church, Huntsville, Tex., February 6, 1919, with the Rev. G. E. D. Belcher, district superintendent in the chair. The meeting was called to order at 9:30 o'clock. After which the morning message was delivered by the chairman. In this message, Dr. Belcher deeply impressed all that were present of the importance of going over the top on Easter Sunday. The Brethren unanimously cheered "Over the top." The men of the Beaumont district have pledged loyalty to their leader. He must go over the top. Such a spirit of doing things has never been so firm in all the history of the church as it is now. The pastors and laymen are responding to the call of the church as never before. They say that the centenary movement must go.

BROTHER!

Tobacco is foolish, expensive habit. Injures heart, nerves, stomach, eyesight, sexual system. Quit easily with nature's pleasant antidote, a pleasant root, chewed like gum, quickly overcomes both tobacco habit and indigestion. Gladly send necessary particulars. J. O. Stokes, Mohawk, Florida.

With the leadership of Drs. I. Garland Penn, Hughes, Chinn, and Haywood. The centenary must go over the top. Dr. Scott Chinn was the representative of the great centenary movement. In our meeting he as usual fanned every coal into a flame. He made clear, his mission, and left the centenary fire burning on the altar of our hearts. He is the master of his job and sees nothing but success. This success is guaranteed by Dr. Geo. E. D. Belcher, district superintendent of the Beaumont District. Signed by the loyalty of every pastor and layman of the district, without a dissenting voice. We cry over the top. Every member praying, working and paying.—J. L. Blue, secretary, reporter.

CARDS OF THANKS

I thank Mr. S. D. Russell of Rose Hill, Miss., for the use of a milch cow.—D. D. Dukes, pastor.

On Tuesday night the good members and friends of Mt. Moriah Methodist Episcopal Church, Corinth, Miss., met for class and prayer meeting. After the meeting was over everybody rushed away. But in a very short time a song was heard in the streets around the parsonage led by Mr. H. C. Vanderford. The parsonage door was opened by one of the members, Mrs. Racheal Dillworth, and the happy company marched in, went into the dining room, leaving the table laden with many choice groceries. I take this method to thank the good members and friends for this wonderful gift.—M. C. Pulliam.

I take this method of thanking the Ladies of McLain, Miss., for a number of choice groceries they brought to the parsonage.—(Rev. and Mrs.) J. M. Butler.

We desire to thank the following persons for their kindness to us during the illness of my husband, the Rev. Frank Walker: Bishop W. P. Thirkield, D.D. L.L.D., Dr. W. G. Alston, Revs. T. F. Robinson, L. H. Smith, Mrs. Lucy Lyons, Mrs. Smith and others too numerous to mention. Mrs. D. M. Walker, Rev. M. R. Walker.

Henry Melvin Holland, son of Rev. Abraham and Mrs. Flora Holland was baptized by Dr. David Skelton Wednesday night, January 8. It was the wishes of the parents and the hope of Dr. Skelton that this charming

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youth he set apart in his infancy to follow in the train of his father.

I desire to thank the following for their kindness to me. Epsi William, for \$9.83; Mary Blackshare, \$7.75; Fannie C. Whillow, \$25.00; total, \$42.58; given me to get an overcoat and hat for conference. Also Mr. S. T. Scott, I. Blackshare, Geo. Scott, J. D. Whetlow for shoes, and others. St. Paul, Monroe, La., of a suit, by the stewardess and J. W. Washington. Dave Johnson, Nephie Scott.—W. H. Jones, pastor.

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DEATHS

REV. ISAAC L. THOMAS, D.D., OF BALTIMORE, MD.

Isaac L. Thomas was born in Anne Arundel County, Maryland, December 4, 1860. His mother was free-born, but his father was a slave. When he was a year old his parents moved to Baltimore and at the age of six he was put in a private school, and when eight years old was sent to the public schools.

After completing a course in the grammar school he was converted at the John Wesley Methodist Episcopal Church in Baltimore city, during the year 1877. Feeling that he had been called to the ministry he sought the necessary preparation for this calling, and entered the Centenary Biblical Institute, Baltimore, now Morgan College, in 1878, to pursue his studies. After graduating at that institution he then took a special course for larger equipment under the tutelage of Dr. J. Emory Rouads, the president of the college. Up to this time, it should be stated in this connection Rev. Thomas' preparation for the ministry was largely due to the assistance rendered him by a devoted aunt who made many self-sacrifices in order that he might have this opportunity so necessary to fit him for larger service for his people in their struggles for uplift.

In the year 1882 he was admitted to the Washington Conference on a trial, starting in with a membership of five persons. He was so successful in this charge as to be blessed with two revivals during his first conference years, which gave full evidence that he was called of God to the Christian Ministry. After serving as a Missionary in Baltimore, at a little church in the suburbs of that city, where his support was very small, Rev. Thomas was sent to the Middletown Circuit in Maryland, which was also a very poor charge. He cheerfully went there, however, being compelled to walk fourteen to fifteen miles to his churches. In one of his efforts to build a church at Middletown, at a time of the year when men were not available to carry brick and mortar for the erection of the chimney, this young minister cheerfully carried the brick in a bag up a ladder and the mortar in a tin bucket in order that the work might not cease. But from that hard field he was sent to another in Virginia, where he often had to cross the river at dangerous points in a little boat, fording the same on horseback for many miles. Still, God owned his ministry and he was given great success.

While serving in this manner, Rev. Thomas became burdened with a desire for even greater preparation, and

asked for an opportunity that he might be given a little charge near Washington, D. C., in order that he might enter Howard University. The sainted Bishop Ninde sympathized with his desire and gave him an opportunity for larger preparation among the Presiding Elders at a little place called Woodlawn, Virginia, as his field of labor. At this period of his life he had a wife and two children, and thus he was brought face to face with the greatest trials of his chosen life-work. Many older men in the ministry sought to discourage him, but being bent in his mind to try to be a man he braved every discouragement and finally entered the theological department of Howard University.

Many times while pursuing his course in theology both he and his family were without bread and others the necessities of life, and his poverty was so manifest that the students banded themselves together, furnishing clothing and pound-parties, in order that he might be able to pull through in his great struggle. He traveled through all kinds of weather, being too poor to pay railroad or street car fare. At the time of his graduation he was chosen as the valedictorian of his class, and was commended by the faculty for his equipment and efficiency. On all hands it was said that the young man Thomas would prove an honor to any denomination. Before his graduation, however, Bishop Andrews was appealed to and manifested a larger interest in him, (and supplied him with a little better appointment).

After completing his theological course at Howard he then took a post-graduate course in the languages and

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the sciences, and in a very few years thereafter was sent to the Centennial Church at Baltimore. His ministry there was so successful that his sermons were sought by the daily papers of that city. In two years he raised the sum of \$10,000, lifting a mortgage of long standing on the church property.

At the age of 31 he was appointed Presiding Elder by Bishop Foss, and after serving four years it was felt that he was needed at Asbury Church, Washington, D. C., and upon the request of Bishop Warren he gave up the District, with much regret upon the part of his brethren, and took charge of Asbury Church, Washington, the principal church of our connection in the Nation's Capital. Here he had a marvellous ministry, there being over six hundred persons who were added to the membership of the church during his pastorate of six years, while the church itself was renovated and built up in every way.

From Asbury he was sent by Bishop Joyce to Sharp Street Memorial Church, Baltimore, Md., and was in charge there during the year that his church observed its centennial. His leadership for a larger sphere was manifest on every hand to the people throughout the city of Baltimore, and on one special occasion he raised more than four thousand dollars.

Having had such a remarkable success in the active ministry of the church, Dr. Thomas was finally elected

Field Secretary of the Board of Home Missions and Church Extension, which was first known as the Board of Church Extension. His success in this new field has been substantial and his work has been heartily commended by Bishops, Ministers and Laymen, wherever he went in the interest of this cause.

The Degree of Doctor of Divinity was conferred upon him, in the year 1896, by Livingstone College, of Salisbury, North Carolina. For four years he served as a member of the Board of Insurance of the church, from 1896 to 1900, and he was a member of five General Conferences. He was the author of "Redemption Song," which has been translated in several languages, also "A Colored Man's Reply" to Bishop Foster's book on the Union of Episcopal Methodism; "Leaders and Stewards' Record;" "Eighteen Reasons Why in the Methodist Episcopal Church," and "Methodism and the Negro." He was selected by the Commission on Finances as an associate with Dr. I. Garland Penn to direct the campaign within the bounds of the Colored Conferences for more liberality towards the Diocesan Benevolences at the session of the Washington Annual Conference held in 1917 was at his request relieved of field work and was appointed District Superintendent of Washington District and served here with remarkable success until his death January 26, 1919.

He leaves a widow, Mrs. Josephine Thomas, a daughter, Mrs. Julius C. Johnson, one son Prof. James S. Thomas and a sister, Mrs. Jennie Hall. His funeral services were largely attended by ministers and admiring friends Thursday, January 30, at Asbury Methodist Episcopal Church, Washington, D. C., and Sharp St., Memorial Methodist Episcopal Church, Baltimore, Md. The following took part in the services: Rev. E. J. Rud-dock, Superintendent Alexandria District, Rev. C. G. Cummlage, B.D., Superintendent Annapolis District, Rev. D. D. Turpean, Rev. W. S. Jackson, A. C. Gerner, the Congregational Church, Rev. L. A. Carter, Rev. T. J. Moppin, Rev. J. R. Edwards, Superintendent, Washington District, Baltimore Conference, Rev. M. J. Naylor, Rev. S. H.

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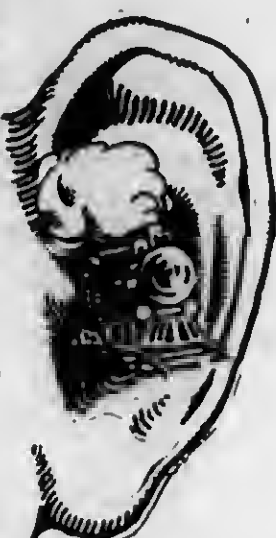
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Norwood, Rev. R. W. S. Thomas, Rev. E. S. Williams, Rev. W. H. Dean, Rev. W. H. Brooks, St. Marks, New York, Mrs. Anne Hazelton Lee, Rev. N. M. Carroll, Rev. Ernest Lyoa and M. W. Clair.

His body was laid to rest in the Mt. Auburn cemetery to await the resurrection.

Rowland—Mrs. Mary Rowland, a faithful member of St. James Church, Monroe, La., died in full triumph of faith January 18. She was a member of the choir and dutiful to any task committed to her hands. She leaves a husband, mother, sisters, brother and a host of friends to mourn their loss. The Rev. I. L. Turner assisted the pastor in the funeral services.—H. Daalels, pastor.

WAR HISTORY

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DEATHS

Mack—Mrs. Sarah Mack of Mountain City, Tenn., died January 27th. Mrs. Mack was born in Colwell County, N. C. She became a member of the Methodist Episcopal Church when she was 15 years old and she lived a faithful Christian. She was a class leader for 25 years. She was 51 years old. The A. W. Randolph was her pastor.

Duger—Mrs. Mira Duger of Mountain City, Tenn., died January 17, 1919. She was the mother of 17 children, 5 of whom survive her. She is also survived by her husband. Mrs. Duger was a member of the Household of Ruth.

Pessou—Mrs. Victoria Pessou, a faithful member of Thompson Methodist Episcopal Church, this city, was born in 1853, and departed this life March 6th, 1919, while she was assisting the pastor to arrange our Centenary program. She was a loyal member and filled every office of the church, from Sunday School Superintendent to her present Stewardship. She was the strong and courageous leader of class No. 2, and died as leader of Unit No. 1, of the Centenary. She will be mourned by a host of friends and relatives. She died in full triumph of faith. The funeral sermon was preached by the pastor, the Rev. Sanders Carroll. Scripture lesson was read by the Rev. Arthur Obee. Brother H. D. Mouton spoke highly of her Christian life. The President of her society spoke of her as a society member.—Camille Davis, reporter.

Greene—Collins Alfred Greene, the son of Alfred and Harriet Greene was born July 8th, 1866, in Okolona, Miss., with his father, mother, and brother moved to Holly Springs, where he successfully went through his years in Rust University. He taught awhile and was also a member of the choir. For many years he was a Trustee of Rust University. In 1914, he went to St. Louis, and made that his home. He was a faithful Christian and was loved by all. He was a devoted husband and a loving father and will be sadly missed by all who knew him. He leaves a wife, two daughters, brother and a host of relatives and friends to mourn his loss.

PERSONAL AND GENERAL

The members and friends of King's Methodist Episcopal Church, of McAlester, Oklahoma, showed their appreciation of the service rendered by the Rev. H. K. Kirkpatrick, the pastor, by filling the church to its seating capacity Sunday, March 2, at 3 p. m., and after hearing a great sermon by the Rev. W. C. Watts, pastor of African Methodist Episcopal Church, and president of the Ministerial Alliance, placed \$30.00, on the table. The Revs. W. R. Jackson, Frank Motley and G. T. Foster, city pastors, were present also Revs. G. B. Brooks and A. L. Branch, visiting ministers. Rev. Kirkpatrick leaves March 19, for Manhattan, Kan., the seat of his annual conference.—Mrs. Laura Smith, recording steward.

The Rev. R. M. Davis, Our pastor of St. Paul Birmingham, Ala., who put the St. Paul Church "Over The Top" last Conference year has plans on now to raise their quota of the



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Centenary Offering and to begin purchasing property for an Institutional Church. This Church at the last Annual Conference was thoroughly organized on the Centenary plan. Which plan put this church of debt, paying a debt of 35 years standing. His salary for this year was increased from \$1200 to \$1400.—L. H. Haywood, recording steward.

The membership of Wesley Methodist Episcopal Church, Baton Rouge, La., are rejoicing over the \$250.00, raised on Sunday, February 9th, which was applied to the long standing debt against the church. The church is in fine shape. All debts are being looked after. The Rev. T. A. Hampton, is pastor.

Dr. G. W. Lewis, who is representing the Centenary Movement at the Sub-District group meetings within the bounds of the Central Alabama, Conference is injecting new life into the moment. A short time ago at this place he made a great plea for the Centenary cause.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, MARCH 20, 1919

Vol. No. 48—No. 12

THE BISHOPS GREETINGS TO THE WOMAN'S FOREIGN MISSIONARY SOCIETY

WITH sincerity and heartiness the Bishops send their felicitations to the Woman's Foreign Missionary Society upon the occasion of its memorable anniversary. We have watched the steady growth of your organization with much more than passing interest. In all your notable achievements we have greatly rejoiced. The enthusiasm and efficiency of the women of the Methodist Episcopal Church in their great missionary organizations is the most extraordinary thing in our recent denominational life. The tangible results achieved are the occasion of ever increasing surprise. The work of the parent Board of Foreign Missions is mightily supplemented by the activities of your women in every field, and we rejoice that your present plans contemplate greatly enlarged usefulness. Your activity, self-sacrifice, and devotion are an inspiration to those toiling in every other department of our church life, and we join eagerly in the prayer that in the coming years your success may be still more abundant.

(Signed) JOSEPH F. BERRY,
For the Bishops.

EDITORIAL

A COMPREHENSIVE PROGRAM FOR EDUCATING NEGROES IN LOUISIANA.

Louisiana has the highest percentage of illiteracy of any State in the Union. This stubborn and disagreeable fact is relieved somewhat by the fact that at the head of the Educational system of Louisiana, in the person of Superintendent T. H. Harris, Louisiana has as devoted, conscientious, fair-minded and efficient educational leader as can be found in the Nation. Working side by side with him, no less efficient, unselfish and fairminded is Mr. Leo M. Favrot, State Agent for Rural schools for Negroes in the State of Louisiana. Mr. Favrot has lifted the education of the Negro out of an atmosphere of disapproval, suspicion, mistrust and doubtful expediency into an atmosphere of equity, justice community welfare and to the plane of human brotherhood. Mr. Favrot is a Southerner and a native of Louisiana. He realizes that all the citizenship of the State of Louisiana is linked together, and inseparably we rise, or inseparably we remain retarded. Mr. Favrot has given himself to this task which to many is disagreeable and is only a position to be spurned, with an enthusiasm, conviction, and unselfishness and high mindedness, that has won the respect and confidence not only of the colored people but of the white people. He is received in full confidence by both groups. This fact itself, to those who know the situation, is very noteworthy. It is like carrying water on both shoulders for any person, white or colored, to maintain at the same time, the confidence of both races. This, Mr. Favrot has done by the only method that it can be done, by fearless frankness with both groups, speaking the truth as one sees the truth without fear or favor.

Mr. Favrot's call to this particular work dates back to the movement initiated by Dr. J. H. Dillard, when he very wisely sought to offset the opposition and suspicion as to Negro education on the part of the South by interesting the public school officials in the education of the Negro. As a result in a large number of parishes and counties in the South where there was at one time indifference, if not open hostility, there is now an enthusiastic support of Negro education by officials and politicians who have been led to see their relation to this problem in a new light by the very wise and sane leadership of Dr. Dillard.

Mr. Favrot has given his program for Negro education and his reasons for the same in a very timely and forceful pamphlet which appeared sometime ago with the authority of the Department of Education in the State of Louisiana, the subject of the pamphlet being, "The Aims and Needs of Negro Public Education in Louisiana. In his introduction, Mr. Favrot walks straight up to the problem when he says: "There is pressing need in Louisiana to-day that our State formulate an aim, and our parish superintendents and school boards an educational and administrative policy for our Negro schools. The time is at hand when it is essential to our permanent welfare that steps be taken to carry out this policy." Whether it was indifference or opposition

to Negro Education, the South has stood in the way of its own economic and agricultural advancement. The South has had, as it has to-day, the most tractable peasantry labor in the world. This labor has become dissatisfied, largely because it has awakened to the needs of adequate educational facilities and has found that these facilities have not been provided and furthermore, that they were not provided because in some quarters at least, it was thought that the Negro should not have an adequate educational program.

Mr. Favrot states the attitude very plainly when he says, "To some people the training of the colored population is a menace to white supremacy." But this fear has never been more clearly met than in another terrific sentence of Mr. Favrot when he says, "It is a misfortune that this assumption of a vague future menace should utterly obscure the presence of a far more serious menace of ignorance, crime and disease that are bred of ignorance. In the light of civilization we cannot regard civilization as a menace to anybody but we can and do rec-



MR. LEO M. FAVROT,
State Agent of Rural Schools For Negroes

ognize it on the other hand as a safeguard and democratic form of government." To intelligent Negroes the fear that the white supremacy would be menaced by an intelligent Negro Population, has been all along a vague assumption and in many particulars it was pitiful because we knew that the trained Negro could always be found on the side of law and order and that the South has far more to fear from an ignorant man of whatever color, than from a trained man, whatever his color.

Mr. Favrot shows that he thoroughly understands not only the needs of the Negro and that he comprehends fully the program for his uplift when he says, "The greatest single force that can be employed to pave the way toward moral uprightness and respectability, is the influence of a well trained teacher, the product of a home and school in which the moral atmosphere is the best." Never was an education of teachers so imperative as to-day. Not only do we need more teachers, but we need better teachers and the educational system or church organization that sees this need and seeks to adequately meet it seizes upon the strategic point of attacking ignorance, vice and low morality at the very pivotal point along the whole line of attack.

Again Mr. Favrot approaches this subject from the standpoint of "Good citizenship, Justice and Fair Play." He points out the fact that in some sections of the state of Louisiana, the Negro is not receiving for the education of his race the direct school tax that he is contributing, to say nothing of his failure to receive the indirect taxes. And here is another terrific blow from Mr. Favrot when he says, "To fail to grant him this, amount is confiscation."

In discussing the Negro from the standpoint of, "good citizenship justice and fair play," Mr. Favrot quotes Dr. Thomas Jesse Jones as saying, "Never was greater opportunity afforded to any Nation than presented by the need of the American Negro for an education that will fit him to undertake the responsibility of life in the twentieth century." Mr. Favrot adds as a way of comment on this statement the following: "This paragraph was written before the United States entered the great war. In it the author recognizes the difficulty, as well as the momentousness of the task. How much more significant are his words in view of our entrance into this war and in view of our draft of colored soldiers. What a challenge to Louisiana citizenship to work out this adjustment properly!"

In discussing a Southern white man's view on Negro education, irresistably the question arises; "what kind of an education does he propose for the Negro?" Mr. Favrot does not attempt to evade this question, he straddle the fence. Certainly he believe nor does he straddle the fence. Certainly he believes as we all do in an education that will lift the masses and make them more efficient in the economic and industrial life where they will be most largely found. But there must be a training for leadership. Mr. Favrot not only admits but defends a trained leadership and says, "The colored people must have their secondary schools and higher institutions for the same reason that white people must have high schools and colleges. If not, where are we to find trained and intelligent teachers and preachers, business men and leaders? Who will supply the social, civic, educational and spiritual needs of the Negro, if no one is trained for the task?"

In a brief paragraph of "summary and conclusion," Mr. Favrot shows himself a statesman, working on high levels and one who takes his task seriously and applies to that task the best that he has in brain and in conscience when he says:

"The problem is before us. The effort has been made to state it fairly and accurately. The dawn of a new day is upon us. We cannot look up a twentieth century problem with nineteenth century eyes. It is time to put aside old doubts and fears, and to espouse this thoroughly righteous cause. Do it, if we will, in the interest of a more prosperous state, better health or public safety; or do it because our sense of justice and fairness prompts us. Or if for none of these reasons, do it because it is incorporated in the comprehensive plan of our President, to make the world safe for democracy. We see the need, we can stand the cost, and we know how to do the job. The glory of achievement in our white school system is marred by the pathetic and pitiable condition of our Negro schools. Louisiana in the past fifteen years has built up a system of schools for her white children that has commanded admiration and respect. Can she

not, with the experience she has acquired, these means at her disposal, and the spirit to win, begin now to complete her crown of glory by completing the task she has so well begun in providing a school system for all of her children?"

Mr. Favrot is not alone. He is a prophet of a new day. His position is approved by many. The Shreveport Journal in commending his position says:

"The State Department of Education appeals for better Negro schools from the viewpoint of our economic and industrial development, from the viewpoint of health, public safety and justice." And we do not think that is overstating the cause. The idea that Negro education should be confined to industrial training and that paths which lead to intellectual development be closed to the black man is rapidly disappearing. This for the very good reason that the two courses unite; one is dependent upon the other. It is impossible to teach a man the very best use of the modern agricultural implements, for example, unless he has the intelligence to learn. Scientific farming is as complex a study as was ever taught at any American university. A dolt could never be a proper servant of industry. "The leaders of public education in Louisiana have begun to plow an altogether new field, but we have a conviction that their work will bear fruit."

When we are inclined to think of the many disagreeable things that face us in the South, we can take fresh courage and new hope when we are able to co-operate with Mr. Favrot, Dr. Harris and those associated with them who are truly seeking to make our State and country a better place to live in and a place where all men will be up and none down and where the door of opportunity will swing wide on easy hinges and the pathway to the door will be free from hindrances that grow out of prejudice or racial antipathy.

Of General Interest

U. S. Claims Against The Central Powers

Claims filed by American citizens and concerns with the State Department against Germany and Austria-Hungary total about \$750,000,000, according to a recent announcement by the State Department—Additional claims are expected. The claims, which will run into the thousands, are divided into two classes, those arising atrocities, and those due to other acts of the Central Empires.

Blind Men To Operate Chain Of Stores

A chain of large stores to be operated by blind men has been planned for the South. Such an announcement was made recently at the annual business meeting of the Pennsylvania Home Teaching Society. According to the proposed plan, the stores will be run by blind men, who will be paid a good salary and also be stockholders in the company. This is being done as a part of the movement to benefit the 100,000 sightless persons in the United States.

Send Relatives Pictures Of U. S. Soldiers Graves

Identified graves of American soldiers in France are being photographed by the American Red Cross and forwarded to relatives of the dead heroes in this country. On receipt at Red Cross headquarters in Wash-

ington the photographs are placed in attractive card board folders, with the coat of arms of the United States embossed on the cover. They contain also the name and rank of the dead soldier, the number of his grave, and the location of the cemetery in which he is buried.

Fifty Thousand Soldiers Naturalized Abroad

Out of the vast army which the United States sent to Europe, 50,000 soldiers, who were aliens or alien enemies; when the left this country, have been made citizens. This remarkable record, evidencing a splendid loyalty, has been made possible through the efforts of the Bureau of Naturalization which sent its representatives abroad to confer the privileges of citizenship on all foreigners in our armed forces. The detailed record of each soldier, possessed by the army, permitted the work of naturalization to be carried on rapidly but nevertheless thoroughly. Even alien enemies who had joined our forces before present restrictions were in force and could prove their loyalty, were permitted to become citizens and will enjoy all the privileges of Americanism in civil life.

American Shoes Are Popular Among All Chinese People

According to a report issued by the Department of Commerce, American shoes are in high favor among all classes of Chinese. The average native, however, is unable to secure them because of the high prices, and is obliged to content himself with cloth footgear, or with very poor imitations of the American style of shoe. Leather shoes are only for the wealthy. Previous to the war, Russia was an important factor in the Chinese shoe trade, but since then, Japan, which is supplying the market with a shoe made in Western style, has secured the bulk of the business. Practically all of the high-grade leather imported into China for use in shoes comes from the United States, while the lasts are made in Japan and are copies of staple American styles.

7,354,000 Soldiers Killed in the War

Battle deaths during the war among all participants, so far as available statistics show, are given as 7,354,000. This represents men killed in action or who died of wounds.

In this list, prepared by the general staff, Russia leads with a total of 1,700,000, Germany is second with 1,600,000 and the United States last with 50,000.

Approximate figures for the nations were:

Russia	1,700,000
Germany	1,600,000
France	1,385,000
Austria-Hungary	800,000
England	706,700
Italy	460,000
Turkey	250,000
Belgium	102,000
Bulgaria	100,000
Roumania	100,000
Serbia and Montenegro	100,000
United States	50,000

Methodist Episcopal Church to Create Work for Women in France

Actual work in the establishment of three general workshops for the employment of women and girls whose breadwinners were killed during the world war has been begun by a committee of religious leaders of the Methodist Episcopal Church in America. The committee, which has the sanction of Presi-

dent Poincare and Marshal Joffre, will devote \$2,500,000 to reconstruction and reclamation working during this year.

Among other projects for the relief of the devastated region already started is the purchase of a site for French orphans, which includes a 250-acre farm to be used in demonstration work among French peasants to teach them the value of modern methods in farming. The committee also gave to the French Protestant Commission \$25,000 to be expended in rehabilitation work without regard to religious denomination. "France needs," says Marshal Joffre, "not only material, but also moral assistance. A great tendency to immorality will follow the shock occasioned by war losses."

Missionary Finds Nation of 4,000,000 Persons Who Haven't Heard of Great War

Fifteen thousand miles from Broadway, in the wilds of Western China, where a white man never before had trod, according to the Rev. Dr. Joseph Beech, a Methodist missionary, lives a polyglot nation of more than 4,000,000 persons, "95 per cent of whom do not know that there has been a war." Dr. Beech, who is president of the Western China Union University at Chengtu, maintained by five evangelical denominations of England, Canada and the United States, and who recently arrived in this country to participate in the Methodist Centenary, recently told of a journey he took with a native guide last summer far into the depths of the habitat of "the Tu-ren, or 'Children of the Soil' " the strangest people in the Orient. The doctor passed three weeks among the twenty tribes in the land, which is as inaccessible as Tibet, he said, and while there found almost every type of mankind, including pygmies, men and women resembling Negroes, American Indians, East Indians, South Sea Islanders, Europeans and other races apparently from all four quarters of the globe.

Until very recently the teachers of colored public schools in the City of Charleston, S. C., were white. There were fifty-two such teachers, there not being a single opening for colored teachers to teach their own children, and the white teachers did not relinquish this employment without considerable protest. Recently the School Commissioners of Charleston decided to replace the white teachers in colored schools with colored teachers. The South has very strange ways of doing things. In some section it would be a disgrace for white persons to teach in colored schools. In Charleston it was a position to be sought and not to be given up except under protest.

The War Work Community School continues at Gammon Theological Seminary with increasing interest. Among the teachers and lecturers are Professors Haynes and Harvey of Morehouse College, Dr. W. W. Alexander, Professor A. M. Trawick, Dr. P. M. Watters, Dr. D. D. Martin, Dean Plato Durham of Emory University and specialists in the Y. M. C. A. work. Among the special lecturers are Dr. P. James Bryant, Bishop R. A. Carter, Dr. E. R. Carter and Mr. C. H. Tobias. Dr. W. King is giving five and six lectures each week to the people and Dr. J. W. E. Bowen is conducting the chapel exercises three times a week and speaking on "Race Relationship in Publicity and Before Courts." There were seventy-five men present last week from seven States and one hundred are expected for the third school, which opens this week.

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

By official action of the joint centenary commission the dates for the celebration have been changed from June 22—July 7 to June 20—July 13.

BOOK COMMITTEE MEETING.

In accordance with the provisions of the Book of Discipline, Paragraph 381, Section 2, the annual meeting of the Book Committee of the Methodist Episcopal Church is hereby called to assemble at The Methodist Book Concern, 430 Plum Street, Cincinnati, Ohio, Wednesday, April 16th, 1919 at 10 a. m.

William F. Conner, Chairman.
Ezra S. Tipple, Secretary.

NEWS PARAGRAPHS

The recent conference of cotton growers, bankers and merchants held in New Orleans advises reduction of cotton acreage one-third, as compared with the acreage of 1918, and holding of cotton 'till a remunerative price is realized for it.

Congress has refused to authorize a standing army of half a million. The lawmakers think 175,000 is a sufficient number. Our army is to be demobilized within four months after peace is declared.

The forty-four States which have ratified the prohibition amendment to the Constitution contain 90,000,000 of people. Five times as many votes were cast for the amendment as against it. In six States there was not a dissenting vote.

The Osage Indians in Oklahoma, numbering 2,186 in the tribe, are said to be the richest, per capita, people in the world. The total receipts of the Osages, from July 1, 1917, to June 30, 1918, from oil and gas, were, approximately, \$8,000,000, or over \$3,659.65 per capita.

The "Leviathan, once the "Vaterland," has carried many men on many missions. Some days ago she sailed from New York with the American and Syrian Relief Expedition, 250 strong.

In the Central Northwestern States three out

of every four children between the ages of six and eighteen years go to school. This is the highest attendance record in the United States. The South Atlantic States have the lowest—one child in three is not in school.

People of Interest

Ex-President Taft will return to his professorship in Yale in the fall.

A son, Philip Jerrod, was born December 18, 1918, to the Rev. and Mrs. Frank Cartwright of Foochow, China.

Bishop Hendrix of the Southern Methodist Church, is very ill at his home in Kansas City, Mo. High blood pressure is the main trouble.

Dr. A. C. Dixon, pastor of the Metropolitan Tabernacle, London, has resigned his pastorate and will return to America.

We have received a copy of the Central Alabama Minutes, edited by Dr. J. B. F. Shaw. Dr. Shaw makes a fine secretary.

Dr. Edgar Blake, secretary of the Sunday School Board of the Methodist Episcopal Church, has been placed in charge of the Methodist Centenary Committee. He has moved his office to 111 Broadway, New York.

Bishop Earl Cranston was a most welcome visitor to the Methodist Preachers' Meeting, held in First Church, Los Angeles, recently. The bishop addressed the meeting, to the delight and profit of all present.

Bishop Hoss of the Southern Methodist Church, who was reported critically ill at his home in Muskogee, Okla., is slightly improved, according to later reports.

President Waters of Gammon Theological Seminary has recovered from his recent illness and is again in charge of the affairs of the Seminary, much to the delight of the students and his many friends.

A letter from Bishop J. L. Nuelson states that the relief work among Italian prisoners has now come to an end because these prisoners are being sent back to their own country.

President Wilson has signed Senate Joint Resolution No. 107, which provides a public site in the City of Washington for our proposed Memorial to Bishop Asbury. The Fine Arts Commission is to designate the site and approve the model of the statute. The pen with which the act was signed passes to our possession as a souvenir.

Miss Roxie Gregory, niece of the Rev. and Mrs. A. G. Jenkins of Trinity Church, New Orleans, has been elected by the City School Board as teacher of the Lee Station School, made vacant by Miss Pearl Belden, who accepted a position in Washington, D. C. Miss Gregory is a recent graduate of Bennett College, Greensboro, N. C.

The Rev. Wm. Jones of Montgomery, Alabama, after spending five months as Religious Secretary, Y. M. C. A., Camp Hancock, Augusta, Ga., is vigorously pushing the Centenary on the Opelika District. The Rev. Mr. Jones has just completed a six year term as Superintendent of the Montgomery District and at the last session of the Central Alabama Conference was appointed Superintendent of the Opelika District.

Ebenezer Church, Washington, D. C., observed its eightieth anniversary from March 7, closing last Monday, and burned the mortgage covering its entire indebtedness. The pastor of this church is Dr. W. H. Dean, and he has had large success during the seven years of his ministry at this church. His motto is one which he thoroughly practices, "All things come to him who hustles while he waits."

In the rally conducted at Wesley Methodist Episcopal Church, this city, the following amounts were reported: W. B. Buchanan, \$182; W. G. Alston, \$179; A. Holmes, \$138; R. J. Nash, \$119; H. R. Knox, \$104; Arthur Whittington, \$127; Harrison Scott, \$78; Orange Thompson, \$25; Robert Williams, \$106; Robert Armstead, \$60; L. Howard, \$59; A. J. Wise, \$42; Martin Dixon, \$26; A. J. Jones, \$78; T. Crow, \$100; H. Hughes, \$101; Iven Taylor, \$26; Peter Gaskin, \$22; Robert Willis, \$65. Mrs. W. B. Buchanan led. All the generals wrought well and the pastor is very grateful to them. The members recently presented the pastor a \$65 suit and Mrs. Annie L. Hayse also gave him a suit.

Bishop Theodore S. Henderson and Dr. B. M. Tipple, two members of the Methodist deputation who have been visiting Europe in the interest of the Centenary War Emergency and Reconstruction work, arrived in New York by steamer Nieuw Amsterdam, Sunday, March 9, after about ten weeks' absence from the United States. Through the courtesy of the French Government they were accorded the rare opportunity of visiting devastated areas along the French front from Belgium to Switzerland, and on to Strassburg and Metz across the Rhine. At Grenoble and Lyons, in the south of France, where there is an extensive Methodist work, the deputation spent some time. A native Methodist pastor in the French Savoy arranged his wedding so that Bishop Henderson might perform the ceremony. After a few days in Rome, where the King of Italy cordially received the members of the deputation, offering every opportunity for making the visit a profitable one, they proceeded to Naples, through the Austrian Tyrol, as far as Trent in the "redeemed lands," and across the Piave. Bishop Henderson and Dr. Tipple sailed from Plymouth February 28. They bring home a report of conditions of need and opportunity.

THRIFTOGRAMS BY ABRAHAM LINCOLN

Keep pegging away.

Answer with facts, not arguments.

Get ready and the chance will come.

We all like the man who "sticks through thick and thin."

The Value of life is to improve one's condition.

Nothing is so local as not to be of some general benefit.

May the vast future not have to lament that you neglected it.

Shall he who cannot do much be for that reason excused if he do nothing?

When an occasion is piled high with difficulty, we must rise to the occasion.

What is it that we hold most dear? Our own liberty and prosperity.

Be a patriot! Don't mar the immortal emblem of humanity, the Declaration of Independence.

Every blade of grass is a study; and to produce two where there was but one is both a profit and a pleasure.

The hired laborer of yesterday labor on his own account to-day and will hire others to labor for him to-morrow.

Teach economy, that is one of the first and highest virtues. It begins with saving money.

Follow Lincoln's advice—you have the opportunity. All he says here applies to you now. Buy War Savings Stamps and Thrift Stamps.

CENTENARY NOTES

CHATTANOOGA AREA

The Centenary is gaining ground in West Tennessee. The following letter was received at the Area Office March 10 from Dr. J. B. F. Coleman:

"The members and friends of Centenary, Memphis, are in a great struggle—indeed, they face a real crisis in their church life. The old building is hardly fit for worship, and, besides, is swamped in debt. The Church Extension Society has taken it over for sale, and the faithful members, still undaunted, have gone about the purchase of a very desirable site in a thickly settled district on which to build a new church. They have taxed themselves heavily to pay for the lot by early spring. They heard of the Centenary Campaign with indifference, so long as it appeared to them as a mere matter of money—another big church-wide rally. But when they beheld it as a great spiritual awakening and working program for every member and every church they received it with joy, and after one consecration service fifteen or more officers and members agreed to become tithers, and then and there formed an association for mutual help and to work to bring the whole church to this stand."

The Rev. Arthur D. Williams, B. D., a graduate of Lincoln University, who has been doing "Y" work at Camp Lee, Virginia, has been appointed Area Director of the Methodist Minute Men, with headquarters in Chattanooga. Although having arrived here but a few days ago, Secretary Williams has begun to stir the Minute Men all over the Area. The executive secretary and the brethren of the Area are glad to have the services of this splendid young man to help put Centenary "OVER."

The Rev. W. S. Hight, superintendent of the Chattanooga District, received a letter this week from Dr. John Lowe Fort, stating that only two churches in the district were unorganized, and that as soon as these two were organized and reported the district would be 100 per cent organized. Superintendent Hight got busy and organized these two churches, and mailed organization cards to Dr. Fort this week. This speaks well for the Chattanooga District and its superintendent. What district will "GO OVER" next?

Dr. J. C. Sherrill, Area executive secretary, arrived home from the Lincoln Conference March 9. He reports the brethren of that Conference earnest and enthusiastic in their labors for the Centenary, and that they co-operated heartily with him in organizing their Conference.

A conference of the Area field men was held March 12-13. The secretary called this conference that he might learn from each brother to what extent his field was organized, what shall be the method of conducting the campaign and the intensive drive in the Area, the utilization of the service of the Minute Men in the campaign, and solicitation for the "Bigs." During the meeting a letter was read from Dr. John Lowe Fort, Department Local Church Organization, which gave the percentages for the entire Area—white and colored work—as follows:

Holston	38% plus
Central Tennessee	52 " "
Blue Ridge-Atlantic	34 " "
Tennessee	51 " "
East Tennessee	66 " "
North Carolina	31 " "

The average for the white Conferences is 41 per cent and that for the colored Conferences 49 per cent plus. Every brother present expressed intense interest in the work at hand to see the Area put "OVER," and discussed freely successes and failures of organization in the local churches. In but few cases had they been able to observe any laxity and indifference either on the part of the brethren or members, all in most cases co-operating splendidly with Conference organizers, district superintendents and the Area secretary. Dr. Ashe, organizer for the North Carolina Conference, expressed belief that his Conference is more fully organized than has been reported to Dr. Fort, which may be due in part, as he (Dr. Ashe) stated, to the mailing of the wrong part of the card to the Local Church Organization headquarters. Those present at the Conference were the Revs. H. L. Ashe, Winston-Salem; J. H. Thompson, Memphis; J. A. Pickett, Knoxville; N. D. Shamborguer, W. S. Hight and N. A. Bridges, Chattanooga; F. A. Hatcher, Dayton, and the Rev. E. J. Cox, Graham, W. Va. Dr. Pickett was chosen chairman and N. A. Bridges, secretary of the Conference. Dr. Ashe led in the opening prayer and Dr. Thompson closed the meeting with prayer and the benediction. The brethren departed to their several fields more determined than ever to carry the Area to certain victory.

The Area Executive Committee met at our office the afternoon of March 13 to consult with Mr. Atkin, Director of the Centenary Campaign of the Southern Division. A brief outline of the campaign was stated by Mr. Atkin and a meeting set for March 20, when all the district superintendents of the Area are called to meet at Wiley Memorial, Chattanooga. At the meeting on the 20th every phase of the campaign will be brought up and discussed in detail. Those present at the meeting of the committee were: Messrs. G. W. Franklin, Jr., J. W. Tyree, W. M. Dent and Prof. E. M. Billingsley. Mr. Franklin was named chairman and Mr. J. W. Tyree, secretary of the committee.

Dr. N. D. Shamborguer, Area Sunday School Director, spent a day in Nashville last week, in the interest of his work. Reports are coming in continually from district directors of success in organizing the schools of their group.

It is with much sadness and grief that we give notice to the Conference brethren and friends of the tragic death of the Rev. Leroy Diggs, our late pastor at Rockwood, Tenn., who was assassinated on Thursday night, March 13. We will speak more at length concerning his death at our next writing.

Dr. J. C. Sherrill, our Area executive secretary, left Thursday night, March 13, for a meeting of the National Campaign Committee at Columbus, O. He will return March 19, in time for the district superintendents' meeting.

N. A. BRIDGES,

Area Publicity Manager.

ATLANTA AREA

Dr. J. W. Robinson, of St. Mark's Church, Chicago, is assisting in the drive in the Atlanta Area. Dr. Robinson, is making a fine impression wherever he goes. St. Mark's Church, of which Dr. Robinson is pastor, subscribed over \$1,300 for the Centenary. Two very successful meetings were held March 6-7 in the Atlanta Area. One was held in Greenville, where Dr. J. B. Taylor is pastor and Dr. R. L. Hickson is district superintendent, and the other at Spartanburg, where Dr. B. S. Jackson is pastor and Dr. J. C. Martin district superintendent. On the Greenville District \$1,250 was subscribed and \$5,000 was subscribed on the Spartanburg. All the districts are planning to bring up some big subscriptions to the Conferences in the States of South Carolina, Georgia and Florida.

Dr. George K. Adams of Spartanburg, a dentist, has pledged \$1,000, and he is a tither. Others have pledged \$500, \$300 and \$250 each.

The closing stewardship meeting for the Area will be held at Central Avenue Church, Atlanta, Ga., Friday, March 21, day and night. Dr. L. H. King, the pastor, is chairman of the committee program, and he will be assisted by Drs. H. W. B. Wilson and Joseph Griffith and Mr. Samuel Cunningham. This is expected to be a great meeting for the Atlanta Conference. Several important laymen from the various charges, all the district superintendents and pastors are to attend. This is Dr. Robinson's last visit on this tour.

A similar meeting for the Savannah Conference ministers and laymen will be held at Asbury Church, the Rev. J. A. Richie pastor, on Thursday, March 20.

Dr. W. R. Stephens, our pastor at Ebenezer Church, Jacksonville, Fla., entertained the ministers and representative laymen for the Florida Conference at his church in a great stewardship campaign meeting Tuesday, March 18. Wednesday Dr. Robinson spoke at Tampa, Fla., for the South Florida Mission Conference, the Rev. W. O. Bartley pastor. This is for the men on the West Coast. There will be a stewardship meeting at Daytona for the men on the East Coast. Dr. R. H. W. Bartley, district superintendent, will be present with the team workers.

The South Carolina itinerary closed in Charleston Monday, March 17, in a great mass meeting. Dr. W. M. Hannah, district superintendent, and our wideawake pastors in Charleston planned for a large attendance of ministers and laymen on the district. Both Dr. J. W. Robinson and President L. M. Duntun spoke.

All charges are expected to send in the names of their minute men to the Area office, Sumter, S. C.

The Board of Managers of the American Bible Society at a meeting to-day elected Mr. Churchill H. Cutting as President of the Society. Mr. Cutting is a retired merchant, residing at 37 Madison Avenue, New York City. He is a prominent Baptist layman, whose father was a distinguished New England Baptist clergyman. For many years Mr. Cutting has been a member of the Board of Managers of the Society and a Vice-President of some time past. He succeeds Mr. James Wood, of Mt. Kisco, who has been President of the Society since 1911, and whose resignation has just been accepted.

They've Done It in Central New York

Centenary Drive in this Conference \$200,000 Over the Quota

THE Centenary is no longer a dream—it is a reality. Central New York Conference has an oversubscription of \$200,000 and pledges are still pouring into Dr. F. T. Keeney's headquarters in Syracuse.

People who never before contributed to the church have given liberally and the \$5 a year members have forgotten habit and offered big sums more in accordance with their means. Leaders predict that, although the Conference allotment was only \$2,161,000, before the final reports are completed, the figures will reach \$2,500,000. A large portion of the pledges have already been paid in cash or Liberty Bonds.

As a result of the carefully launched stewardship campaign, it wasn't difficult to interest folks in the Centenary. They were ready for it and especially where they read of the movement in the church papers and secular press.

The workers, pastors and laymen alike, lived the Centenary. One man during a trying time stuck so many hours at his post at the telephone that when he bowed his head to ask a blessing at the supper table he said "Hello!"

The general method of procedure followed in staging the financial "drive" was for every one to help in every way possible, putting the Centenary first. As soon as a church went over the top, the pastor placed himself at the disposal of the area secretary, who sent him to help some pastor less fortunate in his canvass. Co-operation everywhere, under the able leadership of Dr. F. T. Keeney, and the loyalty of the pastors gave a sweeping victory for the Centenary in the Central New York Conference.

The final week of the canvass was a breathless rush.

Four telephones in the campaign headquarters jangled constantly, each call meaning new figures to be tabulated. The daily scenes most closely resembled an election night in a big newspaper office, except that the result meant so much more than any election could ever accomplish. The day before the campaign closed, telegrams were sent to all the pastors whose charges were not over the top. These messages gave the Centenary situation to date. Dr. Keeney estimates that more than \$50,000 was subscribed as a direct result of the \$50 worth of telegrams sent out at that time.

The Rev. John Richards, D.D., pastor of First Church, Ithaca, has the record of making the largest number of personal solicitations. He canvassed three hundred and twenty persons and secured three hundred and twelve subscriptions, putting his charge \$15,000 beyond its allotment of \$60,000.

Dr. Wallace E. Brown, pastor of University Church, Syracuse, put his church more than \$20,000 over the line. He obtained one subscription of \$1,000 from a man who for the past twenty years has never given a cent for church benevolences. When Dr. Brown asked him why he was giving to the Centenary, he replied: "Because this is the first time I have ever heard the church talk in terms large enough to mean business. At last the Methodist Church has a real and genuine appeal."

The really remarkable success of this pioneer Centenary campaign in one Conference in Methodism is due to the great army of small givers, many of whom are giving considerable above their tithe. There were comparatively few big gifts, but the entire campaign has been marked with many evidences of really sacrificial giving.

Direct Answers to Prayer

By Bishop William Burt

WHEN I was district superintendent in Rome, some twenty years ago, one of my responsibilities was the Boys' Industrial School at Venice. This is the school which has supplied many of our prominent pulpits with carved woodwork, and the hand-carved tables used at General Conference come from the same place.

In my rôle as treasurer of that institution, one October day—the twenty-third, to be exact—I looked over the books and found there wasn't a cent of money to take care of the boys for the last two months of the year. I felt unable to call on any of my friends for the needed funds, as they had all given liberally already. After considerable thought I called the superintendent and said: "I think there is only one thing to do. I can't see any hope of getting this money. Let us put the matter before the Lord and trust in Him."

The Inscrutable Ways of God

AFTER a considerable time on my knees praying for help for the school, I suddenly felt everything was all right. As I got up I somehow knew that the money would be provided.

Eleven days later I entered my office in Rome one morning and among the letters on my desk was one reading as follows:

"MY DEAR DR. BURT:

"As I was going into my office on Broadway, New York City, on the morning of October twenty-third, a voice said to me you had need of a little money to help you out in your school at Venice, and I herewith enclose my check for \$1,000."

This was the exact sum needed and it came from a man who had never before contributed to the Methodist Church. Later, however, he became interested in the school and provided many scholarships. Since his death his widow has given \$10,000 for the fitting up in Venice of a church which has given the Methodists an entirely new standing there.

At another time when I was on a furlough and home in New York City, I had been praying for money to further some special work in Rome. At a private luncheon to which I was invited I found under my plate a \$1,000 check. I had never asked this particular man for any money. The incident served to prove further that "the Lord will provide."

Some folks seem to think these things are just coincidences, but I don't. I know that it is by earnest prayer down on our knees that we receive help. Call on the Lord and He will help. The Centenary will be realized in its fullest measure when we pray for it and pray as never before we may work for the Kingdom.

From the Centenary Deputation to Europe

Tentative Plans Outlined for Continuation and Expansion of Methodist Work in Italy

By Elsie McCormick

Special Correspondent of the Missionary Centenary

ROME, Feb. 1 (By Mail).—Construction of community houses in war-devastated regions, establishment of student clubs in university cities, such as Padua and Bologna; erection of a hospital and a nurses' training school in Rome; building of schools for war orphans; enlargement of the Methodist Episcopal College in Rome to the proportions of a great institution; and the building and enlarging of churches are among the items of the extensive program for Italy tentatively adopted by the Centenary Deputation at the end of its trip of inspection of the country.

The deputation included Dr. Frank Mason North, secretary of the Board of Foreign Missions, Bishop Theodore S. Henderson of Detroit, and Bishop William F. Anderson of Cincinnati.

The spirit of the visit was well expressed by Bishop Henderson when, on placing the American flag close to the emblem of Italy at the peak of Monte Mario, where the new Methodist College in Rome will stand, he said, "Whom Providence has joined together neither Kaisers nor Emperors can put asunder."

The community houses, or *casas de municipio*, will serve as centers of cheer for the families who have returned to destroyed villages. On all the high roads of northern Italy may be seen a constantly increasing stream of men, women and children, their faces turned toward their homes in the war zone and all their worldly possessions on their backs.

Many of them, on returning, see only a battered wall. Others find their houses still standing, but stripped of every bit of furniture, even to the panes of glass in the windows and the planks on the floor.

Nearly a million people are living in houses without glass in the section of Italy extending from the Piave to the Carso. No matter how hurriedly the Austrians retreated, they always took time to remove the panes from the windows, so that there is scarcely a house in the whole area that has a glazed window left. In the Alpine regions, where the snow is deep and fuel almost impossible to procure, the absence of glass means a great deal of suffering.

Years of Reconstruction Work Necessary

TO keep up the morale of these thousands of people, to help them bear the shock of their loss, to give them a place of meeting and recreation, to aid them materially as well as spiritually, will be the purposes of the *casas de municipio*. Each house will have an Italian director and, where the need is especially great, a visiting nurse. Since music is rated as a necessity of life by the people of Italy, the budget in each center calls for a phonograph and a number of high-class records.

"The need for relief work in Italy will continue for many years," declared Dr. B. M. Tipple, head of the Methodist College in Rome and Centenary secretary for Europe. "The problem of housing the war orphans and of sheltering the homeless in the devastated areas is not a matter of months. Italy looks to America as her best friend and helper."

The chief plan of the deputation for the city of Trent, in the "redeemed" section of Italy, is the founding of an orphanage in memory of Cesare Battisti, former

deputy from the Trentino to the Austrian Parliament, who was executed by the Austrians after having escaped to Italy and joined the army there. Captured during a severe engagement, Battisti was condemned to death for treason and garroted in the courtyard of the Castello del Buon Consiglio. His martyrdom has made him the popular hero of the city. The orphanage will fulfill the double purpose of sheltering the fatherless children from the Trentino district and of serving as a monument to the former deputy.

Plans for Rome and Naples

TENTATIVE Centenary plans for Naples, agreed upon after a study of the city, include a new building with large grounds for the Casa Materna (or orphanage), a new church situated at a strategic point, and the conversion of the present property into a temporary home for immigrants about to leave for America. Over four-fifths of the Italians who try their fortunes in the New World are from southern Italy and Sicily, a majority coming from rural districts. Practically all the southern immigrants embark from Naples. It will be the purpose of the proposed institution to provide them with temporary living quarters, teach them at least a few phrases of English, treat those suffering from minor diseases, and, above all, provide them with letters and addresses in America, where they can find help in becoming adapted to their new life. The co-operation of the Board of Home Missions and Church Extension will be asked in the work, so that the landing immigrants will be met by representatives of the Church.

The Rome collegio, which is now in the Methodist Building near the Quirinal, will be moved to a new site on Monte Mario, overlooking the Eternal City, as soon as the buildings are erected. Both the curriculum and the accommodations will be greatly increased.

The formation of proposals to open an evangelical hospital in the Via Garibaldi was another result of the deputation's visit to Rome. The property, which is now owned by the Board of Foreign Missions, was turned over to a committee of the Italian government during the period of the war, the Red Cross providing a subsidy for the work. As there is at present not one Protestant evangelical hospital in all Italy, the proposed institution will have a large field for usefulness.

The first work to be done in Venice will be the immediate reopening of the Vocational School for Boys, which was somewhat damaged by a bomb during an Austrian air raid. The school, accommodating about fifty pupils, makes a specialty of instruction in the art of wood-carving. Its work is of such an artistic character that the institution has been mentioned frequently in the guide books as a point of interest. After the reopening, it will give first place on its rolls to boys whose fathers died in the defense of Italy.

In Trieste, the chief city of "Italia Redenta," will be founded a *casa de soldato*, which will be to the soldiers what the *casas di municipio* are intended to mean to the civilians. From the warehouse at Trieste will go motor trucks taking to all of new Italy a very real expression of America's interest.

Preparing for Big Things in Columbus, Ohio



Ireland in the Columbus Evening Dispatch

The Methodist "World's Fair"

ALTHOUGH American Methodism is focusing its attention upon the Missionary Centenary and its great financial goal and its wonderful religious and social program, it is not overlooking at all the Centenary Celebration, which will be held at Columbus, O., June 20 to July 13. That Celebration is to be the one hundredth anniversary of the founding of the Missionary Society of the Methodist Episcopal Church, organized April 5, 1819.

The missionary world is to be taken literally to Columbus. A visit to the world's exposition, and that's exactly what it's going to be, will be a visit to the Orient, to Africa, to India, in fact, to every country where there are to be found Methodist missions. Natives from all parts of the world will be there. And the home field will be pictured, too. There will be the congested city problem displayed, the rural church, the frontier mission and the negro and the immigrant.

Briefly, the exposition will graphically picture the world activities of the church.

A most ambitious program has been planned. Leaders in all walks of life will be asked to attend and speak, and many of these have already accepted.

Great pageants, depicting the work of the church at home and abroad, will be one of the features of the exposition.

Fully two hundred thousand Methodists, as well as thousands of church members of other denominations, are expected to attend. A caravan of 75,000 automobiles will drive its way to the world meeting, it is planned.

The Columbus exposition is to be a world event. No church has ever before attempted anything so ambitious. And its great significance is that it will mark the beginning of a new and more powerful era of spiritual activity in the Church.

My Philosophy of Life

By H. A. Truesdale

Stewardship Secretary of the Cincinnati Area

WHEN I was a boy I lived in a small town in Western Pennsylvania, and in that town was a hill, and on that hill was a house, and in that house lived the best girl in all the world. Many a time I climbed the hill in search of the girl who lived in the house, and for years and years I continued the energetic practice, until at the mature age of eighteen I won and married the girl of my choice.

All went well in the family until, one day in August, 1899, the president of the Epworth League, in the little town of Conneaut, Ohio, presented me with a topic card, which advised that on the second Sunday in September I was to be the leader of the League, with the subject of "Christian Stewardship."

I immediately suspicioned my wife, for she knew the subject was the farthest from my mind. Up to that time she had been the liberal one of the family, and I had played on the defensive, for my family had grown to be a large family and I was the only one to earn the money to support them. When my wife wanted to give the preacher twenty-five dollars, it was my business to reduce it to five if possible, and, in my mind, this was why the Epworth League topic was given to me.

The job was not a desirable one and I would have played most any sort of a game to have evaded it. Finally, because there was no chance for exchange with other leaders, I went into the Book to prove that tithing belonged to the children of Israel, and did not apply to the present-day life. This was where I made my mistake, for a study of the Book proved to me the only way a man could play a square game with God was to acknowledge His ownership and man's stewardship, and bind it with the tenth, or tithe, and then to learn that nine-tenths remained in trust or stewardship, for which a full account must be given at the end of the journey. Defeat was acknowledged, confession made, a vow made to give the tenth and to begin with the stewardship for God, accepting Him as business partner. The League service turned out to be a real joy.

God as a Business Partner

OF course, this decision changed my whole life. I was nearly forty years of age and had always worked for a small salary. But beginning with that year, increases in salary and business prosperity came in abundance. I can hardly believe the story now myself as I think of the real turning about of my whole life experiences.

In 1901 I organized my first corporation, with five directors. They have sometimes said that they are not often consulted about the business. I don't know how true that is, but I did accept God as my business partner. I have humbly brought to Him the problems of my business. His counsel, I find, can always be obtained. Many of the problems of the business have been solved while I have been alone with Him.

WHAT is your measure of the success or failure of your life? Is it the money you have accumulated? The prestige you have gained? The social or political standing to which you have attained? H. A. Truesdale would tell you that none of these is a good criterion. Yet he has a degree of success in life that most men would gladly be able to boast, and it was not until after the noontime of life that he made his mark. Walk close to God and practice Christ's Golden Rule—that is Mr. Truesdale's advice. He began doing these things more than twenty years ago. He tells in this article of some of the abundant rewards, both spiritual and material, that have been his as a result.

We did not begin the business with any philanthropic ends in mind, but we did believe that, as an economic proposition solely, our employees should be given the best possible working conditions. We have endeavored to give them the conditions we ourselves would like to find if we exchanged places with them.

It has been many years now since the factory established the dining-room where all of the employees are given their noon-day meal. Not a penny has ever exchanged hands in that dining-room. Warm, wholesome food, served amid cheerful surroundings, has contributed not only to the happiness of the men, but it has made for the economic welfare of the factory. It has proved a good investment to consider this service as part of the factory's outlay.

The Golden Rule in Practice

THE result of the policy of treating men as fellows has amply demonstrated that from an economic, business viewpoint—to leave out moral and other conditions—it pays to base business relationships on Christian principles, doing to our fellowmen as we would like to be done by.

Many of the men who began with the plant at the beginning are still in its employment—having been in continuous service all of the time since 1901.

Wages have increased more than 150 per cent, and never in the history of the plant has there been any reduction in wages.

Perhaps sitting at the same table year after year has had something to do with the feeling of a family friendship, but never in the history of the plant has there been the least labor trouble, and a few weeks ago the manager included in the pay envelope of each employee the thought of his heart expressed as follows:

"It is a sincere desire of the management that no employee shall ever work for this company at a wage less than today."

The stockholders of the corporation have received their dividends quarterly, without an exception, since the second year of its organization.

For several years now the employees have been sharing in the profits of the corporation to the extent of eight per cent. of the previous year's earnings. This is included in the first pay in the new year.

The history of the Conneaut Can Company reads like a fairy story, but to the president it is a revelation of the great God who owns and controls the world, and reveals Himself and His interest in His partner at every step of the journey.

If the Centenary does what the writer believes it will do, the laymen of Methodism will come into a new and larger experience of relationship with this great heart of a loving God. Giving the tithe does not imply that each man who gives it will reach an increased material prosperity. The great fundamental is the recognition of God's ownership and man's stewardship. Such recognition brings its own abundant reward.

PREACHING AS A FINE ART

Addressed delivered by President Harry Andrews King of Clark University, on Founder's day in Gammon Theological Seminary.

I once heard John Watson preach from his own pulpit, in Liverpool, England. He used a manuscript and spoke with strong Scotch accent. As he proceeded to build his appealing argument; vigorous, compelling, convincing, yet sweet and tender; and as he clothed it in beautiful diction illuminated by apt illustration drawn from wide observation, I was literally spellbound. I was exalted in spirit and filled with wonder and admiration at the consummate skill of this master artist. At the close of the sermon my traveling companion turned toward me with shining face and said: "I tell you preaching is big business." Again and again during the years since this incident have I had occasion to consider this great theme. I am overwhelmed with the vision of the enormous task set for us who are called to preach.

In this crisis time of nations; this day of reconstruction, reformation, readjustment, restatements of faiths destruction of precedents, and realignments; I am asking myself "who is sufficient for these things?" It may seem unnecessary to bring this theme before this faculty and this student body. My excuse is that from my own experience I know the multitudinous care of the pastor leave little time for pulpit preparation. We are led to ask if we are losing the reverence we should have for God's message and God's messengers. The Bishop of Liverpool says the utter want of any proper training for the pulpit, is one great defect in the Church of England. This could be said of other churches. Then any preacher, however well prepared, may lose his first exaltation and enthusiasm in preaching; such men find comfort in taking rank as financiers, church builders, or in other ways excuse their lack of power in preaching the word. Preaching is our supreme task. It is God's only plan for saving the world. How long must the world wait on our inefficiency? Every other duty and work of the Christian minister must be subordinate to this one great work of preaching.

This is the preacher's greatest day. With all due respect to the past history of the church, not forgetting its marvelous beginnings, its crusades and periods of reformation and revival, the twentieth century is the golden age for God's messengers. The faithful preaching of the past century is bearing fruit, in the rising tide of missionary zeal, and the intensive social service rendered by the church. It is seen in the quick response made to the country's call in time of war, and the laws enacted in the interests of moral reform.

We are on the threshold of a new era. Nations are in the throes of a new birth. In place of intrigue and secret diplomacy this age demands honesty, truthfulness, the light of publicity, and verdict based on simple justice. The president of this great republic stands before the races of men and insists on a league of nations to settle all international differences upon honor without the sword. Brothers, we are today at the beginning of the world triumph of the Cross. The evidences of a new world are on every hand. Evangelism is becoming the rallying cry of nations. The halls of Congress and the state houses, even corrupt municipal headquarters are hearing the Gospel of good will and

good government. Philanthropy, social service, moral reform, even commerce is touched with the dawn of the new day of Christ in the world.

We are in a new era in the church. The great centenary movement could not have been launched five years ago. It is a success now. Never before was the world so ready to hear the name of Christ. God's ministers cannot be silent now. It is the time to proclaim aloud the message.

In such a time as this no minister of Christ should be content with mediocrity in preparation and service. Ignorance and inefficiency in this master task is an unpardonable sin. The cause needs men with illumined vision and poetic tongues. The times demand master artists who can exemplify the high art of preaching. Dr. Buckley says,

DECLARATIONS OF TWENTY-EIGHTH ANNUAL TUSKEGEE NEGRO CONFERENCE

The Tuskegee Negro Conference, at its twenty-eighth annual session, sends greetings to the Negro farmers of the South and congratulates them upon their work in helping our nation to do her part in the winning of the war. At the call of the nation, we increased the amount of foodstuffs raised. We worked longer hours in the day and on Saturdays. As a result of this labor, we have been blessed with abundant crops, for which extraordinary prices have been received. Negro farmers are more prosperous than they have ever been. More of these have money in the bank and more of them are out of debt.

We are proud to note that many of you are buying land and in other ways investing your surplus money. To those who are disposed to spend their money, this Conference says do not use it or spend it foolishly and by next year be in debt. Do as this Conference for the past twenty-eight years has urged and advised. Take some of this money and invest it in land. Buy more tools and machinery so that you can farm in an up-to-date manner. Use some of this money to improve your homes so that they may be more comfortable and more attractive for your wives and children. Get for the home labor-saving devices so that your wives and children will not have to spend so much time and drudgery. Use some of this money to improve your school houses. If you do not have a good school house in your community, get in touch through the Tuskegee Institute with the Rosenwald School House Building Committee and your State Department of Education. Lengthen your school term. Pay your teacher a better salary. Use some of this surplus money to improve your churches; pay your pastors more liberally and make provisions for having services oftener than once a month.

The war situation compelled you to diversify your crops and to raise other things than cotton. You have learned how to diversify and have found out the value and importance of diversified farming. Do not again depend only upon cotton. The raising of live stock is becoming an important and paying industry in the South. Raise more cattle and hogs.

This Conference takes the occasion to call attention of Negro farmers to the opportuni-

"Oratory is the greatest of arts." Savanorola expressed himself not in painting, poetry, or sculpture, but in oratory. Preaching is an art; the supreme power of that highest art of man, the art of persuasion, the art of aroused manhood in fit public action, to the end of moving through speech his fellow men. Dr. Lyman says, "Christian preaching in its unique distinction involves the blending of an art and an incarnation." I would prefer to place the incarnation as absolutely necessary to true art in preaching. The preacher must be the incarnation of the Christ spirit. He must illuminate the truth until men shall see and desire it. Men are eager and hungry for truth they can see and understand.

Brother, this is no time for us to fail in the sacred art to which we are called. The Gospel of Christ is the only hope for the world. There is no other name; and God has no other plan than that through our preaching the world must be saved.

ties and advantages of borrowing money which the Federal Farm Loan Bank offers the farmers, white and black, of the South. Hundreds of Negro farm owners who have found it necessary to borrow money have taken advantage of the Federal Loan opportunities. This Conference urges upon the Negro farm owners who may find it necessary to borrow money, to get in touch, through the National Farm Loan Association, or otherwise, with the Farm Loan Bank of your district.

Although the war is over, the demand in the cities of the South and the Northern industrial centers will still continue. These cities and industries will offer such inducements in the way of good wages, protection under the law and school facilities, that unless inducements are offered on the farm and plantations, many more laborers will leave the rural districts. To plantation owners, therefore, this Conference would suggest the advisability of making such contracts with your laborers as will induce them to stay on the farm. Give your tenants a square deal, both in the contracts drawn and in the carrying out of these contracts, especially with reference to accounts in connection with supplies furnished, etc. Give the farm laborer similar inducements of wages, law protection and educational facilities as the cities and industrial centers are giving. If these things are done, there will be less tendency for laborers to leave the farm for the industrial centers and cities.

During the war period, whites and Negroes co-operated in subscribing to Liberty Bonds, in purchasing War Savings Stamps, in food production and in food conservation, and in other war work activities. From various communities the white and black soldiers were sent away with the same hearty Godspeed, and in many instances under the auspices of the same committee. As a result of working together in these war work activities, white and Negroes throughout this Southland were brought into a more helpful relationship. Each learned to expect more of the other. It is the earnest desire of this Conference, in these times of peace, that this spirit of co-operation will continue and grow stronger and more helpful and thus contribute in a larger way to the growth and development of the South.

THE EPISCOPAL FUND FALL CONFERENCES 1918

George P. Mains, Treasurer

Edwin R. Graham, Assistant Treasurer

The figures shown in the last column in the accompanying table indicate the relative positions of the sixty-two mentioned Conferences with reference to the percentage of their apportionments raised for the Conference year 1917-19. A few of the Conferences in the South are yet to be heard from.

It should be noted that, sixteen of the fall Conferences this year went "over the top," together raising \$2,043 more than their apportionments. Four fall Conferences last year raised 100 per cent. Previous to 1916 no Conference raised 100 per cent:

16 Conferences raised over	100%
28 Conferences raised between 90 and 100%	
9 Conferences raised between 80 and 90%	
4 Conferences raised between 70 and 80%	
5 Conferences raised less than	70%
58 Conferences made a total increase of	\$11,721.00
4 Conferences made a total decrease of	93.00
Apparent increase	\$11,628.00
The apportionment of 1917-18 over 1916-17 was	4,437.00
Net gain over previous Conference year	7,191.00

	Apportioned Conference Year 1917-18	Raised Conference Year 1917-18	Raised Conference Year 1916-17	Increase 1917-18 Over 1916-17	Decrease 1917-18	Deficient on 1917-18 Apportionment	Percentage of 1917-18 Apportion- ment Raised
Raised 100 Per Cent and Over:							
Georgia	\$131	\$150	\$141	\$9			
Dakota	3,075	3,346	2,929	417			
Nebraska	7,121	7,710	6,924	786			
Wyoming State	480	507	462	45			
Oklahoma	3,198	3,365	2,871	494			
Puget Sound	2,518	2,644	2,343	301			
Iowa	3,019	3,161	2,969	192			
Missouri	2,189	2,288	2,150	138			
Oregon	2,029	2,109	1,833	276			
Illinois	6,468	6,711	6,061	650			
Northwest Nebraska	630	651	547	104			
Des Moines	5,107	5,249	4,854	395			
Northwest Indiana	3,635	3,687	3,540	147			
North-East Ohio	9,361	9,423	8,807	616			
Idaho	1,058	1,060	894	166			
Northwest German	659	660	672		\$12	1	100.15
Excess							114.50

Raised from 90 to 100 Per Cent:							
Central New York	\$4,233	\$4,227	\$4,058	\$169			
Indiana	4,994	4,958	4,572	386			
Colorado	3,344	3,319	3,207	112			
Southern German	369	364	341	23			
West German	1,032	1,012	965	47			
Central German	1,493	1,461	1,373	88			
Northwest Iowa	4,171	4,071	3,775	296			
Northern Swedish	471	460	448	12			
West Ohio	7,658	7,467	7,185	282			
California	3,433	3,332	2,947	385			
Pittsburgh	7,163	6,919	6,625	294			
Southern California	6,633	5,430	5,259	171			
Upper Iowa	4,317	4,160	3,854	306			
Ohio	4,592	4,396	4,042	354			
Pacific German	247	236	231	5			
Rock River	7,888	7,480	7,262	218			
Central Illinois	4,375	4,123	3,902	221			
Chicago German	957	900	923		\$23	57	94.04
Columbia River	2,626	2,469	2,333	136			
Genesee	5,305	4,963	4,705	258			
Erle	4,505	4,220	3,752	468			
Saint Louis	3,025	2,831	2,690	141			
Southern Illinois	3,421	3,189	3,045	144			
Michigan	5,505	5,113	4,912	201			
Detroit	6,234	5,779	5,148	631			
Western Swedish	395	365	360	5			
Wisconsin	3,160	2,920	2,973		\$53	240	92.40
Montana	965	885	810	75		80	91.70
Deficient							\$2,043

Raised from 80 to 90 Per Cent:							
West Virginia	\$4,155	\$3,714	\$3,491	\$223			
Norwegian and Danish	663	589	582	7			
West Wisconsin	3,011	2,660	2,466	194			
Saint Louis German	1,033	911	857	54			
California German	292	256	233	23			
Central Tennessee	141	123	106	17			
Northern Minnesota	3,250	2,785	2,475	310			
Minnesota	2,720	2,320	2,194	126			
Northern German	690	554	551	3			
Excess							\$441

Raised from 70 to 80 Per Cent:							
East Tennessee	\$396	\$314	\$238	\$76			
Holston	1,540	1,160	1,005	155			
North Dakota	2,720	2,027	1,941	86			
New Mexico	408	288	293		\$5	120	70.58
Deficient							\$82

Raised Under 70 Per Cent:							
North Montana	\$813	\$561	\$514	\$47			
Central Swedish	749	491	406	85			
Western Norwegian-Danish	193	123	104	19			
Kentucky	1,042	570	480	90			
Tennessee	337	129	87	42			
Deficient							\$252

Apportioned 1917-18	\$176,345	\$169,345	\$157,717	\$11,721	\$93	\$9,043
Apportioned 1916-17	171,908			Inc.		
Increase	\$4,437			Dec.		
Apparent Gain				\$11,628		
Increase Apportioned				4,437		
Net Gain				\$7,191		

To the Conferences mentioned there was apportioned for the Conference year	
1917-18	\$176,345.00
Apportioned for the year 1916-17	171,908.00

Increased amount apportioned \$4,437.00

Of the 1916-17 apportionment .9174 per cent was collected; of the 1917-18 apportionment .9603 per cent was collected, showing a gain of .0429 per cent.

As a matter of simple equity no Conference should be satisfied to raise less than ninety-five per cent of its apportionment.

Nothing less than this will put all the Conferences on a plane of perfect fair dealing in the matter of meeting their mutual obligations to this fund.

In every case where the district superintendent receives his salary in full this fund should also receive its full share.

Remittances should be made to the treasurer and nowhere else, as his is the only receipt that will be accepted by the Conference treasurer.

Compare your Conference's payments for the Episcopal fund, as shown in second column, with the Conference treasurer's report, as printed in your local Conference Minutes.

THE KING OF ITALY RECEIVED THE METHODIST DEPUTATION

Dr. B. M. Tipple writes from Rome under date of January 26:

"Our Methodist Deputation, visiting the war-stricken lands in the interests of reconstruction work, went down to Naples January 23 to look over the property there and to study conditions. The group included Bishop Anderson, Bishop Henderson, Dr. Frank Mason North and the writer. On January 25 we were received by the King of Italy. It was a great occasion. I presented all the members of our Methodist deputations, and the King was most cordial. We were in conversation with him for a full half-hour. He speaks English fluently, without a trace of accent.

"That same afternoon part of the deputation went over Rome in a big dirigible and reported a most interesting trip. To-morrow (January 27) our commission is to be received by Ambassador and Mrs. Page at the Palazzo del Drago, the American Ambassador's residence.

"Following this reception, with an escort of government officials, we are planning to go over into the 'Redeemed Land,' which includes Trieste, Trent and Gorizia. Methodism is already well represented by a church in Trieste. We hope in the near future to establish a great orphanage in Gorizia, where there is a large group of Protestants, but no Methodist church. Our deputation will probably remain in the 'Redeemed Land' from January 27 to February 5.

"Bishop Anderson and Dr. North expect to go from Italy to North Africa and Spain. Bishop Henderson and myself hope to sail from France on February 26, and will be due to arrive in New York about March 8."

NEWS PARAGRAPHS

The Methodist Episcopal Church has forty-eight hospitals, representing an investment of more than \$15,000,000. Last year these hospitals cared for nearly 100,000 patients.

The Hon. Houston B. Teehee, Registrar of the Treasury and whose signature appears on the face of the Liberty Bonds, is a full-blooded Indian. He received his education at Fort Worth University of Texas, an institution of the Methodist Episcopal Church.

The Ford Motor Company at Detroit recently undertook to ascertain how much of that plant's work could be handled by cripples. It was found that 670 jobs could be filled by legless men, 2,537 by one-legged men and 715 by one-armed men, while ten jobs could be performed by men who were totally blind.

God's Hand in a Nation's Life

The International Sunday School Lesson for March 30, 1919

By the Rev. J. Leonard Farmer, PH. D.

During the last quarter we have been studying the Hebrew people from their enslavement in Egypt to their establishment as a free people in Canaan. According to the Old Testament this covered a period of more than four hundred years.

They were reduced to slaves to prevent their ever allying themselves with the peoples of southern Palestine who were under the suzerainty of Egypt, that their ambition might be crushed so that they would not have any influence in Egyptian affairs, and in order that the government might have an abundance of cheap labor. But in his time God raised them up a man to lead them into freedom and to Himself; and Moses was well prepared for the task in both education and character. God revealed Himself to him in the Wilderness of Sinai for the first time in the history of the Hebrews as Jehovah (Ex. 6:3), and commissioned him to return to Egypt and deliver his people. Moses returned and several times asked the King's permission for the people to go into the wilderness and hold a feast; but as often did the king refuse the permission, thinking of the time that would be lost from labor, and also seeing in this request a scheme to get the people from under his control. But, trusting in the help of Jehovah, Moses was determined to lead them out. On the eve before the departure the people were instructed to hold a Passover according to certain regulations. During the night a terrible pestilence came upon Egypt, destroying many of the people; but the Hebrews were immune to it because of their faith expressed in their obedience to the required regulations. Before daybreak they are on the journey from Egypt toward the wilderness. Tradition has it that after the pestilence came upon Egypt Pharaoh sent for Moses and urged him to hasten out of the land with his people; but it seems quite evident that they escaped without the king's knowledge. When he found it out he immediately dispatched a body of troops to fetch them back or destroy them. This army came upon them encamped near the mouth of the Strait of Suez waiting an opportunity to cross. Then a strong wind arose and divided the waters just in time for them to cross before the pursuers got within fighting distance. The latter started across behind them; but the wind ceased and the waters returned and drowned them.

From the Strait Moses led them, not toward Canaan, but toward Sinai, where Jehovah had first manifested Himself to him, so that He might there manifest Himself to the people as their God who had delivered them from bondage; for they were not yet His worshippers (Joshua 24:14). In the country which they traversed there was not much palatable water; and a meagre food supply. But when they reached the Wilderness of Sin the food supply was exceptionally scarce; and

the provisions they had brought from Egypt were now exhausted. But they were fed; quails came in abundance at evenings, and mornings a plenty of manna was found which served as bread. From this wilderness they were led on to Rephidim where Jehovah gave them the victory over the Amalekites who came down from the north to challenge their passage. Until now there was no organization among them; but Moses was immediately responsible for everything. This burden was too much for one man; and had it been kept his death would have occurred much earlier than it did. This Jethro, Moses' father-in-law, saw; and he counseled Moses to organize the people into larger and smaller groups and appoint other officials to share with him the responsibilities. Moses heeded the advice, and had more time to give to the teaching of the law of Jehovah. And at Sinai whence they journeyed from Rephidim he gave them the Ten Commandments—the greatest moral and religious code ever enunciated.

The first stage in the journey having been reached, Moses now plans to set out direct for Canaan. But before he sets out he wants to be sure that Jehovah will be with the people notwithstanding the fact that they are not yet established in their relation to Him, and ever and anon violate his laws. So he intercedes on their behalf, beseeching Him to vouchsafe his presence with them on the journey. The prayer is answered; and he leads them on up to the Wilderness of Paran on the Southern border of Canaan. From here he sent out twelve men to spy out Canaan and bring back word as to the fertility of the soil and the military strength of the peoples dwelling there. Ten of the spies brought back a disheartening report; and the people rebelled and would select a leader to lead them back to Egypt. Failing to enter Canaan from the south because of the people's cowardice, Moses led them a roundabout way; and after a long time they reached the eastern bank of the Jordan river near its mouth. While encamped here Moses died. But before he died he appointed Joshua to succeed him as leader of the people. Joshua was well qualified for the office in both training and experience and character. Under him they crossed the Jordan, and after seven years of fiercely contested battles Israel won a home in Canaan which was divided among the several tribes. Then Joshua enacted a very important social law—the appointment of six cities of refuge so that murder cases would be in the hands of public officials, and not as formerly the affair only of private individuals. After some years of ruling Joshua died. But before he died he called together at Shechem the representatives of Israel and delivered unto them his farewell address. In it he warned them of the serious danger to which the people

were exposed—the danger of backsliding from Jehovah to follow after the gods of the neighboring peoples. In the lesson-passage today we have the conclusion of that address. The people pledged themselves unqualifiedly ever to remain loyal to Jehovah, and serve no other god but Him. Thus from one stage to another God led Israel from bondage and established it a free people in Canaan.

In reading this period of Israel's history one is apt to make either of two mistakes. First, some who are of atheistic tendencies will see in it nothing more than a chain of coincidences. But when we see that it all was leading to a definite end which was so beneficent for Israel and, withal, for the world, then to all but the spiritually-blinded the chain of coincidences will look very much like a series of Providences. Only an intelligent being can conceive an end and work toward it. And when in the realization of this end forces co-operate over which human agents have no control, then to the spiritually-minded coincidences are but another expression for the effects of Providence. Israel ever afterwards looked back upon these experiences as ordered and directed by God. While we know that Israel at this time held some rather naive notions about God, still even with and because of our high conception of him today at sane judgment cannot see it otherwise than Israel of old saw it.

Second, some others will see in this Providence of a peculiar and particular kind; and since this is ancient history their interest in it will be a mere historical one. It is Providence because it all seems miraculous; and if it is seen not to have been miraculous in the traditional sense of the term, then it will no longer appear as Providence. But Providence is not to be identified with the peculiarly miraculous. God works through natural forces oftener than He does through those which will be called supernatural. Our relief of distress in Europe is as much providential as the parting of the waters of Suez or the coming of the quails and the manna. God's hand has ever been in the world's life; and in the realization of His end He uses human agents and natural causes oftener than any other kind. And whenever in the history of the world or of a nation conditions demand the appearance of a great leader, God has always raised him up.

MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.

"Righteousness exalteth a nation."

A review of the quarter's lesson

The Practice of Kindliness

Weekly Devotional Topic for March 30, 1919

By the Rev. Willis J. King, D. D.

(Gen. 45:1-15)

For several evenings we have been discussing the work of the social service department and its obligations to the community life. This evening we turn from those particular duties and obligations to note what our general attitude and bearing should be toward all people.

Our topic is "The Practice of Kindliness."

On its face and at a glance this topic may seem rather tame and hackneyed but any one looking beneath the surface will reveal the immense treasures hidden in its depths. For example what do we mean when we say "the practice of

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kindliness?" If you consult a good dictionary you will find that "kindliness" means the quality of being kindly. "Kindly" means the quality of being kind. "Kind" comes from the same root as "kin" which means blood-relationship or connection by the closest family ties. That is today if you would be kindly in your disposition and treatment of others you must understand the basic principle underlying kindliness. One is not kindly to another who simply tosses to him the crumbs that the giver does not care for himself. The principle underlying kindliness is the spirit of blood relationship. I should be kind to all men on the same principle that I am kind to those who are bound to me by the strongest ties of blood. We are all akin. "Out of one blood God has made all nations for to dwell upon the face of the earth."

Our scripture lesson tonight is a splendid illustration of the principle and idea that our topic would teach. It is the well-known story of Joseph's revelation of himself to his brothers.

No man ever had greater reason for being angry with his brothers than Joseph had. None of them had ever shown the slightest love for him. All of them had consented to his being sold into slavery. Most of them were disappointed that he was not killed. Joseph could not have been greatly blamed if he had not only felt but shown considerable resentment toward them when he found himself in position to harm or help them. We all remember how generously he acted toward them on the occasion of their first visit. They were given all the grain they desired and their money was given back to them. They come back for more because their needs are great. They are about to depart when to their consternation, their youngest brother, who was his father's favorite, was on the point of being kept as a bondsman of the governor on the charge of petty larceny.

Then follows one of the most tender and beautiful scenes in the whole Bible. Joseph commanded everybody to leave the room except himself and his brothers. Then he wept aloud and said, "I am Joseph your brother, whom ye sold into Egypt," and they embraced each other and wept over their long separation. The brothers were given all the food they could carry and sent back home for their father and their families. Henceforth they were to live in the house of Pharaoh and enjoy all the good things of the land of Egypt.

In this lesson we have had a splendid illustration of the practice of kindliness. Joseph realized that these people were his "kind," his "kin," even though they had greatly wronged him in the years before. He was acting toward them in the spirit of kinship. They were of his blood, kindred, family; he could not do other than show kindness to them.

The same principle ought to obtain with us. Kindness must be practiced by us in the spirit of kinship. And yet it should not by any means be limited to those of our immediate family or to our particular group. When the Master was asked "What is the great commandment?" He replied, "Thou shalt love the

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Lord thy God with all thy soul, etc, and thy neighbor as thyself." Immediately he was asked, "And who is my neighbor?" Then was told as an illustration of the Master's conception of neighbor, the parable of the "Good Samaritan," one of the most beautiful of the parables. Here he showed clearly it is our duty to show kindness to any one of any race or clan whom circumstances give us the opportunity to help.

There is a beautiful hymn in our hymnal which answers this question, "Who is thy neighbor?"

Who is thy neighbor? He whom thou hast power to aid or bless; Whose aching heart or burning brow Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor Whose eye with want is dim; O, enter thou his humble door, With aid and peace for him.

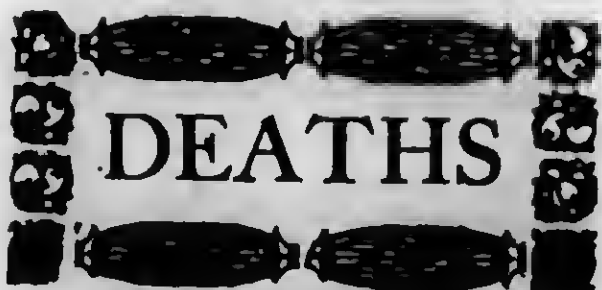
Thy neighbor? He who drinks the cup

When sorrow drowns the brim; With words of high, sustaining hope,

Go thou and comfort him.

Thy neighbor? Pass no mourner by; Perhaps thou canst redeem A breaking heart from misery; Go share thy lot with him.

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Stewart—Mr. Albert Stewart, of Clay Center, Kans., departed this life February 15th, at 6:20 p. m. He was a faithful member of the Methodist Episcopal Church, and died in full triumph of the faith. He was a member of the Methodist Episcopal Church, Clay Center, Kan. The funeral service were held Tuesday, February 18th at 2 p. m., by the Rev. B. F. Donnell of Manhattan, Kans., and the Rev. N. P. Lampkins, pastor, assisted by the Rev. M. W. Lytle. Mr. Stewart was born in Miami County, Ohio, March 13th, 1847. Enlisted in the army from Pickaway County Ohio, on the 22nd day of February 1865 where he served one year. He was then mustered into the United States service at Urbana Ohio, as a private of Company

"H," 5th Regiment U. S. Heavy Artillery, Colonel Henry S. Burton, commanding. He received his honorable discharge February 22nd, 1866, by reason of expiration of term of service, he re-enlisted at Baton Rouge, La., in February 1867, and served 5 years, was then mustered in as a private of Captain George A. Romea Company "F," February 10th, U. S. Cavalry, Colonel Benjamin H. Grierson commanding. He was honorably discharged at the expiration of his term of enlistment at Fort Dark, Texas, as sergeant. He re-enlisted, again February 8, 1877, at Buffalo, New York, and was mustered in as a private of Captain Francis S. Lodges, Company "L," 9th Regiment U. S. Cavalry, Colonel Edward Hatch commanding. He was promoted to Quartermaster Sergeant of this company. He received his final honorable discharge at Fort Riley, Kan., on the 8th day of February 1882 by reason of expiration of term of service. He was a member of Phil Sheridan, Post, No. 88, Department of Kansas, Grand Army of the Republic in which he held office one term as trustee. He was also member of city council of the 4th ward, at Clay Center, Kan., one term. He is the son of Henry and Nancy (Colenian) Stewart deceased, and was united in marriage to Miss Alice L. Griffin, nee Mack at Clay Center, Kan., on the 24th day of October 1884.—N. P. Lampkin.

Tidwell—At the home of her son, at Villa Rica, Ga., Mrs. Mary Tidwell died recently at the age of 103. She was the oldest and one of the most faithful members of Villa Rica, Methodist Episcopal Church. She is survived by one son, two daughters, several grandchildren and a host of friends. The funeral was conducted by the pastor the Rev. I. C. Rucker, Jr.

Butcher—Mrs. Annie Butcher, wife of William Butcher departed this life on February 17th in Philadelphia, Pa. The funeral was conducted in Lancaster at Strawberry Street Church, Lancaster, by the Revs. W. Williams, and J. O. Stewart. She was 54 years of age, a member of the Church for 25 years, and a sister of the Rev. L. E. S. Nash. She leaves a husband, 5 children, 3 brothers and 2 sisters.

Miller—Miss Martha Miller a loyal member of St. John Methodist Episcopal Church Natchez, Miss., departed this life recently. She was a graduate of Union High School, of Natchez, and a student of Rust College, Holly Springs, Miss. She leaves a mother, brother, and a large host of relatives and friends to mourn. The funeral was conducted by the Rev. D. L. Morgan and the pastor the Rev. W. H. Williams.

Shaw—Recently Mrs. Luvenia Shaw, one of the oldest members of Warrens Chapel Methodist Episcopal Church, Terrell, Texas, departed this life recently. At the time of her death she was 75 years of age and had been a member of the church for 42 years. Two sons, two daughters and a number of grandchildren survive her. The Rev. E. W. Kelly of Marshal conducted the funeral service. The Rev. James Hantz is pastor.

Russell—On a recent date, Mrs. Carrie Russell, a member of St. James Methodist Episcopal Church, Sherman, Texas, departed this life in full triumph of Christian faith. At the

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time of her death she served as class leader, trustee and steward. The funeral service was conducted by the pastor, the Rev. Jesse J. Hardemon, assisted by the Reverends H. D. Allen of Harmony Baptist Church, G. H. Bell of the Colored Methodist Episcopal Church and G. W. Hester of the Baptist Church.

Rhodes—Mrs. Fanny Rhodes, of Sherman, Texas, departed this life on a recent date in full triumph of Christian faith. The funeral services were conducted by the Rev. J. J. Hardemon, pastor of the St. James Church, Sherman, Texas.

Deshields—Mr. A. R. Deshields, of Edwards, Miss., died recently. He was a faithful member of the Methodist Episcopal Church. At the time of his death he was 60 years old. The funeral service was conducted by the pastor, the Rev. C. H. Johnson, a wife and one child survive him.

Ward—Mrs. Leana Ward, a faithful member of St. Paul Methodist Episcopal Church, Laurel, Miss., departed this life, January 5th. Five sons and one daughter survive her.

Roberson—Mrs. Minnie Roberson, of Laurel, Mississippi, and a member of our church, died recently. She was a faithful member of the Ladies Aid and Woman's Home Missionary Society. A husband, father, and two children survive her. The Rev. A. J. McNair, conducted the funeral service, assisted by the Rev. L. J. Brock of the A. M. E. Church, the Rev. S. H. Cannon, district superintendent and the Rev. A. Lee of Bentley Chapel.

PERSONAL AND GENERAL

Lincoln's Birthday was celebrated with much interest by the Sunday School of Nepsies Chapel, Alley, Ga. An interesting program was rendered by the Freedmen's Aid Society and the sum of \$800 was raised. C. Wiggs, superintendent, assisted by Miss Alberta Hamilton and others, spared no pains in making the program a success.—Pearl Fields, Reporter.

On a recent date a "storm" struck the parsonage at Enterprise, Miss., while the Rev. W. R. Walker, the pastor, was sick in bed, and left many choice groceries. The occasion was led by Mr. E. W. Radford, Mrs. Carrie Locket, Mrs. Fannie Washington and others.

Mr. James Austin, of Scotlandville, La., led a host of friends and members of Taylor Methodist Episcopal Church to the parsonage and aroused the Rev. A. M. Taylor and his family at a late hour in the night with about 150 pounds of choice groceries. Refreshments were served by Mesdames Austin, Bradford, Lewis, Taylor and Long, after which the pastor expressed his appreciation. Mr. James Bradford spoke on the work that the Rev. Mr. Taylor is doing at Scotlandville.—James Bradford, Reporter.

Mrs. R. H. Cox, wife of the Rev. R. H. Cox, of Asheville, Ala., is aiding in the work to relieve the suffering of "Flu" victims.

On a recent date a "storm" struck the parsonage at Asheville, Ala., and

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left a choice lot of groceries. The affair was led by Mr. Sam Beyers, Frank Worford, Mrs. Savannah Martin and Mr. John Cannon.

The Centenary Group Meeting was held at McLain, Miss., March 7. The district superintendent, the Rev. P. H. Rembert, was president and made an interesting talk on the movement.

Warren's Methodist Episcopal Church at Terrell, Tex., is making splendid progress. Recently a long-standing debt on the parsonage was paid. The Rev. James Hants is pastor.

The Rev. and Mrs. James Hants are rejoicing in the advent of a baby girl born recently.

Recently the Rev. T. F. Robinson, pastor of First Street Church, New Orleans, visited Johnson Methodist Episcopal Church, Grand Bayou, La., and delivered a wonderful sermon. Lawyer B. F. Smith was also present and delivered an inspiring address on the Centenary Movement. The Rev. G. W. Ogilvie is pastor.

On a recent date a Patriotic Rally was conducted at Bethlehem Methodist Episcopal Church, Hempstead, Tex., which was a decided success. The church membership was divided into three companies, viz., the Red Regiment, White Regiment and Blue Regiment. Mr. E. E. McQueen, cap-

tain of the Reds, reported \$101.01; the Whites, H. T. Tillory, captain, reported \$102.65, and the Blues, Mr. T. A. Thompson, captain, reported \$100.98, making a total of \$303.64. The Rev. P. H. Jenkins is pastor.

Recently a rally was conducted in our church at Pomonkey, Md., and \$900 was laid on the table. This money will be applied on the remodeling of the parsonage. Also \$57 was raised for Morgan College. The Rev. T. F. King is pastor.

Sunday, February 2, was a great day at the Shiloh Methodist Episcopal Church of Brewton, Ala. The new district superintendent, J. C. Carson, was present on his first round and preached both morning and evening to a large and appreciative audiences. The Rev. Mr. Thomas of the African Methodist Episcopal Zion Church and his membership were present and rendered excellent service. The superintendent was paid in full. The collection for the day was \$87.30.—R. C. Cheatham, Recording Steward.

On a recent date the members and friends of St. Paul Methodist Episcopal Church, Little, Tex., "stormed" the parsonage and left a number of pounds of choice groceries. This affair was led by Mrs. L. A. Norris, the president of the Ladies' Aid Society.

On a recent night the members of Asbury Methodist Episcopal Church, Franklin, La., tendered the pastor, the Rev. John A. Lindsay, a reception in honor of his return from the Annual Conference. An interesting program was rendered, consisting of speeches and songs, and refreshments of many kinds were served. The Rev. Mr. Lindsay was the recipient of a purse and a number of pounds of choice groceries, for which he and his family are heartily grateful.

On a recent date the members of Thomas Chapel, Mansfield, La., "stormed" the parsonage and gave a reception in honor of their new pastor, the Rev. Timothy P. Norris. Those who took part in this affair were Mrs. E. Ferguson, Mr. James Clay, Mrs. Clay, Mrs. Thomas, Mrs. John Jackson, Mr. Henry Johnson and others.

CAMBRIDGE DISTRICT PREACHERS MEETING

E. F. Showell, reporter.

The Cambridge District Preachers meeting of the Delaware Conference convened at St. Paul's Methodist Episcopal Church in monthly session February 25, 1919, at South Berlin. W. J. Helm, president, presiding. A goodly number of the brethren were present. The District Superintendent, the Rev. D. H. Hargis conducted a question box in which several questions relative to the Stewardship Movement were asked and answered. The Stewardship Movement is creating much interest among the ministers and laymen of the District. Several charges on the District have witnessed outpourings of God's Spirit, resulting in a large number of conversions. Another interesting feature of the meeting was the report of the pastors on the recent Morgan College Half Century Fund Campaign which was conducted throughout the Dis-

trict from February 9th, to 23rd, inclusive. The importance of the drive seemed to have been realized by every charge. The District was able to turn over to Morgan College more than \$1300.00, as a result of the two week's drive. A few charges went "over the top" raising their full apportionment \$100, per member. Those who failed to realize the full amount deserve credit for their effort. The following distinguished visitors were present: Mrs. Henry, District President, Woman's Home Missionary Society; Dr. J. R. Waters, Agent for Conference Claimants Endowment Fund; The Rev. J. W. Jewett, District Superintendent Salisbury District; The Rev. T. H. Klah, Principal Princess Anne Academy; The Rev. E. O. Parker, pastor our Church Princess Anne Md.; D. A. Ridout, Jr., private Secretary to Principal T. H. Klah. At night we listened to an inspiring sermon delivered by the Rev. W. E. Hilton of Milford, Del., from the text found in Gen. 5:24 "Enoch Walked With God, and was not for God took him." The meeting from beginning to end was inspiring. The Rev. R. R. Robinson, the pastor, and congregation had made splendid preparation for our entertainment.

FOREST CITY DISTRICT NOTES.

On February 11th, the pastors on the district were summoned to Wesley Chapel Methodist Episcopal Church, Brinkley, Ark., by the district superintendent, the Rev. Z. R. Fields. where the day was spent in discussing the centenary work; planning co-operation and hearing reports from the pastors. Many of the reports gave evidence of sincere effort on the part of the pastors to push the movement. Such expressions as, "Depend on me," "It must be done," "I will do it," caused all of us to go away feeling that the man who fails to put this matter over with the congregation is either a slacker or is wanting for the spirit of the Christ.

The Pastors and Methodist Minute-men convened at Forest City, March 5th, at the request of the district superintendent, the Rev. Z. R. Fields and Mr. N. Darby, the district chairman of Methodist Minute-Men.

A complete organization of the District according to the Centenary plan was perfected and a complete official roll elected. The following is a summary of the group formations with its respective president and date of first meeting:

Group 1, includes Augusta, Auvergne, Cotton Plant, Cotton Plant Circuit, Hunter; Prof. B. Jones, Chairman; convenes at Cotton Plant, March 23, 1:30 p. m.

Group 2, Brassfield, Brinkley, Brinkley Circuit, Palestine; Mr. J. E. McDonald, Chairman; convenes at Brinkley, March 29, 2 p. m.

Group 3, Mariana, Marianna Circuit, Lagrange, Scotts Valley and Bricekeys; Mr. Robt. Lofton, Chairman; convenes at Mariana, March 28, 10 a. m.

Group 4, Crowfordsville, Forest City, Caldwell Circuit, New Castle, Weldner, Heth and Round Pond; Mr. Henry West, Chairman; convenes at Forest City, March 22, 1 p. m.

The meeting was graced by the presence of Mr. Harding, one of the field agents of the St. Louis area, who was sent from St. Louis by Dr. Long, for our benefit. Mr. Harding

went from our meeting to the Methodist Episcopal Church, South, where he spoke to Methodist Minute-Men of that church.

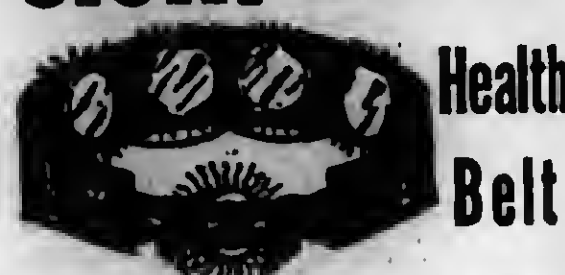
Altogether, it was a rousing little meeting and the Methodist Minute-Men with the pastors and visitors got an inspiration, the effect of which we are quite sure will be felt in furtherance of our work in the Forest City District this year.

To the brethren who were not present, we wish to say that you are missing great opportunities to qualify for the work in hand. Your presence at these meetings will save you the necessity of inquiring why men are "going wild" about Centenary. N. Darby, District Chairman, N. W. Holland, Secretary.

QUARTERLY CONFERENCES

Grand Bayou, Louisiana—The first quarterly conference was held at Corinth, Methodist Episcopal Church. The Rev. T. B. Oville, district superintendent presided. All officers were present with good reports. The Rev. Mr. Oville preached three able sermons to the delight of all. The District Superintendent was paid in full. Raised during the quarter for all purposes \$173.30. Among the visitors present were the Rev. T. F. Robinson, Lawyer Smith, John Mc-

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Kee and Robert White. The Rev. A. B. Venable, pastor.

Hempstead, Texas—The first quarterly conference was held at Bethlehem Methodist Episcopal Church, March 2nd and 3rd. The Rev. T. M. Jackson, the district superintendent, preached two inspiring sermons. The District Superintendent had been paid in full, paid the pastor \$252.00. Raised for all purposes \$458.00. The Rev. P. H. Jenkins is pastor.

Sherman and Pilot Point, Texas—The first quarterly conference held March 1st and 2nd. The District Superintendent, Rev. D. C. Lacy delivered two strong sermons that inspired the audience. The total amount raised during the quarter was \$31.91. Raised for all purposes \$199.09. The Rev. J. J. Hardemon is pastor.

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BATON ROUGE DISTRICT MEETING PLAQUEMINE, LA.

The first session of the Baton Rouge District Preachers meeting convened in Hurst Methodist Episcopal Church, Plaquemine, La., the Rev. T. A. Jackson, pastor. The devotional exercises were conducted by the Rev. T. A. Hampton. The meeting was called to order by the Rev. T. A. Jackson. Election of officers were as follows: Rev. T. A. Jackson, president; F. M. Washington, vice president; M. C. Harrison, secretary; S. Grun, treasurer; T. A. Hampton, teacher; B. F. Branch, reporter. Revs. T. A. Hampton and S. Green were introduced and brought a great message to all. On the second day session at 3 o'clock p. m., the Rev. F. R. Butch, preached an interesting sermon. The Rev. J. A. Landry, district superintendent was present and brought a message, putting strong emphasis on the importance of making Easter a great day for the ingathering of souls and putting the Centenary over the top. At 7.30 p. m., the Revs. A. C. Mitchell, and L. C. Thomas, preached. The next meeting will convene at Rosedale, La. B. F. Branch, reporter.

NOTICE

To the members of the Woman's Home Missionary Society, Shreveport District. Each district officer is asked to do his full duty to push the cause. Let each officer be ready to report as much as possible for Peck Home. Let Easter be a big time in raising Mission money. Mrs. A. B. Venable, district president.

CASH REMITTANCES

Subscriptions received from Feb. 18 to March 8.

Atlanta-Savannah—J. B. Maddox—Mrs. Mollie Washington, Dud Rutling, J. W. Libron, Mattie Brown, J. W. E. Bowen, E. E. Trammell, H. C. Rucker, J. H. Benton, Mrs. E. P. Walker, Mrs. J. C. Hendricks, F. M. Gordon—Carrie Dimond, Mullen Glenn, Henry Pearson*, Mrs. Lula McCormick, C. W. Prothro—Jacob B. Lewis, J. S. Scott—J. G. Jordan, P. M. Walters, E. D. Petty—Oliver Robinson, Mrs. Mary G. Gulce.

Central Alabama—N. H. Redrick—Miss L. D. Felton, D. G. Toney—J. R. Allen, Thos. Smith, A. Henry*, Golem Ruffin, Mrs. P. G. Wilson*, Arthur Hamilton, G. W. Blackmon—Ed. Graham, Eli Hayse, J. W. Wright, H. Adams, T. L. Brown, A. M. Miller, Thos. Cormichel, E. G. Hudson, O. W. Trammell, C. H. Rowe, Hurshel Perkins*, I. L. Johnson—Mrs. C. E. McGee, Miss Lillie Herring, Mrs. E. Daniels, Miss N. M. McCullum, Miss Ella Pearson, Miss R. B. Lynn, Mrs. H. Jackson, Mrs. E. M. Harris, Mrs. Mary Coleman, Mrs. H. Matthews, Miss C. Matthews, Mrs. H. Broadnax, Addie M. Pinkard, Thos. W. Sherard, E. Green—E. M. Turner.

Central Missouri—I. E. Bula*, R. Davis—Miss E. Crawford, A. L. Mil-

ler, Mrs. H. E. Allen, H. J. Conway, A. H. Higgs—Walter Oglesby.

Delaware—A. L. Martin—Major Henry, Thos. E. Johnson, J. S. Waters, Wm. Whye, George Oxford, Frank Johnson, Minor Dix, Evelyn Layton, Esther Butchur, Margaret Scott, Susan West, Sadie Hackett, Mary Clark, Wm. Brummell, Laura Andrews, L. H. McArthur—William Pope, W. W. Wolford.

East Tennessee and Tennessee—Chas. L. Carter, Robert Lucas, L. I. Strickland*, H. S. R. Dykes—Mrs. L. Wynatte*, C. B. Pinder—Dr. E. T. Fields*, C. B. Holloway*, Jas. H. Jones*, J. H. Thompson—Miss Emma Anderson, E. F. Carter—Mrs. Mary Simpson, W. R. Martin.

Florida and South Florida—A. Goask, T. E. Welch—C. H. Lundy, Samuel Lewis, H. W. Bartley—E. A. Culmer, Geo. W. Williams—H. S. Waters.

Lexington—Peter S. Lowery, Mrs. D. Clay—Mrs. F. Wright, Miss Rosa Smith, Jas. Steel, Mrs. Jas. P. Monroe, J. T. Leggett—Harry Parris, Wm. E. White, G. R. Bryant—L. Coleman, R. L. Norman, W. H. H. Renfro—Mrs. Sallie Wesley, Mrs. U. O. Colson.

Lincoln—P. T. Drizzle, J. A. Culom—Mrs. Eliza Cullom, Miss L. M. Bond.

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CRESCENT CITY NOTES

Trinity.—The reception given in honor of our most esteemed pastor and wife, Rev. and Mrs. A. G. Jenkins, Monday, March 3, 1919, was quite an enjoyable affair. The following programme was well rendered. Welcome address in behalf of the Sunday School and Epworth League—Miss Carylsia Webb. Piano Solo—Mrs. Ruth V. Frere. Reading—Mrs. Virginia Harris. Piano Solo—Miss Maud Armstrong. Reading—Miss Mildred Smith. Piano Solo—Miss Anna Washington. Reading—Miss Sarah Jones.

Welcome Address in behalf of the Church—Mr. Sam McNeal.

We were then addressed by the Rev. and Mrs. Jenkins, respectively. Among the many good things said by the pastor was, that the only solution of the Negro problem would be the religion of the Lord and Savior, Jesus Christ. This was well taken and brought forth much comment. The address of Mrs. Jenkins, gave evidence of much culture and refinement. It was indeed highly appreciated; and both brought themselves into the hearts of all who heard them. Aside from the members of Trinity Church, we were honored with the presence of Dr. and Mrs. P. H. V. Dejoie, the president of the Unity Insurance Co. The Rev. H. H. Dunn, D.D., pastor of Central Congregation Church; Rev. J. F. Marshall, district Superintendent of the New Orleans District; Prof. N. E. Perkins, Principal of McDonogh No. 6; Rev. G. Haywood, pastor of Peck Memorial. All of whom gave short, but timely addresses.—Mr. E. P. Damon, Master of Ceremonies; Mrs. M. B. Douglas, reporter.

Negro Education in Louisiana is now receiving the special attention of the department of Education under the direction of State Superintendent T. H. Harris, Prof. Leo M. Favrot and Prof. John R. Coniff.

When the public schools open in September every Negro child will have adequate school facilities and an efficient teacher to instruct him.

To meet this great demand new buildings are to be erected and an additional teaching force of 1000 teachers is to be supplied. The state department of Education with the cooperation of the General Education Board and the parish School Boards will operate 35 Training Schools for Negro Teachers beginning the early part of June and running for 12 weeks.

An urgent appeal is made to young people eighteen years of age and over who are adapted to the profession of teaching to enter these schools and train for this great task. Those desiring to enter should secure the approval of the parish superintendents.

These schools will be located in each strategic point of the state and within easy reach of all who desire to enter. With the promise on the part of the state of longer terms, in-

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creased salaries, and with a desire to obliterate ignorance from the state, all these schools should be crowded. The slogan for Negro Education for the coming session is 1000 additional teachers, longer terms, increased salaries, and more adequate school buildings. H. H. Dunn.

NOTICE

To the officers and members the Cabinet of the Epworth League of the Tennessee Annual Conference, will you please meet at Hubbard Chapel, Corner of East Hill and Trimble Streets, Nashville, Tennessee, March 19, 1919. Come prepared to fix the seat of the next Convention. Ell J. Guthrie, president.

The Rev. L. W. Price, of Pass Christian, Miss., wishes to extend to the committee on the conference, the warmest thanks for the \$11.25, also to the committee on the trip to conference for the \$21.65.

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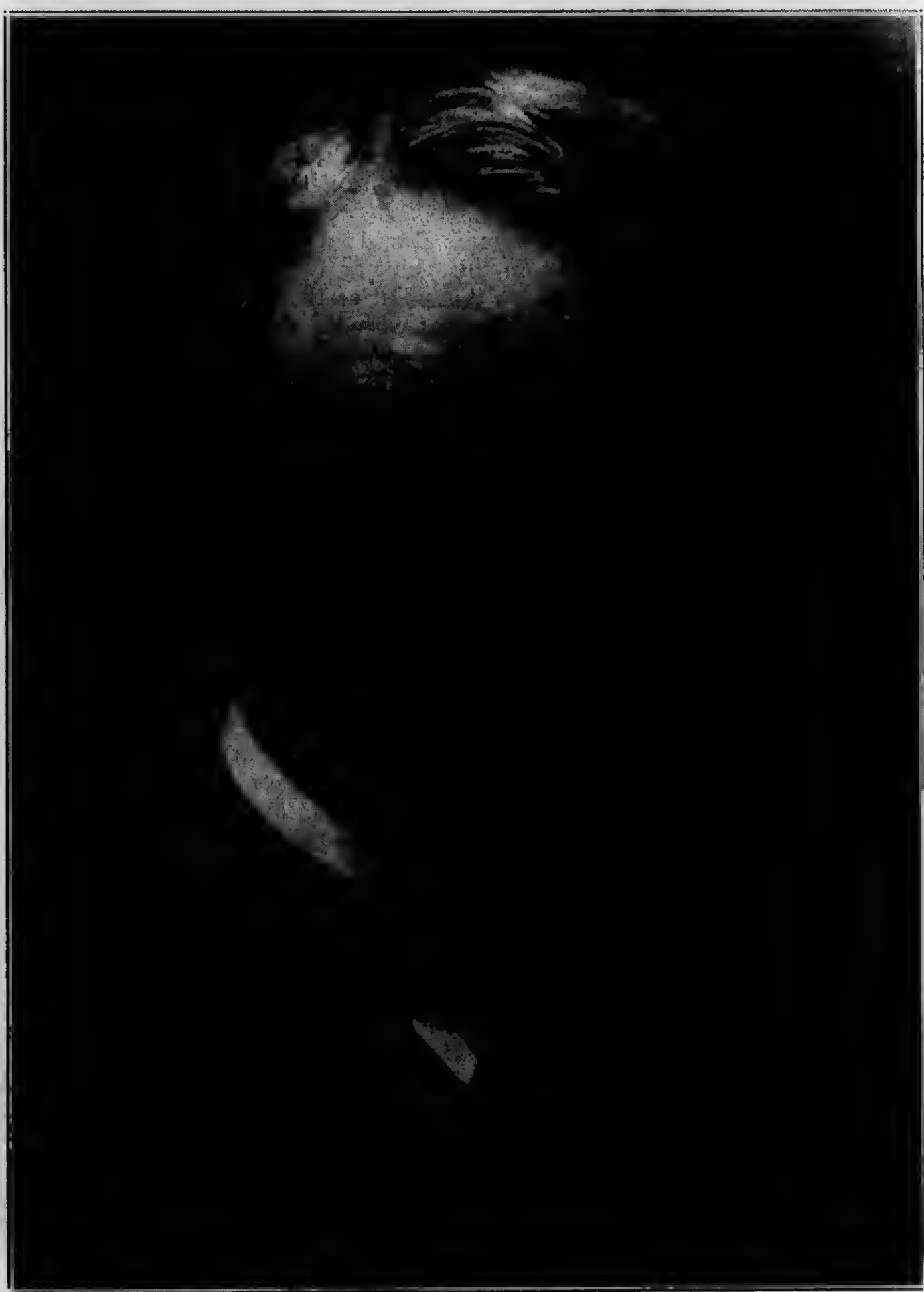
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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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NEW ORLEANS, MARCH 27, 1919

Vol. No. 48—No. 13



BISHOP JAMES W. BASHEFORD D. D., Ph. D.

BORN
May 25, 1849
at
Fayette, Wisconsin.

DIED
March 18, 1919
at Sanitarium, near
Los Angeles, California.

EDITORIAL

THE CHRISTIAN RECORDER ON NEGRO LEADERSHIP

We were surprised to find in the Christian Recorder of recent date an editorial under the heading, Negro Leadership which among other things asserts: "The Negro preachers of an independent Baptist church or the Negro preachers of the African Methodist Episcopal church, African Methodist Episcopal Zion and Colored Methodist Episcopal churches are controlled by colored bishops and supported solely by the colored people, are the only Negro leaders who voice the real sentiment of the colored people. The preachers, teachers, Y. M. C. A. Secretaries, social workers and politicians, who are supported largely by contributions from white people, cannot really represent the colored people because they must have some regard for the source of their income and a consideration for the wish and desires of those who place them in office."

We have heard such a statement as this before but we are more than surprised to find it expressed as a conviction of the editor of the Christian Recorder. To start with no one knows so well as the editor of the Christian Recorder that this is a misrepresentation of fact and no one knows so well as he that for down right independent thinking and action, that the Negroes in the Methodist Episcopal, Congregational and Presbyterian churches, are among the very foremost of the Negro leaders of our time. We pay tribute and admit our respect for the fine men that have been grown by the African Methodist Episcopal, African Methodist Episcopal Zion and Colored Methodist Episcopal churches and the Baptist denominations. There are many strong men among them. God bless them! They are doing their share in trying to make the world better but it is a reflection on the Negroes who have organic relation with the white people and it is a reflection on such church organizations themselves that such a statement is made. To start with, it is a bold charge of bribery and intimidation on the part of the Christian Recorder to say that the Congregational, Presbyterian and Methodist Episcopal churches and other organizations, require or would accept from the Negroes any such attitude of disloyalty to the best interest of their race or make any such requirement of the surrender of independent thinking or of free speech. We admit that there are to be found in the Methodist Episcopal Church (and may be in other churches a few) truckling Negroes, but we can name concrete examples where such truckling Negroes have lost favor with independent thinking white men, Bishops and others within the Methodist Episcopal Church.

Here is another fact which we might give with the soft pedal. There are at least a few truckling Negroes in the African Methodist Episcopal church and the distinctively colored churches. We could name a few but we are afraid that it would take up the entire space of this issue and space would not be left for further comment. But we are concerned about the reflection upon these churches and we do not believe that anywhere independent manhood has grown and more thoroughly respected than in the councils of the Congregational, Presbyterian and the Methodist Episcopal churches, for the

Negroes who are most acceptable in these organizations for the most part, are the Negroes who are manly men.

On the other hand, if these organizations required of the Negroes such an attitude, happily they do not, the Negroes would resent it and it would be an occasion of resentment in a most pronounced way. It looks like throwing bouquets at ourselves but if our friends, the editor of the Christian Recorder, would take the time to list a few of the leaders of the Negro race, who are allied with these organizations, we wonder what he would think when he found in this list such men as Emmet J. Scott, W. E. B. DuBois, Kelley Miller, W. H. Brooks, William Pickens, J. W. E. Bowen, I. G. Penn, W. W. Lucas, Ernest Lyon, W. H. Crogman, Nathan B. Young, Perry W. Howard, John Hope, I. B. Scott and a host of men whom we could name who are influential in the highest circles of race life. To express the truth our thought was that the shoe was on the other foot, but modestly we could not afford to say it.

Now, it is one thing to be an independent thinker, it is another thing to be a swagger, with a braggadocio and captiousness, and that without being effective. Of course, we think that the Southwestern Christian Advocate has been outspoken on all the rights of Negro Manhood. We say this because we know this opinion is shared by many. We are not so clear on this point as the one we are not so clear on this point as the one we has served longer in that capacity than any man who has been connected with the Southwestern. He confesses that he has never received from any white man within the Methodist Episcopal Church, the slightest sort of suggestion of criticism of our most pronounced editorial comments in favor of Negro rights and privileges. Not one word. On the other hand, we have heard Negroes say that we were going too strong. Though this is rather personal, it is offered in an impersonal way. The editor of this paper must be elected or re-elected by a body, nine-tenths of whom are white. In the three terms of re-election out of a possible 800 votes there have not been ten votes cast at one election against the policy of the present administration. If this fact and the other facts stated, do not refute the charge, which in some particular is an insult, of the Christian Recorder, then we do not know what refutation is.

BISHOP JAMES W. BASHFORD

Measured by unselfish service, the radius of his influence, the strength of his scholarship and the high spiritual level on which he lived, Bishop James W. Bashford was not only one of the outstanding men in world-wide Methodism but was a real world asset in his day and generation. As a Methodist Episcopal bishop, he enjoyed the love and confidence of his denomination; as an educator, he was recognized throughout the nation as capable, progressive and influential as an orator and preacher, the richness of his thought the purity of his diction re-inforced by his magnetic personality made him acceptable in any pulpit or on any forum; as a missionary, he labored in season and out of season and gave himself to his task with an abandonment worthy of the apostles; as an author, he wrote as one of authority on many subjects and his books on China are a distinct contribution to world literature on that great country of a still greater people. His passing out from among us on

March 18th in Los Angeles, California, after a long illness made us all the poorer and we would despair but for the heritage of his beautiful, rich, unselfish, and saintly life that will abide with us for all time.

James W. Bashford was born in Fayette, Wisconsin, May 29, 1849, the son of the Reverend Samuel Bashford. He graduated from the University of Wisconsin in 1873 with the degree of A. B. and completed his course in Theology in Boston University in 1876 with the degree of S. T. B. That same year he received the degree of A. M. from the University of Wisconsin. Continuing his studies at the University of Boston in 1881 he received his Doctor's degree in Philosophy. In 1878 he completed a course in oratory. His honorary degrees came from Northwestern University which in 1890 conferred D. D. and LL. D. was conferred upon him by Wesleyan University in 1903 and by the University of Wisconsin in 1912.

He was married to Miss Jane M. Field, daughter of the Honorable W. W. Field of Madison Wisconsin, September 24th, 1878.

James W. Bashford began his life's work as tutor of Greek in the University of Wisconsin in 1874. In 1878 he entered the ministry of the Methodist Episcopal Church, having served as a supply of Harrison Square, Boston, from 1876 to 1878—when he was appointed to Jamaica Plain, Massachusetts. He served Auburndale, Massachusetts from 1881 to 1884—when he was transferred to Portland, Maine, where he remained three years. From 1887 to 1889 he was stationed at Buffalo, New York, leaving the pastorate of Buffalo for the Presidency of Ohio Wesleyan University, where for five years he rendered conspicuous service. In 1904 he was elected Bishop of the Methodist Episcopal Church. He originated and directed the China Centennial Thank Offering which amounted to \$600,000.00. In 1907 he directed the China Famine Fund and that same year visited India. He was a very large factor in the interdenominational life of China, and an outstanding figure in all union movements. He had a large share in launching the significant student work in Tokyo, and in promoting the college unions which have become effective at Nanking, Chengtu, and Peking.

He had cordial and helpful relationships with the Chinese officials in the critical time of China's transition period and brought to bear his judgment, when solicited. He was a prominent figure in the Edinburgh convention in 1910.

He was a large contributor to Church and educational papers, and among his best known books are: "Outline Science of Religion," "China and Methodism," "God's Missionary Plan for the World," "China: An Interpretation" and "The Oregon Missions."

Methodism and China have suffered an irreparable loss in the passing away of this gifted leader.

S. O. S.

Let us all constantly bear in mind that the greatest task confronting our Church to-day is not that of raising money. That may be difficult enough, we grant, with our people as little inclined to faithfulness in stewardship as they are. But the great problem confronting the Church, the one upon whose right solution the success of the whole Centenary Program depends, is that of finding competent, consecrated men and women to carry forward the enlarged work proposed for the future. The facts is, we

are short of workers for the work we're doing at present.

Statistics show that twenty per cent of our pulpits are now filled by supplies; our supply of effective preachers is running short 1850 men each year. The statistics relative to other types of Christian workers are equally alarming and ominous. The one great need of the Church, therefore, is men, not money. Suppose we raise eighty or a hundred million of dollars and use that money, as proposed, in building better Churches with bigger programs, and in sending the Gospel to lands unreached hitherto; who will direct these Churches, and carry this message? This is the staggering question of the Church to-day! Hereupon swings the destiny of our Lord's program of salvation.

The Life Service Program of the Centenary is designed to meet this crisis. We believe that one explanation of our man shortage in Christian service, is the fact that there is no one in the Church definitely committed to the task of recruiting Christian workers. We propose now to have in every unit in the Church one person, at least, who will act as God's recruiting agent. Some person of tact, consecration and vision who will be constantly on the "look out" for bright and promising young people especially, who may be wooed and won for definite Christian service. This is the imperative task of the Centenary. Failure here means irreparable loss everywhere.

It was about a year ago that Hindenburg, began his great spring drive toward Paris. During days of the fiercest fighting this globe has ever seen, the Allies were constantly falling back under the irresistible pressure of the countless hordes of Hindenburg. Paris was pale with fear; civilization stood aghast. One night a message was flashed under the sea to our National capital: "We are fighting with our back to the walls; send us men; "Hurry up!"

To-day the Christian Church with Mohammedans, Mormonism and Bolshevism battering at its battle line, is verily fighting with its back to the wall. The Centenary flings across our Methodism the thrice urgent cry, "Send us men; hurry up!" Who will answer?

GREAT LEADERS DEVELOPED THROUGH HARDSHIP

It would seem that in nearly every case the men who in the past have charmed the popular imagination and have been regarded almost as supermen, have been developed through hardship. The University of hard knocks has a great many distinguished graduates. You do not grow great men easily. It is said that a hero worshipper went to the birthplace of Henry Clay, and raved over the mountains, and went into perfect ecstasy of delight over the stars that shone upon that spot. "No wonder," he exclaimed, "Clay was great." "Stranger," said an old timer, "we have always had the mountains and the stars, but we don't seem to raise no Henry Clays now."

It is easier for a boy to get an education now than it was ever in the past. Parents are better able to give their children the advantage of the schools. We are very proud that our children do not have to suffer the hardships endured by their sires. Yet is it not a very important element in training for great and effective leadership the development of the whole personality through hardship? The tree that stands the

gale best grows where the winds blow hardest, and the character that is most rugged is not developed by coddling, and petting, and shielding from the hardships of life.

Our increasing prosperity may prove disastrous, if it discourages the development of the rugged qualities of soul that find expression only as they are called out through early trial and suffering and difficulty.

The great men of the past have generally fallen under the spell of some other personality that has had a mighty influence in moulding their character. Sometimes it has been a father, oftener a mother, occasionally a teacher. One of the regrettable things about much of the home life of to-day is that the intimacy of the home is too frequently broken into, and the child very early drifts away from its tender strong and pure guidance and feels the power of other influences that counteract the highest and the best. We feel justified in saying that if our homes are to supply the kind of leadership that we must have, the parents must have a vision and regard parentage as a vocation rather than as an avocation. Parents, who realize the joy, and the glory and the solemnity of the parental office, will give themselves in companionship, and counsel and inspiration to their children. That is where too many fall down now-a-days.

It is safe also to declare that great leaders usually have caught an early glimpse of a mighty purpose which they felt that they must achieve. Abraham Lincoln's soul burned within him when he beheld the horrors of slavery and he determined to wipe the traffic out if he could. It was many years before the opportunity came and the task was accomplished. Many a great preacher has seen the vision in his early boyhood days. Many a famous Missionary had the missionary purpose born in his soul long before anybody else thought that the boy was dreaming dreams respecting sacrifices for the sake of the dwellers in darkness. Conviction in respect of duty is a mighty element in the making of a great leader. But you cannot obtain great leadership where the sense of God is not very real and potent. The religious sanction gives driving power to purpose. The man who feels that he is doing what God wants him to do, the man who feels that he has God behind him, backing him up in his efforts, if he possesses any of the qualities of leadership, will sway others by the impact of his moral earnestness.

Of General Interest

Shortage Of Husbands

The surplus of marriageable women in Europe due to the war is exciting a lively concern, it is claimed particularly in Great Britain, where it is estimated there are more than 1,500,000 women who will never have a chance to marry. One remedy proposed for the situation is a tax on bachelors.

Women To Be Trained

Announcement was recently made from Washington of the establishment of the United States training Corps for women. The object is better health for women to be gained through semi-military training. The War and Navy departments have been asked to lend vacated camps in different sections where women may go this summer for health training.

Biggest Ohio Service Flag For Methodist Boys

A service flag carrying 31,200 stars, unfurled in Memorial Hall, Columbus, Ohio, represents the boys from the Cincinnati Area of the Methodist Church who went into service. Those who will not return are accounted for by gold stars to the number of 1,002. The flag, one yard wide, is 200 yards long, and took the work of 320 women to make it. It was carried to the hall by 50 Columbus soldiers and chaplains, and is said to be the largest service flag ever displayed in Ohio.

Earth Radio Girdle Near

A wireless girdle around the world is becoming a possibility of the near future. Experimental messages have been sent to Australia, a distance of 12,000 miles, without relaying. The achievement was celebrated by the sending of messages from Australia statesmen in London to their own country. The opening of commercial wireless service between England and Australia seems only a matter of time and the permission of the two governments concerned.

Moving Up The Clock

Clocks will again be advanced an hour at midnight on March 30, to remain on the daylight saving schedule until the last Sunday in October. This schedule was adopted as a war measure, but there was no clause limiting it to the duration of the war, and, as Congress did not repeal the law, it stays in effect.

To make effective the day-light saving law Director General Hines instructed railroads to turn their clocks ahead on hour at 2 a. m., Sunday, March 30. Trains will be run on the new schedule thereafter, but on the date of change will be held only at terminals. While on the road they will not stop to make up the difference in time. Clocks will be ordered back, an hour at 2 a. m., on the last Sunday in October.

Bible Reference In Cars Promotes Truthfulness

Placards containing the words, "Proverbs 12-19" and "Tell the Truth" have been displayed on the front of all local cars of the Philadelphia Rapid Transit Company as a feature of a "truthfulness" campaign. The company has been blamed for numerous accidents and alleged to be the result of the skip-stop plan, but investigation has shown that the testimony of many witnesses could not be substantiated, or was false. Of late testimony has proven more reliable, it is said and the placards are given much credit therefor. The verse in Proverbs reads: "The lip of truth shall be established forever; but a lying tongue is but for a moment."

American Army Has On Hand Millions Of Candles

At the signing of the armistice the American Expeditionary forces found they had in their possession 46,000,000 candles, made according to army specifications. Each candle will burn 10 hours. If burned one at a time continuously, it would require 52,511 years, it is claimed, to use up all these candles. However, though they were intended primarily for trench use, probably the supply is sufficient only for immediate needs, it is said, in a statement authorized by the War Department. The candle still remains the simplest and most reliable of portable luminants.

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

NOTICE TO MEMBERS OF THE COMMISSION ON UNIFICATION

A meeting of the Commission on Unification of the Methodist Episcopal Church is called for Tuesday, May 13, at two o'clock, at Cincinnati. Information in regard to place of meeting and hotel accommodations will be sent you later on.

A. W. Harris, secretary.

MAN'S HOME HIS CASTLE

There is no better guarantee and protection against the spread of what is now known as Bolshevism than the stability and mental contentment that are associated with "property ownership," and in this regard the United States, if there were no other influence, might feel itself secure. "Own a farm" is so popular a slogan that thousands of our people are able to say that they are in practical accord with it. Another excellent maximum—and like unto the first, is "Own your own home," and this owing to the development of the building association idea, is also so generally approved and put into practice as to constitute a fairly stabilizing influence on the body politic. In these associations, which operate upon the general principle of co-operation, that great principle is seen in one of its most beneficent forms. Should the malignant and fire-breathing menace of Bolshevism appear on this side of the world, the millions of farm-owners and home-owners, black and white, would rise en-masse to smite it and destroy it utterly; for "where a man's treasure is there is his heart also."

People of Interest

Bishop Thomas Nicholson believes that churches should add parish houses as social centers.

The recent injury received by Bishop Cook necessitated the postponement of the Porto Rico Mission one month.

Bishop Wilson delivered a Roosevelt memorial sermon before a recent meeting of the New York preacher's meeting.

Dr. J. S. Stripling of Brunswick, Ga., reports that Grace Church in a "Get Together" effort recently raised \$305.00.

Bishop Isaac Lane, the senior bishop of the Colored Methodist Episcopal Church, was 85 years old on March 3rd.

Dr. H. S. Stout, Secretary of Church Extension of the Colored Methodist Episcopal Church, has been admitted to practice law in the United States Supreme Court.

The Rev. A. H. Higgs, of the Central Missouri Conference, has been appointed Food Commissioner for Howard County in the State of Missouri.

Bishop C. B. Mitchell has yielded to a very urgent request on the part of Dr. John R. Mott to go to Europe on a special speaking mission and he will be gone until the first of August. Bishop Quayle will be in residential supervision of the St. Paul Area during his absence from this country.

President C. W. Tenney has been appointed chairman of the Life Service department of the Centenary for that territory lying between Green River, Wyoming and La Grande, Oregon and the vocational test for the students of Gooding College (Idaho,) was taken recently.

Honorable Emmett O'Neal former Governor of the State of Alabama will deliver the Founder's Day address at Tuskegee Institute April 6th. The ex-Governor will speak on his life and contribution to the progress of the South.

In making his report of the "Four and Twenty Elder's Rally," held in Trinity Church, Houston, Texas, the financial secretary inadvertently left out the name of Dr. E. B. Ramsey, who reported \$37 in the rally. The total receipts amounted to two thousand two hundred and four dollars.

The Board of Foreign Missions received, March 15th, the following cable from Bishop Herbert Welch, of Seoul, Korea: "Country widely, deeply moved. Future uncertain. Missionaries all right." The immediate occasion for sending this message appears to have been the prevailing revolt against the Japanese Government by the Koreans who are demanding their independence. Reports of this revolution have been circulated in this country through the press.

NEWS PARAGRAPH

The Annual meeting of the General Deaconess Board will be held at Kansas City, May 16-18.

One of the long-range guns which shelled Paris from seventy miles away is to be placed on exhibition in that city.

The Presbyterian Church, U. S. A., is engaged in a great campaign similar to our Centenary Campaign—and has changed its Assembly-Herald into the "New Era Magazine."

Detroit and Cleveland are paying their school superintendent \$12,000 each, the highest salaries paid in the United States for such service. New York pays only \$10,000.

Methodist hospitals in the United States will share in the Centenary to the extent of \$2,000,000, according to a recent agreement

made by representatives of the hospitals and members of the joint Centenary Committee.

A memorial service for the late Colonel Theodore Roosevelt is planned for Westminster Abbey at a date not yet fixed. Such a service for a foreigner is seldom held at Westminster Abbey.

Students and the New World Y. M. C. A. Conference for the Mississippi Valley states will be held at Tougaloo, Mississippi, April 3-7. The conference theme is "The Call of a New World to the Present Student Generation." The Conference is given under the auspices of the Colored Men's Student Department International Committee.

The American University in Washington, D. C., has continued to grant fellowship for post-graduate and research work all through the four years of the war. The amounts given each of the successful applicants have varied from \$350 to \$1000. The candidates have come from fifty-four Colleges and Universities. There have been thirty-three fellowships awarded.

The Board of Managers of Prairie View State Normal and Industrial Institute, Prairie View, Texas, has voted to institute full college courses; making Prairie View a college. There are four leading courses leading to the degree Bachelor of Science, in Household economics, Agriculture, Mechanics and Education. There will also be carried a two year preparatory course fitting for entrance to either of the above courses.

The newly elected officers of the Evangelical Ministers Union of Savannah, Ga., were installed at Gaines African Methodist Episcopal Church, the Rev. R. L. Heard, B. D., Pastor. The Rev. W. A. Richard, D. D., Pastor of Asbury Methodist Episcopal Church delivered the Installation Sermon. The Rev. W. G. Alexander, D. D., president; The Rev. E. W. White, D. D., secretary; the Rev. W. P. O. Sherman, Jr., secretary; the Rev. R. L. Heard, B. D., treasurer, are among the officers.

The American Bible Society, at the last meeting of its Board, voted to propose to the British and Foreign Bible Society and other National Societies, a federation of the Bible Societies of the world. Mr. James Wood, President of the American Bible Society, announced to-day that the annual output of Bibles reached the amazing number of 35,000,000, and that fully three-quarters of these are put out by non-commercial Bible Societies throughout the world.

BOSTON UNIVERSITY

In eight years Boston University has increased its attendance from 1347 to 4256, a net increase of 2909, and making the University the largest in New England. Of the nine departments of the University those showing the greatest growth during the present year are the College of Liberal Arts, increase 97; the College of Business Administration, increase 344; and the School of Law, increase 41. The College of Business Administration, organized in 1913, has an enrollment of 2431. Other large departments are the College of Liberal Arts, 587; the School of Law, 410; and the Teachers' Courses, 308.

NATIONAL NEGRO HEALTH WEEK

April 5-12, 1919

The Executive Committee of the National Negro Business League, suggests that it would be a fitting way to commemorate the birth of the originator of National Negro Health Week to have this observance to begin on April 5th, the anniversary of the birth of Dr. Booker T. Washington. The Executive Committee also invites opinions as to the appropriateness of each year observing National Negro Health Week as a part of the commemoration of the anniversary of the birth of the originator of this movement. Concerning this, Mr. J. C. Napier, the President of the National Negro Business League, fittingly says: "I have to say that, announcing the National Negro Health Week to begin April 5th, meets my most hearty approval. I not only approve it, but I wish to commend the idea as being most fitting and proper. That we should begin this important and useful work on the anniversary of the birth of the man who first conceived the plan of thus benefitting his fellowmen is an evidence of our appreciation and gratitude which I am glad to see manifested." Again as the late Dr. Booker T. Washington said in the 1915 call, his last one, for observance of National Negro Health Week: "Without health and until we reduce the high death-rate it will be impossible for us to have permanent success in business, in getting property, in acquiring education, or to show other evidences of progress. Without health and long life, all else fails. We must reduce our high death-rate; dethrone disease, and enthrone health and long life. We may differ on other subjects, but there is no room for difference here. Let us make

a strong, long, united pull together."

The Executive Committee of the National Negro Business League invites all organizations, such as the following, to unite with the League in observing National Health Week:

- Daily and weekly newspapers.
 - Health journals.
 - The National Medical Association.
 - The National Association of Graduate Nurses.
 - The National Association of Colored Women's Clubs.
 - The National League on Urban Conditions Among Negroes.
 - The National Association of Teachers in Colored Schools.
 - The National Negro Press Association.
 - The National Association for the Advancement of Colored People.
 - The Bishops and other officers of colored religious denominations.
 - State Medical Associations.
 - Annual Church Conferences and Associations.
 - Secret Society Organizations.
 - Colored Insurance Companies.
 - Farmers' Conferences.
 - Farmers' Improvement Societies.
 - Churches, Schools and other local organizations.
 - State Health Officers.
- Correspondence or suggestions may be addressed to Robert R. Moton, Chairman, Executive Committee National Negro Business League, Tuskegee Institute, Alabama, or to J. C. Napier, President, Nashville, Tenn.

back from making the canvass until the educational part of the Centenary has had time to take hold of the people in rural as well as city churches; for Secretary Sherrill believes the campaign thus carried out will result in more permanent good to the local as well as to the general church. Therefore, brethren of the Area are advised to continue their work of general education, prayer, stewardship and life service, for says the Bishop and the Secretary the money without the people will be a curse rather than a blessing. Brethren of the Area, we are prayerfully urged to get both; and let us not let up until a complete victory is ours.

Rev. A. Williams spent Friday, last in Atlanta, attending a Centenary conference, but is back in his office, directing the work among the Methodist Minute Men of the Area. Minute Men, who have not received buttons, "The Missiles" and other necessary equipment, will address Brother Williams at the Area Office, 124½ E. 9th St., Chattanooga, Tenn.

Brethren, please send Centenary news to the Area Office, 124½ E. 9th St., Chattanooga, Tenn., for publication. The Southwestern in every member's home will diminish your Centenary labors fifty per cent.

Mrs. J. D. Chavis, wife of District Superintendent Chavis, of the Tennessee Conference, was in Chattanooga last week and spent some time with friends. Mrs. Chavis is an enthusiastic tither and is giving much of her time to the Centenary Movement.

The late Leroy Diggs, our pastor at Rockwood, Tenn., was buried at Jasper, Tenn., last Tuesday. The sermon was preached at Rockwood on Monday by District Superintendent Hight.

N. A. Bridges, Publicity Manager.

CENTENARY NOTES

CHATTANOOGA AREA

Dr. J. C. Sherrill, Area Executive Secretary, called to Chattanooga last Wednesday and Thursday all the district superintendents of the Area, and a number of pastors and laymen from each of the three conferences, to meet in conference with Dr. F. W. Atkin, Campaign Director of the Southern division, for instruction in the Area Centenary Campaign which is to be conducted soon. The splendid inspirational meeting and banquet at Wiley Memorial Wednesday evening, served well to quicken the minds of the brethren and to raise their vision for the great task before them. Addresses of Welcome were delivered by N. A. Bridges on the part of the ministers of the city and Mr. G. W. Franklin on behalf of the laity.

Thursday morning at 9:30 o'clock the Council assembled in the auditorium of James building in which is located the Area headquarters. Bishop F. M. Bristol presided over the sessions. Director Atkin put before the council the plans of the campaign. The Council was delighted to receive the information which was given and it is going to be much easier to carry out the Centenary campaign and the "big drive," because of this information.

It was fortunate for the Council that Bishop Bristol was present and presided. By his usual mixture of logic and humor and burning enthusiasm for the success of the Area campaign, the good Bishop inspired and electrified the brethren not only

to carry out to complete success the great campaign but also to continue to follow up their spiritual and financial victories.

The following is the personnel of the Council: District Superintendents J. P. Morris, S. A. Peeler, J. A. Laughlin, P. J. Cook, and Prof. W. B. Windsor, of the North Carolina conference; District Superintendents J. W. Manning, W. S. Hight, W. H. Brown, W. L. Sanders, President J. S. Hill, Revs. J. A. Pickett, N. D. Shamborguer, Wm. Johnson, T. G. Howard, N. A. Bridges, A. Williams, Messrs. G. W. Franklin, Jr., Chairman Area Campaign Committee, J. W. Tyree, Secretary and W. C. Hixon, Dr. S. M. Clark, of the East Tennessee conference; District Superintendents J. H. Ellis, J. D. Chavis, T. W. Johnson, J. B. Booth, Revs. J. W. Wells, F. N. Collier, J. B. F. Coleman, D. T. Burch, and Prof. W. D. Hawkins, of the Tennessee Conference. Mr. L. E. Platt, Campaign Director for the Atlanta Area, was present and assisted Dr. Atkin in conducting the council's school of instruction. The Council adjourned sine die, and the brethren departed to their several fields of labor.

Since our last writing four other districts of the Area have reported local church organizations completed. They stand to date as follows: Winston, Chattanooga, Greensboro, Bluefield, Pulaski, Knoxville. What district will be next?

Many of the brethren of the Area are ready for the campaign, but have been held

A NEW YEAR FOR A NEW WORLD

We live in a new world. Old things pass, better things appear and the nations seek light and larger growth. The team-work of the Nations for the war was superb and Christians now face open doors unsurpassed for number and worth. Compelling desires to be and to do are challenged by plans and purposes more daring than men and women ever before matured. God leads and His will must be done. In keeping step as one body, to honor Christ and His Kingdom, we are all heartened. Victory began when the allied armies had one General, and its begins for us in city or town in church or community the day we unite to seek Christ's Captaincy, before we plan or move.

The subjects recommended by the Federal Council of the Churches of Christ in America for Easter Week of Prayer beginning Sunday, April 13th, are as follows: Sermons on a New Year for a New World; The Discovery of Self; The New Discovery of God; The New Stewardship; The Passion for Others; The New Sacrifice; The New Day for Palestine and Sermons on the Resurrection.

These are timely subjects and should help us to think in terms of world-need and especially at this season of the year when nations are seeking light and larger growth should our work be done with a deepening desire and joy to the praise of Him who lives to intercede for us.

The Passing of the Oldtime Orient

Newly Returned Centenary Deputation to the Philippines, Japan, China, and Korea
Reports Far East in Ferment—Political Revolutions Brewing

THE Orient is seething with unrest," says Edmund D. Soper, professor of Comparative Religions at Drew Theological Seminary, who has returned to America after six months abroad with the Centenary Deputation to Eastern Asia. "Old religions are dying, old ideas are dead; new ideas have yet to be tested, and Christianity has yet to win its greatest victories in the mission fields of the Far East."

The members of the Centenary Deputation to the Far East were: H. J. Roan, a layman from Boise, Idaho; Rev. Robert E. Brown, D.D., of Rochester, N. Y.; Rev. J. D. Gillilan, D.D., of Boise; Rev. H. H. Meyer, D.D., editor of Sunday School publications at Cincinnati; and Professor Soper. The party visited Methodist missionary centers in the Philippines, in Japan, China and Korea.

Christianity's moral code is spreading faster in Japan than is the religion of Christ. Progressive Japanese who know nothing of the religion of the Western world as a religion have come to govern their lives in accordance with the Sermon on the Mount. But, in spite of difficulties, the Church is making rapid strides in Japan and what is gained for Christ is held.

Mr. Soyeda, one time head of the government railways, and present owner and editor of the Tokyo *Hochi*, an influential Japanese daily, stated emphatically to a member of the deputation that "this is the day of Christianity's greatest opportunity in Japan." Mr. Soyeda is not himself a Christian, but this fact does not detract from the force of his statement.

Growth of Korean Christianity

ENCOURAGING results of the seed sown by early missionaries are nowhere more evident than in Japan's colonial administration in Korea. Here the deputation found six Christian Japanese holding important official positions in the colonial government.

Of these, perhaps the most prominent is Justice Wate Nabe, presiding judge of the Korean Supreme Court. Among the Koreans Justice Nabe is recognized as a man of absolute fairness and integrity. He is an active churchman. One non-Christian official stated that hardly a Wednesday passed without a note of urgent invitation to the evening prayer-meeting, signed by Justice Nabe, appearing upon his desk.

Mari Sen, a sacred mountain guarding the sea gate to Korea's capital, rises from the small walled island of Kangha. Legend has it that four thousand years ago, emperors of Korea came here to worship Heaven, offering up burnt sacrifices upon the massive, rough-hewn altar which crowns the mountain.

On this tiny island—only sixty-five miles in circumference, should one care to follow its ancient wall—the Board of Foreign Mission has twenty-six churches and a number of elementary schools.

One morning when the deputation was about to depart from the island, Professor Soper was breakfasting in the home of a wealthy inhabitant. This gentleman, together with a compatriot, came pleading with tears in his eyes that the professor use his influence with the Centenary Committee to effect the establishment of higher schools on Kangha.

Politically, many of the provinces of China are in a chaotic condition. Especially is this so in the Fankien Province, where centers the civil war between North and South China.

Arriving in this province, the deputation was conducted up the Min River from Foo Chow to Ying Pin—a journey of three days' and three nights' duration, despite the fact that the cities are but 130 miles apart.

Adventures on a Chinese River Boat

ABOARD three boats which flew the Stars and Stripes the members of the deputation set out upon their journey. They observed that most of the river craft flaunted the colors either of Great Britain, France, or the United States and, upon inquiry, found that a vessel not so protected was considered fair prey by either of the warring factions.

During the Ying Pin Conference Bishop Herbert Welch appointed a young native preacher to a new church just ready to be opened. While proceeding to his new charge this man was captured by soldiers, who insisted that he was a bandit. In spite of his protestations of innocence he was sentenced to death without trial and was immediately beheaded.

The spirit of loyalty and patriotism exhibited in the Philippines struck Dr. H. H. Meyer, who headed the deputation, as being one of the remarkable features met with in the East—remarkable because it indicated so signal a change of sentiment toward the United States during the past few years.

Hawaii, states Dr. Meyer, is a breeding place of future problems for both the evangelical church and the American nation. These beautiful islands, lying verdant in the semi-tropics of the North Pacific Ocean, are fast becoming a stronghold of Buddhism within the bounds of our Western civilization.

Although immigration from Japan has ceased in accordance with the "gentleman's agreement" between Tokyo and Washington, the Japanese population outnumbers the six other nationalities living on the Islands by a ratio of four to one.

"What would happen," questioned Dr. Meyer of a prominent resident of Honolulu, "if the policy of self-determination should become effective in Hawaii?"

"That would depend almost entirely," was the answer, "upon whether our predominating Japanese population is at the moment looking to Tokyo or to Washington for its ideals; which, in turn, would depend upon the ability of the church and of the school to instill the ideals of Christian democracy into the rising generation of Hawaii's Japanese, who, it must be remembered, are American citizens."

So it is everywhere throughout the Far East. Social revolutions, political upheavals, and a general uncertainty as to the future. As to the power of the evangelical church to shape in a large measure the future of the Orient, little doubt is expressed by those acquainted with the facts.

In the five mission fields visited by the Centenary Deputation to Eastern Asia, the Centenary program proposes the expenditure of \$11,548,818 for the erection of new and the extension of old spiritual, educational, and medical enterprises now in operation.

The World's Challenge to the Church

THE whole world is in the melting pot. This is a period of transition such as the race has never known. Old systems are crumbling. Old institutions are passing away. Habits and traditions no longer bind. Ancient idols no longer satisfy. Strange, new voices are heard on every hand, tempting humanity to strange and untried paths. Life is conquering Death. Hope is triumphing over pain. Yesterday the agony of world war; today the consciousness that human society is being born again.

What does all this mean to the Christian Church? What does it mean to you as a professed follower and representative of Jesus Christ?

Is it disconcerting, disquieting? Does it fill you with misgivings that we have fallen upon evil times? Do you feel your faith shaken? Does it seem as though the firm ground were giving way beneath your feet?

Or do you feel, as millions of Methodists throughout America are beginning to feel, that this is the Day of Days, the glorious opportunity for which through the ages every sincere Christian has hoped and prayed?

Now is the accepted time. Now is the day of the world's salvation!

Are you reading the Word of God, not only in the Scriptures which have been handed down to us but in the Handwriting on the Wall of our social structure?

If you are, you must be convinced that the old practices by which humanity has steered its course have become no longer practical. They have been weighed in the balance and found wanting. They pitted nation against nation, class against class, brother against brother, and they led the world only into war and revolution and destruction.

A new order is at hand. That is obvious. World reconstruction is in everybody's thought. New leaders are appearing. New movements are being born. New hopes and new aspirations are struggling to become articulate. Statesmen are abandoning their ancient formulas. Industry and commerce are listening to the strange, new note. It is still indistinct and few there are who dare to analyze it. But no intelligent person doubts to-day that humanity has broken from its old moorings and that the New World must be constructed on fundamentally different principles.

Does this interest you as a representative of the Church of Jesus Christ?

Good Intentions No Excuse

DO you believe that the religion of Jesus is practical? Do you believe that it is the Church's mission to redeem the world? Do you recognize in the present situation the greatest challenge ever issued to the Church? Do you want the Church to accept that challenge? Is the Church prepared? Are you prepared? Have you put on the full armor of the Christian, in this Day of Days when the Master is calling every soldier to His service?

This is not a sermon. It is not an appeal to you to "be good" in the sense that such appeals have been received from time to time. It is not an appeal to "brighten the corner where you are," however necessary and however valuable such appeals may be. This message is not meant to call attention to your "shortcomings," and to ask if you have lived every day according to your highest conception of the Christian life.

This is a special appeal to every Methodist in the

United States, to call attention to Methodism's special opportunity. Our Church has answered this challenge. It has pledged every American Methodist and all the resources of American Methodism to the cause of world redemption in this unprecedented world crisis. It has done this because of its faith in God, its faith in the sufficiency of the religion of Jesus Christ, its faith in the divine mission of the Christian Church and its faith in you as a sincere follower of Christ our Lord.

You may say that you "have tried to be a true Christian and failed." But is this the whole truth? What would you think of a man who would send a message now to the United States Government, "I tried to be an American but failed."

A true American, during the past stirring years, was he who gave himself and all his resources to his country's service. It was for the nation to decide whether he should carry arms, whether he should toil in the coal mines or whether he should use his talents in the organization of America's resources. One's Americanism could not be judged by the ability he displayed nor by the opportunities that came to him for heroism on the battlefield. The measure of a man's Americanism was the degree to which he threw himself into America's collective task.

One Hundred Per Cent. Christian

BUT suppose America had entered the war half-heartedly. Suppose there had been no organized American army. Suppose there had been no collective effort to mobilize our national resources. Suppose the Government had left the war to the conscience of each individual patriot. How would a man set out to be a 100 per cent. American then?

Is this, possibly, your position? Have you failed to be a 100 per cent. Christian because Christianity was not organized to use your every energy? It called you to church. It called you to lead a moral life. It called you, theoretically, to "Christian warfare"; but did it enlist your services for one concrete, collective task? You perhaps were like the patriot condemned to express his patriotism in singing our national airs, in saluting the flag, in going through the lip-service of patriotism, the ultimate futility of which he must sooner or later perceive. And so you drifted away, even from his lip-service. You became cold. You resumed your business and pleasures. And not knowing why you were 'disheartened, you simply acknowledged failure and let it go at that.

This message is not meant to salve your conscience. There is no intention to excuse your failure or to encourage you to throw the blame on some one else. But it is a message of hope, a message of inspiration, a message of assurance that the days of such disorganization and futility are past.

The Church of Jesus Christ calls you to-day as it has never called before. It calls you to service in one concrete, collective task. It calls you to the greatest and holiest crusade in the history of the race. And it calls you in the hour of this unique world crisis when all creation is groaning for deliverance.

Nearly 2,000 years ago, our Master came with the eternal truth which suffers no amendment. Imperialism had seemingly triumphed and the pride and pomp of Cæsar represented the ultimate expression of human ambition.

Jesus beheld this pride and pomp and said: "*Blessed are the meek, for they shall inherit the earth.*"

The principle of selfishness governed every human heart. The highest philosophy known was the philosophy of acquisition. Art and culture were the possession of the rulers and rested upon the abject slavery of the masses. Those who most successfully exploited their fellow men were looked upon as gods, while those who spent their lives in service were considered too low for any respectable person's recognition.

Jesus looked upon all this and said: "*Let him that would be great among you be the servant of all. . . . It is more blessed to give than to receive.*"

Nineteen Centuries of Scoffing

JESUS was crucified; and for nineteen centuries the world mocked His message. It was not "practical," said the statesmen. It is "crazy idealism," said the lords of industry and trade. And throughout the changes that ensued, even while the world's affairs were nominally controlled by a Church which did not comprehend His words, the philosophy of Mammon prevailed. Rulers still pursued the ideals of conquest. Individuals still hoped to attain happiness through attaining wealth.

But yesterday the greatest military power of all history surrendered to an idealistic force. Democracy, the rule of the despised masses, proved to be a stronger power; Democracy which was not bent on conquest, Democracy which had nothing to gain but freedom, and Democracy which had no objective save permanent peace.

And today, our whole industrial fabric, with its warp of selfishness and its woof of individual gain, is being rent to pieces. It is no longer "practical"—this industrial system which scorned to accept the "crazy idealism" of Jesus Christ. Leaderless and inarticulate, the masses are rebelling. Labor uprisings are the order of the day. The specter of Bolshevism is raising its head in every land.

The problems of war were settled through the most stupendous sacrifice of blood and treasure which the world has ever known.

But think a moment. Were they *settled*—those issues which so suddenly brought a seemingly peaceful world to arms? It were nearer the truth to say that those issues were *lost* in the cosmic maelstrom of their settlement; for the dawn of peace brought with it a consciousness of still more stupendous problems. A world shaken to the depths discovered depths that it had never fathomed, the very existence of which it had never known.

How will these new problems be met? Must they too be settled by the sword? The very suggestion makes us shudder, but shuddering will do no good. These problems must be settled; and if they are not settled *now*, the world's sacrifice will have been in vain.

Seven million men, the flower of the world's manhood, went to death in this world cataclysm. The mind staggers at the picture. The heart faints in the attempt to realize this infinite pain. Shall their blood be wasted? Shall all this heroism and sacrifice count for nothing at all?

It is for us who are left to answer; and there are voices arising from the chastened soul of the world which indicate what the answer may be.

"Service, not profits, must become the motive of industry," say the world's most advanced engineers today.

"Human happiness comes from expression, not from acquisition," say the most advanced philosophers. "*Joy is found not in taking in, but in giving out.*"

Truly, this is a day of world repentance. Is it not the Day of Days for the Christian Church? Is not this the opportunity for which we have hoped and prayed? The world at last is ready to listen to eternal truth—to discard the philosophy of Mammon and to reorganize all life on the principle of human service.

Who will carry the message? Who will go into all the world and preach this gospel to every creature? The world is waiting. But is the Church of Jesus Christ ready to fulfill its mission?

You have read of the Methodist Centenary Program. You have seen our survey. You know our objectives and you have examined the plans through which we expect to attain every one.

But did you know the full reason why this campaign was launched just now? Did you understand why it could not be postponed a single year? Has your imagination grasped the staggering significance of this drive for world redemption? And have you realized in all its fullness the opportunity it presents to you?

This is no call to lip-service. It is no call merely to lead a better life. *It is a call to the greatest, the most urgent, the most inspiring mission of history in the greatest, most critical and most inspiring moments of all time.*

We do not ask you, therefore, to "do your bit." He is not worthy of service to-day who is not ready to give his all.

To preach, to teach and to heal—that is our divine commission. To preach the religion of divine love, to teach the philosophy of human service, to stretch out our hands to His suffering children everywhere and raise them from the depths of sin and pain.

For this three-fold service we have made our preparations. Our Church has missions in every land and we are determined to equip them to meet each urgent need. We must have more schools and colleges and those we have must be enlarged. The call is imperative; for hundreds of thousands are even now at our doors clamoring for the advantages of a Christian education. And with the ravages of the World War before our eyes, is it necessary to refer again to the need of Methodist hospitals?

The Sinews of Christian Warfare

THE Methodist Episcopal Church has asked for \$40,000,000 to be spent in foreign fields, \$40,000,000 in our own beloved America, and \$25,000,000 for special reconstruction work. But the Church wants much more than your money. It wants you. It wants your prayers, your encouragement, your enthusiasm, your all. The Church calls to you to-day to open your eyes, to get a clear vision of the Promised Land ahead, the Land in which brother shall not rise up against brother and war shall be no more. His Kingdom on earth—the universal Democracy of the Children of God!

It is ours to possess this Promised Land. Nothing but faithlessness upon the part of the Christian Church can prevent us now from making this vision real. To the men, women and children of American Methodism, in every walk of life, we repeat the questions:

Do you believe that the religion of Jesus Christ is practical? Do you believe that it is sufficient to redeem the world? If so, you are ready to gird on the whole armor of the Christian and give your all to the Master's service.

The "Projectile Power" of Prayer

By Andrew Gillies

SLOWLY but simply it is being made clear that the Centenary is nothing more or less than an honest and determined effort on the part of the Church to cooperate with God in making this a Christian world. It is the biggest piece of big business ever undertaken by organized Christianity. If now we get it thoroughly fixed in our minds that prayer is the surest, indeed the only, means of making that cooperation complete, the Centenary, in historical importance and far-reaching results, may indeed match the Protestant Reformation. But that conviction will prevail only when we lift the whole business of praying out of the realm of sentiment and put it where it belongs, in the realm of genuine spiritual enterprise.

Let's stop thinking of prayer as a species of mystical self-indulgence, whose main objective is exalted feeling, and see it for what it really is: a mode of effective religious activity. And let's stop looking upon it as a means of getting something from an unwilling God and recognize it as a firmly established and thoroughly demonstrated means of getting things done for an eternally willing and cooperating God.

The Bible, historical experience and modern psychology all bear testimony to the "projectile power" of intercessory prayer. The fact that we can not explain the operations of that invisible force does not affect the situation in the least. It is the merest truism that, in the last analysis, we can not explain anything. The philosophy of prayer is a mystery.

The power of prayer, subjective and objective, is a demonstrable fact. A praying man sees more clearly. His eyes are opened so that he can look through things into things. His own power is increased so that he

will not only want to do more, but he will be able to do more. "We and God have business with each other, and in opening ourselves to His influence, our deepest destiny is fulfilled."

More than that, a praying man sets free the infinite stores of spiritual energy and aids in bringing about results which transcend the limitations of space. As the greatest psychologist in history put it, "Through prayer, religion insists, things which can not be realized in any other manner come about; energy, which but for prayer would be bound, is by prayer set free and operates in some part, be it objective or subjective."

Or, as Dr. Harry Emerson Fosdick phrased it, "We pray for the same reason that we work and think, because only so can the wise and good God get some things done which He wants done."

Of course, it is always understood that real prayer is the outgiving of the whole man toward God. To be effective it must have its roots in moral and spiritual integrity. It is just as true now as it ever was that "if I regard iniquity in my heart, the Lord will not hear me." Sham religion will get us nowhere. But it is also just as true now as it was when Jesus uttered the words, that "if ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done."

Therefore the practical possibilities of a whole Church, united in intercessory prayer, outrun the imagination. The mere thought of them ought to bring every last man to his knees. The time has come to stop discussing prayer as a problem and to embark upon prayer as a spiritual enterprise, "calling God into alliance." Let us pray.

A Praying Million

INTERCESSION DAY for the Missionary Centenary observed throughout Methodism, a sermon preached from every Methodist pulpit on "The Place of Prayer in a Triumphant Church," broadcasting of the slogan "Prayer Gets Things Done," the enrolment of a million Methodists in the Fellowship of Intercession and the launching of a week of prayer for the success of the great Centenary effort for missions and the spiritual awakening of the Church—such is the aim of the Centenary for Palm Sunday, April 13, and for Passion Week that follows.

Palm Sunday in this Centenary year, in other words, will be rechristened Intercession Day, and it will mark the beginning of seven days of universal and sustained Methodist praying for the greatest enterprise in the Church's history. In the sermons that Methodist pastors everywhere will preach on Palm Sunday emphasis will be laid on the spiritual significance of the Centenary, on the mighty power of prayer and on the part that intercession has played in every great spiritual movement.

After the Palm Sunday service two pamphlets will be distributed in every Methodist congregation. One is called "Victory Through Prayer," the other "What Would Happen If a Million People Prayed?" An en-

rolment blank for the Fellowship of Intercession will also be put into the hands of every Methodist and all will be urged to sign. The aim is to have one million intercessors enrolled by Easter Day, a week later.

"Desiring to participate by prayer in the worldwide work of the Church," reads the enrolment card, "I hereby enroll as a member of the Fellowship of Intercession, and will pray for the triumph of the Gospel in my own life, in my church and community, and throughout the world."

The objects of prayer, as outlined, are:

That all the Centenary leaders may be chosen of God and empowered for service.

That the plans may be inaugurated and carried through in obedience to the will of God.

That the campaign may enrich the life of the Church, inspire it with new faith and courage, and usher in a new era of spiritual conquest.

The Sunday schools, Epworth Leagues and Minute Men will also participate in an organized way in the great prayer effort. In short, the whole body of the Church will be offering special prayers for the Missionary Centenary throughout Passion Week, while Good Friday is to be the occasion of concentrated intercession with God for the Centenary enterprise.

APPOINTMENTS LOUISIANA CONFERENCE FOR 1919-20

W. M. Price, District Superintendent.
514 Madison St., Alexandria, La.

Charge—Alexandria, D. S. Sloan, Alexandria, La.; Alexandria Mission and Rapides, F. P. Augustine, Alexandria, La.; Bonchest, C. C. Smith, Mansfield, La.; Boyce, St. Paul, S. A. Davis, Boyce, La.; Boyce and Village, George Johnson, Boyce, La.; Cane River Circuit, T. Williams, Natchitoches, La.; Campiti, R. A. Walmsley, Campiti, La.; Cheneyville and Le Compté, Chas Anderson, Cheneyville, La.; Clare, F. B. Thomas, Clare, La.; Clarence, D. H. Young, Campiti, La.; Colfax and Rigoletts, Geo. Thomas, Colfax, La.; Frierson and Kingston, B. Carr, Frierson, La.; Grand Cane and South Mansfield, W. E. Jackson, Mansfield, La.; Grand Ecure, G. G. Goiston, Natchitoches, La.; Logansport, J. D. H. Frazier, Logansport, La.; Longstreet, T. A. Bailey, Longstreet, La.; Mansfield, J. O. Ricard, Mansfield, La.; Many Circuit, S. P. Branch, Many, La.; Martheville Circuit, D. Harrison, Martheville, La.; Natchitoches, W. L. Dyas, Natchitoches, La.; Pelican and St. Matthew, To be Supplied, Pelican, La.; Pineville, E. Hutchins-Pleasantville, La.; Roheline, Circuit, J. C. Clark, Roheline, La.; Shady Grove, M. R. Walker, Mansfield, La.; Thomas and Mt. Carmel, T. P. Norris, Mansfield, La.; Pleasant Hill, O. J. Harvey, Pleasant Hill, La.; Trenton, Arthur Booker, Trenton, La.

BATON ROUGE DISTRICT

J. A. Landry, District Superintendent,
736 Europe St., Baton Rouge, La.

Ashury, S. M. Garner, Richland Postoffice; Baker, S. A. Mason, Baker, R. 72 box 85; Bacholar Circuit, H. J. Robinson, Bacholar, Postoffice; Bayou Goula, F. R. Butler, Bayou Goula, Postoffice; Baton Rouge, St. Mark, C. W. Reeves, Baton Rouge, Postoffice; Baton Rouge, Neely and Concord, M. C. Harrison, Baton Rouge, R. 3 box 8; Baton Rouge, Wesley, G. A. Hampton, Baton Rouge, 605 France Street; Clinton and St. Paul, L. C. Thomas, Clinton, Postoffice; Deerford Circuit, D. G. Pharis, Deerford, Postoffice; Denham Circuit, T. J. Briggett, Magnolia, Postoffice Jackson Circuit, P. C. Colton, Jackson, Postoffice; Jones Creek, (R. B. Canford, supplied.) Harelson, Postoffice; Lettworth, J. A. Vincent Lettworth, Postoffice; Lobdell Circuit, (Sam William Supplied.) Chamblain, Postoffice; Macedonia Circuit, T. H. Munson, Clinton, Postoffice; Mr. Carmel, B. J. Johnson, Woodland, Postoffice; New Roads Circuit, Wm. Jarrell, New Roads, Postoffice; Norwood Circuit, B. F. Bronsh, Norwood, Postoffice; Plaquemine, T. A. Jackson, Plaquemine, Postoffice; Port Allen, Sam Green, Port Allen, Postoffice; Priaville Circuit, D. S. Kilhorns, Priaville, Postoffice; Rosedale Circuit, C. L. Angram, Rosedale, Postoffice; Rylander, (Sponcer Sanford, supplied.) Aline Branch, Postoffice; Scotland, A. M. Taylor, Scotlandville, Postoffice; Slaughter Circuit, Efram Freeman, Slaughter, Postoffice; Springfield, Pompy Pihhs, Springfield, Postoffice; Stormy Point Circuit, R. A. Taylor, Dennis Mill, Postoffice; Torris, I. E. Badie, Torres, Postoffice, La.; St. Peter, J. C. Coleman, Clinton, La.; Wilson Circuit, F. M. Lashington, Wilson, La.; Jordon and Bird, G. A. Payne, Baton Rouge, Postoffice; Zachary, A. C. Mitchell, Zachary, Postoffice.

LA TECHE DISTRICT

Calvin S. Stanley, District Superintendent
2317 Soniat St., New Orleans, La.

Baldwin, Jesse D. David; Beattleville, James A. Williams; Berwick, F. D. Bowers; Camp Parapet Circuit, A. W. M. Obee; Centerville Circuit, T. B. Cooper; Central, C. E. Bradford; Crawford, M. L. Baldwin; Darrow, Alexander Johnson; Donaldsonville, W. Scott Chinn; Franklin, John A. Lindsay; Godman Memorial, J. C. Brown; Hahnville, E. W. Jackson; Houma, H. A. Sorrell; Jeanerette, St. Paul, Cornelius Spears; Jeanerette, St. Peter, W. J. Hampton; Luther Circuit, J. D. Wilson; Morgan City, J. R. Williams; Napoleonville, Cornelius Johnson; Schriever, A. W. Goins; Thibodaux, T. J. Johnson; Union, Wesley H. Davis; Viron Circuit, H. J. Williams; Woodlawn, Allen Robinson.

LAKE CHARLES DISTRICT

John W. Turner, District Superintendent,
1315 Gallagher St., P. O. Lake Charles, La.

Briggs Circuit, Supply, A. B. Harris; Bunkle, R. F. Long; Boonville, J. G. Rolax; Cottonport Circuit, J. D. McCaine; Crowley Circuit, G. C. Priestly; Gola Circuit, J. L. Augustin; Hubertville, J. B. Johnson; Lafayette Circuit, W. S. Jones; Lake Arthur, G. Robinson; Lake Charles, T. A. Brown, E. Lake Charles, supply, Eli Alexander; Longville Circuit, H. W. Gray; Leesville Circuit, E. C. Goins; Milville Circuit, John Wise; Maringouin, N. Ford; McNary Circuit, Jarrett Green; Magda, S. L. Lemons, New Iberia, Henry Taylor; Olevia, I. C. Dougherty; Opelousas, L. L. Green; Spring Creek, W. R. London; St. Martinville, A. Robinson; Teche, Supply, A. W. Johnson; Washington, J. S. Jones; Waxia Circuit, R. Brown; Lottle and Blanks, Wm. Harrell; Welsh Circuit, D. A. Landry.

SHREVEPORT DISTRICT

T. B. Oville, District Superintendent,
Box 1031 Shreveport, La.

Asbury and Curtis—I. B. Henderson, Shreveport, La.; Bayou Lachute-Williams—R. E. White, Lachute; Belcher-Oil City—E. J. Harris, Belcher; Bonita and Casper—B. R. Jackson, R. I. Bonita; Cushatta and Crichton, (Supply)—W. C. Archie, Grand Bayou; Flournoy and Jewella—G. C. Hilton, R. I. Greenwood; Florence, (Supply)—Benney Adams, Holly Grove; Grand Bayou—A. B. Venable, Grand Bayou; Hayse and Gayles—S. Powell, Shreveport; Keithville-Fairview—S. M. G. Taylor, Keithville; Lake Providence—I. L. Turner, Lake Providence; Lake End, (Supply)—A. C. Crowell, Shreveport; St. James, Monroe—H. Daniels, Box 458 Monroe; St. Paul and Bastrop—W. H. Jones, Bastrop, La.; Mt. Nebo-Fairhanks—J. S. Barns, Bastrop R. 3. Bastrop; Mt. Sinai, Jones and Bulah—Wm. Emmett, Sterlington; New Light—James Robinson, R. 1. Benton Box 57; St. Paul, Shreveport—J. L. Wilson, 622 Caddo Street; St. James—J. O. Brown, 522 Lake Street; Fairfield—J. H. Thompson, Shreveport, La.; Johnson—G. W. Ogilvie, R. 1. Box 9, A.; Daniel and Round Grove—John McKee, Box 321; Vanceville—F. D. Thomas, R. 1. Benton, La.; Washington—S. M. Haynes, Wardville, La., Leroy Fields left without appointment to attend school.

Shreveport, La.

Personal and General

The Rev. D. D. Dukes our pastor at Rose Hill, Miss., has been ill since the annual conference and we are delighted to report his improvement at this time. He has resumed his church work.

A report from Duncan Methodist Episcopal Church, Little Rock, Ark., reads. "We are yet alive and the Lord has Blessed us since conference. 4 converts, and 4 accessions to the church. 12 persons signed pledge cards enrolling themselves as members of the Tithers, and 20 as Prayer helpers of the Methodist Millions. Also raised on our centenary collections \$31.40. We also have out Minute-Men and our Units in groups at work." J. H. Austin, pastor.

Rev. A. L. Martin of Atlantic City, New Jersey has led his people during the past five and a half years in paying \$31,000 on the church debt. There has been nearly 700 new members added to the church with over 600 converts. The church is crowded at each service. Dr. Martin is closing his ninth year with great success. Bishop Hamilton of the American University spoke on Lincoln's birthday to a crowded house at Ashury. The address was delivered in the interest of Morgan college and more than \$275 dollars were realized, \$100 coming from Judge Cole who has been a hearty supporter of Brother Martin in all his enterprises and who had given already \$500 to the new church. Brother Martin hopes to report at least \$400 for Morgan college.

On January 30th, the golden wedding anniversary of the Rev. and Mrs. S. G. Turner of Lexington, Ky., was celebrated in St. Paul Methodist Episcopal Church. Bishop Clements of the African Methodist Episcopal Zion Church was master of ceremonies. Music was furnished by Jacob Street African Methodist Episcopal Zion Church Choir. Addresses were delivered by Bishop Clements and The Rev. H. T. Medford, Chaplain Hathwood of Camp Zachary Taylor pronounced the benediction. At the close of the program, refreshments were served in the Baptist Church of which the Rev. Richard Ryandell is pastor. Many valuable gifts were presented the Rev. and Mrs. Turner.

A mock concurence was conducted recently at Mt. Herman Methodist Episcopal Church, Ackerman, Miss. Miss Allie Hall presiding as Bishop Thirkield, A Dickens acting as Secretary.

The Districts were represented as follows:

ABERDEEN DISTRICT.

Dr. Lucy Woodward District Superintendent reported \$4.75.
Rev. E. N. Childress25
Rev. Lelia Knox1.00
Rev. Mary Boker3.00
Total \$9.00

CLARKSDALE DISTRICT.

Dr. Eliza Martin, District Superintendent \$5.00
Rev. Magnolia Coleman40
Rev. Louis Warner2.50
Rev. Bettie Ashford1.40
Rev. Bertha Miller50
Total \$9.80

HOLLY SPRINGS DISTRICT.

Dr. Rosa Bailey, District Superintendent50
Rev. Viola Houghes5.75
Rev. Janie Quinn75
Total \$6.00

GREENWOOD DISTRICT.

Dr. Rosa Davis, District Superintendent \$2.00
Rev. Flora Reed4.00
Rev. Jane Ester4.35
Rev. Bell Gladney1.00
Total \$11.35

STARKVILLE DISTRICT.

Dr. Mary Colman, District Superintendent \$2.00
Rev. Nan Auston4.00
Rev. Lula Chappell2.50
Rev. Mattie Alston50
Rev. Alice Seals50
Total \$9.50

TOPELO DISTRICT.

Dr. Diddie Dickens, District Superintendent \$1.87
Rev. Precilla Simpson1.45
Clara Bailey75
Bishop Allie Hall6.46
M. L. Ashford2.00
Public Collection3.00
Total \$15.53
Grand Total \$71.87

A rally was conducted at our church, Melville, La., Sunday, January 19, to help their pastor to conference. The following members reported their envelopes:

M. L. Trusty \$3.30
D. Willis1.50
M. Montgomery3.00
Lillie Mouton15
Mary Claiborne15
James Armstrong Recording Steward.
The Rev. C. W. Walton is pastor.

GOD OUR HEAVENLY FATHER

The International Sunday School Lesson for April 6, 1919.

By the Rev. J. Leonard Farmer, PH. D.

During this quarter and the next we shall be pursuing a topical course of study. Its purpose is that we may come better to understand some of the great teachings of the Bible, so that we may link these teachings together and relate them to present-day faith and conduct. These are the fundamental beliefs upon which our modern Christian civilization is built, and upon the world-wide promulgation and acceptance of which depends the future development of the kingdom of God on earth. We have the first of these topics for our lesson today: "God Our Heavenly Father."

The idea of a god as father has been current in many of the heathen religions; but in none was it the same as in the religion of Israel. It was mythological. The heathen were polytheists, that is, they believed in and worshipped a number of gods and goddesses. At the head of their pantheon there was usually one god who was considered to be the father of other divinities, such as was Zeus, Jupiter, and Woden in the Greek, Roman, and Teuton mythology. And sometimes certain individual men considered a god to be their father; but he was father in a physical or natural sense; they were his offspring. All the Egyptian kings after the fifth dynasty considered themselves to be bodily sons of the god.

But the idea of the Fatherhood of God in the Old Testament has no relation to this heathenish notion. From the time of Moses onward Israel was always practically monotheistic, that is, they believed in and worshipped but one God, so that there was but one God, so that there was no other god of whom He was the Father. He was Israel's Father; and Israel was His son. But He was Israel's Father, not in the sense of a progenitor, nor because He was the Creator, but because He had redeemed Israel from bondage and planted them in Canaan. His Fatherhood and its corollary, the sonship of Israel, were but figures of speech used to express the most tender and affectionate relation which existed on His side toward Israel and which should exist on Israel's side toward Him. The conception of God as Father was but another way of conceiving Him as a God of love and pity and mercy and kindness and patience and care and everything else that is an expression of the tenderest love. When Ephraim was a child, says Hosea, then I loved him, and called my son out of Egypt. Yet I taught Ephraim to walk; I told him on my arms. And I said, says Jeremiah, How I will endow thee as son, and give thee a pleasant land, a goodly heritage.... And I said Ye shall call me My Father, and shall not turn away from following me. I will cause them to walk by rivers of waters, in a straight way where they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born. The prophet in Isaiah asks and answers, "Can a woman forget

her suckling child that she should not have compassion on the son of her womb?" Yea, these may forget, yet will I not forget, thee. Behold, I have graven thee upon the palms of my hand. And says the Psalmist, When my father and my mother forsake me, then Jehovah will take me up. Like as a father pitieth his children, so Jehovah pitieth them that fear Him. The loving kindness of Jehovah is from everlasting to everlasting upon them that fear Him. So the Fatherhood of God for Israel meant, not that He was Creator of the world, but, in addition to His being a God of might and power, that He was also one of the tenderest love for His people, just as normal human parents love and care for their children, though He may sometimes chasten them for their own good. And in His Fatherhood lay one of the motives binding the people to obedience to Him. Malachi asks: Should not a son honor his father, and a servant his master? If, now, I am a Father, where is my honor? and if I am a master, where is he that feareth me?

But although God was spoken of as Father in the Old Testament, yet this was not the customary and prevalent, but a comparatively rare designation of Him in Israel. His customary title was that of king or master. It was Jesus Christ who established Him in the world as Father. This was the usual term by which he designated and addressed Him. Its use was as frequent on the lips of Jesus as it was rare in the writings of the Old Testament. This was because of his peculiar religious consciousness that he was the immediate object of the fatherly love of God in all of its intensity. Sometimes, as if to aid tenderness to the term, he addressed Him as Abba Father. And this paternal love of God lies at the foundation of all his teaching concerning the kingdom of God.

But the Fatherhood of God for Jesus, and hence for us Christians, means much more than it did for the prophets and Psalmists of Israel. For the latter God was Father specially of the people of Israel as a whole because He had redeemed them from bondage in Egypt. But for Jesus and us He is Father, not only of Israel, and not only of Christians, but of every individual who has come into the world, no matter what may be his race or religious affiliation: His paternal love extends to all mankind. And it does not begin at the time when a man turns to Him in righteousness and comes into a sonship relation to Him; but rather because of His love He will make the greatest sacrifice to bring all mankind into this relationship. He is Father of the world because all the world is the recipient of His paternal blessings; He maketh His sun to shine on the evil and the good, and sendeth rain on the just and the unjust. And we are admonished to be perfect as our heavenly Father is perfect, and do good, not only to those who treat us as brethren, but also to those who spitefully use

us; we are to love our enemies and pray for those who persecute us, that we may become sons of our Father who is in heaven.

Therefore, although He is Father of all men in that His love and blessings and mercy and grace extend to them, still they are not His true sons in that they are the recipients of His goodness. As He is Father because He is established in a paternal relationship toward us, so we become His true sons by becoming established in a filial relationship toward Him; by comporting ourselves as sons of God in obediently fulfilling the will of our heavenly Father, by resembling His technical nature in our will and deed, and by becoming established in a fraternal attitude toward all other men. Only the members of God's kingdom who live as becomes God's children are God's true sons. The brotherhood of man is a corollary of the Fatherhood of God; and we are not established in a filial relation to our Father unless we are established in a fraternal attitude toward all men.

God is our heavenly Father because He loves and cares for us and has a paternal interest in our lives. This is best expressed in the words of Saint John: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have eternal life." We are God's true sons if we have a filial love for Him and a keen interest in the success of His affairs, and a fraternal love for all men and an active interest in their well-being. This is best expressed by Christ; thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself. There is none other commandment greater than these.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for April 6th, 1919.
"The Kingdom of God."

These are the days again of the downfall of kingdoms and the waste of empires, and many of the nations of the world are desolation and ruin. With minds bewildered and hopes vanishing, peoples of many countries are asking for something secure—a kingdom that abideth. There was never a better time than now to proclaim the "good news" of an abiding kingdom.

Jesus is the only one worthy of the title of King. His kingdom alone will stand, and all the people should know about it. He should be proclaimed immediately in every land and to all people. When He is known, there will come a new undertaking of national life, for all government shall be on His shoulders and He alone becomes the interpreter of man to man. His government shall have no end. Amid the waste and ruin of war He survives with new luster, for His name only gives hope and comfort to the dying.

The kingdom of God means eventually law and order in places of chaos and anarchy; it means love in the place of hate; it means a redeemed and purified society without caste or servitude; it means distribution of wealth and plenty in the place of poverty and want. The kingdom of God will make every dark place of earth light and fill every life with peace. It is God in the heart; God in the home; God in the land; God in the world; and God in Eternity. Let us everywhere tell to a suffering, needy, starving world the good news of the kingdom of God.

Gammon Seminary.

Our Relation To God, Trusting

Weekly Devotional Topics for April 6, 1919.

By the Rev. Willis J. King, D. D.

(Psa. 91:1-16)

How beautiful the words of the Psalmist in our scripture passage to-night. How full of comfort and help. His has been a rich religious experience. Listen as he recites it. There is one place in the universe where there is absolute security; a place where biting winds; nor poisonous breath, nor ravenous beasts can in nowise penetrate. It is the secret place where hating winds; nor poison shall abide—and that is the main thought; that it where we need to put the most emphasis, they shall abide. In view of all the changes which are going on constantly all around us, it means something to be able to abide. But the Psalmist has discovered the secret it is possible for any man to be able to forever abide. The man who does abide is he who says of Jehovah, "He is my refuge and my fortress; my God is whom I trust."

There never was a time when we believed so much in the supremacy of things spiritual as we do to-day. Just before the war began and the years immediately preceding, the world had grown exceedingly materialistic. There was a disposition to put our trust "in horses and chariots" as the old prophets would say; or to make it more modern, to trust in battleships and great armies of fighting men. We

have witnessed the sad debacle of the failure of armaments and the like to bring any great security to the world. Indeed the nations who trusted in these have been the most dismal failures. We have found that the mightiest influences in the world are the spiritual influences. That after all the Psalmist was correct in his view that God alone can protect. And how beautifully he proceeds: "For He will deliver thee from the snare of the fowler, and from the deadly pestilence. He will cover thee with his pinions, and under his wings shalt thou take refuge; his truth is a shield and a buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that is wasted at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

A wonderful religious experience and one that every one should earnestly strive after. However there is a problem here that many thoughtful young people are fighting out in their minds. The view set forth above is the view of one who has absolute faith in the Christian's God and of his absolute supremacy in the things

(Continued on Page 13.)

A State-Wide Campaign Against Social Diseases

By Mississippi State Board of Health
In Co-operation With
The United States Public Health Service

The War has made it necessary for the United States to face frankly the problem of social diseases. The failure of European nations to recognize the seriousness of these diseases and to protect their soldiers from them, is one of the greatest errors that these nations have committed. Following excerpts from European medical authorities indicate the seriousness of the problem in European armies:

"The number of syphilitics in the army must certainly be several hundreds of thousands. Since the war began, a total equivalent of sixty divisions have been temporarily withdrawn from the fighting because of venereal diseases." (Vienna Report)—Journal of the American Medical Association, March 10, 1917.

"In the war zone of France there has occurred an alarming increase of venereal disease, both amongst the soldiers and civilian population."—The Medical Officer, (London), March 3rd, 1917.

"Thousands upon thousands are withdrawn from the fighting army for weeks. But they are not only missed as fighters; they also cause expense and great obstruction through their transportation back home, and through the necessity of establishing hospitals for thousands who were not wounded by the enemy. They burden the doctors so necessary for the care of the wounded."—Professor Albert Neisser, Frankfurter Zeitung, January, 1915.

The experience of the United States Government with venereal diseases during the mobilization of troops on the Mexican Border in 1916 indicated need of drastic measures. As soon as the order to mobilize went forth the vice interests also began to mobilize their forces. Vice districts sprang up almost overnight.

When, in April, 1917, war was declared against Germany, the seriousness of the venereal problem was realized, and the facts were faced by the War Department with frankness and courage. A Section on Venereal Diseases was established in the office of the Surgeon General of the Army, and appeals were made to the states to co-operate in repressing prostitution and combating venereal diseases. Said Secretary Baker in his letter of May 28th, 1917, to the Governors of all States: "Our responsibility in this matter is not open to question. We cannot allow these young men * * * to be surrounded by a vicious and demoralizing environment, nor can we leave

anything undone which will protect them from unhealthy influences and crude forms of temptation."

As a result of the thorough program within the Army, the venereal rate among troops of the United States was undoubtedly less than in any other army. These diseases, however, according to a statement of Surgeon General Gorgas, still constituted "the greatest cause of disability in the army."

It was considered at first that the responsibility for venereal disease in the army rested in the War Department. Now it is estimated by the Surgeon General's office in the War Department that five-sixths of the venereal disease treated by the army was brought into the army from civilian life, and that only one-sixth was contracted after enlistment or induction.

Civil communities have been responsible for the greater part of the venereal disease in the army; now that the situation is recognized, civil communities must prepare to maintain and continue the effective work of the army. The men of the army have been taught the dangers of infection from venereal diseases. No man will be discharged from the Army who is in an infective stage of any of these diseases. The civilian population of the country is safe from infection by returning soldiers. Will discharged soldiers be safe in the civil environments to which they return?

PROGRAM OF ATTACK IN CIVIL COMMUNITIES.

In June, 1918, the Congress of the United States passed the Army Appropriation Bill, to which had been added an amendment, the Chamberlain-Kahn Bill, creating in the United States Public Health Service a Division of Venereal Diseases and appropriating funds for its establishment and maintenance. This bill was signed by the President, July 9th.

On July 1st the President signed an order transferring to the United States Public Health Service all civilian public health activities, including the work of combating venereal diseases in civil communities, hitherto directed by other agencies.

In compliance with the President's order and the provisions of the above-mentioned Act, the United States Public Health Service, through its Division of Venereal Diseases, is directing a thorough campaign against venereal diseases in civil communities throughout the United States, working through State Boards of Health and utilizing medical, educational, and law-enforcement measures.

CO-OPERATION OF STATE BOARDS OF HEALTH

The policy of the Division of Venereal Diseases, U. S. Public Health Service, in the development of these measures, is to co-operate with State Boards of Health.

The Army Appropriations Act provides for the allotment to State Boards of Health of \$1,000,000 each year for two fiscal years, beginning July 1st, 1918, for the fight against venereal diseases. For the second of these two years the payment of the state's allotment is conditioned upon the expenditure of a like amount by the state in the prevention of venereal diseases. For the first of these two years this condition is not imposed.

The Division of Venereal Diseases has detailed to each of the various State Boards of Health an officer of the Public Health Service in uniform, who, in most cases, is in charge of the Division or Bureau of Venereal Diseases of the State Board of Health. His work is directed jointly by the State Board of Health and the United States Public Health Service. On January 1st, 1919, this work was organized in all but seven states and the District of Columbia.

On March 29th, 1918, the Public Health Service published standardized Board of Health regulations, approved by the Surgeons General of the Army, Navy, and Public Health Service, for the control of venereal diseases. Laws and regulations requiring the reporting of venereal diseases by name or number have been adopted by most of the states.

In co-operation with State Boards of Health, clinics for civilians in large cities throughout the United States are being established as rapidly as possible. These are maintained under the direction of the various State Boards of Health. On January 1st, about 125 such clinics had been established.

Realizing that wide-spread ignorance and misinformation constitute one of the most important causes of venereal diseases, and that the success of its program is dependent upon an enlightened public opinion throughout the Nation, the Public Health Service, in developing its campaign against venereal diseases, is placing emphasis on education. The means used in the education of the general public are lectures, moving pictures, pamphlets and exhibits.

THE CAMPAIGN IN MISSISSIPPI

It is interesting to note how people talk of Venereal Diseases as though they were different KINDS of disease, in a class of their own. Infection by venereal diseases does not necessarily imply moral guilt. Innocent persons may be infected by drinking-cups, towels, etc. This very attitude, coupled with a certain indifference and definite disinclination to face the facts, has been one reason for the present prevalence of these diseases.

MISSISSIPPIANS MUST FACE THE BALD FACTS

The incidence of venereal diseases was second only to those of influenza, malaria, and measles in this state in 1918. Nearly 30,000 cases were reported to the Board of Health. The reported cases of venereal diseases exceeded by several thousand the combined cases of pellagra, tuberculosis, chicken pox, small pox, diphtheria, cancer, scarlet fever, meningitis, infantile paralysis, and rabies. As prevalent as pneumonia has been, it falls several thousand short of the cases of venereal diseases. Think of it!

The State Board of Health has been allotted \$19,540.00 from the Chamberlain-Kahn Fund. With these funds the following activities are being carried on by the Bureau of Venereal Disease:

TREATMENT OF INFECTED PERSONS

A Government Free Clinic for the treatment of venereal disease has been in operation at Hattiesburg for some time. One has been established by the Bureau of Venereal Diseases at Laurel, Miss., and others will be established as rapidly as possible.

SUPPRESSION OF PROSTITUTION

Prostitution is without doubt the most important factor in the spread of these diseases. Law-enforcement agencies and officials are being called upon to use vigilance in the prevention of this traffic.

FREE PAMPHLET

The following pamphlets are ready for distribution. These pamphlets deal with sex problems, and give subject matter prepared by Federal and State health authorities on social diseases:

- Set A—For Young Men.
- Set C—For Boys.
- Set D—For Parents of Children.
- Set E—For Girls and Young Women.
- Set F—For Educators.

"Keeping Fit," a pamphlet addressed to boys, is ready for distribution. Write to

THE BUREAU OF VENEREAL DISEASE
STATE BOARD OF HEALTH
JACKSON, MISSISSIPPI.

Residents of Mississippi should mention the Southwestern Christian Advocate in writing for pamphlets, residents of other States should write to their own State Board of Health.

EDUCATION OF THE UNINFECTED

The brightest prospect of success in this movement lies in dispelling the prevailing shroud of mystery and ignorance surrounding the most important functions of the body. We must not depend upon bitter experience to teach the lessons of Venereal Disease. To this end, publicity of the most intimate nature has been adopted. Lecturers have been engaged to reach men of both races. Adolescent boys are being reached through the Y. M. C. A. organizations. A motion-picture film, entitled "Fit to Win," has been bought and will be placed on the road. Placards are being placed in all public toilets, and quack and patent nostrum ads. are being removed. Pamphlets are on the press, and will shortly be ready for distribution. The activities of this Bureau will be further broadened as the campaign progresses.

The State Board of Health can succeed in this campaign only by working WITH the people of Mississippi—not by working FOR them. It is impossible to solve a sanitary problem by caring for the victims of insanitation.

It is the duty of every citizen of Mississippi to educate him or herself on this subject. Write for such of the pamphlets listed below as you need. Attend lectures and pictures when they reach your city. And teach your children properly, BEFORE THEY GATHER MISINFORMATION FROM IMPROPER SOURCES.

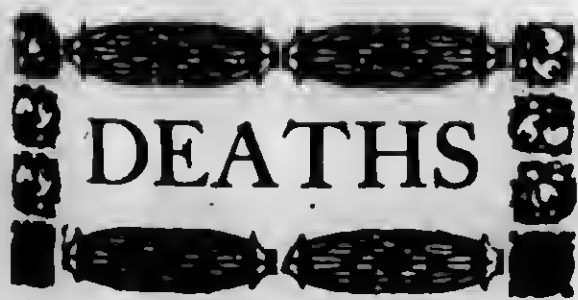
EPWORTH LEAGUE.

(Continued from Page 11.)

of the Spiritual character in the universe. We say to the young man who would be a Christian, "Have faith in Jesus Christ." Paul said to the Philippian jailer, "Believe on Jesus Christ and thou shalt be saved." But this young man is not clear as to just what we mean by having faith or believing. He finds himself befogged with reference to certain theories touching our traditional beliefs in Theology. It is not that he does not accept these views or believe, but he is not yet clear as to what he believes about them. What is he to do about them?? In my humble opinion, the Psalmist has the answer for him.

In his book, "The meaning of Faith," Harry E. Fosdick has a chapter on "Belief and Trust." He says there are two aspects of faith: the mind "faith and the heart" faith. In the case of the faith of the mind we mean the faith of the intellect; the belief in an idea, a proposition. A man accepts the idea of a League of Nations, the equality of all men before the law, the existence of a supreme power in the world. But he might accept these ideas intellectually and yet never be greatly moved by them. The faith of the heart is belief in a person. That is the aspect of faith we call trust. I believe in ideas but I trust my friends. I may change my views with reference to certain ideas and propositions but I lean absolutely and resolutely on those persons who are near and dear to me.

And so it is with reference to my trust in God. As to my theories about God, I may change them as a man changes his clothes, but the thing that always remains is if I have accepted him as my king is the inner reliance of my soul on him. "He is the Captain of my soul, the architect of my fortune, the Arbiter of my fate." He is the fairest of ten thousand and altogether lovely. When all other helpers fail, and comforts flee, he, who is the help of the helpless will abide with me. That is trust that can enable one to say even amid the shadows: "Yea tho I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." It is the privilege of every man to trust God completely whatever his theories about God may be.



DEATHS

REV. ZACHARIAH WINCHESTER

The Rev. Zachariah Winchester, one of the retired ministers of the Lexington Conference departed this life February 28. He served in the active ministry 35 years and retired 8 years ago. He served the following appointments Winchester, Simpsonville, Falmouth, Richmond, Ohio, and others. He was a faithful consistent Christian and died in the full triumph of faith. He leaves to mourn a loving wife, 5 children, 12 grand children and a host of friends. Funeral services were held from Asbury Church, March the 3rd, conducted by the Rev. W. J. White assisted by the Revs. F. P. Fielding, D. R. Hickman, J. H. San-

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Ice Cream
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Stir one package into a quart of milk and freeze it—there is absolutely nothing else to do—and you have two quarts of delicious ice cream at a cost of less than two cents a dish.

2 packages 25 cents, at grocers'.
Five flavors: Vanilla, Strawberry, Lemon, Chocolate, Un-flavored.

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ders and A. B. Bland, of the Methodist Episcopal Church, the Rev. Hathaway of the Christian Church, and the Rev. Jackson of the Baptist Church.

MRS. ELLA JACKSON

Mrs. Ella Jackson, the wife of the Rev. J. C. Crandall a member of the Methodist Episcopal Church of Marietta, Ga., died recently after an illness of five weeks. She died in full triumph of faith. The funeral was preached by the Rev. A. C. Cheerless.

Bass—Mr. John Bass, Sr., a faithful member of Grace Methodist Episcopal Methodist Church, Covington, Ga., departed this life February 7th. He had been in poor health for more than 4 years. He was more than 60 years of age. He is survived by his wife, one son, several relatives and many friends. The Rev. N. J. Crolley, pastor associated at the funeral services, assisted by the Rev. R. J. Jefferson. Alexander Williams, reporter.

Davis—Mrs. Surilla Davis of Cotton Plant, Miss., entered into rest on a recent date. She died in full triumph of faith. A mother, father, brothers and sisters survive her. The funeral was conducted by the pastor, the Rev. S. D. Troupe.

Jackson—Mr. Charles Jackson, Harpers Ferry, Va., died recently at the age of 84 years. He was a faithful member of the Methodist Episcopal Church. The funeral service was conducted by the pastor, the Rev. J. H. Johnson, assisted by the Rev. J. W. Waters of Clarkesburg, Va.

Johnson—Recently, Mr. Tom Johnson, of Phillip, Miss., was killed in an automobile accident. The Rev. P. H. Jackson conducted the funeral service.

Bolton—Edmond Russell Bolton, son of Mr. and Mrs. A. E. Bolton of Pontotoc, Miss., departed this life recently. He became a loyal member of McDonel Methodist Episcopal Church in 1907 and lived a Christian life to the end. He was a graduate of Walden University and of Meharry Dental College, Nashville, Tenn. A father, mother, four sisters and three brothers survive him.—J. Burton, reporter.

Shaw—Mr. Melvino A. Shaw of Bristol, Virginia departed this life recently at the age of 74 years. He was born in Raleigh, N. C., but moved this state in 1865. He was a faith-

ful member of John Wesley Methodist Episcopal Church. A wife, one daughter, two sisters and two brothers and a host of relatives and friends survive him. The Rev. A. W. Randolph conducted the funeral service.

Madison—Mr. Thomas Madison of Sprinkle, Texas, the son of Mr. and Mrs. Mack Madison departed this life recently. A wife, nine children and a host of friends and relatives survive him.

Raye—Mrs. Dora Raye of Cotton Plant, Miss., departed this life recently. She was a faithful member of Pincey Grove Methodist Episcopal Church. She leaves a husband, mother, five children and three sisters to mourn. The Rev. S. D. Troupe, pastor performed the ceremony.

Cain—Mr. Martin Cain, a member of New Hope Methodist Episcopal Church, Wesson, Mississippi, died on a recent date. Mr. Cain was 80 years of age. The funeral service were conducted by the pastor, the Rev. J. A. Tatum, assisted by the Rev. Williams of the Baptist Church.

Hedges—Mrs. Matilda Hedges, a faithful member of New Hope Methodist Episcopal Church, Wesson, Mississippi, departed this life recently. The funeral service was conducted by the pastor, the Rev. J. A. Tatum, assisted by the Reverends Brooks and Dorsey of the African Methodist Episcopal Church. She leaves to mourn a husband, nine children and a host of friends.

The following members of New Hope Methodist Episcopal Church, Wesson, Miss., have died recently and the funeral services were conducted by the pastor, the Rev. J. A. Tatum: Melviny Smiley, age 9 years, and Emma Jones, age 15 years.

The following deaths have occurred in Meddleton, Tenn., and the funeral services conducted by the Rev. A. G. Cole: Mr. George Mase, Mr. Mary E. Mase-Gillisple and Mr. Daniel Bean, a faithful member of Brook's Methodist Episcopal Church.

Ferguson—Mrs. Mattie Ferguson of Falcon, Miss., departed this life recently. She joined the Methodist Episcopal Church twenty-two years ago, under the pastorate of the Rev. D. F. Green and had lived a consistent Christian until the time of her death. The funeral services were conducted by the District Superintendent, the Rev. W. F. Isalah, the pastor, the Rev. H. F. Cook being absent.

Hamilton—On a recent date Isalah Hamilton of Falcon, Miss., departed this life. He was a faithful Sunday School member and a member of the Junior League. The funeral was conducted by the pastor, the Rev. H. F. Cook.

Cloud—Mr. Boston Cloud one of the founders and oldest members of Davidson's Chapel, Methodist Episcopal Church, Big Stone Gap, Va., departed this life on a recent date. The funeral service was conducted by the pastor the Rev. A. S. Mitchei assisted by the Rev. Hood of Mount Herman Presbyterian Church. He leaves a wife, seven children and a host of friends to mourn his loss.

Allen—Mr. Spencer Allen, a faithful member of Prairie Mount Methodist Episcopal Church, departed this life on a recent date. He had been a

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AND WONDERFUL BEAUTIFIER
FOUND AT LAST! SHOWS RESULTS AT ONCE OR NOTHING TO PAY.Women Delighted—All Surprised
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We have good news for women and men whose hair is falling out, who are growing bald, and whose scalps are covered with dandruff and itch like mad. No matter whether bothered with falling hair, gray hair, matted, stringy hair or no hair at all around the temples, try Sano Spanish Hair Grower. You will not be disappointed. The first application will make your hair and scalp feel 100 per cent better. If you want thick, lustrous hair and lots of it, use Sano Spanish Hair Grower. Don't delay—begin tonight. A little care now insures abundant hair for years to come. Costs only 50c, from your agent or sent direct from the laboratory. Other Sano preparations for the hair.

Sano Spanish Hair Grower.....\$0.50
Sano Coconut Oil Shampoo......50
Sano Tetter Salve......50
Sano Dandruff Creme......50
Sano Pressing Oil.....1.25
Sano Building Tonic......75

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member of the church for over forty years. A grandmother, wife, two daughters, one son and a host of friends survive. The Rev. W. M. Chapel is pastor.

Kimball—Mr. Henderson Kimball, a member of Bethel Methodist Episcopal Church of Queen City, Texas, died recently, in Hoboken Hospital, New Jersey. Mr. Kimball was a faithful member of the church and Sunday School, and at the time of his death was in the service of the country.

Whitfield—Mrs. Amanda Whitfield, a faithful member of the Methodist Episcopal Church, Columbus, Texas, departed this life at the age of 99 years, March 1st. She had been a faithful member of the church for nearly 50 year and was always active and loyal in church work. She died in full triumph of faith. She leaves a son and several grandchildren to mourn. The funeral service was conducted by the pastor, the Rev. J. W. Stone, Sr.

MISS LETTIE M. JOHNSON

Miss Lettie M. Johnson, daughter of Rev. George Johnson, pastor at Boyce, Louisiana, departed this life recently. Miss Johnson was a student of Mansfield Academy and was a faithful student. She was an active member of the Sunday School. The funeral was conducted by the Rev. J. C. Richardson, assisted by the Rev. T. P. Norris. Resolutions were read in behalf of the Academy by Miss Eola B. Walker. Interment was made in Union Cemetery, Mansfield.

DISTRICT ROUNDS

ROME DISTRICT SECOND ROUND

Douglasville, April 5-6; Acworth and Cartersville, 11-13; Adairsville, 12-13; Cedartown and Limebranch, 26-27; Aragon, May 3-4; Cave Spring and Chubtown, 10-11; Robertsville 11; Summerville, 24-25; South Rome, 17-18; Floyd Circuit, 24-25; Rome, First Church, 25-26; Cahutta, 31-June 1; Chickamauga, 7-8; Villa Rica, 14-15; Austell, 21-22.

Dear Brethren: The most important movement in the church that demands our attention today is the Centenary Drive. Organize each church for the work. Follow up the organizations. Push intercession, education, Stewardship. March is Stewardship Campaign month. Get signatures to the Stewardship pledge. Men, women and children must all be enlisted as Tithers in the "Methodist Million." Collect 10 cents weekly from each member for this cause. April 20th, is Easter Sunday. Do your best to raise all claims. Put the Centenary over the top on our District. Get subscribers to the Southwestern.—H. E. Burns, district superintendent.

KNOXVILLE DISTRICT THIRD ROUND

Clinton and Coal Creek, April 5-6; Tazewell, 6-7; Friendsville, 12-13; Lonsdale, 13-14; Morristown, 19-20; Seney Chapel, 20-21; Bying-

YOU ARE INVITED.

The readers of this paper are cordially invited to open a savings account with this bank. We pay 3 1/2 percent interest and guarantee Safety and Service. To save successfully one must put a part of each week's wages where it cannot be easily spent. Our bank offers that opportunity. A steel Liberty Bond Lock Box given FREE to each one opening a savings account of five dollars or more—WHILE THEY LAST.

LIBERTY BANK & TRUST CO.
229 Baronne St., New Orleans.

ton, 26-27; Russellville, May 3-4; White Pine, 4-5; Newport, 10-11; Morristown, 11-12; Greenville Circuit, 17-18; Greenville Station, 18-19; Jefferson City, 24-25; Warrensburg, 31-June 1; Mountain City, 7-8; Elizabethton, 14-15; Johnson City, 15-16.

My Dear Brethren:—The fight is on, the Christian Church is working as never before. Let us carry out our Area program. "Over the top" with everything May 4. Victory Sunday, May 11th. We have the men, members and friends on the Knoxville District to carry over the plan, and by God's help we are going over. Our area secretary, Dr. J. C. Sherrill, is the man for the job. Let us stand by him. Rally for your amount on Dr. Hill's auto need our immediate attention. All money is to be reported to J. Wesley Manning by April 15th. Our Sunday School and Epworth League convention will convene at Rising Sun Methodist Church, May 25. Call upon your District Superintendents for any assistance needed.—J. Wesley Manning.

NOTICE BATON ROUGE DISTRICT

Dear Brethren:—The Centenary Convention of the Baton Rouge District of the Louisiana Annual Conference will meet at Wesley Methodist Church, Baton Rouge, La., May 7 and 8, for the purpose of reporting the number of Conversions and Ascension, and the amount raised on Easter for the Centenary. Each pastor is asked to bring 25 or more subscribers to the Southwestern Christian Advocate. Brethren, meet the Convention with a round report. Nothing will excuse you but serious sickness or death. We are planning to have one of the Centenary men with us. The Rev. Brother Hampton, and his good folks will arrange for your comfort during the two days session. The preachers meeting will meet at Resedale, La., April 9 and 10. I am expecting each pastor to be present for business of importance. The Rev. John A. Landry, district superintendent; T. A. Hampton, pastor.

AREA CENTENARY MEETING CENTRAL MISSOURI CONFERENCE

Rev. W. T. Wight, district deputy secretary of the St. Louis area, held a successful meeting at Taylor Chapel, Seladla, Mo., recently, Chaplain J. M. Harris, pastor. Those present, I. Garlsnd Penn, Gilbert Cox, the Revs. Stoken, E. P. Andersen; W. R. Rever, district superintendent; B. F. Abbott, F. D. Avant, Mr. L. W. Williams, W. L. Lee, district superintendent; R. Davis, T. H. Lackwood; H. A. Hannah, Mr. E. J. Cooper, L. R. Grant, district superintendent; H. T. Reeves, C. N. Wright, J. D. Evans, G. W. Ball, Laymen, Pres. Hayes, Dr. J. M. Harris, Prof. C. C. Hubbard, Dr. L. F. Brooks, and Mr. W. A. Clark. The sessions were held in chapel of George R. Smith College. Dinner was served by the Domestic Science Department to delegates. At night Dr. Penn spoke to a great audience at Taylor Chapel.

ST. MATTHEWS CHURCH, GREENSBORO, N. C.

In a special financial effort, recently in a thirty-days drive, St. Matthews Methodist Episcopal Church, Greensboro, N. C., raised, not including the current expense, \$1,252.50. The amount of current expense for the same time, \$253.65. The captains of clubs reported as follows: No. 1—President, Frank Trigg, \$31.00; No. 2—Mrs. Para Lee Jones, \$27.00; No. 3—Mrs. Kate Brown, \$27.00; No. 4—Mrs. Annie Holly, \$21.00; No. 5—Prof. A. L. Mebane, \$8.00; No. 6—Mrs. Cornelia Burns, \$20.00; No. 7—Mrs. Maude Donnell, \$36.00; No. 8—Mrs. Ella McRae, \$20.00; No. 9—Mrs. Martha Richardson, \$30.00; No. 10—Mrs. Mary Newsome, \$8.00; No. 11—Mrs. R. B. Withers, \$12.00; No. 12—Queen Esther Circle, Mrs. Minnie Copland, President, \$27.00; No. 13—Mrs. America Finley, \$5.00; No. 14—Master Wilbur Winchester, \$20.00; No. 15—Mrs. Annie Holmes, \$53.00; No. 16—Mrs. Ada Lomas, \$11.00; No. 17—Mr. Alonza Brown, \$19.00; No. 18—Mrs. Phelia Caldwell, \$68.00; No. 19—Master William Rhodes, \$10.00; No. 20—Prof. W. B. Windsor, \$32.00; No. 21—

Three Questions

CONCERNING

Future Security

- 1 How many of your friends, good business men, reached advanced years with a goodly competence, and in old age, lost all or most of it by unwise investments?
- 2 Have you not known many widows who have lost legacies or proceeds of insurance policies by following unwise advice?
- 3 What reason have you to think that you will be wiser in your old age than your unfortunate friends, or that your widow will not be burdened by administering your estate even though she does not unwisely invest it?

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Recently a rally was conducted at St. John's Methodist Episcopal Church, Leesburg, Ky., for the purpose of paying off a church debt. The rally was a decided success, \$183.00 being raised. The church is now free of all debt. The Rev. W. M. Thomas is pastor.

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Catarrh is a disease of the mucous membrane and is curable only through the blood and by medicines prepared for each case. Medicine that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Specialist Sproule's name is revered as that of a benefactor, in thousands of homes. If you have any symptoms of Catarrh, the Specialist earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

Thirty-five years ago a young but highly honored Surgeon in the British Royal Mail Naval Service astonished his friends by suddenly leaving and entering on private practice. That Surgeon was the now famous Catarrh Specialist Sproule, B. A. His keen brain had early seen in the then new disease Catarrh a menace to the life and happiness of the civilized world. While other physicians were neglecting it as unimportant, Specialist Sproule studied its nature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject.

As he had foreseen, Catarrh spread with frightful rapidity. Thirty-five years ago Catarrh was almost unknown. Now no age, sex or condition is exempt from it. No climate or locality is a cure for it. It is in many, many cases, the forerunner of Consumption. Vital statistics show that deaths from Consumption in this country have increased more than 200 per cent in the last five years. Far too many of these cases have been traced back to Catarrh as their starting point.

Catarrh Specialist Sproule makes the treatment of Catarrh a specialty. He cures Catarrh. This man, the first to make Catarrh a Specialty, has perfected a scientific, constitutional and PERMANENT treatment. The widely advertised so-called "Catarrh cures" do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS might result.

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He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

CATARRH OF THE HEAD AND THROAT.

The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you hawk up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel a dropping in back part of throat?

If you have some of the above symptoms your disease is Catarrh of the head and throat.

Answer the above questions, yes or no, write your full name and address plainly on the dotted lines, cut out and send to CATARRH SPECIALIST SPROULE, 432 TRADE BUILDING, BOSTON. Be sure and write today.

FULL NAME
ADDRESS

DISEASES OF BRONCHIAL TUBES

When Catarrh of the head and throat is left unchecked it extends down the wind-pipe into the bronchial tubes, and in time may attack the lungs and develop into Catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse at night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have Catarrh of the bronchial tubes.

Mississippi—W. F. Isalah, J. B. Brooks—Thos. Dantzer, Mrs. P. M. McPherson, S. A. Odell, R. B. Laster, Cas Vester, Mrs. D. V. Chapman, L. Pittman.

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TUSKEGEE INSTITUTE SUMMER SCHOOL FOR TEACHERS, JUNE 9, THROUGH JULY 18, 1919, COURSES IN LITERARY AND INDUSTRIAL SUBJECTS.

CRESCENT CITY NOTES

A Victory service will be held at Haven Memorial Methodist Episcopal Church, Joliet and Plum Streets, this city, Sunday evening, March 30th, at 2 o'clock. A special feature of the program will be a detachment of the "Blue Devils," together with other men in uniform, among whom are Lieutenant Durell Royster, 152nd Brigade U. S. A., Lieutenant W. S. Chinn, Jr., 65th Infantry, Sergeant Wm. J. Huntley, 372nd Infantry, brigaded with the French Division, French Army, Sergeant Ralph W. Chinn, 806th Infantry, A. E. F. Corps, William Johnson, 349 Field Artillery, A. E. F., and Corporal Sherman Saxon, Medical Detachment, 370th Infantry. These men will tell of their experiences over seas. Mrs. L. J. Ross, Chairman, Red Cross Branch No. 6, Grand Chancellor Green will also be present. The public is cordially invited to be present.

NOTICE LAKE CHARLES DISTRICT

Members of the Woman's Home Missionary Society of the Louisiana Annual Conference, I will begin my annual visits April 27, 1919, and will visit the following churches: Baton Rouge, Wesley, April 28; Baton Rouge, Neely, April 29; Baton Rouge, St. Mark, April 30; Port Allen, May 1-2; Lottle and Blanks, May 3-4; Cottonport, May 6; Bunkie, May 7; Boonville, May 8; Opelousas, May 10-11; Alexandria, May 19; Pineville, May 20; Alexandria Mission, May 21; Cheneyville, 22; Gola and Sunflower, 23-25. I appeal to the pastors to give us a chance to build up a strong Woman's Missionary Society in each church in the Louisiana Conference, I also appeal to every loyal sister to assist me in this great work. Peck Home that is doing so much for the uplift of our girls ought to have our support. Dates for the other churches will be announced later. Dear pastors, I don't want to come in contact with any of your meetings, therefore, if any of my dates come in contact with any of your meetings, you can give some time during the day. Dear sisters start at once and organize in every charge. (Mrs.) Amelia Turner, president.

PEOPLE OF INTEREST

As a token of appreciation of the work of Dr. W. G. Alston at Wesley Church, this city, the Church in its first Quarterly Conference, recently held, raised his salary to \$1560.00 an increase of \$360.00. Dr. Alston hopes to pay the indebtedness of Wesley by June. He says Wesley will go over the top by Easter for the Centenary Movement.

Simpson Memorial Methodist Episcopal Church, Charleston, West Va., is progressing rapidly under the pastorate of the Rev. W. C. Thompson, pastor. Since the Rev. Mr. Thompson's appointment, three years

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ago, the long standing debt has been considerably reduced, repairs made on the church and parsonage, and the financial and spiritual side of the church are in excellent condition. —J. W. Essex, secretary.

On a recent date, the cornerstone laying of Hay Methodist Episcopal Church, was held at Hackley, Louisiana. The welcome address was delivered by Mr. M. G. Magee. Others participating in the program were Miss Isadora Bickham, Professor Wm. Cram. The sermon was delivered by Rev. J. E. Burris, pastor.

CARD OF THANKS

The Rev. D. G. Taylor wishes to thank the members and friends of St. Matthews Methodist Episcopal Church, Algiers, La., for the reception tendered him on his return from Conference. An interesting program was rendered. Among those present, were the Rev. T. A. Walls and Rev. M. Bordlong of the Baptist Church.—W. C. Hayward, reporter.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, APRIL 3, 1919

Vol. No. 48—No. 14

When We Are Thine

By ARTHUR JOHN LOCKHART (Pastor Felix)

O God, we thank Thee that Thy sovereign Light
Will guide all souls that walk this earth aright;
That none need fail who will Thy law obey,
That none need falter in their upward way,
When we are Thine.

We thank Thee, gracious Spirit, who dost move
Upon our souls in recreating love;
That Jesus gave His life our lives to win,
And save us out of selfishness and sin,
Since we are Thine.

We thank Thee, Master, for that we have known
Thy gentle calling—we are not our own;
For Thou hast paid the uncounted price,
Hast shown the thorny road to paradise,
And made us Thine.

We thank Thee, Father, for the matchless grace
That in Thy world of wisdom gives us place;
That heart and mind, obedient to Thy Word,
May move forever in divine accord,
Since we are Thine.

We thank Thee, Lord, for our humanity
Redeemed; for service we may render Thee:
Take Thou our willing spirits in Thy Sway,
And let us serve Thee, Master, if we may,
Made wholly Thine.

—In the Christian Advocate.

EDITORIAL

AS TO RESTLESSNESS AMONG NEGROES AND THE REMEDY

Much is being said about the restlessness of the Negro and considerable effort is being made to relieve this supposed tension. We have been in touch with Negroes in all sections of the country and under various conditions, and we do not find any such restlessness as is said to exist. The Negro is perfectly normal, or, rather, he is as normal as men generally are under the present strained conditions of the nation and the world. Anyone who had his hand on the pulse of the world knows that there is more or less tension of individuals and nations due to the excitement of the war, for we have not recovered our former attitude, if we ever do go back to the prosaic, static and self-satisfied conditions that we endured prior to the world war. The whole world is in an upheaval, except those parts which are inaccessible to the influences of civilization. The Negro is to be rated with about the same temperature as other people throughout the nation and the world.

Now there is a great deal of effort being put forth to prove that the Negro soldier and the Negro population in general have become very much inflated over the achievements of the war, and particularly the records of Negro soldiers, so that the Negro soldiers on the other side and soldiers here, and the Negro population in general, are the subject of more or less strenuous missionary effort, so as to forestall disturbances supposed to be brewing. We deny most emphatically that there is any cause for this apprehension. There has not been at any time in American Negro life evidences of anarchy or bolsheviki practices, although there have been great provocations. The temperament of the Negro is a safeguard against this. He does not strike, assassinate, kill, burn, destroy; rather than revenge, he forgives. The fault may be that he forgives and forgets all too quickly, but it is quite evident that even in individual movements, as well as in group movements, you can pretty well rely on the non-anarchistic tendency of the Negro.

During the war there was considerable effort to stir up German propaganda among the Negroes. We believe that after the most careful scrutiny there were found symptoms of German propaganda among Negroes, but the larger per cent of importance to be attached to the supposed propaganda was the effort on the part of certain elements of white people to put the Negro on the defensive. There was something of the fear that the Negro might not be 100 per cent loyal. They knew that he had grievances and under like circumstances they knew exactly what white people would do, as, for an instance, the resistance of the war program in Ireland. And so, in order to forestall the Negro, some people began the wolf cry of German propaganda. The Negro walked up like a man and put all the cards on the table face up and showed to the world that there was no Negro propaganda, and that German gold was pewter and German influence was a thing to be spurned. The Negro was too big a man to be disloyal and too kind of heart to turn upon a nation that had done so much for him, even though it had not done all that should have been done. And just as that movement of German propaganda was an ef-

fort to put the Negro on the defensive, so is this movement concerning the restlessness of the Negro the same thing in policy, purpose and spirit. Those who are making much of it know it is only the old cry of wolf. They know too well also that by this same method they can have subjective action on the part of the Negro. Knowing the peaceful turn of the Negro's mind, these propagandists know that they will force the Negro to declare that there is no restlessness, that he wants peace and that there is no need of expecting trouble. In other words, there is an effort to reduce the Negro, through an astute diplomatic process to a position which the South and the nation would never attempt in the open, for it would bring upon them the condemnation of the civilized world. It is actually taking advantage of our social position in American life and it is taking advantage of our own good nature.

There is this much to be said, and it grows out of the logic of the situation. Any other group that furnished as many soldiers and as much loyalty per man, and devotion and sacrifices as the Negro, would be awarded large consideration by the nation. There are actually elements in American life that try to offset the Negro's large part in the war by simply saying he did his duty. He did. So did other men, but they are rewarded for valiant service in the line of duty. What will be the Negro's reward? That is the question that every Negro is asking and it will not down. If this is called restlessness, there is plenty of it of the intensest type. We are simply men and know something of the equity and the justice in the case. We are quite well aware of the fact that to offer ourselves on the altar for the defense and maintenance of democracy, unless we are lying hypocrites, we would apply that principle to our own group life, even though it runs counter to traditional practices. In other words, inasmuch as the Negro furnished his quota in registration, willingly and cheerfully and in many cases most enthusiastically, and inasmuch as he furnished his quota to the army and his quota of daring and achievement on the battle lines and his quota sacrifice of blood and life, he feels that he is justly entitled to large consideration, and anyone who thinks that the Negro expects to settle back in the old conditions, simply does not know human psychology and simply is not reckoning with the attitude of the Negro. There are certain changes that he does expect to take place. There are certain barriers he does expect to be removed. He wants elbow room and breathing space in American life, not as a matter of tribute but as a matter of his deserts.

Now, instead of the agencies spending large sums of money to quiet the restlessness of the Negro, let them send up and down through the country flaming evangels of good will and teach the hostile South that a new day is on and we must accord to these loyal, faithful Negroes a new attitude. How much preaching of that sort are we having? Very little, and it sets very poorly on the stomach of the Negro to think that he is to be preached TO all the time and that other people, who are the real cause of friction, race antipathy, race strife, exasperating interracial conditions, are simply passed up. Are our friends afraid to tell the South, and the North, too, for that matter, that there must be a change in attitude toward the Negro? Are they afraid to say, now that this Negro has proven himself worthy, that there must be a receding from certain former practices? Or is it the purpose to crowd upon

this Negro, even though the logic of the facts and consistency are against such?

All the restlessness that we know anything of, and we venture that we know about all that there is, is born of the twaddle of everlastingly preaching the doctrine of peace and humanity and of self-denial and self-sacrifice to the Negro, when the chief sinners absolutely go without warning and without the slightest invitation to the mourners' bench. Now what needs to be done, if we are to make things peaceful, is to talk to the folks who are provoking strife, and if this is done you will find no such thing as a braggadocian or overbearing Negro. You will find a Negro who is quiet and cool, and knows how to handle the changed condition with becoming modesty. Someone asks if this is true. To be sure it is true. Where, in the history of the world, is recorded such a beautiful chapter of conservatism and of quiet diplomacy as that of the four millions of slave who had the good sense to live among their former masters, and some had treated them cruelly? The Negro, as far as possible, lives peacefully with his neighbors. There is no group in all the world that carried out Scriptural injunction, lives peaceably with all men as does the Negro. We are not responsible for isolated and individual cases to the contrary and we are not to be chalked up with them. The tendency of the larger group is the measure of the race's life, and that is entirely in the line of conservatism, and a gentlemanly, simple, peaceful spirit of humility.

Treat the Negro fairly, give him what he has earned in the war and there will be no reason to suspect that the Negro is overcrestless.

AN AFTER-WAR INDUSTRIAL OPPORTUNITY

Now that the war is over and labor is adjusting itself to peace conditions, the question arises as to whether Negroes are going to continue to have the same opportunities which they had, while the war was on, to find employment in all sorts of occupations. The war gave the Negroes the greatest economic opportunities they have had since their emancipation. The nation in general, and capital in particular, came to have a greater appreciation of their value as an economic asset. The question now confronting them is, "Will these exceptional opportunities continue?"

An important after-war industrial opportunity, which is being afforded Negroes, is through the Chickasaw shipbuilding plant at Mobile, Ala. This plant is operated by the same officers as the Tennessee Coal, Iron and Railroad Company, both companies being of the United States Steel Corporation and have back of them all of the resources and capital which this corporation controls. In the establishing of the Chickasaw plant many million dollars are being expended. It is the purpose of this company to use a very large proportion of Negroes, probably some five thousand or more, in the permanent work of building ships. The Chickasaw plant is not a "War Baby" that will close when the exigencies of the war situation have passed, but, like the Cramps Ship Yard and the Newport News Shipbuilding Company, it is to permanently build ships to go upon the seas.

The Chickasaw Shipbuild Company affords a great after-war opportunity for Negroes. It is a great opportunity, not only because of the number of Negroes to be employed, but also

as to the lines of work that are to be open to them. They are not to be confined to unskilled labor, but are to be given opportunity to enter every line of work that the plant affords. This company is to build the new kind of ships, those constructed out of fabricated steel.* The plates for these ships are to be manufactured in the plate shops located at Fairfield, a suburb of Birmingham, Ala.

If the Negroes make good, the two plants, Fairfield and Chickasaw, will employ a total of some five thousand or more of them. It is assumed that Negro labor is going to make good. This assumption is being based on the experience that the Tennessee Coal, Iron and Railroad Company, under which the Chickasaw Shipbuilding Company is operated, has had the reputation of being the largest employer of Negro labor in the United States. This company, which operates in the Birmingham (Alabama) District, employs, altogether, in its coal mines, iron mines, blast furnaces, coke plant, rolling mills and steel works, some fifteen thousand Negroes. This group of laborers, on the whole, has been found to be dependable and, to a greater or lesser degree, efficient. There is also the example of the success which the Newport News Shipbuilding Company has had in employing several thousand Negroes in the construction of ships.

Assuming, therefore, that Negro laborers are going to make good, there has been erected, in advance, for them, both at the Fairfield plant and at the Chickasaw plant, nearly two thousand modern bungalow cottages of from two to six rooms, which are attractive in appearance, completely screened (including the porches), well drained and have ventilating facilities. Running water, electric lights and all sanitary provisions of a modern, up-to-date village are provided. Exceptional educational facilities are furnished for the children of the Negro workmen who are to be employed at these plants. At each place several thousand dollars have been expended in erecting modern, up-to-date school buildings, where the children of the employees will have nine months' schooling every year under the direction of the best instructors that can be secured. The classrooms are well equipped with maps, black boards, globes and adjustable desks.

In the construction of the plant at Chickasaw, the Negro was given opportunity to do skilled work. One of the superintendents in carpenter work was a colored man, M. W. Goodson. He had under him twenty-two foremen and some two hundred and fifty carpenters, who, in the construction of houses, office buildings and barns, showed their ability. It was reported that these men, both in the quality of work done and in output, equaled the work done by the white carpenter gangs which were used at Chickasaw.

The Chickasaw plant was established in the early part of 1918. Among the first work started was a riveting school, where colored men could be trained in ship construction. This was necessary because, in the lower South, steel ship construction had not been going on. There were in this section practically no workmen skilled in building steel ships. Excepting the instructors, all in the school are Negroes. In spite of the difficulties of the labor situation and the scarcity of laborers, several hundred men have been trained in riveting work and are engaged in the construction of steel barges. Three of the barges, 140 feet long and 25 feet

beam, have already been launched and a fourth is on the way and will soon be ready to go into the water. These barges are the handiwork of these recently-trained Negro ship constructors. An important advantage of this riveting school is that the men are being paid while being taught, receiving around \$.36 per hour. When they become efficient as riveters, they will be able to earn from \$5 to \$8 per day and, in exceptional cases, even more.

The following are some of the particular lines of work that will be open to Negroes at the Fairfield Plate Shops and the Chickasaw Shipbuilding Plant: When the work at these plants gets fully under way there will be angle-smiths and angle-smiths' strikers and helpers. They will bend and weld angle frames and staple work for the bulkheads and water-tight floors. There will be blacksmiths and blacksmiths' strikers and helpers, who will forge fittings on the ships, such as rail stanchions, ring bolts, pad eyes, pipe flanges, etc. The furnace men and furnacemen's helpers will bend plates, angles and steel shapes to the required curves or bevelings angles and camels for ship work. There will be bolters and liner-men, who will assemble and bolt up, temporarily, the several parts of the ship so that they can be permanently riveted. They will also, where required, fit liners for the riveters. The cementers and the cementers' helpers will put cement in forward and after peak tanks or elsewhere about the ship and in the fresh water tanks, the washrooms, etc. There will be chippers, who will trim off and smooth the edges of plates and castings. After the chippers will come the calkers, who will see that all edges of plate rivet heads, etc., are made water-tight. The drillers and reamers, when necessary, will alter holes in the plates so that they will match properly. When holes are uneven, the reamers will, by reaming, make them cylindrical, so that the rivets will entirely fill the holes and thus prevent play of plates and leakage. The drillers and reamers, because of their opportunity to do piece work, will be among those receiving the highest pay. There will be ship fitters, joiners, machinists, painters and punchers. The riveters, with their assistants, the buckers, heaters and passers, will occupy one of the chief places in the ship construction and will be among those receiving the highest pay.

Another advantage of this industrial opportunity at the Chickasaw Shipbuilding Plant and the Fairfield Plate Shops is that there is to be no discrimination in wages paid whites and Negroes. The Negro workmen are to receive the same pay that the white workmen receive for the same kind of work. In a word, Negroes are to be given a man's chance on a man's job. Here is, indeed, a great opening for black men who desire to do skilled work and receive the same pay that skilled workmen receive, for it is still true that in many sections of the country black men are doing skilled work for which they are receiving the pay of unskilled labor.

Of General Interest

A Methodist relief ship, laden with food, clothing, medicine, farm implements and portable houses for war sufferers, will start within a few weeks for France, Italy and Southern Europe. The department of war emergency and reconstruction of the Methodist Centenary

Commission has appropriated \$997,850 for immediate relief work in Italy this year, \$796,000 for France and sums for other countries which bring the total to be spent in Europe to \$2,908,850. An equal amount has been allotted for reconstruction needs in the United States.

Adopts Big Gun

The United States government has placed an order with the Watervliet Arsenal for big guns to supercede the famous 155-milimeter weapon. The new gun is larger, shoots farther and does more damage. It is called a "194." The gun is 8 inches in diameter, 21 feet 6 inches long, weighs 12 tons, has a range of 10 miles and the projectile weighs 175 pounds. Experiments have proved it to be the most powerful weapon of its size in existence.

United States War Holdings Abroad To Be Sold

Docks, railroads, warehouses, hospitals and barracks built by the American Expeditionary Forces, to the value of \$165,000,000, will be sold to France for the best figures the American Liquidation Commission can obtain. None of these can readily or profitably be removed, it is claimed, and the only alternative is to sell. The Liquidation Commission is now negotiating for the disposal of various surplus properties belonging to the expeditionary forces. Hundreds of thousands of uniforms have been dyed, so that they may now serve other armies, such as the Belgian, Polish and some of the Balkan states.

America's Largest Dirigible Finishes Long Flight

From the Naval Air Station at Far Rockaway, N. Y., to Key West, Fla., was the flight made by the "C 1," America's largest dirigible, a distance of about 1,385 miles in 29 hours. The crew of seven men experienced few difficulties with the big craft and maintained an average speed of 47 miles an hour. The only stops made were at Hampton Roads, Va.; Georgetown, S. C., and Brunswick, Ga. The only repairs made en route were a broken lead pipe fixed in mid-air by crawling out on the outrigger, and a faulty steering gear, for which a landing was made, the natives below being told what help was needed by notes sent down in parachutes. The highest altitude reached was 2,500 feet.

Electric "Daylight" for Hens Increase Egg Product

Since the hen bases her working day on the duration of light, a university in the Central States undertook to measure the increase in her industry when she is made to believe that the days have grown longer. Two identical pens were provided, each stocked with 35 single-comb white leghorns. Feeding, housing and all other conditions were exactly similar for both lots, and hens of equal productiveness selected. The only difference was that the illumination of one henhouse was left to nature, while the other had a 100-Watt incandescent lamp installed in its. During the three-month trial period, November to January, the lamp was kept burning from 6 to 7 a. m. and from 4 to 8 p. m., giving the hens a 50 per cent addition to their time for exercising, eating and "working." From the unlighted pen 1,082 eggs were taken in three months; the birds which worked overtime by electric light produced 1,478 eggs in the same period. This gain of 33 dozen eggs, at 63 cents, left a net profit of \$15.27 on an investment of \$5.52 for electric current.

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

Gammon Theological Seminary in co-operation with the Board of Home Missions and Church Extension will conduct a Summer School. It will begin May 12th and continue for six weeks. The first three weeks will be under the direction of the Gammon faculty. The Board of Home Missions and Church Extension in co-operating with Gammon will lay special emphasis upon the problems of the rural church. An exceedingly practical program is being mapped out for the six weeks and will be of great value to preachers, school teachers and church workers of the city churches as well as the rural churches and it is hoped that a large number will avail themselves of the great opportunity offered to them at the Summer School. Sunday School Superintendents, workers and Epworth League workers are especially urged to attend this meeting. Those contemplating attending should address Dr. P. M. Watters, Gammon Theological Seminary, South Atlanta, Georgia.

Announcement is made of the twelfth session Chesapeake Summer School, under the auspices of Colored Men's Department, Young Men's Christian Association, to be held July 2 to 16, Harper's Ferry, West, Va. A special feature of the school will be the Executive Secretaries Seminar on the general subject: Post War Problems and Opportunities in Association Work, Among Colored Men and Boys, and Regular Courses in City Work, Boy's Work, Industrial Work and Army Work. There will also be opportunity for special group of men to have group meetings among themselves for their own advancement. Information in detail will be published later.

People of Interest

Bishop McCoy, of the Southern Methodist Church, died recently, after a long illness.

Bishop William F. McDowell is among the University Preachers at the University of Chicago for the Spring quarter.

Bishop Warne is in the Cincinnati Area delivering addresses before Centenary gatherings.

Bishop Anderson is in Spain, studying that country with a view to missionary endeavor.

Bishop Quayle lectured on Napoleon Bonaparte at the Metropolitan Memorial Church, Washington, recently.

Bishop Oldham has set sail for the United States, after completing the round of conferences in South America.

Bishop I. S. Henderson has returned from overseas, after an absence of ten weeks from the United States. The bishop was engaged in making a reconstruction survey in Europe.

Bishop E. H. Hughes delivered an address recently before the Boston Social Union. The subject of his address was, "A Peaceful Itinerant in the Camp of War."

Ex-President Taft delivered a stirring address on the Centenary of Methodist Missions at the Hennepin Avenue Church, Minneapolis, Minn., recently.

Dr. C. E. Guthrie, general secretary of the Epworth League, is making an itinerary on the Pacific slope, filling engagements with Bishop Leonard in California.

Dr. P. M. Murray, Assistant Surgeon-in-Chief of Freedmen's Hospital Washington, D. C., was a caller at our office this week. He was enroute to his home, where he will visit relatives.

Dr. R. B. McRary, who has been under treatment at John Hopkins hospital, Baltimore, for the past two months, is now recuperating at his home at Lexington, N. C., and hopes to be fully recovered within the next few days.

Dr. William Wallace of Shreveport, La., was a visitor at our office last week. He has just returned from overseas, where he has been doing his "bit." Dr. Wallace has been visiting clinics in the East and West and will resume his practice in Shreveport about April 15.

NEWS PARAGRAPHS

There are sixteen cities in the world with more than 1,000,000 population. They are Canton, Peking, Osaka, Tokio, Berlin, Buenos Aires, Calcutta, Chicago, Constantinople, London, Moscow, New York, Paris, Philadelphia, Petrograd and Vienna.

Camels are fit to work at 5 years old, but their strength begins to decline at 25, although they usually live to 40.

A special service was held in St. Paul Cathedral, London, recently in memory of the journalists, printers and others connected with newspapers and periodicals who have fallen in the war. A roll of honor for the profession has been prepared.

An iron ship weighs 27 per cent less than a wooden one of the same dimensions and will carry 15 per cent more cargo when loaded to the same depth.

Revised crop estimates indicate that there will be available during 1919 81 pounds of sugar per capita for domestic use. There is still danger, however, of a world shortage of sugar.

Designation for entry of nearly 3,000,000 acres of public lands in the West has been announced by Secretary Lane from Washington.

Germany could pay an annual indemnity, according to John J. Arnold, a Chicago banker, of \$3,500,000,000 by means of a tax on her raw materials. Her coal deposits alone amount to more than 300,000,000 tons, without counting those of Alsace-Lorraine.

Industrial unrest continues to grow. Official figures show 31 cities where conditions are serious.

U. S. GOVERNMENT GIVES \$60 IN CASH TO SOLDIERS, OFFICERS, FEMALE NURSES ETC., WHO HAVE RESIGNED OR WHO HAVE BEEN HONORABLY DISCHARGED SINCE APRIL 6, 1917.

In order that colored soldiers and sailors may be duly informed as to their rights under a recent law passed by Congress, and thereby be in a position to promptly take advantage of the Government's plan to extend financial help to all soldiers, etc., who have been honorably separated from military or naval service, Emmett J. Scott, Special Assistant to the Secretary of War, who during the war period, has been advising in matters affecting the interest of colored soldiers, has requested the Negro Press of America, Negro clergymen, teachers and others, to give the widest possible publicity to the fact that the United States government, by Act of Congress Approved February 24th, 1919, grants to all soldiers, officers, female nurses, etc., who have either resigned or who have been honorably discharged since April 6th, 1917, or who may resign or be honorably discharged before the expiration of their enlistment period, a \$60 bonus in cash.

The way and manner in which the cash bonus of sixty dollars may be obtained by honorably discharged soldiers, officers, sailors, female nurses, etc., is fully set forth in War Department Order, issued by the Adjutant General of the Army, February 25th, 1919, and sent to all Department and Camp Commanders, General Hospitals, etc.

This amount shall not be paid to any person who, though appointed or inducted into the military or naval forces on or prior to November 11, 1918, had not reported for duty at his station on or prior to such date; or to any person who is entitled to receive retired pay, etc.

All persons separated from active military service from April 6th, 1917, who are entitled to the sixty dollars bonus, and who have received their final pay, will forward claim for such bonus direct to the Zone Finance officer, Lemon Building, Washington, D. C., who is hereby designated to settle such claims.

Such applications must contain the discharge certificate or order for discharge or relief, if no certificate was issued, the paper bearing indorsement of final payment being required.

A statement of all military service since April 6, 1917, showing place and date of reporting at first military station and stating the address to which check is to be sent.

(It is suggested that these papers and data be sent to said Zone Finance Officer by registered mail to insure their safe delivery).

When settlement is made, all personal papers will be returned to applicant with check.

No further correspondence is necessary except to advise of change in address of applicant.

No other disbursing officers are authorized to pay claims covered by this paragraph.

Agencies that work among colored people, including teachers, college men and others are specially requested to communicate the above information to colored soldiers and their families, in order that they may take the necessary steps to secure the \$60 bonus which the government has set aside for the benefit of those brave and loyal men who came to the rescue of their country in its crucial hour of need.

CENTENARY NOTES

ATLANTA AREA

In the new program when the Centenary money will be paid we will have institutional churches in the great centers in our large cities, and clean cut attractive country churches and neat parsonages—away from the lonely centenary—in our rural life. Our people are largely rural and the absentee pastor must be displaced for the real helping energetic pastor who lives among his people. Of course the stewardship program by tithing will warrant a better paid ministry and a cleaner and better kept church.

Bishop F. D. Leete, D.D., L.L.D., is the resident bishop of this Area. Two secretaries representing both the white and colored work are under his supervision. He is a Christian statesman and a progressive leader, is fully in sympathy with the Centenary program. He says: "the Atlanta Area will go over the top." We have no excuses to offer. Every pastor and church student among the laymen realize that this is our great chance and we must measure up to our full allotment.

Secretary J. W. Moultrie of Sumter, S. C., is abundant in labors. He is working day and night; on the field and in the office to bring his Area up to its full share of the four million dollar allotment, and the pastors and laymen throughout the

Lieut. J. W. E. Bowen, Jr., of South Atlanta, Ga., has charge of the Sunday School interests and he reports that the Sunday Schools have gladly accepted their one-eighth of the full allotment. Young officer Bowen is an inspiration to our young people and he is working finely the Centenary program.

Our Director General Mr. C. S. Ward says that religious responsibility and financial responsibility go together. We need souls of course but without the money the Centenary will be a failure.

The Campaign for "big subscriptions," is on now and must not let up until the campaign in May is over. With us we have arranged for a "big subscription" to cover \$250. for five years or \$50. a year and all over that amount from a single individual. The church interprets a "big" to mean \$1000. or more. If that be true we have so far one in Florida: Mr. E. D. Rogers, Bradentown, Fla., \$1000; two in South Carolina, Dr. G. K. Adams, Spartanburg, S. C., \$1000; and Dr. L. M. Dunton, Orangeburg, S. C., \$2000; and one in Georgia. Mr. S. Cunningham, \$1000; from Atlanta, Ga. In addition we have several \$750 pledges and \$500 pledges and a large number of \$250 pledges. We will publish a full list of these "big" just after the intensive drive. The list will be published by charges, district, and conference total. Many of our pastors, all our district superintendents and a large number of laymen will be in the list. This will be heartening news to our constituency. It will show that our people can give in the large for a big church missionary and educational program, just as they did for war and government measures.

Last Fall the Negroes in Georgia alone paid over one-quarter of a million dollars just for war work. The South Carolina and Florida estimates are not available but they were equally as large.

The following district pledges for "big subscriptions" have been made to Secretary Moultrie as a minimum and each district will go over the top in this, as the pastors and finance district directors are behind it.

Florida Conferences

Jacksonville District—Rev. T. W. Williams, D. D., 50; Gainesville District—Rev. J. P. Patterson, D. D., 40; Live Oak District—S. P. Pratt, D. D., 30; Ocala District—R. H. Debose, D. D., 30; total, 150.

South Florida Mission

South Florida District—Rev. H. W. Bartley, D. D., 50.

Atlanta Conference

Atlanta District—Rev. H. W. B. Wilson, 100; Gainesville District—Rev. Joseph Griffith, 80; Griffin District—Rev. R. T. Adams, 75; Newnan District—Rev. J. D. Lovejoy, 75; Rome District—Rev. H. E. Burns, 75; total 405.

Savannah Conference

Lagrange District—Rev. G. H. Lennon, 70; Savannah District—Rev. James Jackson, 60; Waycross District—Rev. W. H. Brown, 60; Waynesboro District—Rev. W. V. Daughtry, 70; total, 260.

South Carolina Conference

Beaufort District—Rev. A. G. Kennedy, 80; Bennettsville District—Rev. C. C. Scott, 80; Charleston District—Rev. W. M. Hanna, 100; Florence District—Rev. R. F. Freeman, 80; Greenville District—Rev. R. L. Hickson, 70; Orangeburg District—Rev. J. A. Brown, 90; Spartanburg District—Rev. J. C. Martin, 80; Sumter District—Rev. J. F. Page, 80; total, 660.

The Minute-Men Movement is gaining each week. Very soon we will have a responsible list from each charge. For every charge of 300 members 5 Minute-Men are needed and more for our larger membership. Send in their names to our office so that they may get the "Mises" and badges and other literature prepared only for Minute-Men. Remember no women are needed here. At last we have found one job in the church for men only.

Dr. J. W. Robinson of Chicago gave us valuable service. He is a part of this Area. His Stewardship messages were well received everywhere. Our people are beginning to tithe. Every pastor was asked to put over the Stewardship Campaign. Get your people to tithing and we will raise the standard of ministerial support and church efficiency.

Since our last report Dr. Robinson and Secretary Moultrie visited Orangeburg, S. C., where nearly \$6000. was pledged to the Centenary. Rev. J. H. Brown, D. D., district superintendent, and Rev. L. G. Gregg, pastor. At Bamberg, Dr. R. A. Cottingham, pastor and Dr. A. G. Kennedy, District Superintendent \$5000. was subscribed to the Centenary, and \$100 in cash was raised. Drs. L. M. Dunton, J. A. Brown and J. S. Thomas addressed the meeting. Sumter, the home of the Secretary furnished a large audience. Dr. J. F. Page, district superintendent and Dr. H. R. Howard the new pastor are pushing things forward in grand style.

\$7000. was pledged. Then followed the meeting at Bennettsville, where Dr. C. C. Scott the district superintendent and Rev. N. S. Smith the pastor prepared for a Centenary drive. Over \$5000. was pledged. At Florence, Rev. N. W. Greene and Rev. R. F. Freeman, district superintendent gathered a fine group of ministers and laymen and they came up with good subscriptions which together with the Kingstree pledges where Rev. R. F. Harrington is pastor brought the district ahead. Dr. C. R. Brown brought a fine bunch of substantial laymen from his church who pledged liberally. Total for Florence district, \$9200.

Dr. W. R. Stephens, pastor Ebenezer Church, Jacksonville, Fla., has his church well committed to stewardship and tithing. His people raised \$155. for Sunday. This Church will go over its allotment to the Centenary. The meeting there was a great victory and the district superintendent and pastors both there and at Tampa, and two, at Daytona will "go over the top," in the Centenary drive.

The meeting at Savannah, Ga., at Ashbury Church was historic and reviving. Pastor J. A. Richie, D. D., and the two district superintendents present Drs. Jackson and Daughtry together with a fine body of men demonstrated that this conference will reach her quota in full. Over \$3000 pledged and Dr. Richie, our Minute-Man Leader, has his church well organized.

Our last stewardship meeting was held at Central Avenue Church, Atlanta, Dr. L. H. King, the "King of preachers" pastor. This was perhaps the most largely attended meeting of the season. The addresses were good and Bishop Leete gave counsel and two happy speeches just before Dr. Robinson delivered his "farewell" before leaving for his home at Chicago. \$600 pledged and several charges with money on hand for the Centenary. At all the meetings the laymen and good sisters provided tables and an abundance of refreshments.

Easter

Beginning with Palm Sunday, April 13th every charge should hold special religious meetings looking toward Easter. Let us spiritualize the Centenary.

Aside from the "bigs" the unit leaders in all our churches should collect at least 10 cents per member for each week this calendar year for the Centenary. Collect \$1.70 by Easter and report it that day. Don't wait for the people to come to church. Go after the people and collect it beforehand. See the last member on your unit for a Centenary contribution. The talk of 52 cents for missions is now the property of our Sunday Schools. It is written in history. We ask now for our Easter offering for the Centenary. Give the people the facts and the Centenary literature. Tell them this year and for five years we must keep up this giving after Easter. Don't talk Centenary all the time. Tell them about it, then talk Jesus and the Salvation of the world. "Plan your work, then work your plan." Remember the war is not over yet until the men be saved, the church and school house planted and the larger life become the property of every race and every tongue.

J. W. Moultrie.

college will be continued this year. Attention will be devoted to the railroad operatives in the capital city. Among the social workers there will be a physician and a Bible woman.

Two and One-half Million for Reconstruction at Home

THE total for reconstruction needs at home for the year is \$2,500,000. Of this \$504,000 will go to continue the work at the camps and in the Navy, which has been pursued with great success. Expenses of chaplains and houses, movie outfits, books, hostess houses at camps and increased equipment for churches in strategic location near large bodies of soldiers and sailors are included. An additional \$10,000 is devoted to churches and workers near government hospitals, convalescent homes and the like and \$75,000 to caring for war orphans.

For the educational emergencies resulting from the war \$295,000 is appropriated. Of this a quarter of a million dollars will be available for war scholarships.

About one hundred boys from the Army and Navy already are being helped to continue their studies and this aid work will be extended in cases where there seems to be a Methodist responsibility.

For church work in industrial communities where the war suddenly increased the population, \$47,000 is given. Thirty or more Goodwill Industries plants on the plan of Morgan Memorial in Boston will have at their disposal \$395,000.

A wide Americanization program, including work of varied sorts in foreign-speaking communities and the training of leaders for this work, will cost \$506,800.

For government construction projects in the vicinity of navy yards, convalescent hospitals and other places where there is still unusual activity and an inflow of people \$151,200 is appropriated.

For rural reconstruction \$167,000 is devoted, of which \$62,000 will be spent in building up the churches on reclamation projects and \$105,000 in assisting needy agricultural communities.

"The Children's Crusade"

A Centenary Pageant for Production by Sunday Schools

ENTERPRISING churches will find in the exceptionally graphic pageant, "The Children's Crusade," an effective means of stimulating widespread interest in the Missionary Centenary, not only in the Sunday school, but throughout the whole church as well. The pageant, which was originally produced in Johnstown, Pennsylvania, is adaptable to smaller Sunday schools, but is so written as to be readily expanded for large numbers of children and young people.

Mrs. Madeleine Sweeny Miller, the author of the pageant, is the wife of J. Lane Miller, pastor of the Franklin Street Methodist Episcopal Church, Johnstown.

The production is divided into two parts, the first containing two scenes, the second four scenes. The first part shows the Children of the Present witnessing

the sublime courage of the boys and girls who left France in the historic Children's Crusade of 1212 to free the Holy Sepulchre. The Children of the Present are stirred to rush after their ancestors, but the Centenary Spirit restrains them and reveals four great situations of their own age where children may "pursue a course of equal energy to please their God."

The four situations make up the four scenes of the second part. These are laid in a rough frontier Sunday school among the Nevada Indians, in the girls' ward of a Chinese mission hospital, at the gate of a great industrial plant, and on a "Refugee Road in France."

The pageant was written especially for the Board of Sunday Schools, and printed copies are now available. They may be had for twenty-five cents each upon application to The Methodist Book Concern office that is nearest to you.



Participants in the Missionary Centenary pageant, "The Children's Crusade." The picture was taken at a dress rehearsal of the original cast just previous to the first presentation of the production in Johnstown, Pennsylvania. Churches in many states now plan to produce the pageant in connection with their Centenary campaigns.

Methodism's War-Born Responsibilities

A Detailed Account of the Missionary Centenary War-Emergency and Reconstruction Plans for America and Europe

PLANS formed by the Department of War Emergency and Reconstruction for healing the wounds of the Great War are now largely crystallized and in most directions have taken definite shape. Outstanding features are a Methodist relief ship taking medicine, food, and a variety of articles for starting life anew to the people of devastated areas, a string of rest houses or "foyers" and a notable extension of orphanages, community centers and evangelistic work in France and Italy, and a wide range of activities to assist in readjustment in America.

The total to be spent in Europe this year is \$2,908,850, with nearly the same amount devoted to reconstruction in this country. Five million dollars will thus constitute the first year reconstruction budget of the Centenary. The remainder comes from the earlier war emergency fund. It is planned to spend \$5,000,000 a year on reconstruction for the five years of the Centenary period. The total of \$25,000,000 for reconstruction, added to the \$80,000,000 called for by the Centenary programs of the Board of Foreign Missions and the Board of Home Missions and Church Extension, makes the grand Centenary total of the church \$105,000,000.

Dr. B. M. Tipple, head of the Methodist College in Rome and Centenary secretary for Europe, who has direct charge of plans for the relief ship, announces that it is hoped to have the cargo discharged before July 1. He will accompany the ship, as will also Bishop Theodore S. Henderson, of Detroit, Chairman of the Department of War Emergency and Reconstruction, and Bishop W. F. Anderson.

"We shall take tractor plows and all kinds of farming implements useful in the devastated regions," said Dr. Tipple in outlining what the ship will carry. "We shall have some cows, as northern Italy and the Balkans have lost all their live stock. There will be a few auto trucks for farming and for carrying relief.

"We shall also have clothing for children and for adults. There is also a desperate need of shoes, which we shall try to fill. We shall have condensed milk for the children, simple medicines, plenty of flour, cornmeal, potatoes, salt, sugar, bacon, and candles for lighting.

"We shall have fifty to one hundred movable houses, a supply of seeds for planting, and simple articles for the home, such as pots, pans and matches.

Part of Cargo Destined for Balkans

"ACCORDING to the present plans the boat will touch at Marseilles, discharging there the supplies for France, and then land the rest at Trieste, from which aid will be distributed to northern Italy, the Balkans, Hungary, Jugo-Slavia, Rumania, and perhaps Albania. If conditions permit, we will send something through to Southern Russia.

"There will be \$200,000 worth of supplies for France, an equal amount for Italy, and varying amounts for the other countries."

The total to be spent in France this year is \$796,000, including the supplies for France on the relief ship. The principal centers of the work in France will be Cannes, Lyons, Paris, Marseilles, Toulon, Nice, Gren-

oble, Metz, Nancy, Nantes, Amiens, Noyon and the towns of the Savoy where Methodism long has flourished.

The work varies in some details at the various centers, but at most of these places there will be a "foyer," or recreation room, equipped with a moving-picture machine and educational films, talking-machine and other attractions; a clinic and dispensary with a woman nurse in charge; a community program and an evangelistic program.

In all there will be nine clinics and dispensaries, at Lyons, Marseilles, Toulon, Grenoble, Metz, Nancy, Nantes, Amiens and Noyon.

"Foyers" will be placed in Noyon and Amiens, both now in ruins from artillery fire, Lyons, Paris, Toulon, Nice, Grenoble, Nancy, Metz, Cannes and Nantes.

A day school will be established at Noyon, with two teachers. An elementary school will also be inaugurated at Cannes, in southern France.

To Care for War Orphans

THE two present establishments for caring for orphans of those who fell in the war and teaching them to become skilled agriculturists, at Charvieux and Ecully, will be greatly enlarged. At Charvieux a new farm will be acquired at a cost of \$25,000, together with two residential villas, and new farm machinery. Additional land will be bought at Ecully at a cost of \$10,000.

Five scholarships will be granted to students at Paul Doumergue's school for social workers in Paris. Other projects determined upon include a day nursery in Albertville and a community center building in Bourgneuf. Both these towns are in Savoy. There will be a wide range of assistance in regular church work and in itinerant evangelism.

The program for the year in Italy will cover a long list of towns and a wide range of activities. Methodism will be active in dozens of places. Community centers will be prominent features of the work and relief will be stressed.

A new orphanage, named after the popular martyr, Cesare Batisti, will be established in Trent, one of the redeemed cities. It will accommodate one hundred boys whose fathers fell in the war. The school for wood-carving in Venice will be enlarged so that it will accommodate fifty more boys.

As examples of the work may be cited Alessandria, which will have a clinic, district nurse, night classes, a day nursery and a *case du soldato*; and Bari, where there will be a night school, gymnasium, dispensary, district nurse and day nursery. The program differs slightly for various places. Everywhere the preaching of the gospel will go hand in hand with the ministering to the minds and bodies of the people.

Naples is already a great center of Methodist activity. It is the principal port from which the Italians leave for the United States. The church will watch over the emigrants there through a bureau of emigration. It will also have a sailors' rest home. The work of the orphanage will be extended. There will also be a day nursery, a physician and a district nurse.

In Rome will be placed the headquarters of all the Italian work. The construction of the new Methodist

Is the Day's Wage All?

By Ralph Welles Keeler

THE toiler has been in our midst from the beginning, but only of late has he been called an "industrial worker" and been classified in church parlance as a "group." And now he is the theme of discourse, debate, poem and song. What causes this sudden arousal of interest, as though a new discovery had been made? Is there now introduced a new element in the problem of Christian democracy? Or have we at last recognized that democracy can not be Christian until its obligations to all men, women, and children are fully discharged?

The song of those who work in iron or delve in coal has been sung in blinding sweat and social discrimination. The mill hand and the master mechanic have had few dealings with their employer outside the walls of the factory. Religion has often been doled out in much the same way as social and economic justice has been dispensed. An assumption arose that the man earning his daily bread was satisfied "to get and beget."

Somebody blundered badly at that point—and the Church of Jesus Christ has not yet repaired all the damage done. It is not yet in such an attitude of ministry that all men accept at face value its broad, sweeping "Who-soever will may come. . . ."

Yet vigorous efforts are about to be put forth to retrieve the blunders of the past. The man with the dinner-pail is to come into his own in the Church. The great Christian bodies are awake to the fact that the message of the Church is not reaching the bulk of the ten million men and women who make up the working population of the United States.

Yet other messages are "getting across" to the masses of workers. Soap-box orators on scores of street corners in cities from coast to coast are sowing seeds of many varieties. They are giving the crowds that gather much to mull over in their minds. The forum and the lodge offer further freedom for frank discussion. Man in the mass is stirred to-day to thought and critical analysis perhaps more than ever before. He is prone to accept such light as those who hold a torch to his path are able to throw. Here is the Church's chance to cast throughout the ranks of men the radiance of Christian democracy.

The Christianity of Day-by-Day Living

THERE is hope in the fact that Methodism is bestirring itself. To wrest a fair day's wage from his appointed task is no longer the sole concern of the wage-earner, and if the Church provides it, he will heed a message of Christianity that touches his daily life. It

is now well recognized that purely material advantages are no longer all that the workingman is striving for.

Much of the industrial agitation to-day is an endeavor on the part of industrial workers as a whole to shape some sort of philosophy of life that will square with their daily experiences and environment. That these experiences and environmental conditions are more times than not construed entirely out of harmony with the teachings of Christ and are often at odds with the most elementary Christian principles is certainly not the fault of the workers. Hence, their failure to interpret their own philosophy in Christian terms is readily understood.

There has been much thought in this connection of late in the Methodist Episcopal Church. The first tangible result is that "industrial groups in cities" have, in church parlance, ceased to be a "problem"; they have become men, women and—in certain states—children, human beings all, striving to earn a living, to have homes, to rear and educate children, to attain to some of life's enjoyments and, to some degree at least, groping toward an acquaintanceship with God, the Father, through Jesus Christ.

If that last is so, why do they not come to church more, does some one ask?

Then let no one ever dare ask that question again. It has been consigned to the limbo of academic religion.

Why does not the Church go to them?

That is the question for live, Twentieth-century Christianity to ask. And the Methodist Episcopal Church has asked it. It is now endeavoring to answer it in a concrete, constructive way.

In carrying out the Centenary World Program for Home and Foreign Missions, Methodism is going to spend a total of \$6,632,800 to take the Church to the indus-

trial workers. That is the sum the Church is to invest in the next five years in providing adequate and applied Christianity for the millions of Americans, actual or potential, who toil by day and have little strength or ambition left for learned discourses about Christianity at night or on Sundays. New churches are to be planted in the heart of industrial sections. Churches now so located are to be enlarged, remodeled or otherwise adapted to the needs of the people around them.

These churches are to be neighborhood churches. They will be centers of religious and recreational life. They are coming just as the saloon departs. This is more than a coincidence. They are a direct answer to prayer for the very thing which the people in these communities have needed and did not know how to

A Youth Who Prayed

HOW one of the Centenary leaders began his college career some years ago on a capital stock of \$32 and an unflinching faith in God and the efficacy of prayer is told by Dr. F. T. Keeney, Centenary secretary of the Buffalo Area. Part of the \$32 went to pay the young man's railroad fare to Syracuse, a week's room rent and the price of a few necessary books. These investments made, the youth went to his room, emptied his pockets and took an inventory. His gross assets were two dimes and two pennies. There followed a period of deep meditation, then a season of Bible reading and then almost a whole night of prayer.

Dr. Keeney at this time had up for consideration fifty applications for scholarships. He had just two to award. Shortly after the youth's night of prayer, Dr. Keeney again read over the applicants' letters. As he studied a certain one it was impressed upon him that the man who wrote it should receive one of the scholarships, although Dr. Keeney knew nothing whatsoever about him or his qualifications.

Meantime the young student had received by mail an anonymous gift of \$10. Before this was all expended, a letter from Dr. Keeney reached him apprising him of his being awarded a scholarship.

This young man was Dr. W. E. Doughty, now executive chairman of the Department of Spiritual Resources of the Missionary Centenary. His fervor in securing a million members for the Fellowship of Intercession to pray for the Centenary is understandable. He knows "Prayer Gets Things Done."

acquire. The Church is "coming back" in this task. Vocational training is to be furnished. Day nurseries are to be maintained. Gymnasiums are to echo with shouts of young and old. Social life under wholesome auspices is to be provided. Where an old family church exists, a parish house for general institutional work is to be added.

Will this bring in the millennium? No! But it will help some!

A personnel will be provided and supported, made up of the modern type of social service expert who combines specialized training in social work with the spirit of Jesus Christ. The men workers will be known as directors of religious education. They will have charge of the community service program, the Sunday school and the general educational work. They will also be evangelists.

The women workers will combine some of these tasks with those of teacher or nurse. Literature dealing with the problems met each day in such communities will be provided. Each nationality will be ministered to according to its own peculiar need.

Centers of Christian democracy, power plants from which will go influences to hasten the day of the Kingdom of God on Earth, these are the things Methodism is proposing for the great army of American workmen and working women. It is a glorious way to celebrate one hundred years—a whole century—of Methodist missionary achievement. No human problem will be side-stepped. No want will be ignored. The Master of all men will be interpreted in such practical ways that all men may understand and desire Him for their own.

Such is Methodism's Centenary promise for the Knights of Hardy Toil.

Methodism's Commencement Day

Prize-Winning Five-Minute Speech on the Centenary Written by a Pastor

By Walter A. Morgan

IF we Methodists have not learned our lesson, then God pity us, for we will surely need His mercy. The Centenary is Methodism's Commencement Day. We have had a one-hundred-year course in missions, and God says it is time to graduate and begin doing things with what we have learned. The course has been preeminently practical, with an abundance of laboratory work and many experiments. The results have all been tabulated. So far we have worked on a school-room basis, have done things in a small way, just to prove what can be done.

The Centenary says we are going to do in a big way the things that we have found to work in a small way. Or, as a business man would express it, we are going to put on a commercial basis the successful experiments of our laboratories.

What a Yellow Peril is Not

WE have found, for instance, that a Chinese Christian is not a yellow peril. He is a force for international friendship, for the kind of democracy we have been fighting for, for the kind of righteousness that will save the world. Therefore, we must leaven the whole lump of China with Christians enough to make the Chinese safe and sane neighbors. If we do not, if we have not learned our lesson, then God pity us, for the peril of the yellow men will outclass a thousand times the peril of the Hun.

We have found that a missionary and a hospital and a few deaconesses in a little corner of Russia can transform the life of the folk they reach and can make them steady and sane during political changes. But there are so many little corners in Russia where we did not go. Russia did not have the "salt of the earth" to save her in the time of great need. God even permitted one corner of Russia to come over here to enable us to get at it with less difficulty. We experimented a lit-

OF the 200-odd speeches submitted in the contest for the \$50 Liberty Bond offered last fall by the Minute Men for the best five-minute talk on the Centenary by a pastor, the one that appears here was selected as the winner. The judges were: Harry Y. Murkland, D.D., of Newark, New Jersey; Wallace H. Finch, D.D., of Stamford, Connecticut; and Ralph W. Sockman, D.D., of New York, all Methodist Episcopal pastors. The author of the speech, Walter A. Morgan, to whom goes the government bond, is the pastor of the Methodist Episcopal Church at Corydon, Iowa. A similar contest, with a prize for the best speech written by a Methodist Minute Man, closed April 1. The results of this competition will be announced as soon as the judges reach their decision.

tle, we discovered that a converted Russian can preach the gospel that says, "Ye shall know the truth, and the truth shall make you free," until a few anarchists became Christians, and for those few the banner of the cross replaced the red flag. We did not preach to the many; out of the many came Lenin and Trotzky; and among the many they found their followers. It would have cost us a good many thousands of dollars to have reached all of Little Russia in America with home missionaries, and all Russia with foreign missionaries. We saved those thousands—and then spent millions because Russia failed. God pity us if we have not learned a lesson from our neglect of the immigrants within our gates.

We sent a few doctors to India—sent them half-equipped for their work in material things, such as hospitals, nurses, instruments and medicines. Yet they accomplished wonders, until we dream of what a sufficiently large force of doctors, working with sufficient equipment, could do following Christ's own example in healing and teaching.

We sent a few teachers to Africa, and found that black children with an equal chance develop even as our own. Therefore, we know again "that every generation of children affords an opportunity to make this world over." The Centenary says, "Let us do it with this generation of little ones."

Solutions to Other Problems Known

THEN think what we have learned of the black man at home, the children of the slums, the settler on the frontier. We know a solution of the Mexican problem, the race problem, the labor problem, and many others. We have learned a lot during the last one hundred years. If after a century at school we can not do big things, we Methodists are a hopeless lot. But no Methodist will admit that.

This is our Commencement Day. Let's commence!

THE BEGINNING OF BISHOP J. W. BASHFORD'S CHRISTIAN LIFE

By The Rev. I. S. Leevitt, D. D.

MY acquaintance with Bishop J. W. Bashford began when we were students in the Wisconsin State University, more than fifty years ago.

He was an unusually bright and studious young man, always standing at the head of his classes.

His people lived in the Southwestern part of the state. When home during the spring vacation, 1868, he was deeply impressed by some religious meetings then in progress and felt that he ought to become a Christian.

To throw off this conviction he said to his saintly widowed mother: "I must return to the University and bring up some special work before the term opens." She seemed to understand and replied: "James, you cannot run away from the Lord. He will follow you," but he left for the University. On reaching Madis on he went to his oldest brother, Robert, who lived there and told him that he had a feeling he ought to be a Christian, but he said: "I fear if I yield I will have to preach and you know my ambition has been to become a lawyer—What shall I do?"

His brother replied: "Father and Mother have had something we know nothing about and I wish you would try it out." This simply added to his burden.

He then appealed to Prof. Parkinson, a relative, making the same statement he made to his brother, Robert. The Professor replied: "James, I am not a Christian and cannot advise you. I am a Unitarian, education is no comfort in unbelief. If you can accept the Bible and gain the faith of your parents I am sure you would live a much happier life and be more useful than you would be otherwise."

This was again disappointing and not what he wanted. Still unwilling to yield, Bashford went to Prof. Allen, a young man of charming personality—Professor of Latin in the University—and told him the same story and asked: "What ought I to do?" Professor Allen replied: "Mr. Bashford, I cannot advise you. I am a Unitarian, educated in Harvard University. You go up to the University, to the Methodist boys (calling several of us by name) and they will tell you what you should do."

I am sure he did not follow Professor Allen's advice and none of the boys knew of his religious inclination or of this struggle above referred to. The Bishop gave me these facts only a few years ago.

About this same time some one said to me that Bashford's father was a Methodist preacher and died in the pulpit. It made a deep impression on me and I determined to see Bashford at once. We both boarded with Professor Parkinson so I waited in front of the building where he roomed until he came out, then took him by the arm and as we walked along told him what I had heard relative to his father. He said it was true. I then said to him: "Jim" as we called him, "You ought to go in his footsteps." Then I added an earnest exhortation, not knowing he was already near the Kingdom. I told him about our student Prayer Meeting that afternoon in room 20, Main Building, and secured a promise he would attend. I believed he would, so we parted.

At the appointed hour, 4 o'clock p. m., "the boys" (seven studying for the Methodist and two for the Congregational ministry) assembled. It was my turn to lead so I took the Professor's chair in front of his little table and in a few minutes Bashford came in and took a front seat at my right. Mr. C. E. Vroman, now a prominent Attorney in Chicago, and a classmate of mine, came in and took the most remote seat in the room.

We simply followed the usual College prayer meeting order, when near the close I turned to Bashford and expressing our pleasure in having him with us, said: "You were brought up in a Christian home; tell us what you think of Christianity. You need not commit yourself unless you wish."

He rose under some embarrassment and closed his talk by asking prayers.

I extended the invitation and my classmate, Vroman, also arose and said he wanted to join with Bashford and become a Christian. Then I said, "Let us all kneel and pray for these our schoolmates."

W. E. Huntington, now Ex-President of Boston University, led in prayer. Damon, Stein and other followed. At the close of the meeting we all congratulated Bashford and Vroman on the step they had taken.

Huntington was my room-mate. We invited both down to our room, No. 70, North Dormitory. Vroman having an engagement excused himself. Bashford came with us. We locked the door and after reading appropriate Scripture and commenting on the same, we knelt and each one offered prayer. That probably was Bashford's first public prayer.

Thus ended the hard struggle and his active Christian life had its beginning.

Later Brother Damon invited Bashford to his room; had prayers with him and invited him to attend services with him in the County Jail the following Sunday and do the preaching. Bashford consented. Damon opened the meeting at the appointed time and then introduced Bashford as a new man whom they would be glad to hear. Bashford made his maiden effort, closing as was customary in those days, by giving an invitation for any one who wanted to become a Christian to raise their hands. He told them, "We are all sinners. I am one with you, only I have made a start but am not yet fully in the light—so let us start together. How many of you will join with me?" Six hands went up and Bashford, not knowing what to do, turned the meeting over to Brother Damon, who was familiar with the situation and when the meeting closed Bashford told me he believed one of those men was soundly converted. Thus began Bishop Bashford's Public Ministry.

The conversion of Bishop Bashford was clear and thorough. It made a deep impression on the student body. His desire to become a lawyer was a thing of the past and with a whole heart he entered into Christian work and at once recognized his call to the Christian ministry. There was no wavering or uncertainty with him in reference to his life work.

At the death of his father, the family was left with limited means so the Bishop and his two older brothers cultivated land, raised

stock and taught school to secure means to meet school expenses, and to assist the other members of the family.

The Bishop graduated at the Wisconsin State University in 1873, at the head of his class.

After completing my course I taught in the University in Faculty meetings heard Professors say that Bashford recited the branch taught in their department as perfectly as they could recite it themselves. Others said: "His recitations are just about perfect."

During the Bishop's late sickness it has been my privilege to be frequently with him. He has been a great sufferer. During the last six months he was seldom out of his room in the Hospital near Pasadena. At times, believing his work was done, he prayed earnestly that the Lord would take him Home.

At many of my calls we had prayers and delightful conversations on things spiritual. He was a man of great devotion and boundless faith in God. When too sick to receive even his most intimate friends, he frequently asked his wife, and in her absence his nurse, to offer prayer, which they did. He believed in prayer.

Dr. S. Earl Taylor, executive director of the Methodist Centenary Campaign, and general secretary the inter-church campaign, who spoke at the inter-church meeting at Hotel La Salle, Chicago, March 10th., visited the Chicago Centenary offices, 820 Garland Bldg., and in reply to the question as to how the great inter-church world movement will effect the Methodist Centenary plans he stated that the inter-church world movement is bringing the new era movement of the Presbyterian Church, the Baptist lay movement and the Methodist Centenary movement into greater prominence than ever before.

It has been agreed by the inter-church world committee that all such movements now under way and which can be completed before October 1st of this year are to go forward and are to be used as demonstration grounds. In a peculiar way, therefore, the eyes of the Protestant world will be focused upon our Methodist Centenary movement during the next few weeks, and we have been given a piece of conspicuous leadership, which in itself, brings great responsibility.

The man who does not manifest love now, has no love.—Leo Tolstoi.

Doctrine is nothing but skin of truth set up and stuffed.—Henry Ward Beecher.

The reverence of a man's self is next to religion, the chiefest bridle of all vices.—Francis Bacon.

Whether a life is noble or ignoble depends, not on the calling which is adopted, but on the spirit in which it is followed.—Sir John Lubbock.

Life is most froth and bubble;
Two things stand like stone;
Kindness is another's trouble
Courage in our own.

The man who never alters his opinion is like standing water, and breeds reptiles of the mind.—William Blake.

—Adam Lindsay Gordon.

CHRIST OUR SAVIOR

The International Sunday School Lesson for April 13, 1919.

By the Rev. J. Leonard Farmer, PH. D.

Jesus Christ is our Savior. Those words are very familiar to us; but probably their meaning is not as familiar. Sometimes they are taken to mean that Christ has saved us from the penalty of our sins by paying a debt to the Father which we owed. The Father has accepted his payment instead of ours; and if we accept it; if we but believe that he has paid the debt and its payment has been accepted by the Father, then we are saved. But such is not their meaning.

1. In What Sense is Christ Our Savior? He is not our Savior in that he has paid to the Father a debt which we owed. The debt we owe the Father remains unpaid until He releases us from it; and the conditions of our release are such as we must meet ourselves. And he is not our Savior from the penalty of sin. The penalty remains until the Father remits it; and the conditions of its remittance we are to meet ourselves. Nor is he our Savior from the effects of sin. The penalty of sin is what is described in the New Testament as hell. The effects of sin are the results which it has on our bodies and the fruits which it bears in the development of our character. Sin has organic effects. Christ is the drunkard's savior and can save him from his drinking; but the physical effects upon his body of his years of drinking, and to some extent the evil effects on his character, remain always after he has been saved. One who appropriates the salvation of Christ only late in life after years of sinning may become a good Christian, but he will never be the same Christian he would have been had he become saved early in life before sin had rooted itself in his life and marred his personality. We may be saved through Christ from the power of sin, but not from its effects—these cannot be effaced. Christ is our Savior from the penalty and the effects of sin only in so far as he has saved us from sin itself, that is, from sinning. He is our Savior from unrighteousness and ungodliness to righteousness and to God. And he is our Savior to God after death only in so far as he has saved us to Godliness in the present life.

2. Why Is Christ Our Savior? He is our Savior to righteousness and to God in that he has taught us authoritatively what it means to be righteous, and in himself has revealed unto us what it means to be God-like. Our conception of righteousness and Godliness depends on our conception of the character of God and His will for our lives. But before Christ came no man had any good means of knowing authoritatively the true character and will of God. Many a man had undertaken to teach it to us, and became the founder of a religion which goes by his name. Some of them have left us some teachings that are whole in fragments when viewed in the light of the teaching of Christ; but at best they were groping and feeling their way through the dark, clinging to everything which seemed

a temporary means of support as a man about to be drowned in the sea by night. They were earnest and serious, no doubt; but still they were blind leaders of the blind. If the character and will of God are truly to be known by us, it can only be done through a personal revelation of God to us. He can teach us many truths about Himself by inspiration, as He often did, especially to the prophets of Israel; but when the inspired man proclaims these truths they are always open to question until he has given sufficient proof of his inspiration. The fundamental teachings of the prophets of Israel mean as much to us as they do because Christ attested their verity. Before Christ no man could say that he had come from God and knew Him in any strict sense; and so no man could give us the highest authoritative information concerning His will and character. This high claim only Christ could make; and his life and teaching and influence on the after history of the world have fully verified the claims. He and the Father were one. No one knew the Father except him to whom he revealed Him. He was the way to God; and he was the truth about God; and no man could come to God except by him. And because he was the personal revelation of God to the world, he could speak, not as other men, but as one having authority.

Christ is our Savior to righteousness and to Godliness in that he has taught and revealed to us by his life what righteousness and Godliness means. He has revealed to us the very heart of God; His spirit in harmony with which our spirit must be if we are to have the closest and most intimate fellowship and communion with Him—if we are truly to be saved. And he could do that as no other man could because he was the only personal revelation of God in the world.

3. How Is Christ Our Savior? He becomes our Savior by our personal appropriation of the saving effects of his character and teachings; by our acceptance of him as the true revelation of God; by our faith in him as representing the highest ideal toward which we can strive, and by conscientiously striving to realize this Christ-ideal in our lives. We do not accept him as a God other than the Father; but we will accept him as perfectly representing the character of the Father, and his teachings as containing the will of the Father Spirit, and Christ was one in Spirit with Him. So in accepting Christ we are accepting the Father; and there is no acceptance of the Father without an acceptance of Christ. Anyone who does not endeavor to become one in spirit with Christ does not endeavor to become reconciled to the Father; he is yet an alien to Him. Anyone who does not strive conscientiously to realize the Christ-ideal in his life has not accepted Christ unto salvation, but has yet rejected both him and the Father. He is not on the road toward salvation even though Christ

is his Savior. He is our Savior in that he has made it possible for us to come to the Father, because he has shown us what we must strive to become if we are to come to Him. But he has not saved us until we have personally appropriated him to the extent that we are striving to realize in our life the ideal as represented in him. He has not saved us until we are become born again, that is, until his Spirit which is the Divine Spirit has been born within us so that we become of a new spirit and, as it were, new creatures. Is the ideal which we are striving to realize in our lives partly Christian, then we have but partly accepted Christ. Is it wholly Christian, then we have wholly accepted him. Is it unchristian, then we have fully rejected him, even though we may assent to everything which Christ taught or which is taught about him.

So the acceptance of Christ which makes him our personal Savior is not any superficial thing which is to be lightly taken; it is not a mere belief that he was so and so or did and spoke such and such a thing; but it somehow effects a fundamental change in our spirit, in our character, and in our life-ideal. The change is not so great in some as in others, of course; for there are some who have always been in spirit and character and ideal "not far from the kingdom of God."

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for April 13th, 119

"He First Findeth His Own Brother"

Andrew has the true instinct of a missionary. Having found the Christ, he proceeds at once to proclaim him. He does not wait a special call; neither does he seek to

be spectacular. He finds the one nearest him home, nearest his life, nearest his heart. "He findeth his own brother" and tells him, "we have found the Messiah." "And he brought him to Jesus."

This was a good beginning. No one is well fitted to help evangelize the world who fails to tell his own brother of the Savior he has found. It is the missionary spirit that begins earnestly at home, that will go abroad with sustained effort to win the whole world. Had Andrew never gone further, he would have accomplished a good life work. His brother Simon became the great apostle Peter, whose pentecostal sermon not quite three years later resulted in many thousands being saved, and these thousands carried the good news to the ends of the earth. That brother in the home or the neighbor next door may win thousands, if first you will win them to Christ. It was when Paul made converts from Caesar's household, that the Emperor became hot with rage. He knew his kingdom could not stand against a close attack from the kingdom of peace. If father, mother, brother or sister become interested in Christ the Savior, that home becomes uncomfortable for the sinner.

Jesus came to teach that all men are brothers in the common fraternity of humanity; and that every man should find in every other man his brother, and bring him to Christ. Andrew findeth Simon, and Philip Nathaniel; let each one called find another and in one generation of such brotherly interest the world will be converted. Every man is my brother, and my first business is to find my brother and bring him to Christ. "He first findeth his own brother."

Gammon Seminary.

Making Friends of Books

Weekly Devotional Topic for April 13, 1919.

(Prov. 2:1-9.)

By the Rev. Willis J. King, D. D.

Tonight our topic is "Making Friends of Books." There is hardly any subject that could be more important to us as Epworthians and as young people than what attitude we should have towards becoming acquainted with good books. In his book, "The Mastery of Books," Professor Koopman, Librarian of Brown University, begins by asking the question, "What should be the mark of an educated man?" He answers it by saying, "Clearness of mental vision, the power to see things as they are." He holds that there are three sources of experience, apart from direct teaching and general human intercourse from which we may derive this power to see things as they are. These three sources are observation, thought and reading. He further holds that while reading may be regarded as a secondary source of experience, and should receive constant verification of correction there is a sense in which reading is more important than either thought or observation. "It extends observation indefinitely while it stimulates, nourishes, and corrects thought. Through reading knowledge is made cumulative, so that one generation may stand on the shoulders of the preceding."

Doctor Christian F. Reiser in the Christian Advocate some months ago, in an article on this subject, said: "A pastor should positively refuse to spend all his time whittling and chopping kindling. By strength of will, by purpose of life and vision of ideal, by the known possibility of improvement and the sure danger of decay he should hold himself to reading some book and books. The one great and never to be forgotten rule in reading books is to, at all hazards and cost, read them."

The point in the statements of both of those eminent men is that as individuals, all of us must appreciate the great value of reading. This can not be emphasized too strongly. But in this article we would emphasize the value of reading not only for the individual, but for the whole community. This is the age when the needs of the group have more of interest for us than the needs of the individual. Not that we are unmindful of the individual as such; he is still the unit in society, who must be reached and transformed if we hope to save the group. But our goal now is the group where before we were willing

(Continued on Page 15.)

CENTENARY NOTES

CHATTANOOGA AREA

Dr. J. C. Sherrill, Area Secretary, and District Superintendent W. S. Hight held a meeting of the leaders and teams for launching the special Area campaign for "Bigs" in the Chattanooga district, at the Area office last Friday afternoon. Dr. N. D. Shamborgur, Area Sunday School director, acting chairman, introduced Secretary Sherrill, who explained the Centenary Movement. The Rev. W. S. Hight, our district superintendent, presided. Prof W. J. Hale, principal of the State Normal college, Nashville, and Lieut. J. L. Leach spoke.

The following campaign committee was elected: Messrs. W. C. Hixon, M. W. Dent, J. W. Tyres, Jr., G. W. Franklin, Jr., E. M. Billingsley, J. L. Robinson, Doctors C. F. Bass, P. A. Stephens, E. T. Fields, Messdames J. C. Sherrill, Bettie Smith, Mrs. McNorton, and the local Methodist Episcopal pastors. The committee met and elected Mr. W. C. Hixon, chairman, Dr. P. A. Stephens, secretary, and Mrs. McNorton, assistant secretary. The committee set a meeting for Monday night, to perfect more fully plans for beginning the special drive Tuesday, April 1, Chaplain R. G. Morris,

son of District Superintendent J. P. Morris, of Greensboro, N. C., has been appointed director of stewardship in the Chattanooga Area with headquarters in Chattanooga. We are glad to have the service of a young man such as Brother Morris is, one filled with enthusiasm and interest in the Centenary to instruct and assure our people in the Area along the stewardship line. He and the Rev. A. Williams, our director of Methodist Minute-Men, left Thursday, March 27, on a speaking tour through North Carolina, Virginia, West, Va., and East Tennessee. Prof J. W. Howard, of Cleveland, Tenn., has been appointed director of Life Service on Chattanooga district. He comes well suited to this important part of the Centenary work, having spent quite a few years as teacher in the public schools of our state. Mr. Howard is a young man who will convince the young people that they should dedicate themselves to Jesus Christ. The Sunday Schools, Epworth Leagues and churches of the district are urged to join with him in this important phase of the Centenary work.—N. A. Bridges, Area Publicity Manager.

HALF A MILLION DOLLAR FOR MEHARRY MEDICAL COLLEGE

The Carnegie Foundation and the General Education Board have each offered a gift of \$150,000, making \$300,000 for the two Boards, on condition that the Freedmen's Aid Society, the Board of Trustees of Meharry Medical College, and other friends of the school raise \$200,000 additional for endowment.

For nearly half a century this great school for the education of doctors, dentists, pharmacists, and trained nurses for our colored people has been seriously handicapped for the lack of endowment. It has been entirely dependent on a very small annual appropriation by the Freedmen's Aid Society and the fees of its students to provide for its expenses.

Dr. G. W. Hubbard, who from the very beginning has been its President, has done one of the most marvelous pieces of school construction in the entire United States. Out of nothing he has created the largest medical school for the training of colored physicians on the face of the earth. Over two thousand of its graduates are scattered over the entire country, ministering to the physical needs of the colored people. As one evidence of the great work which this school has been doing in the past it is only necessary to state that it furnished over two hundred and fifty of its graduates to the medical service of the United States Army in the war.

For many years it has been handicapped for the lack of funds with which to do the enlarging work thrust upon it. A hospital capable of taking care of a hundred patients built within a few years, while adding to the facilities for ministering to the sick and the training of physicians and nurses, has more than doubled the cost of maintenance of the school. It need only be said that on account of the poverty of the Negro people to whom its ministers more than ninety per cent of those admitted to this hospital are

unable to pay any of the expenses incident to their care.

The General Education Board and the Carnegie Foundation recognize the vast importance of putting this school into the highest class of institutions, of its kind, where it can do the work necessary to provide a sufficient number of well-trained physicians to care for the physical ills of the Negro race in the United States. The very fact that these two strong Educational Foundations see in this school a successful future of great usefulness is cause for congratulation to all the friends of the school and the Freedmen's Aid Society through whose fostering care it has grown until to-day it is the only institution of its kind between the Alleghenies and the Pacific coast. It must supply trained medical men and nurses for this vast area in which there are over six millions of the Negro people. At the present time its students number nearly five hundred.

The proposition which the two Boards make to the Freedmen's Aid Society and the Trustees of Meharry is another very substantial reason for the success of the Centenary Movement. Of the \$1,000,000 allotted to the Freedmen's Aid Society as a share in the Centenary gifts a very considerable part of its must go into endowment of Meharry Medical College in order to make up the \$500,000 required by the conditions of these gifts. Of this \$1,000,000 provided in the Centenary allotment for the Freedmen's Aid Society not one dollar is to be used for the current expenses of its schools. Every penny goes into endowment, buildings, or new equipment. With the exception of three or four of the schools which have the small beginnings of an endowment, up to this time they have been entirely dependent on the annual collections secured through the Freedmen's Aid Society.

If the twenty-two schools of the Society

are to grow and do the work necessary to provide a Christian leadership for the Negro race in the South they can not be left forever dependent upon annual offerings. The Negro people themselves are too poor to provide the amount which would furnish anywhere near like an adequate endowment for these schools. The \$1,000,000 coming from the Centenary Movement will make a magnificent start towards providing a permanent future income that shall stimulate the Negroes themselves to larger gifts and ultimately put the schools where they can continue to furnish the Christian leadership necessary for the future moral and spiritual welfare of the Negro in America. Of the small endowments already secured Meharry has about \$50,000; Claflin College at Orangeburg, South Carolina, \$70,000, mostly secured through the tireless energy and faithfulness of its President, Dr. L. M. Dunton, and the hearty co-operation of the resident Bishop, F. D. Leete; Clark University at Atlanta, Georgia, has \$35,000 or \$40,000, and others of the schools smaller amounts, none of which is over \$10,000. Upon the intellectual and moral output of these institutions depends the future of our twenty conferences and 350,000 colored members in the South.

COMMENCEMENT

The Annual Commencement of the Morristown Normal and Industrial College, Morristown, Tenn., will be held in the College Chapel, April 27 to 30th.

Sunday, April 27th

10:30 a. m. Baccalaureate Sermon by Rev. Roy Vale, D. D.—Knoxville.
7:30 p. m. Annual Sermon by Rev. N. D. Shambourger.—Chattanooga.

Monday, April 28th

3 p. m. Class Day.
7:30 p. m. Girls Oratorical Contest.

Tuesday, April 29th

7:30 p. m. Boys Oratorical Contest.

Wednesday, April 30th

10:00 a. m. Annual Meeting, Board of Trustees.
2:30 p. m. Annual Meeting of the Alumni.
7:30 p. m. Commencement Exercises, Awarding of Diplomas, Prizes, Announcements.

An Examiner's Handbook, a booklet of nearly fifty pages, has just been issued by the General Conference Commission on Courses of Study. Besides material of special value to examiners, it sets forth constructively the plan which the Commission has been working out looking to what is virtually a great correspondence school of theology. It is being distributed to examiners through the conference registrars and any examiner not receiving this in reasonable time should write to his registrar. Any others who are interested in the training of our ministry may have a copy by writing to the secretary, Harris Franklin Rall, 714 Foster St., Evanston, Illinois, and enclosing a two cent stamp.

**MONTGOMERY DISTRICT
SECOND ROUND**

Mobile-Warren Station, April 13-14; Wesley-Hamilton Station, 17; Theodora, 18-20; Pensacola, Fla., 22-24; Brewton and Pollard, 25-28; Castleberry Circuit, 30-May 6; Harris Mission, 7-8; Evergreen Circuit, 9-12; Booth, 14-15; Montgomery, 16-18; Mt. Creek, 22-23; Lomax, 25-26; Wetumpka Circuit, 30-June 1; Mallies Chapel, 2-3; Central Mission, 4-5; Electric Circuit, 6-8; Union Springs, 10-11; Aberfall and Brown Grove Circuit, 13-15; Troy, 16-17.

Dear Brethren:—Let us place the Centenary first until Easter. Plead for the highest cash offering for this great cause. We must prove ourselves to be no slackers. For we will ring true to the call of the church.—Joel C. Carson, district superintendent.

**MERIDIAN DISTRICT
SECOND ROUND**

Forest, April 11; Lake, 18-20; Hickory, 19-20; Southside (Meridian), 25-27; Haven Chapel, 26-27; Rose Hill (Meridian), 30; Meridian Circuit, May 3-4; Lauderdale, 10-11; Sooba, 13; Chunky, 15; St. Paul (Meridian), 16-18; Preston, 23; DeKalb, 24-25; Philadelphia, 31-June 1; Philadelphia Circuit, 7-8; Fort Stevens, 8; Daleville, 10; Mt. Rose, 14-15; Lillian, 14-15; Garlands-ville, 21-22; Rose Hill Circuit, 21-22; Union, 28-29; Trenton, 28-29; Meehan, 28-29.

My Brethren:—If you fail to raise your entire Centenary apportionment for the year on or before April 20th (Easter Sunday), it will look like you are not fully on your job. This is every pastor's opportunity to prove himself a workman. Remember you are competing with every church and pastor in Methodism. Remember again, one of your best helpers in this effort is the Southwestern, put it in every home—it talks for you when you are absent.—Wm. McMorris, district superintendent.

**HUNTSVILLE DISTRICT
SECOND ROUND**

Trilana and Mt. Mariah, April 19-20; Bellemina and Johnson, 26-27; Guntersville and Albertsville, May 3-4; Scottsboro and Stevenson, 10-11; Huntsville, 16-18; Huntsville Circuit, 17-18; Center Circuit, 24-25; Madison Circuit, 31-June 1; Decatur, 6-8; Albany, 7-8; Athens and Beulah, 14-15; Sheffield Mission, 17-18; Blunt Springs, 21-22; Warrior Circuit, 28-29.

Dear Brethren:—Keep wide awake to the Centenary drive! Do not forget the great intensive campaign and the in-gathering day, April the 10th, "Over the Top Day."—Joseph L. Carr, district superintendent.

**MONTGOMERY DISTRICT
SECOND ROUND**

West Point and Lanette Mission, April 5-6; LaFayette and LaFayette Circuit, 12-13; Five Points, 19-20; Roanoke and Rockymount Circuit, 24-27; Lineville and Ashland Circuit, May 3-4; Wedowee, 10-11; Opelika and Dadeville, 17-18; Alexander City and Kellyton, 24-25; Benson Circuit, 31-June 1; Sylacauga, 7-8; Rockford, 14-15. Sub-District Group No. 3 will meet at Lineville on April 6th, and Sub-District Group No. 1 at Dadeville on April 10. Let all



pastors and Centenary workers of these groups be present.—Wm. Jones, Superintendent.

**PULASKI DISTRICT
THIRD ROUND.**

Gate City Circuit, April 5-6; Big Stone Gap, 6-7; Dante, 12-13; Glade Springs, 19-20; Abingdon, 20-21; Bristol, 26-27; Marion, May 3-4; Wytheville, 4-5; Rural Retreat, 10-11; Pulaski, 11-12; Draper, 17-18; New River, 18-19; Radford, 24-25; Christiansburg, 25-26; Dublin, 31-June 1; Pulaski Circuit, 1-2; Independence, 7-8.

Brethren:—This closes the third quarter, with two thirds of the conference year passed into history. Our churches are organized, Educational Campaigns have been conducted and the committees for the great financial drive appointed. Let us unite our strength and make the sacrifice that will prove worthy of the expenditures and effort the church is making in the centenary. Co-operate with the committees, raise your centenary quota on Easter and we can celebrate the centenary in a way worthy of John Stewart and appropriate to the great occasion.—W. L. Sanders, district superintendent.

**NOTICE TO THE PASTORS OF THE
NAVASOTA DISTRICT.**

Dear Brethren:—I am praying that you may go over the top on Easter Sunday. Our Group Meeting will be in Hockley on the 23rd of April. Friday, April 25th, the District Superintendents will all meet at the Area Office in New Orleans to report their results in the presence of the bishop, and Centenary Officers from New York. We must report our full quota. Let all the District Stewards be present at Hockley meeting. I am at your service at any time.—T. M. Jackson, district superintendent.

**TIDINGS FROM ADELINE SMITH
HOME, LITTLE ROCK, ARK.**

Dear Readers:—It has been a long time since you have had a word about our Home and yet we have are thoroughly interested in us and wish us well, but when we are busy we even forget to say a glad "how-do-you-do" and give information that ought to be given to those who deserve it.

After having been 22 years in the harness last summer, we took a rest on the Pacific coast, having pro-

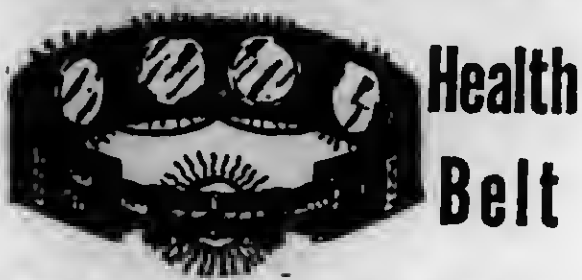
vided one of our teachers when she was but a school girl, because of her faithfulness to give her a real trip that would be educational as well as pleasant, we made that promise good. I said we took a rest but hardly—for no sooner had the people in Pasadena and Los Angeles found out we were there before we were called upon to go to various towns, cities and churches to speak and when we had talked, we called on Miss Taylor, our little friend to tell the story. So many people wanted us to tell just about the Home and Philander Smith College, but we felt we could not just speak of a few hundred when there were millions for whom we were directly responsible, and whose story would not be told unless we told it, so Miss Taylor would tell of the work and the Home and we would try to talk for the many.

During the time we were away, we had our Home thoroughly renovated, and a new coat of paint put upon it so when we came home we saw a nice brand new dress which makes it look much improved.

In the beginning of the school year, we were afflicted with the flu as nearly all schools were. More than half of our girls were sick with it, but God was good for all soon recovered and were able to be back in school.

Our work in our domestic science department has been first class un-

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A. P. OWENS, Dept. B, Box 1412, Miami, Fla.
der the direction of Mrs. Alpha Smith, a graduate from Southwestern College, of Winfield, Kansas, also Philander Smith College. Our department in Home economics, sewing and art needle work have also been well taken care of. The Queen Esther girls have had meetings regularly with good programs and have collected \$171.00 for dues and other obligations. The Home Guards band collected for the same purposes \$64.65, and have had equally good and interesting meetings.

This year we have had many visitors. They have given us a deal of encouragement and help and inspiration to go forward and do much. Let all of our graduates and all the girls who are under graduates and all friends rally to us.

We need 100 chairs now. How many friends will send \$1.50, or what League, Sunday School or any organization will give a nickel or dime apiece and send the \$1.50 for a chair? We believe that our girls and the boys who have been in Philander Smith College and have been privileged to know the work of the Home, will gladly so assist us. In order that each one may have her own chair at the study table each night when we prepare our lessons for the following day's recitation.

**A SPLENDID HAIR GROWER
AND WONDERFUL BEAUTIFIER
FOUND AT LAST! SHOWS RE-
SULTS AT ONCE OR NOTHING
TO PAY.**



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by Quick Action of Sano Spanish
Hair Grower.**

We have good news for women and men whose hair is falling out, who are growing bald, and whose scalps are covered with dandruff and itch like mad. No matter whether bothered with falling hair, gray hair, matted, stringy hair or no hair at all around the temples, try Sano Spanish Hair Grower. You will not be disappointed. The first application will make your hair and scalp feel 100 per cent better. If you want thick, lustrous hair and lots of it, use Sano Spanish Hair Grower. Don't delay—begin tonight. A little care now insures abundant hair for years to come. Costs only 50c. from your agent or sent direct from the laboratory. Other Sano preparations for the hair.

Sano Spanish Hair Grower...\$0.50
Sano Coconut Oil Shampoo... .50
Sano Tetter Salve... .50
Sano Dandruff Creme... .50
Sano Pressing Oil... 1.25
Sano Building Tonic... .75

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SHREVEPORT DISTRICT

Attention Brethren: A few of you have not yet reported your organization, minute men, counsels and etc., to the office force at New Orleans. They must have them to help you educate the people in this great movement, send them in at once with correct address for the mailing list. Most of us have fixed a goal for Easter, do it at once if you have not, base your goal on the regular five dollar and two dollar offering, together with special gifts, we must not fail in them. We can and will possess the land for we are able. Remember the convention will convene at Fairfield Church, Wednesday, April 23, Wednesday after Easter, at which time we are to report our Centenary "over the top" offerings. This will be an inspiring meeting with a fine programme, and some distinguished guests. A lecture will be announced later, for the occasion, and all group centenary workers are to be present with a part to play under directions of the district minute men, Mr. P. W. Kinchen, chairman. Let every pastor of the district, be present, with some of his workers at Fairfield Wednesday at 10:30 a. m. in Fairfield Church. Vouchers will be given on the ground, the best plan is to furnish a bank check, and no chance to loose money. Yours for a great big time. Dinner will be served on the ground, free. Remember the Southwestern is a part of the centenary programme, her representative will be there, let every pastor bring a list, of cash subscribers. TB. Oville, district superintendent.

Marriages

House-Rausch—Miss Ernestine Rausch of Monroe, La., and Mr. Joseph House of Lake Providence, La., were married December 26, at the home of the bride's mother. Miss Rausch is one of our public school teachers and also a Sunday School teacher in our church. Mr. House is in business in Lake Providence and a faithful member of the Methodist church. The Rev. H. Daniels performed the ceremony.

Pruitt-Richardson—Sunday February 9th, Miss Annie Pruitt and Mr. Guss Richardson of Rose Hill, Miss., were united in marriage at the home of the bride's parents. The Rev. D. D. Dukes officiated.

Taylor-Beal—The Rev. D. D. Dukes officiated at the marriage of Mr. Sylvester Beal and Miss Willie Taylor both of Rose Hill, Miss. The ceremony was performed January 8.

Randolph-Barra—On Tuesday, March 4th, Mr. A. P. Randolph and Miss Mary Barra were united in marriage at the home of the bride's parents. The Rev. Charles Anderson officiated.

Nix-Williams—Mr. Joe Nix and Miss Rachel Williams, were happily married on Sunday, March the 7th, at the church in Vernal, Miss. Many relatives and friends were present. The J. M. Butler officiated.

Roundtree-Wilson—On a recent date the Rev. H. Roundtree of Mound Bayou, Miss., and Mrs. Rebecca Wilson, of Phillip, Miss., were quietly married by the Rev. P. H. Jackson. The Rev. Mr. Roundtree is a retired minister of the Mississippi Conference. They will make their home in Mound Bayou.

Reed-Fenkton—Mr. Richmond Reed and Miss Agnes Fenkton of Handsboro, Miss., were quietly married March 1st, at the parsonage. The bride is a member of Riley Methodist Episcopal Church. The Rev. W. L. Mills performed the ceremony.

Barnes-Sanders—Mr. Raymon Barnes and Miss Emma Sanders were quietly united in marriage at the parsonage, Handsboro, Miss., March 11th. The groom is a member of Riley Chapel. The Rev. W. L. Mills officiated.

Coloman-Lewis—Mr. Wm. Coleman and Mrs. Sadie Lewis of Darkesville, W. Va., were quietly married

at the parsonage on a recent date. The Rev. J. H. Johnson officiated.

Gribbens—On a recent date, Mrs. Ella Gribbens, a member of Wesley Chapel, Lamkin, Miss., departed this life. She leaves to mourn her loss a husband and six children. The funeral was conducted by the Rev. W. M. Clark, pastor, assisted by the Rev. W. M. Watkins of the Missionary Baptist Church. (Mrs.) Ida Walker, reporter.

Sherrod—On a recent date, Amelle Sherrod, the daughter of Mr. and Mrs. Virgil Sherrod of Jackson, Tenn., departed this life. She was five years of age. The remains were shipped to Crawford, Miss., and the funeral was conducted by the Rev. J. R. Nevils. Interment was made in the cemetery of Crawford, Miss.

QUARTERLY CONFERENCES

Riverton Circuit-Georgia—The first quarterly conference was held recently. The District Superintendent of the Grantville Circuit, the Rev. J. H. Davis, presided in the absence of the District Superintendent the Rev. J. D. Lovejoy. On Sunday morning the Rev. Mr. Davis delivered an excellent sermon to the delight of all. Raised during the quarter \$106.35. The Rev. J. H. Brandon is pastor.

Madisonville, Texas—On a recent date the first quarterly conference was held at Tan Yard Methodist Episcopal Church. The new District Superintendent, the Rev. T. M. Jackson presided. All officers were present and made excellent reports. The District Superintendent was paid in full. The Rev. Mr. Jackson preached a scholarly sermon on Sunday morning. Total amount raised during the quarter \$58.75. The Rev. W. A. Parham is pastor.

Mason-Tenn.—Recently the second quarterly conference was held by the Rev. Mr. Johnson. Raised during the quarter \$31.65. The pastor was paid in full and two persons joined the church. The total amount raised during the quarter was \$302.65. Mrs. J. W. Boyd, reporter.

Gunnison, Miss.—The first quarterly conference was held March 1-2 by the District Superintendent, the Rev. N. R. Clay. \$185.00 was subscribed for the Centenary Movement. The Rev. Mr. Clay preached two inspiring sermons. The District Superintendent was paid in full. The Sunday School is in splendid condition under the efficient leadership of Miss Fannie L. Turner, superintendent.

Queen City Texas.—Our first quarterly conference was to have been held February 22-23, but owing to the absence of the District Superintendent, the Rev. G. Baker of Mallett Chapel, Marshall, Texas, preached at 3 p. m. The pastor preached at 11 a. m., to a full house. The business session of the conference was held March 4th, by District Superintendent Carr who was pleased at the progress. The pastor is pushing the centenary claims at every service and in every home. The Rev. M. Q. A. Fuller is pastor.

Opelika, Ala.—The first quarterly conference was held at Mt. Carmel Church, February 22-23. Dr. W. M. Jones, district superintendent, presided. Good reports were rendered. The Rev. W. M. Jones preached at 11 o'clock and at night Sunday. Paid

District Superintendent in full \$28.50, to the Pastor Rev. King G. Turner, \$21.30. Grand total raised \$150.00. Rev. K. G. Turner is pastor.

Boyce, La.—The first quarterly conference was held March 1st and 2nd at St. Paul Methodist Episcopal Church, with the District Superintendent, Dr. W. R. M. Price presiding. All officers were present with written reports. On Sunday, the Rev. Mr. Price preached an able sermon to an appreciable audience. Collected during the quarter. The Rev. S. A. Davis is pastor.

Pine Bluff Ark.—The first quarterly conference of St. James Methodist Episcopal Church convened March 2nd and 3rd, the District Superintendent the Rev. L. G. Hodges presiding. He preached an able sermon Sunday at 11:00 a. m., and administered the Lord's Supper. At night the Rev. Mr. Hodges lectured on the Centenary work. Reports showed marked success along all lines of the church work. Amount raised during the first quarter \$225.00. St. James members pledged themselves to stand by the Centenary movement. On Monday night after the business of the Conference, the Sunday School served luncheon which was enjoyed by all. Miss M. B. Higgins, reporter.

Ashville Circuit, Ala.—The first quarterly conference convened on March 1-2 At Beavers Valley. The reports showed that the work is advancing along all lines. Dr. J. B. F. Shaw, district superintendent was at his best in the delivery of his sermon Sunday morning. He administered the sacrament of the Lord's Supper to an appreciable number of communicants. Dr. Shaw also preached an inspiring sermon on Sunday night at St. Paul Methodist Episcopal Church, Asheville, Ala., total amount raised for the quarter, \$46.30. The Rev. R. H. Cox is pastor. Savand Martin, reporter.

Longville, La.—During the fourth quarterly conference the missionary members of the Star Light Baptist Church, Longville, La., surprised our pastor, the Rev. H. W. Gray, with a purse of \$4.15, after which a luncheon was tendered him at the Knights of Pythias Hall, and given his fare to conference \$40.00. We hope the conference will return our pastor. Ida Clark, reporter.

Handay Bow, Miss.—The fourth quarterly conference was held at Riley Methodist Episcopal Church recently. The District Superintendent preached two excellent sermons. The District Superintendent was paid in full. Edward Smith, reporter.

Waxahachie, Texas.—The first quarterly conference convened recently. The District Superintendent, Rev. D. C. Lacy was present and preached a stirring sermon. The Lord's Supper was administered to about 40 persons. Paid the District Superintendent \$22.50, and paid the pastor \$11.40. Total collection \$34.00. The Rev. R. A. Appling is pastor.

St. Joseph, Mo.—The fourth quarterly conference convened recently in St. Lukes Methodist Episcopal Church. The District Superintendent, the Rev. Lee presided and preached two excellent sermons. All claims have been paid and the church is making rapid strides under the leadership of the pastor, the Rev. J. Blaine Walker.

Mineola, Texas—The first quarterly conference was held at Mineola Methodist Episcopal Church by the

Rev. A. W. Carr, District Superintendent. Paid the district superintendent in full \$25.000. Raised during the quarter for all purposes \$130.00. The Rev. Arthur Clark pastor.

Pontotoc, Miss.—District Superintendent, Rev. W. H. Golden, held the First Quarterly Conference on a recent date. He delivered an inspiring address on the Centenary movement and administered the Lord's Supper to a large number of persons. The district superintendent was paid in full.

The members and friends of Scott Methodist Episcopal Church, Pontotoc, Ala., "stormed" the parsonage recently and left 300 pounds of groceries and a cash purse. Mrs. Mary Lewis delivered the presentation address, responded to by Mr. Ida Green. Mrs. Roasey led in song service, after which refreshments were served. (The Rev. Green is the pastor.

SOLDIERS WELCOMED

Four years ago Rev. J. A. Laughlin of Greensboro, N. C., went to Laurinburg to take the pastorate of the Gallilee Methodist Episcopal Church. He was received with much delight by the members of the church and by the people of the community. Immediately after his arrival, marked improvement was seen among the members of his congregation. His first work was to set his church in order. He found time and opportunity to seek the association and co-operation of the fellow ministers of the city. It was not long before he had found a hearty welcome in the homes of the members of his church and of the members of the churches of the various denominations. He is now district superintendent of the Western District.

On March 4th, a very interesting Centenary Group meeting was held at Victoria, Texas. A very instructive business session was held in the afternoon. At night a program was rendered, the speakers being Drs. N. Wallace and T. H. Wyatt. The program was very enthusiastic and instructive. This group went "over the top" with a subscription of "Pledges" amounting to nearly \$500.—Miss Maggie Bullock, reporter.

On a recent date, the Ladies Aid Society of Millam Grove Methodist Episcopal Church, Maysfield, Tex., conducted a great rally, under the leadership of Mrs. A. Smith, President.

Mrs. L. B. Davis, the helpful wife of Dr. R. M. Davis pastor at Birmingham, Ala., has just undergone an operation performed by Drs. L. U. G. and A. M. Brown. She is now in the Home Hospital.

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Automobile Mechanic—Must be steady, so competent man, capable of complete repair on all cars.

Trimmer—Both carriage and automobile work. Man who can draft and build up and automobile tops. Make cushions and backs. Thorough knowledge of trim line.

Woodworker—Man capable of drafting building wagon or truck bodies. Thorough knowledge of both buggy and automobile work.

Factory Superintendent—Man of presence capable of meeting people. Knowledge of automobile work necessary.

If you can fill the bill for anyone of the places, get in touch with us. Each a steady paying position for the right man. Man preferred. We don't want men who think they can do this work, but men who experience has proven that they can do. Are you the man?

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MAKING FRIENDS OF BOOKS

(Continued from Page 11.)

"to depart in peace" if we had managed to save a few individuals."

The problem now before us is how may we lift the whole ocean level of the community's intelligence. The draft during the war revealed some startling conditions in the matter of illiteracy among all the people of our country. We can not believe this lesson will be lost to our nation. We are going to address ourselves to this problem as we have never done before.

But it is one thing to be literate and an entirely different thing to be well educated. Probably the government or philanthropic agencies will never feel called upon to see that every opportunity is afforded every one to have a broad culture or a liberal education; and yet there must be a number of such liberally trained people in every community, working together for the common good, before the ocean level of the community's intelligence can be lifted to the heights it must attain before it can be called an intelligent community. That is to say it is not enough to know merely the three R's, or a trade and things of that character, but sometimes in the course of a community's growth there must be developed a taste for good literature, music and the arts. The work of creating and developing such a taste and appetite while primarily the business of educational institutions in the community, must be greatly supplemented by other organizations.

No other organization in the community ought to render greater service in this regard than the Epworth League. None is better prepared as far as its inherent structure is concerned. The Epworth League was designed for the development and training of the young people along all lines. Its fourth department is the department of "Recreation and Culture." In this department special emphasis is laid on the development of the mind. For years Epworth League reading courses have been maintained with the idea of helping the young people develop the habit of reading good books. It must be admitted however, that the results in this regard have not been as gratifying as many of the leaders of the League would like to see. This to my mind is one of the big problems of the Epworth League—how many the League really bring its membership and constituency to a greater love for books and good literature! In the view of the writer this development of the community can be affected by the Epworth League, and the League has failed in one of its greatest purposes if after years in a community its leaders can not make that claim for it.

Perhaps a suggestion as to how

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a start in this direction may be made will not be amiss. Place at the head of your fourth department a person who appreciates the value of good books herself; some one who has a winsome personality; some one who does not mind work. Plan a course of reading for the whole chapter. Have them meet weekly or less frequently; assign in advance different parts of the evening's study to different individuals. For example, you might start with poetry, start with Longfellow, or Paul Laurence Dunbar; follow with Whittier, Bryant, Lowell, etc. When that course is completed, take another, say fiction. Let this be followed by Biography, History, Essays, etc. You will doubtless find, after several months of this kind of study the whole community greatly improved intellectually.

Personal and General

Recently a rally was conducted at Bethel Methodist Episcopal Church, Urbana, Ohio. The Captains, Mr. John Williams and Mrs. E. Slaughter brought in \$50.00, which amount cancelled the bank note on the church. The Rev. R. T. Broadus preached an excellent sermon to the delight of all. The Rev. Abraham L. Holland is the pastor.

The Rev. J. W. Stone, of Columbus, Texas, has just closed a very successful rally known as the Twelve Tribe Rally. The rally was said to be a record breaker. An interesting program was rendered. The Rev. P. R. McGiff, pastor of the Baptist church, with his membership, was present and added much to the success of the rally. Helpful sermons were preached by the Reverends B. Byons, A. Sanford, J. H. Shelburn and P. R. McGiff. Total amount raised, \$272.67.

When the Rev. J. W. Bassett, was appointed at Birmingham, Alabama, there were only three members of the church. In a few weeks the membership was advanced to 27, \$26.00 raised for benevolence and before conference was held \$51.85 had been raised. Mr. George Mosier contributed \$13.00, Mr. James Lagrone, \$5.00; Mrs. B. F. Jordan, \$2.00; Rev. W. B. Venson, \$2.00. Others contributed from 50c up to \$1.75.

The members and friends of our church, Litcher, Louisiana, were delighted to have them on a recent Sunday, the Rev. W. G. Aiston, pastor of Wesley Chapel, New Orleans, Professor F. B. Smith, the Rev. S. Bradford and the Rev. Obee, who spoke in the interest of the Centenary Movement. Collection for the day was \$12.91. After services, all were invited to the home of Mr. J. B. Cooper, where refreshments were served. The Rev. J. D. Wilson is the pastor.

The members and friends of Ashbury Methodist Episcopal Church, Franklin, La., on the return of their pastor, the Rev. J. A. Lindsay, from conference, gave a pound party in appreciation of his second appointment. The party was led by Mrs. Anna Barber and others. 150

pounds were left on the table and a cash purse was presented the pastor.—Mrs. Sarah Lebaire, reporter.

Mr. and Mrs. Chester Foo, of Gulfport, Miss., recently visited relatives in Plaquemine, La., and had a very pleasant stay.

The members and friends of New Hope Methodist Episcopal Church, Wesson, Mississippi, "stormed" the parsonage on a recent date and left a choice lot of food stuffs. Mr. A. McCary, G. Wailes Coleman, Mrs. Nancy Hill and Mrs. Mahaly McCay were the leaders of the affair.

On a recent date, the members and friends of our church at Bay St. Louis, Miss., "stormed" the parsonage and left a cash purse and about seventy-five or eighty pounds of food stuffs. Mrs. Ella Bennett made the presentation speech which was responded to by the pastor, the Rev. A. H. Lathan.

Recently the members of our church at Hiltona, Georgia, the Rev. J. B. Simpkins, pastor, "stormed" the parsonage and left many good things to eat.

Alexander Chapel Methodist Episcopal Church, Cartersville, Ga., is making rapid progress under the leadership of the new pastor, the Rev. W. E. Martin. On a recent Sunday \$75.00 was placed on the table to put new windows in the church. This brings the total amount raised since December up to \$220.00.—W. H. Hendrix, reporter.

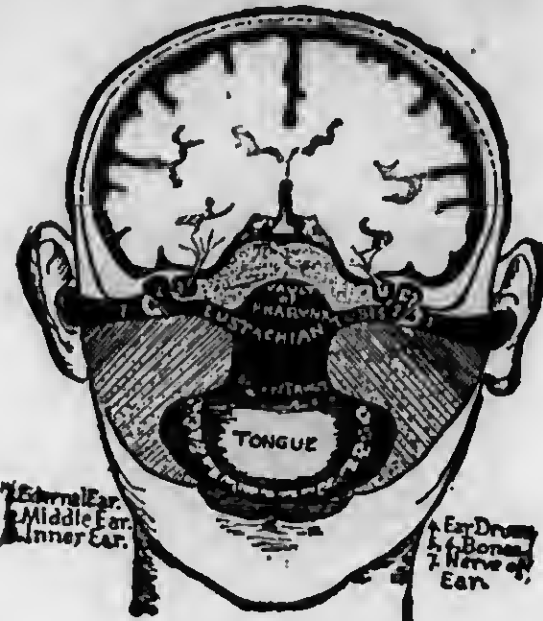
CARD OF THANKS

The Rev. Charles Anderson of Cheneyville, La., wishes to thank the members and friends of his church for the surprise given him on a recent date. Mrs. Floretta Jones and Mrs. Mary White were the leaders of the party.

The Rev. D. A. Landry, pastor of Jones Methodist Episcopal Church, Welsh, Louisiana, wishes to thank the members and friends for the many choice pounds and a cash purse.

I wish to thank the members and friends of the Mathaville Church, Mathaville, Louisiana, for a large

HEADNOISES BOOK FREE



Ear Passages Where Trouble Starts

If you have buzzing, ringing noises in your head and ears, or a snapping in your ears when you blow your nose, write at once for the wonderfully helpful book on head and ear noises and how to treat them, now being given away absolutely free of charge by its author, the famous Deafness Specialist Sproule.

This book explains just what causes distressing head and ear noises; and shows how they are the forerunners of that terrible affliction—Deafness. It points out the way of escape and has already helped hundreds to get rid of their head and ear noises absolutely and permanently, and to regain clear, distinct hearing. From beginning to end it's full of medical information of great value to all sufferers from head noises, and it's illustrated with fine pictures of the head and ear passages where the trouble comes on.

Send for this book at once and learn of the successful New Method for the treatment of your head and ear noises. It's yours, just for the asking. Write your full name and address on the dotted lines and mail the Free Book Coupon to

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Free Headnoises Book Coupon.

FULL NAME _____
ADDRESS _____

cash purse presented to attend the Louisiana Conference.

Rev. H. Harrison.

We take this method of thanking the friends and members of Snowtown, Okolona, Miss., for their kindness shown to us during the illness and death of our father and husband, Thos. Miller. Mrs. Emma L. Miller and family.



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CRESCENT CITY NOTES

FIRST STREET CHURCH

On March 14th, our first quarterly conference was held by Dr. J. F. Marshall, District Superintendent, this was a centenary conference, and all officers present; with the big thing Easter Sunday. The District Superintendent, dispatch business, in fine shape. Judge of a election was appointed, Brother Elisha Adams, Judge, J. E. Johnson, secretary. After some remarks of the faithful service of the pastor, Dr. T. F. Robinson, the conference voted unanimously to raise his salary to \$1800. The District Superintendent, introduced the Rev. A. W. Obee, who spoke on the centenary movement. On Sunday the revival opened, and the pastor preached at 11.00 a. m., and at night Rev. A. W. Obee, preached, and eleven persons were converted and joined the church. Elisha Adams, Recording Steward, F. B. Smith, President of the Trustee Board, J. E. Johnson, Church Treasurer.

Trinity—We have been favored with a number of very interesting and inspiring lectures during the month of March, among the speakers were: Drs. W. W. Lucas and Mrs. Thirkield, and Dr. J. W. Haywood, Dr. Lucas' lecture on after-the-war, what? was delivered March 3rd, to an enthusiastic audience. It was greatly appreciated for its humorous, as well as its philosophical side. Mrs. Thirkield at the request of Mrs. Jenkins, presided, addressed the Ladies' Mass Meeting March 20. Sunday, March 3, Dr. Haywood delivered a message in the interest of the Centenary Drive, which will long be remembered. Dr. Haywood will preach for us, the date to be announced later. The Rev. A. G. Jenkins is pastor.—(Mrs.) M. B. oDuglas, reporter.

NEW ORLEANS DISTRICT APPOINTMENTS—1919-20.

J. F. Marshall—District Superintendent, 2904 Milan St., New Orleans, La.

Charges and Pastors:

Asbury, S. J. Jackson; Angle, W. H. Lang; Bogalusa, J. J. Wooling; Franklinton, C. D. C. Bryan; First Street, T. F. Robinson; Gretna, E. S. Johnson; Grace, E. W. Kinchen; Haven, C. C. Landry; Mailaileu, S. S. Earles; Mount Zion, B. J. Reddix; Mandeville, J. S. Weaver; Peck Memorial, G. C. Haywood; St. Matthew, D. G. Taylor; Scott Chinn, Robert Wilkins; Sildell, H. B. I. Charles; Trinity, A. G. Jenkins; Thompson,

THIS GIRL IS A WONDER.

Do you want to make more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90.00 to \$300.00 per month. You can handle the work from your own home; all who sample your bonbons become regular customers. You can start by investing less than \$10.00. Mary Elizabeth started her candy kitchen with less than \$5.00, and has made a million. Cannot you make \$1,000? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as fine bonbons command phenomenal prices. Write me today. Isabelle Inez, P. O. Box 1096, Pittsburgh, Pa.

WANTED—Colored Salesmen—Marvelous new health, accident, insurance. Big opportunity. Act quickly. Box 351, Chicago.

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Sanders Carroil; Wesley, W. G. Alston; Williams, L. H. Smith.—J. S. Scott, Field Agent for the Southwestern Christian Advocate.

NOTICE!

To the pastors and Centenary workers of the Gulfport District, Miss. Conference. We will hold two Group meetings for the district in April. The pastors and centenary workers of the following named charges; Pearlinton and Waveland, Bay St. Louis, Pass Christian, Gulfport (St. John), Gulfport (St. Mark), Handsboro, Ocean Springs, Moss Point, Escatawpa and Basin, will meet at Biloxi, April 8th. The pastors and Centenary workers of the following named charges, McHenry, Ramsey, McLain, Richton, New Augusta, Sumrall, Lumberton and McNeal will meet at Wiggins, April 9th. Pastors and workers please come prepared to tell us you are going over the top on Easter. We must not fail.—P. H. Rembert, district superintendent.

Skin Blemishes Yield to

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, APRIL 10, 1919

Vol. No. 48—No. 15

RACE AGAINST RACE

(Editorial)

THERE is grave danger in the position that some of our race leaders are taking in charging that the white race as a whole is an enemy to the Negro race, and therefore such race leaders are seeking to array race against race and to meet prejudice with prejudice, hatred with hatred, and bitterness with bitterness. This position is wrong. In the first place, it is wrong as a matter of policy. We will get nowhere in our effort to secure justice and equity if we array ourselves as a race against a race that has superior numbers, intelligence and wealth and social and political advantage. It would be far better to seek to show the white people themselves and the world the fairness of our appeal.

We do not underestimate that element of the white race that is disposed not to give us an even handed justice. This element is considerable in number, persistent in its attitude and determined so far as possible to see to it that the Negro is hindered at every point and is reduced or kept into practical peonage. But another fact is equally apparent. There is a large and growing element of white people, South as well as North, that is anxious for the Negro to have a square deal. There are individuals in this group, who, because of this attitude, are going up against social embarrassment and, in some instances economical boycott and political discord. They are fighting with might and main to maintain a good conscience and a sense of self-respect and therefore to accord to all men, including the Negro, a square deal. It is an easy matter for our race orators, agitators, debaters and writers to charge the entire white race as being opposed to the best interests of the Negro. While it is easy to do this, it is exceedingly hazardous and unfair. We must not forget the individual white men and women and the large and influential groups South and North who are doing their level best to improve our condition and make life all the more tolerable. We must not forget the millions of dollars spent and the lives given for our uplift.

In our effort to secure justice we must not be unjust. In our effort to break down prejudice, we must not endorse prejudice by being prejudiced ourselves. People who know the bitterness of mistreatment, injustice and prejudice must first of all be those who know how to treat others right and treat them fairly and to measure their deeds correctly. We will lose friends rather than gain them if we fail to do this.

EDITORIAL

THE LIFE OF BISHOP BASHFORD ENRICHED METHODISM AND THE WORLD

The death of Bishop Bashford emphasizes several directions in which he impressed the life of a world-wide Methodism. These lessons are significant for their bearing upon Methodism as a whole.

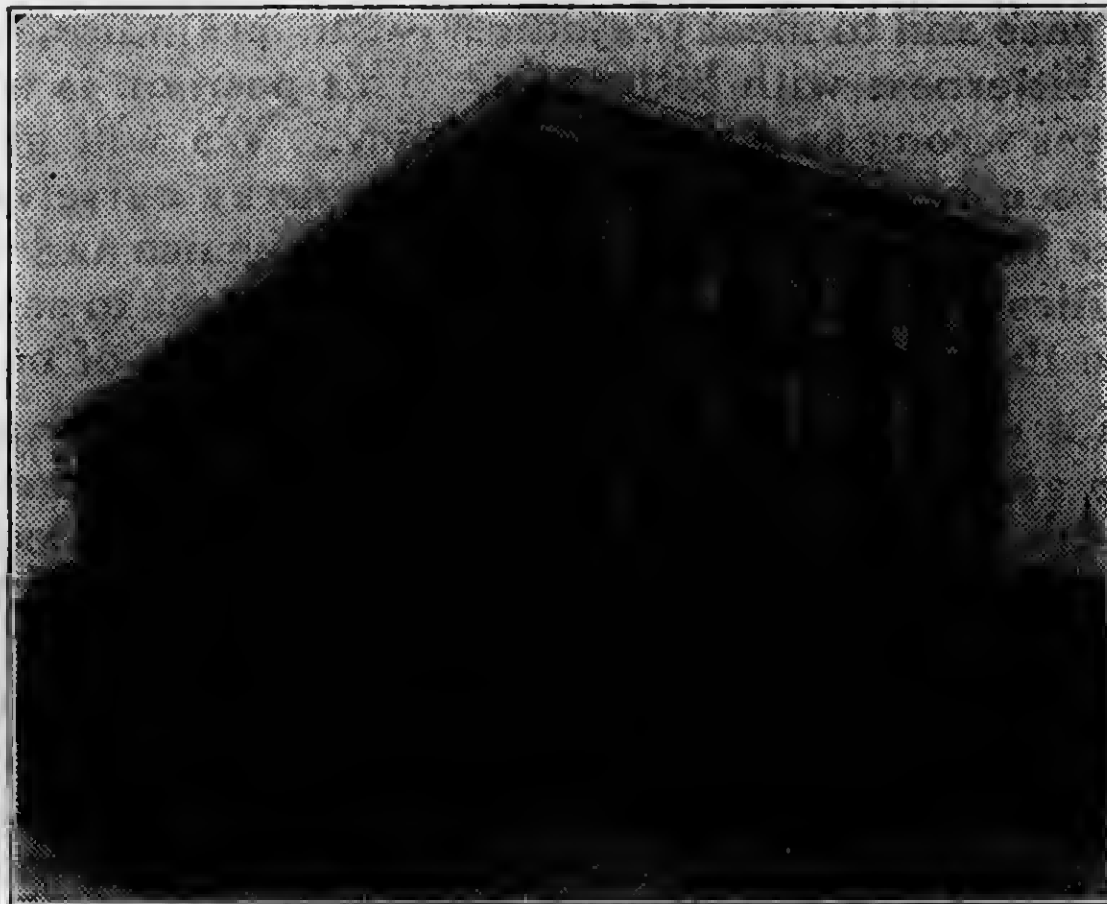
Bishop Bashford came into the Episcopacy from the Presidency of one of the most important institutions of the Methodist Episcopal Church and one of the most influential institutions of the Nation. His experience, his character, his ability as an orator and preacher would have made him acceptable in any position in any section of the church. Although it was not a great surprise to his friends, it was somewhat a surprise to the church at large when Bishop Bashford insisted that his life work should be in China. While he appreciated the work that was to be done in the United States, he had a passion for the great work that was to be done in China and although he was elected a General Superintendent, the task in China was sufficient unto him. In practice and in preachment he gave to us the finest example of a localized general superintendency that Methodist history has known. It did not detract one whit from the power or influence of Bishop Bashford that he should make this Area the conferences of China. He lived within that Area and thought its problems and worked them out. In his all too brief period as a general superintendent of the Methodist Episcopal Church, he showed unmistakably the advantage, the practicableness and wisdom of Area supervision. Let our friends call this a diocesan Episcopacy if they will, it certainly was entirely practical and prophetic of what Methodism may expect.

Bishop Bashford impressed the church yet in another direction. As President of the great Ohio Wesleyan University, scores of young men and women in that section had answered the call of the Student Volunteer Movement and had given themselves to Foreign Mission work. Without the slightest reflection upon any one who has gone to the Foreign fields there has been a feeling in the church that we could not afford to send our ripest and best men to do pioneer and initiatory work in the outlying fields of Foreign Missions, but in the giving of Bishop Bashford we gave our best, and through him the missionary movement received a baptism of dignity. It is singularly interesting that Ohio Wesleyan should have given two of its recent Presidents, Bishop Bashford and Bishop Welch, both of whom were outstanding men in the church and in educational circles to do Missionary work in foreign fields.

Bishop Bashford also impressed the church in his unequivocal stand for the brotherhood of mankind. Notable were his utterances in the discussion on organic union when he not only defended the posi-

tion of the Chinese in the church of Jesus Christ and the Methodist Episcopal Church, but he defended the position of all men in any Church upon the broad basis of human brotherhood. It was untenable to him that a church should seek to be a racial church or even national. He held that if a church had anything to offer to the world in the line of a distinct doctrine or policy, it should not be offered to a part of the world as it relates to geography or to a part of the world as it relates to race. His conception of the church was world-wide as to geography and universal as to humanity. His firm, unmistakable, unshakable, position on the brotherhood of man had great influence with the church and there was perhaps no one in Methodism whose words went further and carried more on this particular point than did those of Bishop Bashford.

If there is one thing above another for which Bishop Bashford will be remembered, it is his influence in the life of China during the period of its swinging from the old form of a monarchical government to that of a republic. Quite true, Bishop Bashford was not a politician and he did not as such participate in the political reconstruction of China but the girth of his manhood commanded the respect of the leading men of the Chinese Empire. As Bishop Bashford very



NEW Y. M. C. A. ST. LOUIS, MO.

often stated the statesman of China regarded the Christian movement as the dynamic power which made possible the downfall of the monarchical form of government and the establishment of the Republican form. It was inevitable that to preach the brotherhood of man and the fatherhood of God meant its application not only to religious affairs but finally to political and civic affairs. As an outstanding religious leader in China during the past 14 years, Bishop Bashford made an impression upon the political life of China which will put his name high among those leaders in Chinese life that moulded the life of China and turned its face toward a new day. He gave himself unreservedly to China, but he has left a rich legacy to posterity in his unselfish endeavors, and his sane statesmanship which have won the respect of all classes in the Chinese Empire. He was not regarded as a meddler. He was looked up to as a man of great power, of unselfish motives, or keen interest, of a real constructive force of a new day, for a new Nation and for the building of a new people out of old China.

A SOCIAL CENTER AND A PLACE OF REFUGE

The most significant piece of construction work that has been done for the Negro during the past ten years is the development of the Y. M. C. A. Movement and the construction of buildings for the housing of activities of the Association in thirteen more of the important centers of the country. This work has gone on without a blare of trumpets and so quietly that we have scarcely realized the amount of money involved, the men engaged in the service, the men reached and the potential power of the Associations in the construction of a refuge.

Large and substantial buildings costing from \$100,000 to \$200,000 including equipment, have been erected at Chicago, New York, Washington, Atlanta, Nashville, Indianapolis, Kansas City, Cincinnati, Louisville and St. Louis. Twenty-five years ago the Association work among colored men was at its beginning and the promise was everything but bright. Now with more than one million dollars invested in permanent buildings and with growing organizations all over the country, this work promises to be well nigh the most constructive force for the building of the manhood of an entire race. Association work is far more necessary for Negroes than it is for the white population, because there are adequate clubs, institutional church libraries and similar organizations, for the white population, but the Young Men's Christian Association for Negroes is all this and more.

On March 23rd. there was dedicated in St. Louis, Missouri, a new Y. M. C. A. Building for colored men. It is in many regards the best building that has been erected in this country for colored men, not quite so large perhaps as the Chicago building but in other particulars it is exceeded by all to be superior. Located as it is in this largest city midway between the North and South, it has more than local significance. It will become in the course of years as it has already in some degree

a way station for the large Negro population going from the South to the North and from the North to the South and it will serve additionally in a more direct way, increasing large Negro population in St. Louis and its vicinity.

This is the thirteenth building that met the conditions of Mr. Julius Rosenwald of Chicago, of a \$25,000 donation, the Rosenwalds' condition being that he would give \$25,000 if \$75,000 were raised for a Y. M. C. A. Building and equipment. The St. Louis building costs \$200,000. It had been hoped that on this occasion Mr. Rosenwald would be present. He was unable to be present but sent a very interesting letter. Rosenwald says:

"Much to my regret, it is impossible for me to attend the dedication of your new home for colored men and boys. It is with pleasure that I have heard of the fine location and of the substantial, well-equipped building. The fact that St. Louis has made the best record of thirteen cities qualifying for Y. M. C. A.'s in its payments on subscriptions by colored people is gratifying. The willingness of St. Louis peoples, white

colored, to join in providing this center should be a source of great satisfaction to both. A better understanding of each other will come from it.

"Our great American armies demonstrated in the War what America ought to be in the ensuing peace. In France soldiers lived together, not questioning what race they come from, what their color was, whether they were Jews, Christians, Mohammedans or of any other or of no faith. That condition, let us hope, will exist some day everywhere. If the colored Y. M. C. A.'s aid in bringing about such a relation in America, they will serve a most useful purpose.

"Please extend congratulations and best wishes to all who have contributed in any way to the realization of your new 'Y.'"

"Sincerely yours,
JULIUS ROSENWALD."

There has not been invested for the uplift of the Negro a like sum of money that will approach this sum of \$325,000 in meeting the direct needs of the Negro in strengthening and building character in creating racial self-respect and contentment, in giving permanency to a population and furnishing hope and encouragement for a larger and better life. Mr. Rosenwald is not only a philanthropist, he is a statesman and is rendering the Nation a patriotic service in helping to build the life of the Negro.

The St. Louis Pine Street, Y. M. C. A. comes as a result of twenty-three years of heroic effort. Sometimes the life of the Association was at a very low ebb but a faithful few held on and they were rewarded for their faith and persistency with the magnificent building that was dedicated on March 23rd under the most favorable circumstances. Is it at all surprising that these men held on and finally translated their faith in the deeds that brought forth this magnificent building when they took as a motto; when their numbers were few and their cause unpopular, this text; "If I be lifted up I will draw all men unto me"? It was the lifting up of Christ, Mr. T. A. Marshall alleged that brought the help and co-operation of friends who made possible this magnificent building.

The dedication was an occasion for the turning out, as far as space made possible, of the colored population of St. Louis. The main address of the afternoon was delivered by the Honorable Seldon P. Spencer, United States Senator from the State of Missouri. Senator Spencer referred to the building as the most modern in the city of St. Louis and one of the best of its kind in the country. This building he said is really a national asset and as another speaker said, this building would be a means for the colored race to be in preparation for efficiency in peace. The dedication itself was not the completion of a work but the beginning of a supreme and imperial task.

There are several things about this enterprise that are entirely noteworthy in setting a record for the Negro race in America. In the first place, when the building enterprise was undertaken, the amount allotted and assumed by the colored population of St. Louis was \$50,000.00. This amount was subscribed. There were many who believed that such a subscription, though unwritten would never be paid. It is humiliating to admit that in a number of cases subscriptions have been made by our people and for some reason the subscriptions have not been paid.

It was a most thrilling movement when on Saturday evening before the dedication in a little get-together where final reports were made, the last dollar of the \$50,000 was placed on the table. That was an achievement worth while. It represented character and honor and integrity and a deep purpose to fulfill every obligation. It was a ringing appeal to the Negro throughout the world to make good his pledge and to make his word his bond. And upon this single incident we may go to the public in innumerable instances, and seek co-operation on the basis that whatever pledge we underwrite as a race will be made good. St. Louis has exceeded every other city in raising money from among colored people for a Y. M. C. A. proposition by \$20,000. Not only so, but because of war conditions and an increase in cost of building material, it became necessary for the colored people of St. Louis to underwrite an additional subscription of \$7,500 making a total of \$57,500. Toward the last \$7,500, \$3,000 have been raised, and the balance is in sight. This is a distinct achievement.

St. Louis set the record in another regard of giving the largest single subscription toward an enterprise of this kind. Mr. and Mrs. A. E. Malone gave \$5,000 in cold cash toward this building and gave in addition, their share of service and prayer and faith along with the others for the promotion of the building. It was not a perfunctory gift it was a gift of heart and of hand, of good and of purpose. In addition to this gift there were a number of thousand dollar pledges, which have been paid and over.

St. Louis gives us an example of inter racial co-operation. St. Louis is not a Northern City. It is more Southern than it is Northern, so that in interracial co-operation it has its lesson for other sections where the racial situation is acute and difficult. Here the two groups have worked together in the finest sort of way, each respecting the rights of the other without the least infringement of one group upon the other. It will not be long, we dare say, before the Pine Street Branch will have a representative on the Metropolitan Board in the City of St. Louis and this will work out as smoothly and as satisfactorily as have the relations between the Pine Street Branch and the Metropolitan Board to this day.

The Pine Street Branch Executive Board, which has as its Chairman Mr. Frank L. Williams, Principal of the Sumner High School, has been exceedingly fortunate in the zeal and wisdom and force that has been put into the movement through its Branch Chairman. The Executive Secretary of the Pine Street Branch, who saw the building grow from an obscure and uninviting building on Lawton Avenue to this, the finest structure of its kind in the country, is Mr. David D. Jones, one of our own men a graduate of Wesleyan University, a member of our own faith and a man who has made good in a very hard and difficult field.

The Southwestern extends congratulations to all who have participated in this magnificent achievement, especially to Mr. Julius Rosenwald in having promoted this and other Associations to the point where they will actually become self-supporting in administering to a large population of our people.

THE FREEDMEN'S AID SOCIETY URGES FEDERAL ACTION ON THE SUPPRESSION OF LYNCHING

The Freedmen's Aid Society of the Methodist Episcopal Church was organized in 1866. Its purpose is the Christian education of the Negro. It has a theological seminary at Atlanta, Ga., for the training of colored ministers; a medical college at Nashville, Tenn., where 500 young men and a few young women are being trained as physicians, pharmacists, dentists and nurses; and in addition it has eighteen other institutions for the training of teachers, industrial and other Christian leaders for service among the Negro people. These centers of Christian education are open to the people of all denominations or no denomination.

Its Board of Managers is made up of the following well-known and widely influential men of the country:

Bishops—William F. Anderson, Cincinnati, O.; William A. Quayle, St. Louis, Mo.; Frank M. Bristol, Chattanooga, Tenn.; Francis J. McConnell, Denver, Col.; Frederick D. Leete, Atlanta, Ga.; Wilbur P. Thirkield, New Orleans, La.; Joseph C. Hartzell, Cincinnati, O.

Ministers—Henry C. Jennings, E. C. Wareing, V. F. Brown, Albert J. Nast, W. H. Wehrly, W. B. Slutz, D. Lee Altman, John H. Race, E. R. Overley, Herbert Scott and C. E. Schenk.

Laymen—R. B. McRary, Lewis N. Gatch, H. H. Garrison, Charles Hommeyer, E. C. Harley, Harlan C. West, E. R. Graham, C. F. Coffin, George D. Webb and C. L. Swain.

There are two Corresponding Secretaries, Drs. P. J. Maveety and I. Garland Penn, and the headquarters of the Society are in the Methodist Book Concern Building, Cincinnati, O.

The institutions of this Society contributed to the winning of the war fifteen hundred of its graduates and students. One-half of all the physicians, dentists and pharmacists among the Negro troops were graduates of Meharry Medical College. Some attained the high rank of Majors and Captains, and the remaining medical graduates, to say nothing of others from the literary departments of the institutions, were first and second lieutenants.

This great Society now feels that its contribution to winning the war for democracy warrants it in going further to co-operate with leaders North and South in ridding fair America of the blot of mob-violence and disrespect for law. Accordingly, the following Memorial to the Congress of the United States was recently adopted:

To the Congress of the United States—A Memorial:

The Board of Managers of the Freedmen's Aid Society of the Methodist Episcopal Church hereby earnestly memorializes the Senate and the House of Representatives of the United States to pass a Federal law for the suppression of lynching, we being thoroughly convinced that this brutality cannot be hindered by State legislation, and as thoroughly convinced that it can be stopped by Federal legislation and the holding of each locality in which lynching occurs to a community responsible for the doings of its anonymous citizens. We further believe that to-day is the day of days for such legislation, inasmuch as the Negro race, which has been the most frequent object of lynching, has made a record for bravery and efficiency and patriotism on the battlefield and at home, so as to make their conduct a righteous demand that the rights belonging to an

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We cannot be responsible for money sent in letters in any other than by one of the three ways mentioned.

Please do not use bank checks unless they are New Orleans or New York Exchanges. On all other checks we must pay exchange.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

American citizen shall be accorded them in full measure.

This memorial was unanimously adopted by the Board of Managers of the Freedmen's Aid Society at its annual meeting, January 14, 1919.

It was presented to leading members of the Senate and House of Representatives in Washington during the closing days of the recent Congress by a committee of the Board consisting of Bishops W. A. Quayle, of St. Louis; F. D. Leete, Atlanta, Ga.; W. P. Thirkield, New Orleans, La.; Lawyers C. L. Swain and Lewis N. Gatch, of Cincinnati, O.; the Revs. John H. Race, D. D., and P. J. Maveety, D. D. The presentation of the memorial in the last Congress, which was read into the Congressional Record on March 4 by Congressman Dyer, will be renewed in the next, when an attempt is to be vigorous made to have a Federal law enacted.

It is felt that President Wilson will approve of such a bill in view of his pronouncement in condemnation of lynching issued during the war. Leading Southern men in pulpit and editorial chair have admitted that the only recourse toward effectually stopping mob violence is to make such a Federal offense punishable by a Federal statute. To have the support of this measure by a Board representing so great an influence as the Methodist Episcopal Church is worthy of note as one of the strongest influences yet brought into action.

This is in line with movements in Tennessee, Texas and other States to put down this curse upon democratic America. If America is to exercise world influence never before known in world politics, it must be free of all stain from which it proposes to free others.

POINTED SUGGESTIONS

"Talking Points on Home Missions" is the striking announcement on an envelope containing live, pointed information on the frontier, the city, the rural community, Southern Highlanders, the American Negro, the new American, and what money will do in Methodist Episcopal Home Mission fields, just received from the Centenary Commission of the

Board of Home Missions and Church Extension of the Methodist Episcopal Church. There is also a bibliography of Methodist Episcopal Home Missions, which calls our attention to the fact that now, for the first time in years, we are beginning to have an adequate presentation in booklet literature of the tremendous needs and opportunities in the Home Mission Field. Not only are the two books, "Christian Democracy for America," by D. D. Forsyth and Ralph Welles Keeler, and "The Christian Conquest of America," by Ralph Welles Keeler and Ellen Coughlin Keeler, available, but also the "Centenary Home Board Survey" and the following series of illustrated booklets: "Three Outposts of Liberty," "Save the City," "The Stranger Within Our Gates," "Broken Trails on the Frontier," "Off the Highroad" and "John Stewart's Kinsmen." This attractive little packet of Talking Points may be secured without charge by writing to the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street Philadelphia, Pa.

BEFORE AND AFTER PEACE

(Two sons of Bishop Wilbur P. Thirkield, of New Orleans, Lieut. Gilbert Haven Thirkield, and Adjutant Norman Thirkield, have seen active service at the Front.)

Lieutenant Thirkield writes his father:

"Well, it is all over but the shouting, and I have had one good time for we were in the thick of it for five months with only about three days rest in all that time. We started in at the Lorraine front near Bacaret which was a Sunday School picnic.

"After a few weeks there we shot over to the Chateau Thierry front and relieved the division who had started that drive, carrying it on up and over the Vesle and the Aisne. After about two months of it we were glad to get out. It was gas shells and air bombs a good part of the time, and as old Jerry had control of the air there, he had a bulge on us, though we gave him more than we received.

"We had a great old fight through the Argonne and when we had finally cleaned out the Boche we pulled back a few miles, got replacements, moved forward again and were in on the November first push. When it was all over we found ourselves up in the outskirts of Sedan so tired that we hardly cared whether the war was over or not. It was so big an event that we could hardly grasp it at first, I imagine:

"Old Norman is sweating away down near Bordeaux, regretting that he was not in on the final killing. He was up in the air on the front for a month or so and in that time had enough experiences for a year, I should say, so he really has no kick coming. I would certainly like to see the kid and hope we get together."

(Signed) Gilbert Haven Thirkield.

"In the thick of it for five months with only about three days rest all that time." Such was a Methodist boy's war service. And in the thick of it for days and months and till France is rebuilt, must be the Methodists' reconstruction service. For the slogan of the War Emergency and Reconstruction Department of the Centenary is unceasingly and untiringly, "Till France is rebuilt!" Till France is rebuilt."

Of General Interest

Church Advertisement

The proposition of putting religion on a business basis to the extent of directing the attention of the laymen to their ecclesiastical

duties through the columns of the press will be advocated at the General Assembly of the Presbyterian Church when it meets at St. Louis the week of May 15-22. News paper advertising in every community in which there is a Presbyterian Church will be urged by the director of publicity of the Presbyterian Church. Newspaper advertising was given as a chief factor in the success of the Presbyterian Church drive for \$40,000,000 for church work at home and overseas, in a statement recently issued by the publicity director of the drive. Although complete returns are not in, it is claimed that the church, as a whole, has increased its benevolences by 50 per cent.

Movies For Methodism

Moving picture machines and phonographs are to be part of the furnishings of foyers which the War Emergency and Reconstruction Department of the Methodist Church is planning to establish in France and Italy. These foyers are to furnish both recreation and material aid for home-coming refugees in the devastated areas and are to form social centers in the crowded industrial districts. Present plans call for thirty-six of these foyers in France alone.

New Zealand Meat Arrives

A carload of frozen lamb and mutton, one of several consigned to New York of a shipment from New Zealand via Vancouver, has been placed on sale in this country. In wholesale lots the shipment is expected to sell several cents under American product. This shipment is the first to this market from New Zealand and was made, it is said, as an experiment to learn if the Pacific island products could be sold in competition with American lamb and mutton.

Would Stop Camouflage

Reversal, of the Camouflage principle, greatly increasing the visibility of its subjects, instead of concealing them by blending them with the background, is declared a possible peace development by the naval officer who developed that particular nature-faking system. Since every positive has its negative color applications opposite to those used for confusing the eye are being studied for a possible standardized system of making distant objects conspicuous.

Voices To Girdle Globe

Plans for a world-wide wireless telephone system are being considered by the General Electric Company, according to an announcement recently made before the American Institute of Radio Engineers. It was claimed that the devices, recently invented,—A bridge receiver and a barrage receiver, would make possible the introduction of such a system, so that business deals could be transacted in a few minutes by persons thousands of miles apart. It was explained that the system contemplated was virtually a replica of the exchange system of ordinary telephony and Central offices will be established in all the principle cities.

World Has 29 Republics

The world is fast becoming republican. Before the war monarchies and republics were about evenly balanced. Now there are twenty-nine republics, as against twenty-one monarchies; counting Germany, Austria and Russia as one republic each. The number of republics will be augmented by several new states that are now in course of formation. The largest republic is China with 400 million inhabitants, the smallest is San

Marino, which has only eleven thousand citizens.

Silver Dollars In Circulation

The circulation statement for March 1, 1919, shows 81,165,202 silver dollars in use outside the United States Treasury. This is about 4½ million more than were in use a year ago, so there is no unusual scarcity of silver dollars in circulation. There has been a decrease, however, in a year, of 219 million in the number of silver dollars piled up in the United States Treasury, and represented in circulation by silver certificates. Congress authorized the melting of these silver dollars and the metal turned into silver bars for shipment to Oriental countries. The purpose was to supply a means for paying for goods without having to ship gold, when every nation was holding all the gold it could get. There remained in the United States Treasury March 1 a total of 349,335,930 silver dollars. No silver dollars have been coined by the United States mints since 1904.

New Insurance Prepared For The Soldiers

Secretary of the Treasury Glass has approved regulations governing conversion of soldiers and sailor's wartime insurance to standard forms of government life insurance. The policies will be ready for issuance soon and the work of issuing and maintaining the policies is expected to make the war risk, bureau the largest life insurance agency in the world.

A Treasury announcement explained that the forms of policies which may be obtained at option in exchange for term insurance of war time are: Ordinary life, 20-payment life, 30-payment life, 20-year endowment, 30-year endowment payable at the age of 62 years. "The premium rates for these converted policies are lower than those charged by private insurance companies," said the announcement. "The policies contain exceedingly liberal privileges," continued the announcement, "providing for cash and loan values, paid up and extended insurance, and further providing that the insured will be paid for life a monthly income in the event that he becomes totally and permanently disabled."

New Calendar Proposed

An organized effort is to be made to improve our time Calendar. The American Equal Month Calendar Association has been incorporated by fifty leading Minneapolis business and professional men with that end in view. The sole purpose of this organization will be the securing of a change in the Calendar so that all the months shall be exactly the same length. This would be accomplished by the adoption by Congress of the Liberty Calendar, which is a very simple modification of the Calendar now in use.

In this Calendar there are thirteen months of exactly four weeks each, every month commencing with Monday. In the construction of the Calendar only three slight changes were made in the present Gregorian form. They are as follows:

First New Years day is made an independent legal holiday. It is placed between the last day of December and the first day of January. It is not included in any week or month.

Second—Another independent legal holiday called "Correction Day" is provided for leap years. This is likewise placed between the last day of one month and the first day of the next. It is not included in any week or month.

Third—The remaining 364 days are divided into thirteen months of exactly four weeks each.

Three names of the months in this new Calendar are January, February, Liberty, March, etc. It is held that the use of the word Liberty will Americanize the Calendar.

People of Interest

The Rev. A. W. Goins of Schriever, La., was a caller at the office Monday.

Sharp Street Methodist Episcopal Church tendered a reception and presented a cash purse of \$500.00, to Dr. M. J. Naylor as a testimonial of its appreciation for his services as pastor.

Representative Hompe of Minnesota defeated a bill which was brought before the legislature to provide for a regiment of National Guard among colored people of that state. Mr. Hompe said: "If the labor people behave themselves, they need not fear the National Guard."

Bishop W. F. Oldham has returned to the United States to take part in the Centenary campaign. Mrs. Oldham will follow a little later. Both may be addressed in care of the Mission Rooms, 150 Fifth Ave., New York City.

Dr. M. J. Naylor, the energetic, pastor of Sharp Street Methodist Episcopal Church, Baltimore, Md., reports every officer of the church a subscriber to the Southwestern. We have just received the handsome list of one hundred subscriptions. This is a splendid showing and demonstrate what can be done under the proper leadership. Who will be the next?

Ira B. Scott, Regimental Sergeant Major, the son of Bishop I. B. Scott, who is still with the American Expeditionary Forces in France, has been designated to attend the Toulouse University Toulouse, France, to take a special course in Science and the French Language. Mr. Scott when called to the colors was teaching the sciences in the state College of Texas. He and his friends consider this an excellent opportunity for him. Young Scott is a graduate of the Ohio Wesleyan University.

"The experience of the American Church at Rome shows that there is a great advantage in our ministering to American residents abroad and to tourists. They see that was as a church can interest them in our work in the European countries concerned."

The Rev. Paul Hutchinson, Editor of the

China Christian Advocate, published at Shanghai, is coming to the United States in the interests of the Centenary campaign. He may be addressed in care of the Mission Rooms, 150 Fifth Avenue, New York.

Dean William Pickens, vice president of Morgan College, Baltimore, recently spoke to an audience of 200 citizens at the War Camp Community Service meeting which was held in Ogden Hall, Hampton Institute, on "The Negro and Reconstruction." This meeting was organized by Miss Elizabeth W. Martin, director of the Colored Girls' Division of the War Camp Community Service. Dean Pickens described the work of Negro soldiers throughout American history and gave interesting details concerning the 92d Division. He paid a fine tribute to the patriotism of 12,000,000 colored people who supported America's entire war program.

Bishop W. F. Anderson and Dr. F. M. North reached New York by steamer "Orduna", Monday, March 31. They have spent the past three months in Europe and North Africa, as members of the deputation that went abroad to study conditions and opportunities faced by the Methodist Episcopal Church in those lands. The Centenary War Emergency and Reconstruction Department is framing large plans for its important work. Speaking of the outlook in France, Dr. North says: "We recognize the fact that France must ultimately be evangelized by the French themselves. Our relation to French Protestantism is to bring to it resources in the way of our ideas, our experience, our money and our personnel, for the promotion of those agencies that will themselves develop a program of evangelization and social work in France."

In a letter to the Board of Foreign Missions, Bishop J. L. Nuelsen, writing from Switzerland, says: "There is quite an American colony at Berne. Besides the large staff connected with the legation there are quite a number employed in the American Red Cross and the Y. M. C. A. There are also representatives of American business firms who expect to remain for some time. The consular and diplomatic staff may soon be reduced; but the Red Cross and the Y. M. C. A. workers are planning for several years of activity at this point. There is no American Church at Berne. The Anglican Church is very ritualistic belonging to the extreme High Church wing. I think that Methodism could render a service to these Americans by starting a church in Berne."

CENTENARY NOTES

CHATTANOOGA AREA

The campaign for "Bigs" was launched Tuesday, April 1, 1919. Committees and teams have been appointed and are at work securing subscriptions. With but few exceptions the teams have not made their reports. Reports by Conferences, Districts and teams will be given next week.

Lieutenants R. G. Morris and A. Williams, directors Christian Stewardship and Methodist Minute Men, respectively, returned Friday, the 4th, from a trip through North Carolina, with glowing reports, also quite a number of substantial subscriptions from the Wilmington District.

Prof. J. W. Howard, director of Life Service, returned to the office Friday, after having

visited Dayton, Rockwood, Harriman, North Chattanooga and Stanley. He reports revivals in progress at all these places except one. Revivals are being held throughout the Area, and many conversions and accessions are taking place.

Dr. J. C. Sherrill, Area Secretary, left Saturday with Prof. J. W. Howard for South Pittsburg, where they will spend Sunday and Monday in the interest of the Centenary.

The Revs. Sebastian and R. E. Dowell, of the Tennessee Conference, were at the Area office this week in the interest of the Centenary.

N. A. BRIDGES, Publicity Manager.

The Armor of the Centenary

Girded with Prayer the Church Mobilizes its Forces for World-wide Spiritual Dominion

By S. Earl Taylor

"IN the beginning—God."

Long before the Centenary was a program or a plan or even a dream, it was a prayer.

Now the church has gone forth to the accomplishment of its supreme task. It has undertaken to shape the destinies of the human race. It has determined to lead the world through a great crisis of reaction from war to an epoch of universal peace and democracy founded upon Christian ideals. And it has created a practical program by which this goal may be attained.

The vision to see that task and the courage to face it, the wisdom to shape and to undertake that program, were given upon the height of prayer.

Every great movement in Christian history has been preceded by a period of intensive prayer. The larger conceptions which have made possible the mightiest strides of the church have been born of intercession. Leaders have been endowed with prophetic vision, the Christian forces inspired with power to achieve the impossible through the exaltation of the spirit in communion with the source of all power.

Long hours of prayer preceded and accompanied the forging of the Centenary world program at Niagara Falls in 1917. A day of prayer preceded the launching of the Inter-Church World Movement at Wallace Lodge in February. Prayer has been the mainspring of action, the generator of power, the light of understanding in these great modern movements of the church.

But behind those two inaugural meetings was prayer-meeting after prayer-meeting, each marking the beginning of a new epoch in the advance of the Church of Jesus Christ. And beyond and above them all is the prayer-meeting of twelve in an upper room, where there came the sound as of the rushing of a mighty wind, and tongues of fire sat upon each. That prayer-meeting prepared the way for the mission of the Christian Church to the world.

The Birth of Foreign Missions

EIGHTEEN centuries later, five young college men held a prayer-meeting in the shelter of a haystack in a Massachusetts field at which was conceived and inaugurated the world mission of the Christian Church of America. The leader of these young men was Samuel J. Mills. As a boy he had overheard his mother consecrate him to missionary service. At Williams College, studying the geography of Asia, there was suggested to him the idea of a mission to that continent.

Mills and his companions held periodical prayer-meetings in a grove near the college. At one of these a thunderstorm drove them to the shelter of a haystack in Sloane's Field, nearby. There Mills proposed to send the Gospel to Asia. "We can do it, if we will," he said. After a long discussion, and as the storm was passing, Mills called his comrades to prayer. "Come," he said, "let us make it a subject of prayer, while the dark clouds are going and the clear sky is coming."

In that prayer and the prayers of the months that followed were born the initiative and the fire that created, four years later, the American Board of Commissioners for Foreign Missions, the first American

foreign missions organization, and the beginning of the great work to the consummation of which the church is now mobilizing all its strength.

"Roundtop," at Northfield, Mass., and the hillsides round about, were the scenes of prayer-meetings in 1886, that set a group of college students aflame for missions. Two hundred and fifty of them went to Mt. Hermon, that summer, when Dwight L. Moody invited them to a conference upon means of increasing interest among students in the study of the Bible. One of them, Robert P. Wilder, of Princeton, after weeks of prayer had come with the conviction that some of those in the company would give themselves to missionary work.

Results of Intercession

DAYS passed, and no word was spoken of missions. Then Wilder called a meeting of those who thought of spending their lives in the foreign field. Twenty-one responded. They began to pray that the spirit of missions would pervade the conference and that many might feel themselves called. Then, as the conference neared its close, came the unforgettable meeting at which the subject of missions was presented with compelling force, at which three sons of missionaries and seven natives of foreign countries spoke, each in a different tongue, the words, "God is Love." And at the end there was a period of silent and spoken prayer.

In the next eight days, the volunteers to the foreign missions field were increased to 100 and the beginning was made for the crystallization, two years later, of the Student Volunteer Movement, which spread missionary interest to 1,000 institutions of learning and won hundreds to life service abroad.

What a church missionary society can do that can lead its constituency to a life of intercessory prayer was shown in a wonderful prayer-meeting that launched mission study and young people's work in the Church of England. The conference or prayer-meeting was composed of the dignitaries and leading laymen of the Established Church and it would have been but natural had the services been ritualistic. On the contrary they simply prayed for "Tinnevely in South India," for the Bible school and deaf and dumb school there; for Uganda in Africa, praying in detail for what the men in Uganda had set out to accomplish. They knew the needs of every mission station.

Their intelligence was a revelation. Not one of those who prayed was a missionary, but each had committed himself to intercessory prayer and in faithfulness had kept himself informed by the prayer helps which the church missionary society sent out.

There is food for thought in this—as against the easier, more usual way of praying in one breath for "India, China, Japan, and the islands of the sea."

The prayer hours of the Niagara Falls meeting of the Centenary world program committee exalted those who prayed. The committee felt itself imbued with a prophetic sense. Their decisions, the faith and promise of their deliberations would have been impossible without the hours spent in prayer together.

More than these hours went to the building of the Centenary program. For half a generation the prayers

of Christians everywhere who felt that the church should undertake to do its work on a plane commensurate with its resources and its power, had accumulated spiritual impetus for the realization of the Centenary. For fourteen months before the Niagara Falls meeting, members of the Joint Commission had devoted themselves to almost constant intercession.

Prayers for the cooperation of all denominations in the common cause of world-evangelization can not be estimated. But the power of them was felt at the meeting at Wallace Lodge when the Inter-Church Movement was launched. It was background to the unusual spirit of intercession that marked the meeting. Although but two short days were available for this first important meeting of the Committee of One Hundred—with no end of ways to use the time advantageously—it was deemed proper to set aside the first day for prayer.

For two hours and a half, that first morning, specific intercession was made for the great home fields, the cities, the rural work, the frontiers, the immigrants, the Negroes, labor and labor conditions, communities and community problems, for men returning from National service, for the secretaries, committees and local

leaders to be involved in the new movement and the building of the home section of the world program. The need of prayer and the power of prayer were the theme of the afternoon, interpreted in an address by the head of the Centenary's department of spiritual resources, Dr. W. E. Doughty. After both morning and afternoon meetings of the next day, there were hours of prayer. And in them the committee found the strength and the courage and the way.

To-day, in the midst of the Centenary and on the threshold of the Inter-Church Movement, we know that both are above all else concerned with the spiritual life of the church. The importance of the Centenary financial goal can not be over-emphasized, because of the dire spiritual and material need of many millions of people and because of the work which the church has so long left undone. But rather, let there be no money given, than that the giving be without prayer.

The fate of the world depends upon the ability of the church to assume the leadership and to hold true to its divinely appointed course. It has armed itself with prayer. By prayer it has planned its campaign. Only with prayer may it win and hold its leadership.

Bishop Bashford Goes On

By James H. Lewis and J. P. MacMillan

IT was a stifling day in midsummer of 1917. The sun burned down upon a dazzling hot sky and New York's pavements blazed back the heat which poured upon them from above. The hot breeze every now and then transformed itself into tiny whirlwinds, sucking and scattering the dust of the scorching street.

Bishop Bashford was among those planning for the Centenary campaign who remained in the city instead of seeking relief in the country or the seashore.

"It will be a terrific strain," he said, and then bending forward in his chair as though a prophet, added, "and one of three men will die before it is through." He named two men besides himself.

Bishop Bashford gave his life to the Kingdom, and to the Church as the organized agency of Christianity to bring about the goal of the Kingdom on this earth. He took a particular interest in following up the two sets of Surveys which came to China in preparation for the Centenary movement. The first set arrived in 1914. The Bishop worked to get these made out in great detail, for he realized that they would form the outline of the great new forward program of the Church in China.

Bishop Bashford caught his first vision of the significant possibilities of such a Christian movement as the Centenary now inaugurates, thirty-nine years ago. All during his pastorate and his presidency at Ohio Wesleyan, he preached, wrote and lectured on the trend of events which would make the Pacific basin the future gathering place of the nations. There were those who thought that because of his statesman's vision he had temporarily lost sight of the relation of the Kingdom of Christ to mankind. But, as he said only a few days ago, "My interest in governments, in public men and in national movements, is not in those *per se*, but it is in so observing them that I can learn better how to bring in power the Kingdom of God among those same governments, those same people and to influence those same movements."

He never took a vacation. He chuckled merrily over the story of Dionysius The Elder, who, on being asked whether he was at leisure, replied, "God forbid that it should ever befall me!" He gave himself with passionate earnestness to "The greatest enterprise in the world, for splendor, for extent—the upbuilding of a man." His favorite sermon was the one preached by Phillips Brooks on "The Candle of the Lord." For forty long years he has literally burned out his life in pleading for a whole-ministering church, for church federation and comity of all the churches and for a great unified advance of the organized service of Protestant Christendom.

In Bishop Bashford we have had more than a Wesley living in our own time; we have had, may we say it, a reincarnation of the spirit of Jesus Christ living among us, walking with us, and inspiring us to higher ideals and nobler living. His was the vision of a new day and it was a Day of the Lord.

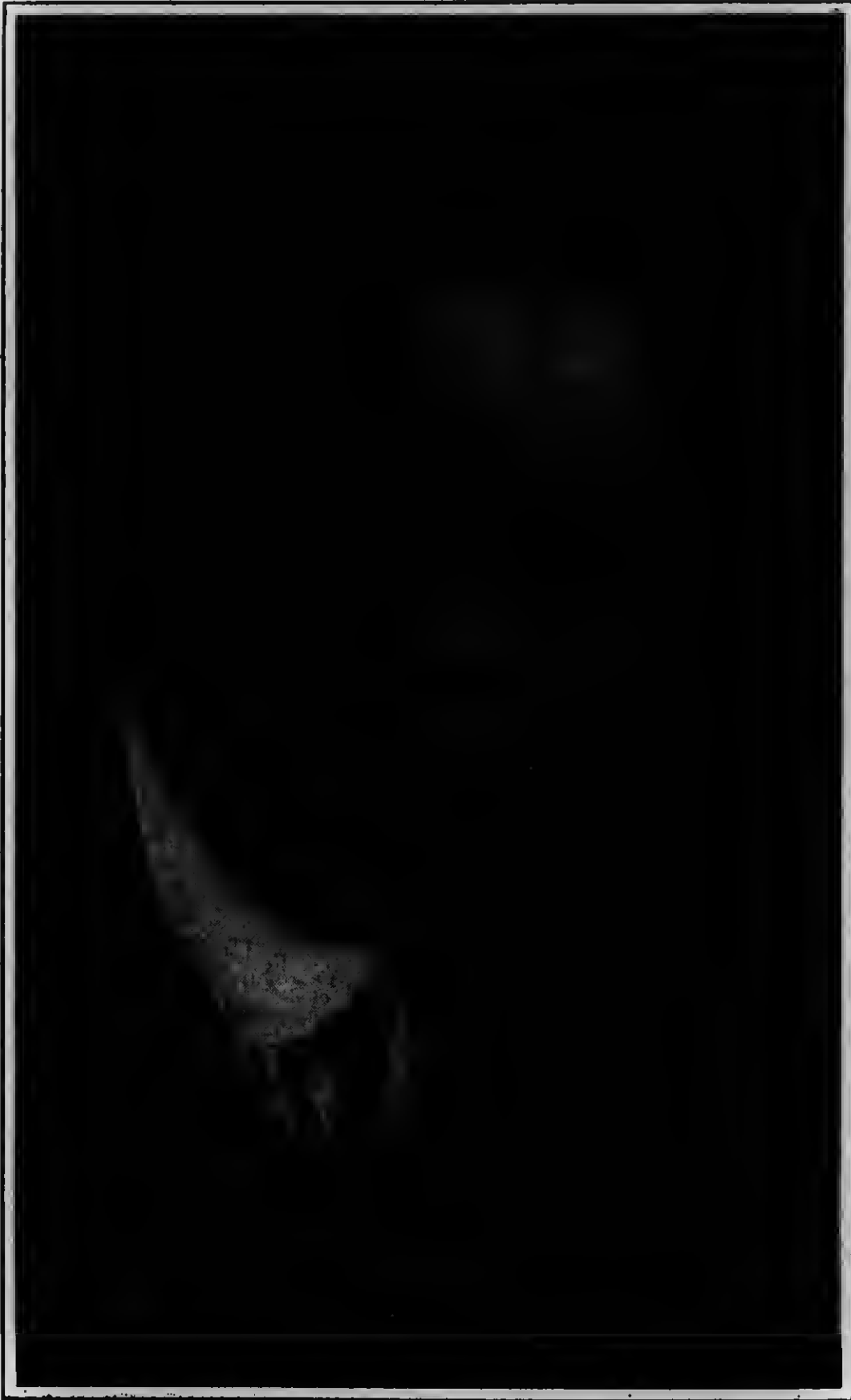
Bishop Bashford has gone on now. Rather, he has not gone, he has walked ahead of us! He has gone no more than the stars in the heavens are gone when daylight comes. He lives. And just as the stars, shining in the heavens, forever guide mariners in their courses on the waters of the sea, so does the life of this man guide literally thousands of us upon the seas of our life and the course of the church which he, erstwhile, so nobly led. Let us say rather than he has gone on, *he goes on*.

He quoted frequently that first stanza of Margaret Widdemer's poem, *The Old Road to Paradise*,

*"Ours is a dark Eastertide, and a scarlet Spring,
But high up at Heaven's gate all the saints sing,
Glad for the great companies returning to their King!"*

And now we quote the last stanza for ourselves,

*"Ours is a sad Eastertide, and a woeful day,
But high up at Heaven's gate the saints are all gay,
For the old road to Paradise, that's a crowded way!"*



John R. Mott, generalissimo of the American Y. M. C. A. and determined man of vision, whose indefatigable energy was largely instrumental in making American Christianity effective in the great World War, raises his voice in support of the world aims of the Methodist Missionary Centenary. One of Methodism's happy privileges is to number Dr. Mott among her own sons

Why I Believe in the Centenary

By John R. Mott

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THE Methodist Missionary Centenary commands my full confidence and wholehearted support. I believe in it because of its statesmanlike comprehensiveness, whether viewed in its extensive or in its intensive aspects. The thoroughness of the processes of preparation which preceded the launching of the movement and the conscientious counting of the cost likewise deepen one's sense of confidence.

What Christian undertaking in modern times has been characterized by greater timeliness? The boldness of the conception and plan of the movement challenges all that is best and most heroic and sacrificial in men. The apparent impossibility of the program constitutes a solid ground for belief in its inevitable triumph, because it requires something, humanly speaking, impossible to insure the truest unity among workers, and, above all, to insure the throwing of ourselves absolutely upon God and His superhuman resources.

NEW ORLEANS AREA

ATTENTION!

We are now at the stage of our Centenary work where everything we do, every thought we have and every word we utter is vital. Up to this point our main task has been to advertise the Centenary of Missions and organize our forces for a great world task. We are happy because everybody is talking Centenary. We are happy because everybody is beginning and will continue to do the Centenary task. Right now great stress is being laid on the financial side of our Program. This is fundamental, because we cannot send the message nor the men without the means.

The plan of the Church is "An Every Member Canvass." We propose to solicit every member and have him pledge a definite amount to be given at stated intervals through the five-year period. Every local church council is charged with the responsibility of making the canvass. The District Superintendents will supply the blanks to be signed up.

At our group meetings, held in February and March, many people subscribed large amounts and, because there were not pledge blanks on hand, they ordered the team leader to sign the pledge cards for them. We have a sufficient supply of subscription blanks on hand now and to these people or their pastors or the District Superintendent, we are sending them, asking that the person promising the money sign the pledge. The office in New York is not willing to count anything which has not been signed by the persons who promise the money. You will see that this is necessary because it not only ties the person up to New York, but ties New York up to the person, and the Centenary office will be under obligations to keep the contributors informed as to what we are doing with this great World Program of ours. The best way to keep people giving is to keep them informed, and the best way to keep them is to have them properly registered, and the best way to have them properly registered is to have them sign these subscription blanks.

We are as happy as can be in this office at the way the Centenary Program is developing. REMEMBER, the closing days are on, and the results of our labors will soon be manifest. We dare not fail.

"OVER THE TOP" WITH THE CASH

Sunday, March 30, Ebenezer Church, Marshall, Tex., the Rev. E. W. Kelly, Pastor, laid down \$800 in cold cash for Centenary. Brother Kelly and his loyal membership have demonstrated that "it can be done."

Our Natchez church, with a membership of sixty, the Rev. W. H. Williams, Pastor, raised and turned over to the Benevolent Treasurer, recently, \$250, which is their full quota. They plan to raise more Easter Sunday. Brother Williams also reports thirty-seven tithers. Congratulations.

CENTENARY KINDLES REVIVAL

Chaplain G. A. Deslandes, Pastor of St. Paul, Waco, Tex., put on an early Centenary Program and "went over the top" with \$500 in cash, the congregation organized and the Prayer Units at work. The result is that the greatest revival seen in Waco in twenty-five years is now on, with more than seventy conversions and the entire membership enjoying Pentecostal blessings. The man who works

the Centenary Program lifts his church to God and leads sinners to the foot of the Cross.

The Rev. B. J. Reddix, Pastor of Mount Zion Church, New Orleans, reports a glorious revival as the result of the activities of the stewardship and Prayer Unit leaders.

\$1,200 IN TREASURY

Trinity Church, Houston, Tex., under the leadership of Dr. C. K. Brown, Pastor; Mr. J. J. Hardaway, a member of the Area Council, together with the local church council and Unit leaders, has collected the first installment of its Centenary money, amounting to \$1,200. Easter Sunday is "Over the Top" Day, when this church will probably round out a collection of \$2,500. Trinity, Houston; First Street, New Orleans; Wesley, New Orleans; St. Paul, Birmingham; St. Paul, Austin; Wesley Chapel, Greenwood, and St. Paul, San Antonio, are in the race for leadership in this Area.

"OVER THE TOP" IN STEWARDSHIP

The Rev. E. H. Holden, Pastor of Mount Vernon, Houston, Tex., writes: "Stewardship campaign completed. 'Over the Top' with ninety-one tithing stewards. Offering last Sunday \$84, as against \$22. It can be done if gone at right."

E. W. Kelly, of Marshall, wires office as follows: "It adequately pays for the labor; fifty-one tithers. Ebenezer dwelling in a new spiritual altitude as a result of the four weeks' program."

The Rev. W. H. Williams, Pastor of Natchez, Miss., reports thirty-seven tithers out of a membership of sixty. This leads the Area.

PASTOR'S NOTICE

We have sent to every Pastor in this Area a simple questionnaire, requesting that it be filled out immediately and returned to our office. No more important communication has gone from this office and it is absolutely necessary to our success that we get a prompt answer.

Won't you, Brother Pastor, sit down now and answer the questions we asked you in the last questionnaire you received and mail the same to us at once? If you will do so you will greatly facilitate the work in this office.

BATON ROUGE DISTRICT

Dr. G. W. Alston reports that the Baton Rouge District will "Go Over the Top." He recently visited Wesley and St. Paul Churches in Baton Rouge; also Neely, Scotland, Clinton; St. Peter's, Mount Carmel, Macedonia and Asbury, and each church assures a successful Easter Drive. Wesley Church, at Baton Rouge pledges its full assessment although burdened by heavy debt. St. Mark's, Neely and Clinton have the greater portion of their money in hand now.

GOD'S ACREAGE

District Superintendent Cannon of the Hattiesburg District, Mississippi Conference, reports twenty-eight acres of land already upturned by the plough for planting. Every bit of the produce will go to Centenary.

A BIG GIVER

The first layman to pledge a "Big Gift" in

the city of New Orleans is Mr. William Robinson, who, Sunday morning, pledged \$500 for our Centenary work. He blazes the way. Who will follow?

BACK FROM TEXAS WITH POCKETS BULGING

The Rev. W. Scott Chinn, Area Minute Man Director, was conscripted by the office to do Centenary Field work, being charged with the responsibility of heading the team work for the Texas Conference. He reports organization 85 per cent, enthusiasm 98 degrees Fahrenheit. He not only set up the Centenary Program hut, where he had half a chance, lifted a Centenary collection. Coming in from Texas he had \$838 in cash.

HERE IS \$100

President C. M. Melden of New Orleans College offers to give \$100 to the church in the city of New Orleans that makes the best Centenary showing. This does not mean the best gross offering, but the most liberal per capita contribution. The \$100 will be credited to the Centenary contribution of the church receiving it.

WEEKLY CENTENARY COLLECTIONS

Ebenezer, Marshall, Tex., the Rev. E. W. Kelly, Pastor	\$800.00
Freehope Circuit, the Rev. James Clark, Pastor	25.00
Bagwell Circuit, the Rev. T. M. McCarthy, Pastor	86.40
Rosser Circuit, the James Hantz, Pastor	95.00
Terrell Circuit, the Rev. James Hantz, Pastor	34.30
For Sunday School, the Rev. James Hantz, Pastor	5.00
Greenville, the Rev. A. R. Johnson, Pastor	10.00
Sulphur Springs, the Rev. A. T. Fountain, Pastor	50.00
Medil Circuit, the Rev. T. D. Battle, Pastor	31.40
Bethlehem, the Rev. Charles Worford, Pastor	20.10
Razor City, the Rev. A. R. Luster, Pastor	35.00
Author City, the Rev. A. R. Luster, Pastor	10.15
Honey Grove, the Rev. Freeman Parker, Pastor	61.00
Natchez, Miss., the Rev. W. H. Williams, Pastor	250.00
Total	\$1,513.35

This is but the beginning. "Carry On" is the watch word, with "Over the Top" the slogan, and "On to the Finish" the war cry. Next!

PALESTINE, TEX., GOING OVER

Palestine, Tex., dispatches to Area Headquarters: Palestine, with less than one hundred members, pledges \$430 and raised in cash at Group Meeting \$100, which is forwarded herewith.

GALVESTON BUSY

Dr. W. H. Logan sends word to the office: "Count on Tabernacle Church to join the (Continued on Page 12)

BOLSHEVISM REPUDIATED

The Publishers' Section of the Graded Sunday School Syndicate Takes Vigorous Action on Professor Harry F. Ward's Defense of Bolshevism, as Printed in the Christian Advocate, New York, February 20, 1919—Votes to Discontinue Sale and Use of the Senior Teacher's Manual and Senior Student's Text Book, of Which Harry F. Ward Is the Author.

At a meeting of the Publishers' Section of the Graded Sunday School Syndicate (an inter-denominational body) in New York City, February 27-28, 1919, the following letter was read from the Christian Advocate, New York, February 20, 1919:

THE METHODIST FEDERATION FOR SOCIAL SERVICE

Press Service

150 Fifth Avenue, New York City.
To the Editors of the Methodist Papers:

We are shortly to issue a bulletin of information upon the Russian question. You might like to know in advance some of our conclusions:

1. *Sources of Information.* The reports of the daily press are utterly unreliable. They originate in prejudiced sources and then are censored to support a particular policy. Therefore, the only just attitude is suspension of judgment until more first-hand information is available. We are taking the liberty of sending you herewith some reprints of original Soviet documents.

2. *Bolshevism.* The use of the term Bolshevism to represent anarchy and violence is not fair to the Bolsheviks. Such first-hand information as is available concerning the Red Terror indicates that it is much less in amount than press reports claim and also that it origi-

nates in other sources than the Bolsheviks alone. These sources must share the responsibility for it.

3. *The Soviet Government.* Like the American Revolution, this is an experiment in a new form of government—this time based on occupational groups instead of geographical divisions. This is why it replaced the Constituent Assembly, which Western democracy naturally understands and favors. It is therefore an experiment in direct democracy in the control of both industry and government, which the highest interests of humanity require to be carried to success or failure without external interference.

4. *The Bolshevik Rule.* The aim of the Bolsheviks is clearly the creation of a state composed entirely of producers and controlled by producers. This is manifestly a Scriptural aim. Concerning methods, there is neither enough first-hand evidence nor the sufficient lapse of time to pass conclusive judgment. It is significant that the government has maintained itself for over a year, and that economic organization gains in strength.

The data on which these conclusions are based will be pointed out when the bulletin reaches you.

HARRY F. WARD, Secretary.

January 25, 1919.

After careful consideration it was voted: "That it be the sense of this meeting that we drop the Senior Teacher's Manual and the Senior Student's Text Book, year four, by Harry F. Ward, discontinue their sale and use and seek a new author to prepare a substitute for this work." It was also voted that this statement be sent out in correspondence, explaining why orders for his unit of the graded lessons are not filled, and that copies be sent to the press.

AMERICAN INDIANS TO PAY DEBT TO NEGRO MISSIONARY

A debt contracted by the Wyandotte Indians of Ohio 100 years ago has just been paid with interest by the St. Regis Indians of Northern New York.

The creditor was a Negro. He died in 1821 in the Wyandotte settlement in Upper Sandusky.

With the debt, the debtors or the creditors, the St. Regis Indians had no connection.

Nevertheless, when approximately 4,000,000 people undertook to celebrate the one hundredth anniversary of the Negro's first visit to the Wyandottes by raising a fund of \$105,000,000 for world reconstruction, at the beginning of this year, the St. Regis tribe doubled the amount asked of them toward the world fund.

The Negro creditor of the Wyandottes was John Stewart. Stewart was born of Baptist parents in Powhatan county, Virginia, in 1784. At 35 he was leading a dissolute life in Marietta, Ohio, when he was converted at a Methodist Episcopal mission, and heard a call to carry Christianity to the Indians. His first visit to the Wyandottes was the founding of the missionary work of the Methodist Episcopal Church.

The celebration of the one hundredth anniversary of that visit is the centenary movement of the Methodist Episcopal Church in the United States.

The St. Regis Indians are participating in that celebration through the St. Regis Indian Mission in Hogsburg, N. Y. Louis Bruce

himself a St. Regis Indian, graduate of the University of Pennsylvania and for a time a professional baseball player, is the pastor of the mission.

When the Centenary celebration began, January 1, 1919, the St. Regis mission was asked to provide \$2,500 to the world fund.

The mission had never before been asked to do anything for self-support. In 1917 the gifts to the church through the mission totalled \$28.

But when the centenary program included it, and it was asked in honor of the Negro who had carried Christianity to men of its own race a century ago, to pledge its share of the \$105,000,000 fund, the response was immediate.

In two days, \$5,100 was pledged in amounts ranging from 10 cents to \$2 a week. Indians are speaking in behalf of the centenary movement. Twenty-seven Indians of the membership of 70 have pledged themselves to give one-tenth of their income to the church, in pursuance of the Biblical tithing plan.

The final cancellation of the debt of the Indian to the Negro, who was the first Methodist missionary in America, came when it was found that the St. Regis Indian Mission was the first church in the Methodist Northern New York Conference to complete the centenary drive for the world fund.

THE ROAD TO EASY STREET

To help every individual develop habits of wise saving which will lead to his own prosperity and necessarily to the prosperity of the nation, there has been established a new organized Savings Division in the United States Treasury.

The immediate object of the work of the Savings Division will be to preserve the nation's war-taught habits of economy and to encourage each individual to accumulate funds which may be profitably loaned to the government. Through the small securities offered by the government such as Thrift Stamps and War Savings Stamps, the privilege is not being restricted to a wealthy few, but to practically every man, woman and child in the country, can have a share in helping the government meet its many war obligations, and carry out the plans of peace.

If War Savings Stamps cannot be bought outright, extra pennies can be put into twenty-five cent Thrift Stamps. When sixteen of these are collected they can be exchanged for a War Savings Stamp. Both Thrift Stamps and War Savings Stamps are obtainable in any post-office, or bank, and at many factories and stores, etc.

The ultimate object of the Treasury's intensive thrift campaign will be to bring home to every American the great personal value of intelligent saving. Stress will be laid on wise buying and investment in absolutely safe securities, such as the government offers, and an avoidance of all waste. It is hoped to make these principles permanent habits of every day life and thus assure steady prosperity to the nation and to the individual.

It is pointed out that saving does not mean hoarding. Saving means a balancing of present needs against future needs, and putting the money which would be allowed to slip away on unnecessary into interest-bearing investment. Saving means taking care of present needs, and increasing otherwise carelessly spent money, for future needs and even luxuries. It is the road to Easy Street.

In order to reach every place and every person in the country with their message, the Savings Division of the Treasury has divided up the work according to Federal Reserve Districts. Each Federal Reserve Governor is in charge of the campaign in his district. He appoints a Savings Director for the District, (and the District Savings Director, in turn, appoints a State Savings Director for each state in the district, who looks out for the organizing of County and Community Savings Committees. At headquarters in Washington, the Savings Division is composed of a group of educators, economists, business men and writers.

It is planned to promote the savings idea chiefly through the medium of War Savings Societies. There are already 165,000 of these societies throughout the country, ranging in membership from a handful to a thousand each. The purpose of the societies is to help the members find new and agreeable ways of saving and to make the purchase of Thrift Stamps and War Savings Stamps exceedingly convenient. Many new societies are constantly being formed.

It is hoped that through the interest and co-operation of every American 1919 will indeed become a year of thankful thrift, and the happy habit of saving will become a permanent American characteristic.

OUR RISEN LORD

The International Sunday School Lesson for April 20, 1919.

By the Rev. J. Leonard Farmer, PH. D.

The ideas of a resurrection and of immortality are not one and the same. Immortality means the continued existence of the soul after death. It is abstract and philosophical. Resurrection means the resumption of life by the dead in a visible form. It is concrete and religious.

The hope of a resurrection from the dead is quite an ancient one. It was taught in a number of the heathen religions, notably in Zoroastrianism, or the religion of the ancient Persians in which it became a well-developed doctrine. It arose in Israel about the time of the Babylonian exile, and had a development before the time of Christ. In Israel about the time of the period of the exile the prophet looks forward to the resurrection of the Messiah. In Isaiah 26:19 which comes from the period after the exile, and in a few of the Psalms (Ps. 16, 17, 19) the resurrection of the righteous is looked forward to. And in Daniel 12:2 which comes from the second century, B. C., the writer hopes for the resurrection of righteous and wicked. In the time of Christ there was a well-developed doctrine of the resurrection among a part of the Jews known as the Pharisees, while the Sadducees did not believe in it. But in Israel as well as among other heathen peoples the resurrection, like all other beliefs about the life after death, was only a hope, a longing, a guess, a dream, and at best only a probability. And such it ever would have remained unless some man actually arisen from the dead to prove our hope valid.

1. The Resurrection of Jesus.—The fact of the resurrection of Jesus is amply attested in the New Testament. All four of the Gospels record it (Mat. 28; Mk. 16; Lk. 24; Jno. 20.) The Book of Acts bears record of it in speaking of the Ascension, his appearance to Stephen, his appearance to Paul, and in Peter's discourse (Acts 2:31-32). And Saint Paul hears a personal witness to it (I Cor. 15). There are many discrepancies in these reports; and this is no more than is to be expected; for nearly a generation passed before they were committed to writing, and they passed in the meantime from mouth to mouth. But the discrepancies are only in the details, and do not weaken the fact of the resurrection, but if anything strengthen it. This fact was based upon, first, the empty tomb. Jesus' body had been placed in the tomb late Friday evening, and early Sunday morning before day when certain women visited the tomb to pay their last act of love to the Master it was discovered that the body had disappeared. When and how, they did not know. Its disappearance may have taken place shortly after the body had been deposited; and it may not have happened until Sunday morning. Jesus had foretold that he would arise on the third day; but "third day" was often used to mean only "after a little while."

Ever since that first Easter morning some have tried to explain the fact of the empty tomb in such a way that it would afford no evidence to the resurrection of Jesus. Some of the Jews immediately spread the news that some of the disciples had stolen away the body by night so as to be able to say that he had arisen from the dead. In modern times it has been supposed by some that when the disciples fled from Jerusalem after the Crucifixion they took Jesus' body with them as a sacred relic to prevent its falling into the hands of enemies. But such suppositions are entirely out of the question. The disciples would neither have stolen the body to spread a false report, nor have taken it away as a sacred relic and then preach with such enthusiasm the resurrection of Jesus and go so far as to back up their belief in his resurrection by becoming martyrs in his cause. If anything, that would have been a greater miracle than the resurrection of Jesus when it is understood that he was the personal revelation of God in the world, and hence not a normal human being. More recently it has been supposed that Joseph who had hastily deposited the body in his new tomb, later removed it and buried it elsewhere so that a crucified man may not lie permanently beside the dead of his family. But seeing that Joseph was not a disciple of Jesus, if he had done that, he would have corrected the false report when the disciples pointed to the empty tomb as a proof of Jesus' resurrection.

But even should the empty tomb be successfully explained away, there is, second, the fact of Jesus' appearances. After the tomb had been found empty Jesus appeared to a number of his disciples at different times. Saint Paul who leaves us the earliest written account of the appearances says that he appeared to five hundred disciples at the same time, and added that some of them were yet alive when he was writing his epistle (I Cor. 15:6). Many have sought to explain these appearances in such a way that they would not show that Jesus was actually alive. Some thing that what the disciples saw was not real appearances of Jesus, but hallucinations. But how very strange that they—and so many of them—should have those hallucinations just during the forty days and not before nor afterwards! Some others suppose that what the disciples saw was visionary images produced in their souls by God to make them believe that Jesus had arisen, even though he could not be seen with the natural eyes. These explanations do not explain anything until the fact of the empty tomb is satisfactorily explained otherwise than it was taken to mean by the disciples. But if God produced such images in their souls, then Jesus was actually alive; and we still have all the essential meaning of "The Risen Lord." It means that Jesus is not dead, but still lives, has self-consciousness and

a personal influence in the world over men's lives. Paul was one of the bitterest enemies Jesus had. He did not believe that Jesus had arisen. And while on the way to Damascus to persecute those who did believe in his resurrection God revealed the risen Jesus to him in a form visible to him. And he considered this appearance as real as the appearances to the other apostles had been. And see what happened; this violent enemy into a very enthusiastic and successful champion, who spread the Gospel of the Crucified and Risen Lord throughout the vast region from Jerusalem to Rome, and perhaps as far as Spain! That is one of the strongest evidences that the Lord had triumphed over death.

2. The Importance of the Resurrection of Jesus.—The Christian Church was founded upon the belief in the resurrection of Jesus. Without it Jesus might have exercised an influence over a few minds as other wise men of the world have done; but there never would have been established a great Christian community ramifying into every part of the world with the avowed purpose of making the entire world Christian. Paul well argues that if Christ has not been raised from the dead, then our faith is vain, and there is no resurrection for us. Before Christ the resurrection was only at best a probability. But his resurrection has changed all this into a certainty. We have the conscientiousness of a personal relation to one who is akin to us, and who has carried our nature in victory over death—the consciousness of a personal relation to the risen Lord. His resurrection has vitalized and moralized the whole thought of immortality. It stands in close connection with our belief in the future life. Logically we could believe in immortality without believing in his resurrection; but such would not be a very vital faith. But because he was raised and yet lives, we are sure that if we have appropriated the saving effects of his life, we shall also be raised and live with him. "Now hath Christ been raised from the dead, the first fruits of them that are asleep."

MISSIONARY / INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for April 20th, 1919

"He Is Not Here; For He Is Risen"

Upon the truth of this utterance rests the whole earth structure of the Christian faith and the only hope of the human race. If it is not so our preaching and faith are alike vain. We are yet in our sins and there is no hope for the world in darkness. The glad Easter truth is so well authenticated; so generally experienced through the risen Christ; is so reasonable as a part of the record of the God-man; so universally believed by the millions who have learned of Christ in every generation, that to Christians today it is a fact as sure as God is sure, as real as life is real, and as certain as eternity is certain, that Christ is risen.

The soul cry of humanity is for immortality. The Christ hope is the only light in the hour of death. More than one half of all the people of the world have never even heard of Christ. Millions who have heard something of Him do not know of his resurrection power, and this truth is the very center of all His teaching. If the dark places of earth where human hopes are buried, could be filled with the light of an angel presence, in the form of Christian missionaries, as the heralds of the "good news" of Easter truth; if the story of the risen Lord could be known and believed,

"All the dark places

Of earth's heathen races"

would be filled with the brightness of a new day of hope.

The Easter teaching comes with special world significance at this time. The warring nations have passed through an awful night of death. The morning of a new day is here. May it mean a new earth wherein dwelleth righteousness, in which all races and peoples shall come to their resurrection from heathen superstition to the new day of human brotherhood and universal faith in the Christ of resurrection, when it can be said at every human grave; "He is not here; for he is risen."

Gammon Seminary.

Eternal Life And How To Lead It

Weekly Devotional Topic for April 20th, 1919

(Jno. 5:24; Eph. 2:1-10)

By the Rev. Willis J. King, D. D.

Tonight on this anniversary of our Master's resurrection from the dead, we have as a topic, "Eternal Life and How to Lead It." We have as our guides in this study the writings of the two men, who best understood our Lord and who have most clearly interpreted his teachings and ideals to later ages—John and Paul.

As one studies the gospel of John he is struck with the difference between it and the other gospels. They are a history of the life and teachings of Jesus; so is the gospel of John, but in an entirely different sense and apparently with an entirely different purpose. The synoptics seem content to simply give the narrative of the Master's career on Earth in an entirely impersonal

way. They are good biographers who have gone to considerable pains to collect the facts about which they write, but having set them forth they are perfectly willing to let them speak for themselves.

In the case of John we have an entirely different situation. Perhaps as he writes he has the histories of the others before him. They have covered the field as far as mere history is concerned. He can add very little if anything to the facts they have given. But he realizes he has been a wonderful experience. He was never so sure of the regnant personality of Jesus and of the undying permanence of his ideals as he is today. He himself has experienced Gethsemane and Calvary for the cause of his Lord. Patmos is behind him and

(Continued on Page 15.)

NEW ORLEANS AREA

(Continued from Page 9)

churches of our Area Easter Sunday to reach the goal set. We have not started our drive yet, but have \$250 Centenary money in the hands of the treasurer."

J. W. GOLDEN SNATCHES FIRST PLACE

District Superintendent Golden, Greenwood District, Upper Mississippi Conference, writes the office the following: "You will be glad to know the subscriptions in cash to-day on the Greenwood District are \$50,000; more expected. Greenwood first "Over the Top." Look out for the whole District. Expect signed subscriptions shortly."

HATTIESBURG DISTRICT LEADS MISSISSIPPI CONFERENCE IN "BIGS"

S. H. Cannon, W. G. Alston, W. F. Isaiah and J. B. Randolph headed up the Group visitation in the Hattiesburg District. Brother Isaiah reports subscriptions as follows:

Shubuta Group	\$1,175.00
Heidelberg Group	4,230.00
Enterprise Group	2,500.00
Laurel	3,890.00
Hattiesburg	4,020.00
	<hr/>
	\$15,815.00

Besides, nine men pledged themselves to work in the Department of God's Acreage, and cultivate between them all thirty-two acres of land for the Centenary. HATS OFF TO CANNON.

M. M. M.

While many Minute Men are sending in their weekly reports, showing that they are doing the work, Director Chinn is very anxious that many others respond and send in the cards so that a complete file may be made and every Minute Man be in touch with the Area office. Interesting news items, speeches and five-minute addresses will be welcomed if sent in. Every Minute Man should receive "Missiles" and read it. Let us hear from you.

A LAYMAN LEADS

John F. McGown, an outstanding layman on the Livingston Circuit, the Rev. T. S. Pryor, Pastor, has set the pace for BIGS. He pledges annually \$100 for Centenary, \$100 for Ministerial Support and gives \$150 for the support of the local church work for a period of five years. He has appealed to his fellow-laymen, with the result that thirteen others have pledged to give \$100 for five years. Brother McGown is a worthy type of loyal Methodist layman, such as the Church delights to honor. May his tribe increase!

THE SUNDAY SCHOOL

The Area Director, E. W. Kinchen, has just returned from holding institutes over the six Conferences of this Area. He trained in these institutes 144 preachers, who will act with him as District Directors in putting on the Centenary Program in the Sunday Schools. Up to this date over 260 Sunday Schools have

been completely set up and pledged to follow the Centenary Program. In some cases the Sunday Schools have more than subscribed the quota which the Church asked of them. There is every indication that the Sunday Schools of this Area will not only raise the one-eighth promised by them for the Centenary quota, but will help the local churches to raise their Centenary quota. All of the Sunday Schools of the Area are enthusiastic in following the plans of this Area and do not expect to fall short of the \$2 asked of each Sunday School scholar. The Missionary Superintendents appointed are happy over the prospects of not only the money that will be raised but the splendid opportunity they have to train the young life along the lines of practical Christianity.

SHREVEPORT AND MERIDIAN MEETING

The Centenary organization is being passed over now to the Finance Commission headed by Mr. C. S. Ward. Each Area is to have a special finance man to direct our Intensive Campaign for funds. The Church plans "An Every Member Canvass" and asks that each member sign a subscription blank, pledging himself to give a definite amount weekly, monthly or annually during the five-year period of our Centenary Movement. Mr. F. W. Atkins is heading up our Southern work, and at Shreveport and Meridian trained with the District Superintendents and one outstanding layman from each District for the canvass which is to be carried on during the ten days prior to our Easter Drive. The meetings were full, advice timely and instruction profitable.

BIG GIVERS

Total Amount Pledged by Annual Conferences and Districts

Note—Each Annual Conference is requested to secure at least two hundred Big Givers. A Big Gift consists of \$100, a bale of cotton, a Liberty Bond or any gift of similar proportion.

These figures will be changed weekly as we get reports:

CENTRAL ALABAMA CONFERENCE

Birmingham District ..	\$5,087.00
Montgomery District ..	600.00
Opelika District	800.00— \$6,487.00

UPPER MISSISSIPPI CONFERENCE

Aberdeen District	11,260.00
Clarksdale District ...	30,000.00
Greenwood District ..	50,000.00
Tupelo District	9,125.00
Holly Springs District.	12,533.00
Sardis District	3,240.00— 105,042.00

MISSISSIPPI CONFERENCE

Jackson District	50.00
Hattiesburg District ..	1,000.00
Meridian District	4,400.00— 5,450.00

LOUISIANA CONFERENCE

Alexandria District ..	2,650.00
New Orleans District..	1,225.00
Baton Rouge District..	500.00
Shreveport District ...	500.00
Lake Charles District.	100.00— 4,975.00

TEXAS CONFERENCE

Houston District	1,850.00
Beaumont District ...	50.00— 1,900.00

WEST TEXAS CONFERENCE

Dallas District	4,100.00
Waco District	7,375.00
San Angelo District...	4,900.00
San Antonio District ..	8,775.00
Austin District	100.00— 24,250.00
	<hr/>
	\$140,494.00

A CALL FROM THE SOUTHERN SOCIOLOGICAL CONGRESS

For The Leadership Of The South To Meet In a Reconstruction Conference at Knoxville, Tenn., May 11 to 14, 1919.

Purpose

First, to enable Southern leaders to study the sociological problems that demand immediate consideration; second, to forewarn the public against Bolshevism, either political, racial or industrial; third, to set forth a program for sociological reconstruction in order that human life in the South may be conserved in the largest possible way.

Program

The program will take the following general order:

Sunday, May 11th—Afternoon and Evening sessions. **The Church's Supreme Opportunity.** Four speakers of international reputation and open forum discussion.

Monday, May 12th—Three sessions on **America's Greatest Problem—Race Relations—and the South's Solution.** Ten speakers and discussion by members of the Congress.

Tuesday, May 13th—Forenoon, **The New Democracy, in Education.** Four speakers including the U. S. Commissioners of Education.

Afternoon—**Travelers Aid.** The National Secretary and other speakers and discussion.

Evening—"Democracy Triumphant." This is a pageant of the rise and triumph of democracy, featuring the Continental Congress, the world war and the Peace Conference. Presented in costume and under the auspices of the Department of the Interior.

Wednesday, May 14th—Forenoon—**The Social Vice.** A call for a twofold crusade led by the Church to prevent social immorality and led by the Government and medical profession to destroy venereal diseases. Prominent speakers and free discussion.

Afternoon—**The New Democracy in Industry.** Brotherhood or Bolshevism—which?

Evening—A challenge for the South and Nation to go forward, politically, sociologically and industrially to lead in the new world's era of prosperity. Two speakers.

Delegation

The Reconstruction Conference will be composed of members of the Sociological Congress and of persons appointed by Governors and Mayors and delegates representing institutions and organizations engaged in social, educational and religious work.

DISTRICT ROUNDS

NEW ORLEANS DISTRICT SECOND ROUND

Peck, May 6; St. Matthews, 8; Mallalieu, 9; Sildeil, 10-11; Wesley, 12; Scott Chinn, 13; Trinity, 15; Gretna, 20; Mandeville, 24-25; First Street, 27; Mount Zion, 29; Asbury, June 1; Williams, 3; Franklinton, 5-8; Haven, 10; Bogalusa, 12; Angle, 13-15; Grace, 16; Haven, 17.

Dear Brethren: Let us do our best. Yours in the work.

J. F. Marshall, district superintendent

GRIFFIN DISTRICT SECOND ROUND

Griffin Circuit, April 12-13; Yayeteville and Inman, 19-20; Sallnia, 21; Brooks, 26-27; Hampton, May 3-4; Jonesboro, 10-11; Williamson, 17-18; Stockbridge and Bently Hill, 24-25; Lutherville, 10-11; Whitewater Circuit, June 7-8; Griffin, 14-15; Conyers Mission, 21-22.

Dear Brethren: This is the great Centenary year and let us work to make our Easter and Children's Day great rally days in raising our Benevolent Assessments. Urge upon every one of our members and friends to pay at least one dollar in these collections. This year our district must make its greatest and most successful effort in raising the Clark University Endowment money. Let our slogan be "One Dollar from every one of our members and friends for Clark University Endowment." Let us pray and fast and plan and work for a great revival of religion and the conversion and addition of many members to our great Church. R. T. Adams, district superintendent.

WACO DISTRICT SECOND ROUND

Springfield Circuit, April 5-6; Cedar Circuit, 19-20; Groesbeck Circuit, 29-30; Bremond Circuit, 26-27; Calvert, 27-28; Maysfield Circuit, May 3-4; Reagan-Bowman, 18-19; Marlin Station, 11-12; Mart Circuit, 24-25; Lott Rosebud-Cameron, 28-30; Chilton, 31 June 1; Gurley-Majors, 7-8; Bethlehem Circuit, 14-15; Andrews-Jones Chapel, 15-16; St. James, Waco, 22-23; Mt. Zion, Waco, 29-30.

Dear Brethren. Remember Easter day. "Over the top" is the slogan for our Centenary drive we cannot fail. You are requested to meet in Marlin at Davis Chapel, April 21-23, inclusive for our District Council and to report your Easter money for the Centenary and get Voucher for same. Bring one Council Chairman from the Charges also a Minute Man if possible, we want to have a great meeting Spiritually and Financially. Come prepared to pray and pay let all gather inspiration for the task, we have taken (Drs.) Davage and Chinn are expected to be with us also Lieutenant Henry who has recently returned from the front in France, who have taken the work of the ten days intensive drive for our District. All district officers are expected to be present and to take part in the program. Bring money to care for what bills

Figure it Out

A quart of milk and a package of Jell-O Ice Cream Powder make



two quarts
of
**ICE
CREAM**

There is nothing else to put into it and nothing to do but stir the powder into the milk and freeze it.

Made in four flavors and also unflavored.

Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Two packages 25 cents, at any grocery or general store.

THE GENESEE PURE FOOD COMPANY
La Roy, N. Y.

we may incur, Dr. Jackson and people are expecting us, bring the cash. W. B. Lott, district superintendent.

Personal and General

The members and friends of Blues Church, Scooba, Miss., recently "stormed" the parsonage and presented the pastor, the Rev. H. K. Roberts, with a large supply of foodstuffs. The presentation was made by Mr. G. W. Johnson.

St. Mark's Church, Baton Rouge, makes a good report, notwithstanding the bad weather during the past month. Several persons united with the church, \$140 was paid on debts, \$72 was the result of the first Centenary drive, the pastor was paid and district superintendent in full, pastor's salary was placed at \$1000, which gives the district superintendent a ten per cent raise also. The present building will soon be too small to accommodate the congregation. The pastor, is laboring hard to reduce the debt and build up every department of the work. Four years ago, when brother Reeves came to this charge, things looked very dark, but today everything bids fair to become a great Methodist Center on the corner of 14th and Convention Sts.—J. A. Landry, district superintendent.

The Rev. and Mrs. J. M. Hayden are rejoicing in the arrival of a son born recently. The Rev. Mr. Hayden is pastor of St. Matthew's Methodist Episcopal Church, Chicago.

Recently the Ladies Aid Society of Miami Grove Methodist Episcopal Church, Mayfield, Texas, conducted a rally under the leadership of its President, Mrs. A. Smith. An interesting program was rendered in which the following members took part: Mrs. Rebecca Goodwin, Mr. S. McCollough, Mr. B. I. Sadler and Mrs. Ida White, Mrs. S. Holts reported \$17.60 and Mrs. M. Mosley \$12.01. The Rev. J. F. Muse is pastor.

Our work on the Pacific Coast is making great progress. The Rev. D. P. Shaw is doing an excellent work at Fowler Methodist Episcopal Church, Los Angeles, California, Pasadena, under the conservative leadership of the Rev. B. J. Jordan is showing signs of new life and energy. We are about to secure the services of one of the leading young men of

the Washington Conference for our Hamilton Church in Los Angeles. The formal opening of this beautiful edifice was held recently. Bishop Leonard was the speaker of the occasion and over \$300 were raised in cash and subscriptions.

Wesley Chapel is in good condition in every way. The congregation is larger now than ever before, and is growing by leaps and bounds. Mr. Leonard Green formerly of First Street Church, New Orleans was elected chairman of the Steward's Board.

On a recent date a Calendar rally was conducted at Sloan Memorial Methodist Episcopal Church, Houston, Texas, for the purpose of paying a debt on the church. As a result of the rally \$1550 was raised, the mortgage on the church has been paid, and the church is free of debt. \$4,000.00 has been paid on this debt in three years. The Rev. B. R. Booker is pastor.

The Ladies Aid Society of Bonchest Methodist Episcopal Church, Mansfield, La., on a recent date raised \$30.10 for the refurnishing of the parsonage. The Rev. C. C. Smith is the pastor. Plans are under way for the building of a new church.

The Rev. and Mrs. Smith of Mansfield, La., are rejoicing over the arrival of a baby girl born recently. The Rev. Mr. Smith is pastor of Bonchest Methodist Episcopal Church.

On a recent date, Mt. Airy Church, Chipley, Ga., was destroyed by fire. A plan was entered upon to raise funds for the rebuilding of the church. As a result a total amount of \$390.36 was raised. The Rev. J. T. Shuman is pastor.

Recently the members and friends of Scott's Chapel Methodist Episcopal Church, Birmingham, Ala., "stormed" the parsonage under the leadership of Mrs. F. Coleman, president of the Woman's Home Missionary Society and Mrs. Anthony, president of Ladies Aid Society. A number of pounds were left on the table. The Rev. G. W. Reeves is pastor.

Monday night, March 17th was a night of good things. The literary Society of the Church at Oswego, Kansas, rendered a fine program. This marked the closing of our years work. Paid on debt of the church \$218.00, paid pastor \$300.00. Rev Mr. Tutt our Baptist pastor, spoke of the pastor's 4 years made a fine speech. All benevolences have been raised. The Rev. G. T. Holman is pastor.

Recently the members of Jordan Chapel, Baton Rouge, Louisiana, tendered the pastor, the Rev. G. A. Payne, a pleasant surprise, in appreciation of his return to this charge. Mr. Charles Brown delivered the welcome address.

Rev. J. T. Leggett and wife of Anchorage, Kentucky, celebrated their twenty-fifth wedding anniversary on a recent date. Many beautiful presents and a purse of \$27.75 was presented them by the members and friends of the church. Among those present were Mrs. G. C. Clement, wife of Bishop Clement of the African Methodist Episcopal Zion Church, Mrs. Clary Curry, Mrs. Anita Stout, Mrs. Ophelia Pope, Rev. H. T. Medford, Rev. W. J. Walls of Louisville, Kentucky, Chaplain A. H. Hatwood of Camp Taylor and Mrs. N. L. D'Armond of Kingston, Tenn.

Our church at Thihodaux, La., has been beautifully decorated on the inside by the members under the leader-

A SPLENDID HAIR GROWER AND WONDERFUL BEAUTIFIER FOUND AT LAST! SHOWS RESULTS AT ONCE OR NOTHING TO PAY.



Women Delighted—All Surprised
by Quick Action of Sano Spanish
Hair Grower.

We have good news for women and men whose hair is falling out, who are growing bald, and whose scalps are covered with dandruff and itch like mad. No matter whether bothered with falling hair, gray hair, matted, stringy hair or no hair at all around the temples, try Sano Spanish Hair Grower. You will not be disappointed. The first application will make your hair and scalp feel 100 per cent better. If you want thick, lustrous hair and lots of it, use Sano Spanish Hair Grower. Don't delay—begin tonight. A little care now insures abundant hair for years to come. Costs only 50c, from your agent or sent direct from the laboratory. Other Sano preparations for the hair.

Sano Spanish Hair Grower	.....\$0.50
Sano Coconut Oil Shampoo	.....50
Sano Tetter Salve	.....50
Sano Dandruff Creme	.....50
Sano Pressing Oil	.....1.25
Sano Building Tonic	.....75

For further information, write us. Agents wanted. Liberal commission.

SANO MFG. CO.

P. O. Box 216 Nashville, Tenn.

ship of Mr. Henry Patterson and Mr. George Anderson. Recently the Rev. T. B. Cooper of Centerville, La., was present and made an excellent talk on the Centenary Movement. The Rev. T. J. Johnson is pastor.

A most successful rally was conducted at St. James Methodist Episcopal Church, Houston, Texas, on a recent date. As a result \$852.68 was raised. This amount was applied on the long standing debt of 3869.00 on the church property. The pastor is the Rev. W. D. Lewis.

MARRIED

Frost-Jones—Mr. Lonnie Frost and Miss Celia Jones were united in marriage recently at Canton, Miss. Mr. Frost is a member of our church, and Miss Jones was a teacher in the public schools of Canton. The Rev. R. B. Anderson performed the ceremony.

CARD OF THANKS

I thank Mr. Thomas Nedd the Sunday School and those who contributed toward the purchase of the typewriter which was presented me recently. E. W. Jackson, pastor Hahnville, La.

WANTED—Colored Salesmen—Marvelous new health, accident, insurance. Big opportunity. Act quickly. Box 351, Chicago.

WANTED—Men, wishing positions as Firemen, Brakemen, Electric Motormen, Conductors, colored Train Porters, good wages, steady work, first class roads near you, no experience needed, write at once, name position wanted.

RAILWAY INST. DEPT.
Indianapolis, Ind.

DEATHS

Henderson—Mr. Willard Honder son, of Centerville, La., died at his home there recently. Mr. Henderson served his country faithfully and was discharged from Camp Travis just before the Holidays, a father, 3 sisters and 2 brothers survive him.

Smith—Mr. Henry Smith, Ocean Springs, Miss., died March the 1st. He was one of the oldest citizen in this town, and a member of St. James Methodist Episcopal Church. Two brothers and two sisters survive him. The Rev. F. Smith, the pastor conducted the funeral services.

Bodine—On a recent date Mr. A. E. Bodine of Mexico, Mo., departed this life recently. A wife, mother and a host of relatives and friends survive him. Interment was made in Elmwood Cemetery.

Veil—Roy Veil, son of Mr. and Mrs. G. A. Veil, of Los Angeles, Cal., died recently. He spent nearly three years in Central Alabama College. The funeral service was conducted by the Rev. A. P. Shaw, pastor of Wesley Chapel Methodist Episcopal Church and his remains were laid to rest in the Evergreen Cemetery.

Stell—Little Allie Mae Stell, the only daughter of Mr. and Mrs. Henry Stell, members of St. Paul Methodist Episcopal Church, Palestine, Texas, died on a recent date. The funeral was conducted by the Rev. S. M. Bolden, pastor.

Davis—Mrs. Pansy Davis, daughter of the Rev. C. H. Penilton of Houma, Louisiana, died recently. She was a graduate of New Orleans University and was well versed in instrumental and vocal music. The funeral services were conducted by the Rev. W. D. Lewis, pastor St. James Methodist Episcopal Church.

Lacco—Recently Mr. Tusant Lacco, a faithful member of Godman Methodist Episcopal Church, Baldwin, Louisiana, departed this life. A wife and children survive him. The pastor, the Rev. J. C. Brown conducted the funeral services.

Collins—Mr. Robert Collins of Baldwin, Louisiana, departed this life on a recent date. He died in full triumph of Christian faith. He leaves children and other relatives to mourn. The Rev. J. C. Brown conducted the funeral services.

Washington—Mrs. Mary Washington, a faithful member of Godman Methodist Episcopal Church, Baldwin, Louisiana, departed this life on a recent date. At the time of her death she was President of the Woman's

Home Missionary Society. A husband, two sons, one daughter and a host of relatives and friends survive her. The Benevolent Society and the Lady Knights of America, Lodge A, had charge of the funeral services. The pastor, the Rev. J. C. Brown preached the funeral sermon. C. E. Redmond, reporter.

Holomon—Mr. Allen Holomon, a faithful member of Warlock Methodist Episcopal Church, Lassiter, Texas, departed this life on a recent date, after a long illness. Mr. Holomon joined the church over 40 years ago. At the time of his death he was a class leader, steward and trustee. A wife, six daughters and three sons survive him. The funeral services were conducted by the pastor, the Rev. G. R. Turner. Interment was made in Mims Chapel Cemetery.

Sanders—Mrs. Hannah Sanders, a faithful member of Wesley Methodist Episcopal Church, Baton Rouge, died at the home of her daughter, March 26th. The Rev. T. A. Hampton, pastor, conducted the funeral services, assisted by the Rev. W. Taylor. Interment was made in Magnolia Cemetery.

Gardner—Recently Mr. James Albert Gardner, son of Mr. and Mrs. W. R. Gardner, members of Wesley Methodist Episcopal Church, Mansfield, La., departed this life, in full triumph of faith. Mr. Gardner was 22 years of age and was a member of Class No. 5. The funeral was conducted by the pastor, the Rev. J. O. Richards, assisted by the Rev. T. P. Norris.

Abram—Mrs. Ada V. Abram, a faithful member of Zion Ridge Methodist Episcopal Church, wife of Wm. Abram, departed this life March 16th. Mrs. Abram died in full triumph of faith. She leaves a husband, two sons, three daughters and host of relatives and friends to mourn her loss. The funeral sermon was preached by the pastor, the Rev. B. W. Robinson, assisted by the Rev. Mrs. Abram was Secretary of the Woman's Home Missionary Society. P. L. Grundy, reporter.

Dent—Mrs. Mary E. Dent, of Brunswick, Ga., departed this life on a recent date. Mrs. Dent joined the church about 44 years ago and at the time of her death was a member of Grace Methodist Episcopal Church, Brunswick, Ga. She was president of the Woman's Home Missionary Society and for 20 years was a teacher in the public schools. She was a true wife, loyal mother and a model Christian. A husband, 2 children, 3 sisters, one brother and a host of friends survive her. The funeral services were conducted by the pastor, the Rev. J. S. Stripling, assisted by the Rev. S. P. Bryant, of Jesup, the Rev. Wm. Daniels of Salem Memorial, Savannah and the Rev. D. L. Jackson of St. Paul African Methodist Episcopal Church.

Thurman—Mr. Noah Thurman, of Bryan Texas, departed this life on a recent date at the age of 41 years. He was a member of Lee Chapel Methodist Episcopal Church and lived a Christian life. He was the son of the Rev. S. M. Thurman. The pastor, the Rev. W. Hartley Jackson conducted the funeral service, assisted by the Rev. D. H. Shivers of the Baptist Church.

O! Ill-Matched Pair

It was Robert Burns who wrote:

"Look not alone on youthful prime,
Or manhood's active might;
Man then is useful to his kind,
Supported in his right;
But see him on the edge of life,
With cares and sorrow worn;
Then Age and Want—O! ill-matched pair,
Show man was made to mourn."

Surely God's preacher, "on the edge of life" should not be "made to mourn." Why should he not rather be made to rejoice in the loving care of those to whom he has ministered?

The Board of Conference Claimants is included in the Centenary askings and your gift to it for the old preacher and widow is a part of the Centenary offering. Send direct to the Board.

JOSEPH B. HINGELEY, Cor. Sec'y,
1101 Garland Bldg., Chicago.

Howard—Miss Eula Howard, a member of our church, Pope, Tennessee, departed this life on a recent date at the age of 15 years. She lived a Christian life to the end. She is survived by a host of relatives and friends. The Rev. J. W. H. Borham conducted the funeral services.

Carrell—The infant son of Mrs. Victory Carrell died on a recent date. A host of relatives survive him.

Bushby—Mr. Rafe Bushby, of Mexia, Texas, departed this life on a recent date. He had been a member of the Methodist Episcopal Church for a number of years and was one of the founders of the East Mexia Circuit. He lived a consistent Christian until his death. A wife, three sons; and a host of grand children survive him. The funeral services were conducted by the pastor, the Rev. J. E. Beal, assisted by the Rev. Mr. Snowden of the A. M. E. Church.

Henderson—Mr. Willard Henderson of Centerville, Louisiana, departed this life on a recent date. Mr. Henderson was a member of the Odd Fellows Lodge. A father, three sisters, two brothers and a host of friends survive him.

Johnson—Mr. Charles Johnson, a faithful member of Bethel Methodist Episcopal Church, Queen City, Texas, died on a recent date in France. Mr. Johnson was 21 years of age.

THE AMERICAN REVIEW OF REVIEWS.

The special features of this number are a letter from the new Secretary of the Treasury, Carter Glass, on "The Meaning of the Victory Liberty Loan;" a character sketch of Secretary Glass, by Homer Joseph Dodge; a cabled account of the latest developments in the Peace Conference at Paris, by Frank H. Simond; a forecast of the value of a League of Nations in dealing with undeveloped states, by President Harry Pratt Judson of the University of Chicago; two important articles entitled, respectively, "Turkish Populations Reverting to Type," by George E. White, D. D., president of Anatolia College, and "The New

Map of Asia," by Major E. Alexander Powell, former American Vice-Consul General in Syria; an informing account of the production of industrial alcohol, by William H. Wagaman of the U. S. Department of Agriculture; a sketch of the Red Cross program for peace times, by Dr. Livingston Farrand, the head of the organization; a terse statement regarding the waste of our agricultural resources by Meade Ferguson; an illustrated article on "The Negro at Work," by George E. Haynes; and a series of scenic photographs of the California mountains, which it is proposed to include in the Roosevelt National Park.

The League of Nations is a leading topic in the editorial department, "The Progress of the World," "Leading Articles of the Month," and "Topics of the Hour in Cartoons." Three pages are devoted to European cartoons of President Wilson and the frontispiece of the number is a group photograph of the League of Nations Commission of the Peace Conference at Paris.

CARDS OF THANKS

Mr. C. C. Smith of Mansfield, La., wishes to thank Mr. and Mrs. Ernest Davis for a fine pig given him.



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A book full of cloth samples in all the latest colors, patterns, and weaves—the finest quality that money can buy. Every garment made to your measure, guaranteed fast color and delivered free. No extra charges.

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229 Baronne St., New Orleans.

ETERNAL LIFE AND HOW TO LEAD IT.

(Continued from Page 11)

as he awaits his summons with supreme confidence he realizes that in his own life he has experienced the Eternal Life of which the Master spoke, and so decides to give his fellowmen the benefit of his own experience.

Would you know what Eternal Life is, he asks, in Ch. 17:3, he answers: "This is life eternal, that they should know thee the only true God, and Him whom thou didst send, even Jesus Christ." That is to say Eternal Life means a personal and intimate knowledge of God the Father thru Jesus Christ. The possession of such knowledge means life to the individual possessing it. No man can perish, who has such a knowledge. This eternal life came through our relationship to the Father by Jesus Christ. It is the privilege of every man to become a "Son of God." This relation to the Father who alone is possessed of eternal life gives to him that is "born again" this principle of eternal life.

The apostle Paul who had such a wonderful religious experience speaks of "sitting with Christ in heavenly places." He also speaks of "dying unto sin and being made alive unto God in Christ Jesus."

Both of the Apostles are in substantial agreement that Eternal life is a present possession, a glorious reality, a conscious living fellowship with the Eternal Father, and with his son, Jesus Christ. And while it is also spoken of as a future glorious inheritance of the saints, it is with respect to life on earth that it is most stressed by our Master and his disciples.

Eternal life then is (as our own John Wesley put it, "the life of God in the soul of man." Its foundations are on the earth; its dome reaches to the very throne of God. The Eternal Life is the "Abundant life." It is not merely life stretched out indefinitely, it is a perfect cube. It has length, breadth and thickness. It is not content to merely live; it seeks to propagate life; more, it labors to improve life and living conditions.

We are not unmindful of the fact that there is implicit in the teachings of Jesus on this subject the view that the fullest and most complete life will be lived in another world than this. The eternal life which begins here must attain its finest possibilities in a far better atmosphere than this. We can never be too thankful for the fact of heaven and the coming joys connected therewith, but we must ever keep in mind that the "heavenly vision" begins on earth.

In his splendid little book "Finding the Comrade God," Dr. G. Wal-

ter Fiske says in a paragraph entitled, "The Daily Practice of the Deathless Life;" "some folks' religious aim seems to be the meager one of ultimately just reaching heaven. Their spiritual ambition is satisfied if they barely get across the Jordan with fare enough to pay the ferryman. To enter heaven thus morally and spiritually bankrupt would be the last possible calamity. It would amount to hell itself. When a man awakes to the fact that he must begin to make his heaven now, and that eternal life begins here and now, if ever, in the quality of one's present living, he makes a great discovery—the people whose faith in the endless life is the strongest are those who get the habit of immortality."

Nor can we afford to be satisfied with any number of spiritual experiences, however, rich and varied, which begin and end with ourselves. Our age is to a marked degree the social age. It is the age of seeking out and trying to lift the "other man." Our aim in these days should not be merely the bringing of eternal life to the individual, but to the group and to all groups the world over.

CASH REMITTANCES

Subscriptions received from March 22 to March 29.

Atlanta-Savannah—M. L. Cooper, W. R. Dixon, Rev. J. W. Queen—Frank Thompson, Mrs. Sadie B. Moultsby, J. F. Demery, Mrs. J. F. Cooper, Rev. H. W. Kimball

Central Alabama—Allen Banster, Rev. P. Y. Wofford—Major Tyree, S. A. Sewell, A. W. McKinney—Mrs. Carrie Wilhite, L. S. Lamb—W. E. Parker, Moses Norfleet, W. E. Jackson, Rev. S. D. Davis—Mrs. M. L. Hannon.

Central Missouri—Rev. H. T. Swain—Miss Gladys Cloggett, Mrs. S. M. Yancy, W. M. Lyle, Mrs. W. C. Warren.

East Tennessee and Tennessee—Dr. O. W. Sherrill, I. H. Walters—Gilbert Sinclair*, Tom Banks*, Jim Eskew* S. T. Miller—William H. Steele.

Florida and South Florida—J. M. Trammell—L. J. Chisholm, Rev. A. L. Jackson, J. B. L. Williams.

Lexington—Louis Woodard, J. H. Larimore*, Methodist Book Concern—J. A. Swift, J. S. Jones—Mrs. Jane Baltzell.

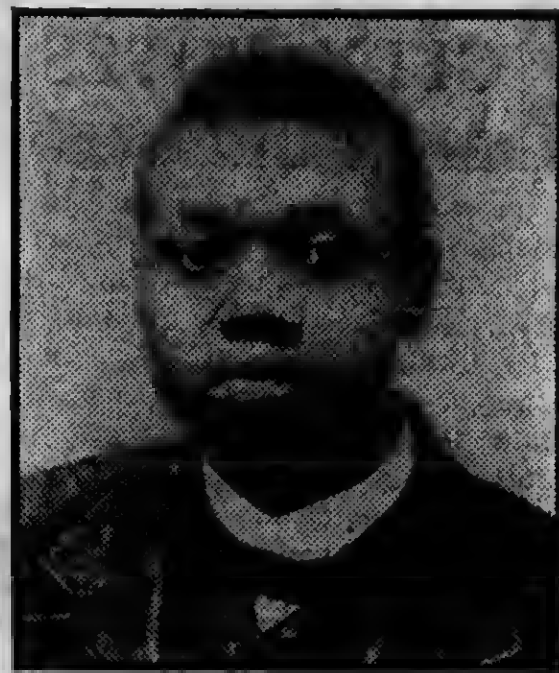
Lincoln—Miss Myrtle Williams*, Rev. A. W. Talbert—James A. Shelby, W. Waters—Mrs. Van Rhinehart.

Little Rock—Rev. C. W. Sampson—Miss Elizabeth Turner, Mrs. Willie Evans, Rev. E. D. Peebles—Rev. T. J. Johnson, A. T. Booker, M. D. McClendon.

Louisiana—Rev. A. J. Jenkins—Dr. P. H. V. DeJole, Rev. Sanders Carroll—Mrs. Ella Miles, S. G. Green, Rev. J. E. Rolax—Ralph Burr, W. H. Gray, Henry T. Markham.

Mississippi—D. Green—Will Potts, Walter Horton, S. H. Hamilton—Mrs. Darkies Street, J. H. Bracy, R. Y. Sauter, Rev. D. E. Simmons—Mrs. Lula Eggleston, Eli Boyd, Rev. J. E. Holmes—Gus James, Alexander Talbert—Mrs. Belton Thomas, W. L. Miles, Rev. W. M. McMorris—G. W.

OUR CHURCH AND PASTOR At Peoria, Ill



The Rev. W. J. DeBose was assigned to Peoria, Ill., by Bishop Quayle at the last annual conference, and began his work in there April 19, 1918. On arriving in Peoria, he found about fifteen members worshipping in a little rented room about 10 x 14, that had been used as a saloon. The Rev. Mr. DeBose and his officers began to look for a new location, which terminated

in the purchasing of the present church, the picture of which we present in this connection. The membership has now more than doubled and the reports made at the fourth quarterly conference show the wonderful growth in this work. We are also presenting the Rev. Mr. DeBose, who deserves great credit for the work he has accomplished in so short a time.

Cole, A. J. Howard, Mrs. A. A. Johnson, N. H. Williams—Joe Embry, C. W. Foote, Rev. J. R. Ross—H. H. Huff.

North Carolina—Rev. G. W. Brown—John B. Cooley, Rev. E. I. S. Swann—Mrs. Sarah L. Shuford, Jas. C. Rush—Prof. W. E. Merritt.

South Carolina—H. J. Goodwin, Rev. W. S. Morris, Rev. S. E. Watson, W. G. Deas,

Texas—Rev. L. H. Richardson—Mrs. M. E. Flowers, F. W. Ward, Rev. C. C. Sapp—Rhodia Mooney, Wiley Evers, E. D. McMullen, Willie Stevenson, Rev. M. L. Wyatt—Mrs. S. W. Grant, Rev. W. A. Parham—Wesley Gilbert, Rev. W. R. Robinson—James Richer, J. F. Muse, S. B. Barnes, C. N. Stralt—J. H. Kirkpatrick*, M. L. Brown*, Owens Martin*, Murlei Smith*, Kemp Bass*, Katherine Garner*, I. T. Sanford—S. C. Porter, Rev. J. E. Beal—Mrs. D. A. Williams*,

Felix Livingston, Semmie McDade, J. O. Williams—Nathan Hill.

Washington—Rev. W. E. Hairston—Mrs. Nancy Mallory, J. Houghton, P. H. Bethea*.

Books and Sunday School Supplies. Atlanta-Savanna—Sadie B. Moultry. Central Alabama—J. F. Simmons.

Louisiana—Mr. William Robinson, Rev. B. J. Reddix, N. Ford, Rev. L. H. Smith, Frank Scott, Rev. J. D. H. Frazier, Rev. C. L. Angram, Rev. C. E. Bradford, Alfred Felton, A. A. Wright, Rev. T. A. Bailey, Rev. C. L. Angram, Jas. J. Perry.

Mississippi—A. McAlstoe, Mrs. Willie M. Jerreau, B. W. Robinson, Mrs. A. A. Johnson, A. A. Wright, Rev. R. Jordan.

North Carolina—Belvin Grey. South Carolina—Rev. S. E. Watson. Texas—J. W. Ward, R. W. Woolen, Rev. P. H. Jenkins, R. H. Henderson. *Part Yearly.



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CRESCENT CITY NOTES

Passion week begins at Haven Memorial Church, Sunday April 13th, at 2:30 p. m., the Rev. W. G. Alston, D.D., pastor of Wesley Church, this city will preach in the African Church. The famous vested choir of New Orleans University will sing. Both the student bodies of New Orleans University and Peck Home will be present. At night at 8 o'clock the Holy Communion will be administered. The Rev. C. M. Meiden, Ph.D., will preach. Easter Sunday at 3 a. m., the Resurrection sermon will be delivered. The Sunday School under the direction of Mrs. E. L. Bolden, superintendent will render a program on that Sunday. The public is invited to all these services. C. C. Landry, pastor.

NOTICE LAKE CHARLES DISTRICT

The Missionary Convention of the Lake Charles District will be held in Opelousas, La., April 23rd. I am expecting every preacher on the district to be present with reports, bring your money with you. J. W. Turner, district superintendent.

AREA CENTENARY MEETING

The representatives of the Central Missouri Conference convened in the Auditorium of eGorge R. Smith College in an Area Centenary meeting, March the 10th at 10 a. m. The meeting was called to order by the Executive Secretary of the St. Louis Area, Dr. W. T. Wright. The object of the meeting was stated by the Executive Secretary Dr. Wright, who spoke on Stewardship. His message was filled with the spirit and proved that whatever talent we possessed belonged to God; that we labored for food to sustain the body, and raiment to clothe the same, but after all the body was the temple of the soul; that we were measured by the life we live, and that life was a worthy one which lifted men to planes of living; that our time and talents and what ever we possessed should be used for God, because nothing we possessed belonged to us.

The following represented the St. Louis District: Dr. B. F. Abbot, pastor Union Memorial Church; Rev. W. R. Rivere, District Superintendent, St. Louis District; Rev. F. D. Avant, Mr. Williams, Layman, Mexico District; Rev. W. A. Hannah, Rev. T. L. Lockwood and E. J. Cooper, Layman, Kansas City District; Rev. Richard Davis, Pastor Centennial Church, Rev. W. L. Lee, District Superintendent, Sedalia District; Rev. L. R. Grant, District Superintendent; Reverends H. T. Reeves, C. N. Wright, J. M. Harris, J. D. Evans, J. D. Ball, W. B. Poston, Laymen, Dr. J. M. Harris, Dr. L. F. Brooks, Brother W. A. Clark, Prof. R. B. Hayes, Prof. C. C. Hubbard. Excellent addresses were delivered by Rev. L. R. Grant, Dr. B. Abbott, Rev. Lockwood, Rev. W. R. Rivere, Rev. W. A. Hannah, Rev. H. T. Reeves and Laymen Dr. J. M. Harris, Dr. L. F. Brooks, E. J. Cooper

and Williams. Mr. Geo. L. Stoughton, representative of the Laymen, was present and gave encouragement to the laymen. The representatives, as guests of Taylor Methodist Episcopal Church, were given a luncheon in the Domestic Science Department of George R. Smith College. The afternoon session opened at two o'clock p. m. Dr. I. Garland Penn, Secretary, Freedmen's Aid Society, was introduced and gave a helpful and inspiring address on the great Centenary Movement.

Dr. W. T. Wright, Executive Secretary of the St. Louis Area, gave an excellent address on tithing. He then gave the allotment for the Central Missouri Conference on the Two Million Dollar basis. The Central Missouri Conference accepted its quota on the basis of Four Million Dollars for the Colored Conferences of the Methodist Episcopal Church. Brother G. H. Cox spoke in behalf of the Sunday School. The minute men, Prof. C. C. Hubbard and Prof. R. B. Hayes, delivered five minute addresses. Dr. Eli P. Anderson delivered an address and Brother G. H. Cox sang a touching solo. A vote of thanks was given President R. B. Hayes for use of the building. The meeting adjourned with a prayer by Dr. Penn.—C. C. Hubbard, Secretary.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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From the Painting by C. Schonherr

CHRIST AND THOMAS

EDITORIAL

EASTER

The vernal equinox brings round the joyful anniversary of our Lord's resurrection. Next to that of Christmas this festival is the most widely celebrated of the feasts of the Christian Church. The Teutonic goddess of Spring, Ostera, gave name to the pagan feast, and for this the church has substituted Easter. With the coming of spring a new era of physical life begins. The old Saxon word Oster signifies rising. Nature rises anew from her wintry sleep—"The winter is over and gone. The time of the singing of birds is come."

Eastertide brings with it the gladdest anniversary of the Christian year. Easter is the day of sacred memories. It leads our thoughts back to the empty sepulcher, where in lay the body of our Lord. It also leads our minds back to the time when we stood by the open graves and committed earth to earth, laying away loved ones that had gone from our homes to the Father's home above. May memories tender, pure and holy fill our hearts this Easter season as we remember that our Lord "hath conquered death and brought life and immortality to light through the gospel." The angel of the resurrection unbars the gates of light for all that is dear to the human heart and brings to our hearts gladness instead of sadness. May the great fact of the death and resurrection of our Lord lead us to large liberality for the saving of the world. The doctrine of the resurrection of the body is fundamental to Christianity. It is based on the sure historical fact of the resurrection of the body of our Lord Jesus Christ. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath, begotten us again into a lively hope by the resurrection of Jesus Christ from the dead." Such is our Easter song of rejoicing, thankfulness and praise.

The resurrection was as necessary a part of Our Lord's redeeming work as His death. Without it we could never know whether the sacrifice which He offered for our sins, had been accepted by the Father. As He went into the grave under a judicial sentence, He could rise from it only through a judicial acquittal. This acquittal could not be withheld if Christ, in His vicarious death, truly paid our debt to justice and to law. His resurrection, then, was a moral necessity, as the seal of certifying the completeness of His atoning sacrifice. Having borne our sins into the grave, He must rise again in order to show that they were left behind and could no more be pleaded against us for condemnation. Hence it is written: "He was delivered for our offences and was raised again for our justification." Having satisfied the claims of the law through His perfect obedience it was "not possible that He should be holden of death." His crucifixion, if nothing else had followed it, might have seemed a sign that His words and actions had met with no approval from the Father. The resurrection shows that His cross was no ignominious ending of a career which had failed, but a means of victory. "This Jesus did God raise up" are Peter's words and in raising Him from the dead the heavenly Father gave manifest token of the acceptance of His life and work.

Our gospel is the gospel of the empty tomb

rather than the uplifted cross. The uplifted cross is the hope of this world; the empty sepulcher the hope of the next. Proven beyond the shadow of doubt, Christ's rising is to His disciples the resurrection of hope. Christ's greatest victory was gained in the grave and over it. The resurrection shows us that death as we speak of the dissolution of the body, is not the end of our journey; only a stage in it.

What Paul calls the "power" of the resurrection is for all of us the mighty secret of a steady triumph over temptation, difficulty and sorrow. Mortality of the race is bound up generically with its great head, Adam. Resurrection of the race is generically bound up with its great head, Jesus Christ. "As in Adam all die, even so in Christ shall all be made alive." Let us rejoice this Eastertide that Christ has risen. Take away the black and put on our garments of white! Let the funeral marches and dirges be turned into triumphal processions and anthems. Lay the garlands on the grassy mounds, where lie your loved and lost, but know that all who sleep in those narrow graves, shall awake—shall rise again. At the sound of the Archangel's trumpet, from the grave, from the river, from the sea, from the battlefields, from the fire, from unforgotten caves, a great multitude, which no man can number, shall come forth from the power of death and hell. "But now is Christ risen from the dead and become the first fruits of them that slept."

AN APPEAL TO AMERICA—TO YOUR PATRIOTISM

As the date for the launching of the Victory Liberty Loan drive approaches there is an increasing amount of comment heard on all sides and the newspapers are engaged in a discussion as to whether the appeal for subscriptions should be made on a cold-blooded commercial basis—on the merit of the Loan as an investment—or from the standpoint of patriotism.

Now that the patriotic people of the United States—and that includes every reader of this paper—have come to understand the vital need of the Victory Liberty Loan, and that even though actual hostilities have ceased the Government's need for funds in vast amounts have not, there is no longer any intelligent opposition to the loan. The simple fact stands out that the Government's strong-box is empty and that the only way to fill it and pull Uncle Sam out of the hole, so to speak, is to oversubscribe the "Victorious Fifth" in like proportion as the preceding four Liberty Loans were oversubscribed.

It is not a question of debts, but merely a matter of the best ways and means to raise the billions that are required by the Treasury Department to meet its war and postwar commitments. The proceeds from the Fourth Loan were exhausted as long ago as the first week in last December, since which time Uncle Sam has been proceeding with his gigantic reconstruction program on borrowed capital. He now owes the banks something like \$5,500,000,000 and this money must all be paid back within a brief period that the banks may continue to extend credit to the business men and farmers of the country, who may wish to expend that they may keep up with the increase in general business that is following in the wake of readjustment operations.

And the Government is relying on the patriotism, of the people to send the Victory Loan triumphantly over the top in record

time. Said Secretary of the Treasury Glas in a speech before 2,000 Liberty Loan workers in Chicago the night of March 21, in making an appeal to the patriotism of the bonobuying public:

"We are not going to approach the Victory Loan in a strictly commercial spirit nor are we going to float it on a strictly commercial, cold-blooded basis. It is impossible to do this the wisest among the financiers of the country admitting that purely for investment purposes, a loan of five or six billion dollars cannot now be floated. We must and will appeal directly to the patriotism of the American people and it will not be done in vain. It has never yet failed the Government in a crucial test, and it will not fail now. There are yet 1,600,000 American boys in France and Germany who must be maintained in comfort and brought home in safety and employed with employment on their return. To fail our heroes at this critical period would not alone be ungrateful and unpatriotic, but would be exhibiting a streak of yellow that as yet never has appeared in the American character.

"In the Victory Loan campaign the honor of the Government is involved, and being your government it is your honor that is involved: Keep the honor of yourself and America unsullied by supporting the Victory Loan as it should be supported."

THERE MUST BE NO MORE WAR

If any one still doubts that the greatest question mankind has ever had to face is presented in the demand for a plan to preserve the future peace of the world, let him reflect for a moment on the condition of the world as it exists today.

The greatest war of all time ended with the signing of the Armistice on November 11, 1918. Countries with nine-tenths of the earth's fifteen hundred million inhabitants were active participants in the gigantic conflict, and the other tenth were indirectly involved. All mankind was indirectly drawn into the red maelstrom. Present estimates are that more than seven million men were killed, more than ten million crippled or incapacitated, and untold other millions—men, women and children were impoverished, terrorized or starved. The people of the world have been mortgaged with debt and expenses for two hundred billions of dollars, which is claimed, is five times the forty billion that comprised the aggregate public debt of the forty-two nations when the cataclysm opened on August 1, 1914. Statisticians figure that interest and pensions ultimately will increase the burden imposed on mankind by this one war to an amount exceeding the total wealth of the world half a century ago, and equal to more than half of the world's wealth to-day. Civilization itself has escaped destruction by almost a miracle—the moral possessions accumulated by mankind during all the centuries were for a time on the verge of annihilation. One shudders today at the narrowness of the escape; even the most ignorant must know that another such war—and all would be lost.

Can there be any doubt of the magnitude and importance of the problem that confronts the nations in this most solemn hour of human history?

The world in its agony is crying out for peace—honorable peace, permanent peace, peace so well established that ambitious potentates, and greedy war-lords shall never more be able to violate it.

PHYSICAL TRAINING A NECESSITY

Every progressive State in the American Union, and every progressive nation on the earth, is giving intelligent approbation and application to the principle that if it is right to teach the children how to avoid illiteracy, it is right to teach them how to avoid illness and physical impairment. In other words, it is recognized to-day that where the State establishes schools to assist in developing the children's minds, it should also by the same logic require them to assist in developing the children's bodies. Upon the physical fitness of the young depends the safety of the nation and the perpetuity of the race. Sanitation is one factor, but only one, in conserving national vitality; and while community hygiene is an excellent thing, no plan has yet been found to supercede the necessity of teaching people personal hygiene. In the matter of disease, prevention is infinitely better than cure; and since everybody is willing to spend money to get well, everybody ought to see the greater economy and consistency of spending money to keep well.

Laws for physical training and health education as applied to school children are therefore much in vogue and the demand for them is insistent in those States where, as yet, they are inadequate. In the more progressive States, school children are not only required to take physical exercise, but physical examinations also, in order that defects and impairments may be detected and corrected. Still more important, the children are taught to guard against disease—how to live clean, healthful lives.

This movement to include health education as one of the recognized studies in the schools is thoroughly earnest and is gaining headway year by year.

WILL THE NEGRO HAVE BETTER TREATMENT?

Reliable information through the Department of Labor, Director of Negro Economics concerning the treatment of Negroes at a North Carolina plant employing from 900 to 1700 Negroes, states the average workers receives \$100 per month, 8-hour day with extra pay for over time. These Negro workers have well-built houses, equipped with running water and electric light. Every effort is being made to treat the workers fairly. At the plant they have steel lockers, individual wash bowls and shower baths. They have an opportunity to buy their homes on a ten year installment plan. The company pays for keeping open a school for nine months in the year. That is a fact going on in North Carolina! The company is not only providing these favorable conditions for efficient task work but it is building and equipping a hospital and two churches. The Department of Labor has organized an advisory committee to sustain the fine effects of this new and admirable policy.

PROBLEMS OF PEACEMAKERS

Not the least of the difficulties facing the Peace Conference at Paris is that of keeping peace between the victors themselves. To lay down in blunt vigorous terms the conditions to which the Central Powers must subscribe would be comparatively easy if there were only one nation to prepare the treaty and satisfy itself with its provisions. But where there are a dozen or more, each with claims and demands that impinge up-

on or collide with the plans of the others, the perplexity of the conferees must be obvious. The contending ambitions in the camp of the victors must be appeased, while the protection of the existence of the vanquished must not be overlooked.

The United States as the principal arbiter amid these conflicting interests has at once a conspicuous and a difficult role. The disinterestedness of our government gives it the right to be listened to respectfully, and attaches weight to its decisions. Our government has no claims to present that can in any way irritate or arouse suspicion, and is therefore naturally regarded as the referee to whom points in controversy should be submitted for adjudication. The task is not a pleasant one; for the arbitrator or the impartial judge frequently disappoints both sides and satisfies neither. There has been in fact, a fear that a sinister plan was on foot to make the United States thoroughly hated by everybody in Europe.

Of General Interest

Typhoid Decrease In Leading Cities

A reduction in mortality from typhoid fever is shown in the seventh annual survey of the Journal of the American Medical Association recently published. The survey covers every city in the country of a population of 100,000 or more.

"The nine largest cities of the country, comprising about 15 per cent of the population of the country, show again a very notable improvement in their typhoid record," says the survey, Chicago, Boston Philadelphia, New York, Cleveland, Detroit, and Baltimore,—in fact particularly the last two, show the lowest reached in their sanitary history.

Plant Memorial Trees In France

Any person who wishes to plant a fruit tree on a farm in the devastated portion of France as a memorial to an American soldier who lost his life in the war can do so for a dollar through arrangements made by the New England Division of the American Committee for Devastated France. In addition, the name of the donor will be registered with the Department of Agriculture in Paris, and he will receive a receipt card bearing a copy of the poem, "Trees," written by Sergeant Joyce Kilmer, the American poet, who gave his life in battle. The committee has arranged an Easter gift of one thousand fruit trees for farms in Northern France and five hundred such trees have already been sent to be planted as memorials.

Korea To Be Christian

Dr. Syngam Rhee, according to dispatches from Shanghai, has been named Secretary of State of a Korean provisional revolutionary government established in Manchuria, issued a statement recently in which he declared the intention of the leaders of the movement to make a Christian country out of Korea, "once it is free of Japan." "This," said the statement, "would make Korea the first independent country in Asia to become Christian." Koreans will not tolerate a heathen autocratic government like that of Japan. They have been trained under American Christian influence and all leaders are imbued with American democratic ideas. Seven of the eight members of the cabinet of the provisional government are Christians. Koreans are united in their de-

mand for democratic Christian government like that of the United States. Hatred of idol worship is at the bottom of the detestation which Koreans feel for Japanese authority, which requires worship of the Mikado's images.

Churches To Buy Saloons In East For "Coffee-Bars"

Temperance barroomis furnishing all the good elements of the saloon minus intoxicating liquor are blamed for the city of Boston by the Methodist Centenary, according to a statement made by the Rev. Dr. J. I. Bartholomew, executive secretary of the Boston Area. In some cases liquor saloons would be purchased, said he. He believed that the original bars may be retained, but only soft drinks and coffee would be handled. Community houses and "poor men's clubs" also are to be established in connection with Methodist Churches in the principal New England cities.

Burn Big Opium Purchase

It is announced that the opium purchased by the Chinese government from the opium Combine, to prevent the resumption of the trade, long China's curse, has been burned.

The destruction of the opium began January 17th. A hundred cases of the terrible habit forming drug were consigned to the flames each day, just across the river from Shanghai. The opium cases were ferried over from the Shanghai "godowns" of the merchant dealing in the imported drug. Each cargo was worth its weight in gold, it is said, and nine times its weight in silver.

Proposed Tunnel From England To France

One of the results of the war is expected to be the joining of England and France with a great double bore tunnel from Dover to Calais. This enterprise has been talked of for years, but it was not until the French and British were at bay in the great conflict and maintaining the channel passage at tremendous effort and cost that the need of a quick route between London and Paris was driven home convincingly. Through train service from Paris to Dover will be cut down to six hours and the advantage of a continuous freight service would be tremendous, it is claimed. The cost of this great engineering feat is placed at \$100,000,000 and the time of building five years. The general dimensions of the tunnel are as follows: Length—thirty miles, of which twenty-two miles will be under the sea. Diameter of bores, 20 ft. Depth of tunnel below sea-level, 350 ft.

Start Dry World Campaign

Starting with a mass meeting in New York City, May 19, in which several prominent speakers will participate, the Anti-Saloon League will conduct a campaign by public meetings in more than sixty cities of the United States in the interest of its Prohibition Law enforcement and world-wide prohibition. Toronto, Ontario, is also on the schedule. William Jennings Bryan, Col. Dan Morgan Smith of the American Expeditionary forces, Malcolm R. Patterson, former United States senator from Tennessee; Rev. R. Stuart of Alabama, Frank B. Willis, former governor of Ohio, and Capt. Richmond P. Hobson are announced as speakers. The itinerary will end at Washington where, beginning June 4, a convention of the league will be held. Foreign delegates have been invited to attend the convention and to accompany the speakers over the country.

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

NOTICE

It has been necessary to postpone until early fall, the meeting of the Commission on Correlation of young people's work, which was to have been held in Cleveland, Ohio, April 30th.

Due notice will be made of this meeting through the Church press.

A. W. LEONARD,

Chairman Commission on Correlation.

Just as we were closing our last form, the following telegram was received from Bishop Thirkield:

"Greatly heartened by continued good reports of generous devotion of pastors and people to centenary. The program to go 'over the top' at Easter thrills conference and presiding over in North. Colored Area with Doctor Hughes and Staff has opportunity to demonstrate power of such leadership and profoundly impress Church with progress of Negro race in half century. Let every pastor, officer and member invite and sacrifice to gain complete victory on Easter. This I confidently expect of every pastor and his membership."

The eighth annual session of the Southern Sociological Congress will be held in Knoxville, Tennessee, May 11 to 14, 1919. The Governing Board has just decided to make this session a great reconstruction conference the threefold purpose of which is to mobilize the moral and civic leadership of the South,—to study after-war problems, to safeguard the public against Bolshevism either political, racial or industrial and to set forth a program of sociological reconstruction.

The delegation to this Convention will be composed of members of the Sociological Congress, of leaders appointed by Governors and Mayors and by institutions and organizations engaged in social and religious work.

Among the national organizations and Government departments participating in

the program of the Conference are: The Federal Children's Bureau, The United States Public Health Service, The Bureau of Education, The Department of the Interior, The War Camp Community Service, The National Travelers Aid Association, and The Federal Council of Churches in America.

The program will deal with such topics as the New Democracy in Industry, Education for Service, The Child in Democracy, Race Relations, Social Vice and Venereal Disease, Travelers Aid Work, and The Church Efficient in Conserving Human Life.

Organizations and individuals should send immediately names of delegates to the Secretary J. E. McCulloch, McLachlen Building, Washington, D. C.



MR. W. J. HUNTLEY

OUR BUSINESS MANAGER

We are introducing this week our new business manager, Mr. William J. Huntley. Our readers will remember that we announced Mr. Huntley's enlistment last April and his immediate sailing for the Western front. He was a member of the now famous 372nd Infantry, was promoted from the ranks to the grade of Sergeant and was on the Colonel's staff. Sergeant Huntley's efficiency and loyalty won for him the commendation of his superior officers. We are happy to announce his return. He was most warmly received by New Orleans Methodism and given a rousing reception at Wesley Church, Dr. W. G. Alston, pastor. An enthusiastic and interesting program was rendered. Dr. Alston delivered a welcome address on behalf of the church and Prof. H. T. Tatum gave a welcome on behalf of the Sunday School. The Ladies' Trio and the choir furnished special music. Sergeant Huntley's address on this occasion was a graphic description of his thrilling experiences.

We are glad to have Mr. Huntley in the Southwestern office, where he had proven his trustworthiness and efficiency as the Editor's assistant. His promotion to the business managership will be widely indorsed.

When the Negroes of this country some time ago protested against the production of the photo film play, "The Birth of a Nation," there were those who thought that we were going a little bit too far and that there were no adequate grounds for such a protest. A number of cities and towns have seen fit to join with the race in making this protest effective, and among these towns of recent date are Southern towns. It is very significant that Dallas, Texas, one of the most representative and most influential cities in all the South, should cancel by the order of the Mayor and the Board of Censors, indefinitely the presentation of the Birth of a Nation. In times like these, when there should be a promotion of peace and good will, no such production as "The Birth of a Nation" which is calculated, and which, no doubt, was planned to stir up race prejudice, ought to be reproduced.

The protest in Dallas was led by the National Association for the Advancement of Colored People, of which Attorney A. S. Wells is the President.

The program for commencement week at Gammon Theological Seminary, Atlanta, Ga., which began April 13th is announced as follows: Friday April 18th, Annual Exhibit and Literary Program of the Gammon Ladies Missionary Club. Saturday April 19th, Annual Exercises of the Gammon Lyceum. Sunday April 20th, 9:30 a. m., Seminary Annual Lovefeast led by Prof. Willis J. King, D. D., 3:00 p. m. Baccalaureate Sermon by President Philip M. Watters, 7:45 p. m. Anniversary of the Stewart Missionary Foundation for Africa; Address by President J. B. Coleman, D. D., of the College of the West Coast of Africa. Monday April 21st, 8:00 to 10:00 p. m. President and Mrs. P. M. Watters, Annual Senior Reception. Tuesday April 22nd Musical by the Gammon Music Club and Quartet. Wednesday April 23rd, Alumni Convocation Day and Class Reunion. 10:00 a. m. Alumni Address. 3:00 p. m. Reunion of Classes 1889-1899-1909. 4:00 p. m. Alumni General Convocation. 8:00 p. m. Alumni Reception and Collation. Thursday April 24th. 10:00 a. m. Commencement Exercises.

People of Interest

Dr. Newell Dwight Hillis, of Plymouth Congregational Church, Brooklyn, addressed the New York Preacher's meeting, March 31 on "Bolshevism."

Chaplain E. O. Wolfolk, of the United States Army, who was with the 351st Field Artillery, recently returned from "over seas". He preached at First Street Methodist Episcopal Church, this city, last Sunday morning at 11 o'clock.

Dr. A. A. Womack, of the United States Public Health Service, who has been visiting all of the training camps throughout the country, is in our State aiding Dr. Dowling in the health campaign. He was a caller at our office Monday of this week.

The pastors of New Orleans, under the auspices of the Old Folk's Home Board, presented to Dr. W. G. Alston a gold watch for a missionary in Africa. Dr. Alston has on hand a watch and fountain pen that were given to him for Dr. J. A. Simpson, one of our district superintendents in Africa. These articles will be presented to Bishop Camphor at the Centenary meeting in Columbus, Ohio.

CENTENARY NOTES

ATLANTA AREA

The Atlanta Area Convention at Orangeburg is highly commended on all sides. Men from every conference in the Area were present. The enthusiasm for the Centenary is growing daily. Many reports of the advance work in the various charges of the complete organization of local councils and units were made.

Claffin University, Orangeburg, S. C., was the seat of our recent Area Convention. Dr. J. M. Dunton for 35 years the successful and hard working president was our chief host. He is a member of the Era Staff and spared no pains in making our many visitors welcome. In this he was assisted by the members of Trinity Methodist Episcopal Church, Dr. L. G. Gregg, pastor and Dr. J. A. Brown the alert district superintendent. Over 700 bright students enrolled at Claffin! Commencement exercises will be held next month. The outlook for over 1000 students for next school term looks is very bright.

Rev. G. W. Moore, A. B., Pastor Camden Circuit has led his people in a campaign for cultivating a 5 acre farm for the Centenary. Its all the Centenary. Pastor Moore is a hustler and he teaches his people how to be frugal and how to farm. This charge will "go over the top."

Old Bethel Church, Charleston, Dr. E. B. Burroughs, the eloquent pastor is well organized for Centenary work and will raise her quota.

A copy of the Manual for Leaders of the Intensive Financial Campaign for the Centenary is now being mailed each pastor in the Area. Its a thorough campaign book. \$105,000,000 is the total askings of the Church. Nobody doubts the amount the question now is "how much more."

350 pastors in 22 districts will report Centenary Money Easter Monday, and the list will be published in the Southwestern. Our Sunday Schools are waking and many churches to go over the top on Easter. All the charges have agreed to raise \$1.70 per member by Easter for the Centenary. Some charges will pay \$5. and \$10. per member on Easter. What will you charge pay?

Push the Subscriptions for the "Bigs" from now until the Intensive Campaign May 18th. Send teams out to canvass your membership. Ask the "well-to-do" and the willing workers for \$2.50 pledges or more payable in five equal installments. Some will pledge \$500. a few \$1000. Get busy!

Take Notice! There are 3 special report days for the Atlanta Area during this Campaign. This means both the cash and bona-fide subscriptions. Each pastor and every district and annual conference within the Area should meet its full allotment during this period. First payment is Easter collection together with the Easter pledge to be reported Monday April 21. Second payment is the First Monday of the Intensive Drive—Monday, May 19. Third payment is the day after Victory Sunday, the close of the Intensive drive, Monday, May 26. Keep these dates before you and observe them. Our campaign directors will present

the method of report. The Area office at Sumter, S. C., will keep the record and your vouchers will come from New York.

Columbus Exposition, June 20th.

Group Meetings will be held in every group throughout the Area. A tentative draft has been sent to each district superintendent subject to changes. Notify the Area Secretary and some valuable assistance will be furnished each group meeting.

Charleston the metropolis of South Carolina is preparing for a special drive for the Centenary. Dr. W. M. Hanna, district superintendent, and pastors C. C. Jacobs, M. M. Mouzon, E. B. Burrough, I. L. Hardy, D. S. Curry and others will bring things to pass. \$10,000 was recently pledged by the district at its Stewardship Meeting at Wesley Church last month. Mr. and Mrs. C. M. English Lay chairman is planning a Men's rally at Luncheon for the Centenary. Why not get 500 of our earnest laymen on the district to a public feast and do what white men—laymen—are doing throughout the Church. This is a good move and should be encouraged everywhere.

The Area Secretary visited the Griffin and Rome districts last week. Dr. R. T. Adams, district superintendent of Griffin district and the Rev. R. D. Hough, pastor have their work in good shape. Several men from the district were present for instruction. The pastor is renovating his church and says "Griffin" will go over. Among the "bigs" we write two other names for the \$1000. big subscriptions, Dr. A. N. Wilkins a leading dentist of Griffin and of the race, and Dr. D. J. Lovejoy the strong district superintendent, Newman district, Atlanta Conference. This is the first pastor to pledge \$1000 for the Centenary. May their tribe increase.

The Rev. H. E. Burns of the Rome district is bringing the baby district to the front. He knows no defeat. The Conference at Rome was a success. Pastor D. H. Stanton of First Church, Rome is planning to pay off their long standing debt May 18. This property on Main Street thoroughfare is easily the first Church in Rome and all Methodism is proud of it. We spoke to the Trustee Board there and talked about the debt. This church in spite of her debt is talking Centenary too. Drs. R. T. Adams, J. D. Lovejoy and H. E. Burns are the right men in the right place. So are pastors Stanton and Hough. The aggressive Atlanta Conference is doing things.

Rev. W. V. Daughtry, D. D., was unanimously chosen chairman of district superintendents and Area Council at Orangeburg. He is a live wire and makes a good officer. His district—Waynesboro—of the Savannah Conference will go over.

A financial campaign directors meeting will be held within the bounds of the four Annual Conferences this week. Dr. H. C. Wilson, our National Superintendent presiding. Mr. Atkins, financial director of Campaigns for the South will outline the campaign work. Members of each Annual Conference will meet at a centre. The meeting of the Atlanta Conference is at First Street

Church. Atlanta, Ga., Tuesday, April 15th.

(2) The meeting of the Savannah Conference is at Macon, Ga., Wednesday, April 16th. (3) The meeting of the South Carolina Conference is at Sumter, S. C., Thursday (April 17). (4) The meeting of both Florida Conferences is at Ebenezer Church, Jacksonville, Fla., Friday, April 18.

All Churches or districts that will raise their allotment or "go over the top" Easter will be placed on the "Honor Roll." Both the cash and subscriptions will be counted. Will your church be on the honor list?

Subscription and soliciting cards and spicy literature are being sent from the office for the pastors convenience. If you have not your supply write us.

Finally Easter is the great ingathering day of the year. Preach the Easter Message with power and present the facts. Make Christ the real personality for each life and receive Him as King of Kings and Lord of Lords.

J. W. Moultrie.

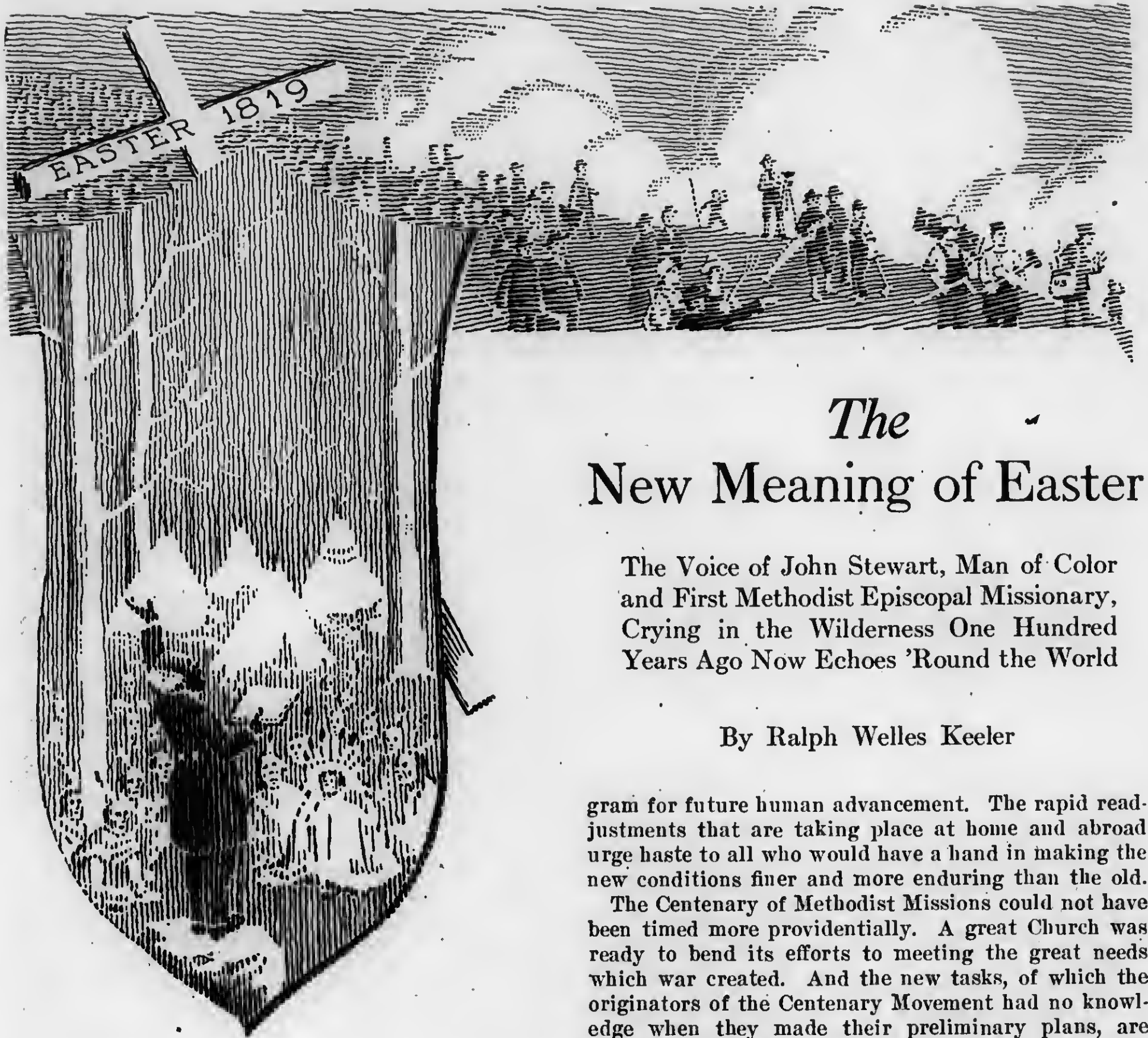
LITTLE ROCK CONFERENCE

The Little Rock Conference is showing itself very enthusiastic over the Centenary Movement. A workers' conference was held in the city of Little Rock recently and the reports showed that good progress is being made in organizing and establishing the various phases of the movement in all the charges, and in the preparation for the great financial campaign when it is confidently expected that the conference will "go over the top" gloriously. The Church at Cotton plant, Dr. W. S. Sherril pastor, reported its full quota already subscribed. Several other churches reported substantial amounts of cash already on hands.

Dr. W. T. Wright, the St. Louis Area Secretary; Dr. C. C. Hall, Assistant Organizer; Dr. Geo. L. Stoughton, Area Campaign Director; Dr. Gilbert S. Cox, Area Campaign Director for the Sunday Schools, and Dr. I. Garland Penn constituted the staff of the conference.

There were in attendance the five district superintendents, A. R. Ray, D. H. E. Harris, Z. R. Fields, M. F. Strong, and L. G. Hodges; also the following pastor members of the conference, and others: J. H. Austin, J. A. Brooks, J. M. Cox, W. J. S. Donaldson, J. H. Breer, J. H. Hatchett, W. C. Jenkins, J. H. Lovell, A. S. Miller, C. T. Parker, C. W. Sampson, G. T. Saxon, W. S. Sherrill, W. B. Smith, A. T. Stephens, E. Washington, C. W. Whitehead, N. W. Holland and W. B. Curtis. And of the laymen present we have the names of the following: Mr. A. M. Neely, Prof. R. C. Barrow, Dean H. H. Sutton, Prof. C. P. Coleman, Mr. R. C. Hunter, Mrs. A. C. Freeman, Mrs. J. A. Beckwith, Mrs. Mattie Wilburn, Mrs. Bryant, Mrs. Davis, Rev. Mr. Bolten and the Misses Annie and Gladys Hodges.

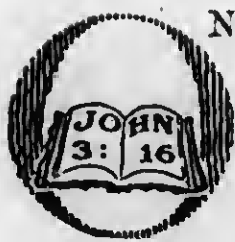
At night addresses were delivered at Wesley Church by Dr. Gilbert S. Cox, Dr. I. Garland Penn and by Drs. Brooks and Gettys of the Arkansas Conference of the Methodist Episcopal Church.



The New Meaning of Easter

The Voice of John Stewart, Man of Color
and First Methodist Episcopal Missionary,
Crying in the Wilderness One Hundred
Years Ago Now Echoes 'Round the World

By Ralph Welles Keeler



NCE more the Christ stands outside the shattered tomb. Again the race of men is shouting, "He is risen!" And a waiting world awaits the response which His followers will make to His summons to remake a world that is devastated physically, and in sore confusion mentally.

No rock-hewn opening in a Hebrew garden in Palestine shut the Christ in this time. A tomb built by the failure of men to practice His teachings hid Him from the sight of those who needed Him. The sins of those in low and high estate alike blocked the passageway to where He lay. Violence more terrible than that recorded in the Scriptures has opened up the tomb to-day, at a cost in human life and sorrow beyond the wildest imagining of men.

Before some other force gathers to shut Him away from active participation in the daily affairs of all people, the Church which bears His Name must be at its task in such a way that Easter shall have a meaning to every man, woman and child the earth around.

"Reconstruction" is the word used to cover the great demands made by the overturning of ethical, social and economic conditions by a World War. For while the great physical and material destruction has been going on, these other forces of life have been driven by new circumstances into a part of every pro-

gram for future human advancement. The rapid readjustments that are taking place at home and abroad urge haste to all who would have a hand in making the new conditions finer and more enduring than the old.

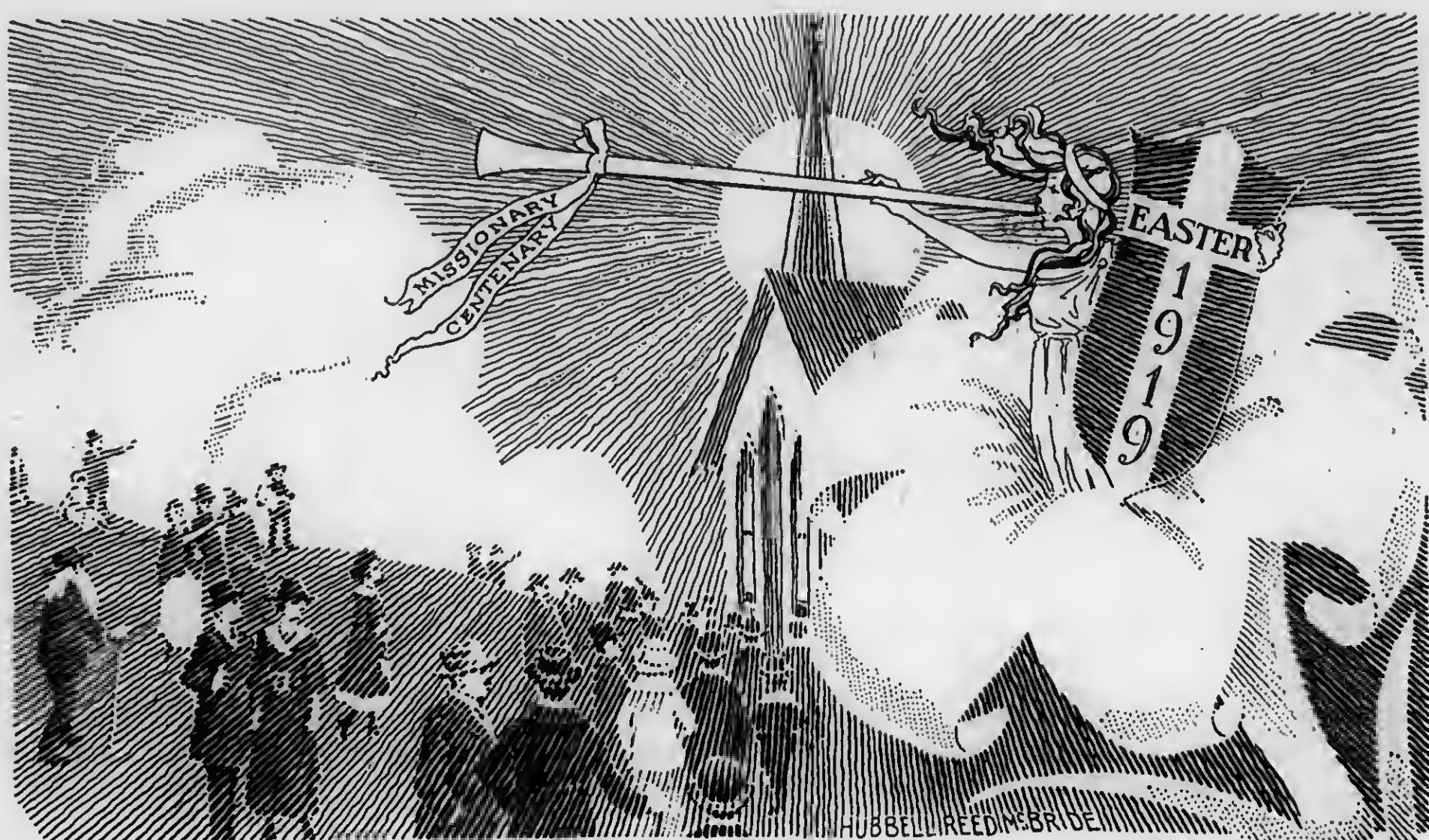
The Centenary of Methodist Missions could not have been timed more providentially. A great Church was ready to bend its efforts to meeting the great needs which war created. And the new tasks, of which the originators of the Centenary Movement had no knowledge when they made their preliminary plans, are now merged with the earlier determination that the Church do its share in rebuilding the world.

Our participation in the war has had results not recorded in the dispatches concerning the progress of battle. The sudden tearing loose from their daily routine of several millions of men for service has laid bare conditions in the nation which too many were willing to believe did not exist. The draft questionnaires revealed story after story of men and women who were not permitted to participate in the great privileges which have made a name for the United States of America. And back of these stories is a challenge to make all of life a part of the ministry of the Church of Jesus Christ.

Every New Need, a Challenge

A NEW community consciousness is abroad in the Church. The Board of Home Missions and Church Extension of the Methodist Episcopal Church is adding to the magnitude of its great Centenary Survey the new demands made by a reexamination of needs which the sudden shifting of such vast numbers of soldiers and toilers has brought to light. Reconstruction is therefore also a process within the Church.

Shall the Church be on hand to meet the needs discovered? In New York a new shipbuilding plant creates the need of an assistant pastor. A new industrial community in Michigan opens a wide field



for Christian Americanization. A government irrigation project of one million acres in Idaho recalls the old pioneer days with a cry for funds for building twenty new churches and supplying pastors for the communities that will be there in almost no time. And this on one Conference District! Community houses and directors are needed in industrial centers in Ohio. Near the Mare Island Navy Yard, Vallejo, California, the government is erecting a million dollars' worth of dwellings. Shall the church be represented among the families who will call these houses homes? A new government potash development in northern Nebraska is a reminder that Home Missions is not a dead issue.

Every Appeal, an Added Opportunity

METHODIST orphanages are running behind with their budgets because of the extra demands made during the influenza epidemic. Great movements northward of the Negro population are putting a severe strain on Northern communities where new churches and community houses must be built immediately. A government post about to be turned into an invalid camp presents a claim for the Gospel. Rural industrial communities abound with young people who should have the advantages which a well-ordered church can give them. Chairs for the training of rural leadership must be established in Methodist Episcopal colleges and theological seminaries. The request for war emergency scholarships for college students already amounts to \$35,000. Goodwill Industries are asking \$395,000 to aid in establishing unemployed, unskilled and wounded men in industry. Assistance is needed for churches in foreign sections which care for people who as they attain a better economic condition move to more desirable sections of the city. And provision must be made for an adequate program of evangelism among the many racial and laboring groups now unreached by the regular ministry of the Church. Who shall estimate the responsibilities which the calls to the Church are making?

And overseas! A deputation of Methodist Episcopal Bishops and Foreign Mission leaders have been going

over the ground in person. They have returned home with a challenge to Methodism as great as that which the homeland presents. A total of \$5,000,000 is being asked for War Emergency and Reconstruction Work for 1919. Plans for expending more than \$2,500,000 in the stricken countries of Europe have already been announced in these pages.

The largest single amount the Methodist Episcopal Church has spent in Europe so far is \$60,000, which was used to purchase a site at Grenoble, France. Here there will be erected an institution where French war orphans may be cared for and educated. Three general relief shops have been established where women and girls may find employment. Now that war work is over, thousands of women are unable to find work to support themselves and their families. A gift of \$25,000 has been made to the French Protestant Committee for Rehabilitation, for use in rebuilding and restoring the churches destroyed by shot and shell.

Great Expectations from the Church

THE energetic and effective work of the great American relief organizations which have worked in France during the war has prepared the people to expect great things of the Methodist Episcopal Church. A comprehensive and adequate program of religious work with special emphasis on social service is anticipated. And the coming day of religious opportunity for the young people and children is even now hailed from afar.

What of terror-driven Russia? And heart-sick Belgium? And Italy? And every nation that has paid its toll in the recent struggle? They are included. Plans for their future religious welfare are under way. There is no need to be left unthought of. Easter 1919 is to have a new meaning. When the Church of Jesus Christ in the United States sings with joyous acclaim on that glad morning "He is Risen," the Methodist Episcopal Church through its Centenary is going to be able to make possible an echo from "over there" which interpreted will read, "He is Risen indeed!"

The Prayer Power of the Church

By Lucius H. Bugbee

Pastor of Christ Methodist Episcopal Church, Pittsburgh, Pa.

"**M**ONEY is Power"; but not in the Kingdom of God unless it is backed with Prayer. "Money makes the mare go"; but it will not make the Kingdom of God go unless it is carried forward on a resistless tide of spiritual energy. Of what avail will be the raising of \$105,000,000 unless the soul of the church is lifted to higher levels of faith and experience, where such giving of ourselves and our substance will be maintained and increased to meet demands of the enlarging Kingdom?

Prayer is the method by which those vast resources of spiritual energy can be tapped and utilized. Hence its emphasis in the Centenary Movement. And it is more vital than the money.

We are not accustomed to think of prayer in this way. We conceive of it usually as a mere passive expression of communion with the Unseen. Such, indeed, prayer is to the comfort and peace of many a lonely soul. It was said of Enoch Arden, "Had not his poor heart talked with Him, who being everywhere lets none who talk with Him seem all alone, surely the man had died of solitude."

But prayer is more than communion with the Invisible. It is also a cable which transmits energy. It is a switch which releases power. The unreality of prayer to many of us is due to the fact that we think of it only as a mode of worship or as a passive emotional experience. It may be this, but it is much more.

Prayer in its deepest meaning is an expression of what we are and of what we most desire. It is the settled hunger of our hearts. It is what we want more than anything else in the world. It is what we are daily seeking for, asking for. "It is our demand from life." It may express itself in the words of our petition, but quite as certainly it expresses itself in the total action of our lives. This is what Jesus meant, I think, when He told that strange story of the unjust judge, whose character is certainly not to be taken as

in any way representative of the character of God, but the point of whose story is that a man "ought always to pray and not to faint." This also was in His thought when, coming down from the mountain, He found His disciples unable to help the suffering boy, He uttered that cryptic sentence: "This kind goeth not out except by prayer," as though the spiritual forces demanded by this occasion could only be released through a settled and determined craving of the soul.

Such prayer forms a demand upon the universe which can hardly be denied. It is persistent. It is purposeful. It is unconquerable. It concentrates the mind upon a single goal. It drains all the energies of one's being into a single channel. It calls into alliance and cooperation with itself invisible and internal forces. The whole cosmos responds to such insistence.

Many eyes are straining forward wistfully into the new future that we believe will issue from the ruins of the Old World. How many molds of custom and habit have been shattered; how many established institutions have been shaken! In what new forms will civilization crystallize? That depends upon what we desire more than anything else; in short, our prayer. If we are determined upon a world order in which Christian principles shall prevail; if it is our settled and unconquerable purpose that the spirit of the first great Democrat shall control all relations and activities; and if our prayer is not the formal one of the lips but also the insistent one of the life, then what we ask will be given and what we seek will be found.

But such prayer will involve our time, our strength, our property, our sons and daughters and all the most precious treasures of our hearts. It will mean that nothing is too valuable to be sacrificed in the interest of our petition, that no amount of effort will be spared. It will mean that we are determined to risk everything that we may win for mankind everywhere the best that God has to offer.

A Dynamic Incident

ONLY the hardest kind of work and a direct reliance on the power of intercessory prayer pulled Plymouth Methodist Episcopal Church, of Buffalo, through the stresses and stringencies of wartime. In previous years the church had paid \$10,000 annually upon its debt, it had raised a yearly budget of \$14,000 for current expenses and had supported two missionaries upon the field, though the members were people of only moderate means.

Last year, however, with war conditions and the increased cost of living, the financial outlook was not bright. To make matters worse, several of the larger givers had died. Yet W. S. Mitchell, the pastor, decided to go ahead with the regular yearly "every-member" canvass.

But before he started this canvass, he organized a "Prayer League" of about 150 members. For two weeks the league concentrated its prayer efforts on the practical problem of securing the next year's church budget. The canvassers were prayed for, and God was asked to open the hearts and loosen the purse-strings of the members.

The result was that, although the people were no richer in pocket than they had been in previous years, they were greatly enriched in spirit. Pledges came quickly, generously and without urging. Where the solicitors usually encountered hard-luck stories or indifference to the needs of the Kingdom, they found a warm welcome and a sacrificial spirit.

Some folks said they saw they had not been doing as much for the church as they ought. One man decided that he and his family were to give as much to the church as they spent for luxuries. His daughters wanted a new motor car which would cost \$3,000. "Well," he said, "we have a car; a new one would be a luxury. That means \$3,000 for the church, too, and I haven't that much just now." His daughters said they would go without the machine. "All right," said the man, "then I'll have the \$3,000 to give to the church."

"Prayer gets things done!" It got them done at Plymouth Church, and the concentrated efforts of a million Methodists interceding for the success of the Missionary Centenary will carry that great movement through to overwhelming success.

NEW ORLEANS AREA

"On To The Finish"

On the 27th of last December the Centenary office of the New Orleans Area began to function. This was an extremely late start. Many of the other Area offices had been operating since late summer and early fall, respectively. Knowing the task that confronted them and the short time in which to accomplish it, our district superintendents, Area Council and office force

"Took off their coats and took off their hats,
For they knew that they had to begin it;
Leaped in work up to their chins, each one
with a grin,
With the one end in view—'We must complete it!'"

What Has Been Done

1. **Organization**—Starting from Zero, we have succeeded in getting intact a Centenary organization, extending from the Area office down through the local church, that will scale up to 95 per cent. Every church in the Area, with a few exceptions, has its Centenary organization functioning in many cases, of course, imperfectly, but in others with remarkable efficiency.

2. **In Education**—Through a series of Sub-District Group Meetings, covering the whole month of February, the Message of the Centenary was carried within hearing distance, at least, of the greater part of our constituency.

3. **In Spiritual awakening**—Our last reports (April 1) showed 1,800 persons in the Area enlisted now in the Fellowship of Intercession and 1,400 enrolled with the Methodist Millions. Many churches in the Area report sweeping, epochal revivals as a result of their Centenary Unit activities.

What Must Be Done

1. **In Organization**—Our task will not be accomplished in the matter of organization until every single church in the Area has a complete Centenary Organization, operating exactly as the Centenary plans contemplate. Council officers, Unit leaders and Unit assistants must not only know their tasks but must perform them with a zeal and constancy that will make our churches Spiritual bee-hives instead of Religious Embalming Establishments.

2. **In Education**—The last man, woman and child in the New Orleans Area must know the message and method of the Centenary; must know the urgency of the "Macedonian Call" in the Home Field and in the Foreign Field; must know the adequacy of this Centenary Movement to prepare Christians to answer this call in the Spirit of Him who still hangs on the rugged cross of Golgotha to teach a self-centered world the sublime lesson of unselfish service.

3. **In Spiritual Awakening**—(a) instead of 1,800 enlisted in the Fellowship of Intercession we ought to have 100,000. We can feel no sort of satisfaction until we get the 100,000. The Centenary Movement will rot in the "dry docks" unless it is floated out on a great tidal wave of prayer. Prayer brings Pentecost, Pentecost brings the vision, courage and consecration to undertake a big task for the Christ of Olivet.

(b) We must have, moreover, 5,000 Tithing Stewards in our Area this year. *This is our minimum.* To sign the tithing pledge means, of course, to agree and covenant to set apart one-tenth of one's possessions for Kingdom purposes. But if that were all of the significance of tithe, our Stewardship Movement would, indeed, be "Much ado about nothing." When one acknowledges God's right to one-tenth of his possessions, he, by that very act, acknowledges His ownership of the other nine-tenths also. When one achieves this kind of acknowledgment, he is ready to give God His rightful primacy in all things. And it is because the payment of the tithe implies this unconditional surrender on the part of the tither that we insist on it as a prime necessity for the new generation of Christians the church must grow. We are not discouraged because our progress is slow in this matter. We clearly understand that a change of fundamental attitude, a breaking away from long-established habits is the price of this new and deeper consecration. We know that these spiritual attitudes cannot be attained at a single bound. But we are praying and working that our folk may climb on up from the murky, sunless vales to the heights where God's soft air plays and His sunlight sits in perpetual carnival.

4. **In Finance**—Easter, as we have repeatedly said, is our "Over the Top" day financially. In view of the short time we had before us from our beginning in December up to Easter Sunday, we knew we could not carry forward with an equal degree of success all phases of the Centenary program. We decided, therefore, at the very beginning to strive to make a good showing in some one thing, and that thing was the finance. Our people are used to "rallies"; we knew, consequently, that the financial part of the Centenary would meet the quickest response from our folk. We have, therefore, with pardonable insistence we feel, stressed the matter of finance hitherto. We have felt, and still feel, that tremendous consequences hang on what we do in this Area financially on Easter Sunday. This Area is unique in its constituency and in its leadership. What is done here will either silence our enemies and give argument to our friends or the converse. Friends, this is the last quarter of the race. Palm Sunday was the third quarter mile post. *The race must be won.* As the Arab Shiek said to Ben Hur, when Ben Hur contested with Messala in the Amphitheater of Antioch, so we say to you:

"Speak ye now! Take the inside! Now, give rein to your steeds! Speed on now, ye cannot lose!"

"A cloud of witnesses around,
Holds thee in full survey;
Forget the steps already trod,
And onward urge your way."

Meridian District Leaps Forward

This district has secured in "Big Gifts" \$7,000,000 and reports that it will "Go Over the Top" on Easter. Philadelphia charge reports \$2,625. Philadelphia Circuit reports \$1,300, and DeKalb Circuit, under the leadership of the incomparable Dudley, reports \$1,875.

Our Revival Returns

Our Centenary Campaign provided that there be put on in each charge, from February 23 to March 2, a revival campaign. We asked every charge to signalize the beginning of our intensive Centenary work with a genuine Revival of religion. We have sent out questionnaires asking, among other things, for a report as to how many had been saved to the Church as a result of this campaign. Ninety-five churches have reported, nearly all of them small country appointments. These show 495 persons have joined the Church, or an average of 5 to a charge.

Remember, my brethren, that our Centenary Program is fundamentally a Church awakening along spiritual lines.

On The Rim Of Georgia

The New Orleans Area reaches into the State of Georgia at just one point. This is West Point. The Rev. Lewis L. Price is our pastor there and he writes us that "135 persons have pledged in definite amounts \$2,100 of the \$3,500 of his charge. The other \$1,400 will be secured and we will 'Go Over the Top' with pledges and then the cash on Easter Sunday."

Down In Texas.

Brother Joseph S. Henry sends into the office in subscriptions properly signed \$1,000 from Marlin, Tex. Brother Henry is our lay finance man for the Waco District. He shows a fine sense of leadership.

St. Andrews, Fort Worth, Tex., sends in subscriptions properly signed amounting to \$1,000.

Bogalusa Seeks Leadership

The Louisiana Conference may well watch Pastor J. J. Woolridge, our pastor at Bogalusa. He is thoroughly inoculated with Centenary serum and is confident that, according to membership and situation, he'll show his Conference how to do it.

Signing For Full Time

At this time we are in the midst of our intensive financial campaign, seeking out every member and friend of the Church, asking each one to subscribe a definite amount payable weekly, monthly or annually during the five-year period of our Centenary Work. We have already written every Unit leader, every Council president and every pastor on the importance of this canvass.

It is gratifying to note the readiness with which our members respond to this appeal to do a definite thing. Dr. W. G. Alston of Wesley Chapel, New Orleans, in one day secured pledges amounting to \$5,000. If you would make your Centenary task for the years to follow light, and assure the carrying out of our program, let your people know that this is a five-year program and have them subscribe to it.

Some Terrible Failures

Saturday night, at the closing hour for this office, we received our "Victory Through Prayer" and "What Would Happen if Millions Raved" pamphlets. These were due to reach our churches on Palm Sunday. The

(Continued on Page 12)

OUR RISEN LORD

By J. Earle Flemister

Before the dawn had cleared away,
And blazed the path for Easter day,
Christ, our Lord, for sinners slain
Defied the tomb and rose again.

His herald triumph did prevail,
The world defied to make it fail,
As after death they sealed the tomb,
Said they, "we now have set his doom."

The guard set watch, even after this,
To keep entombed his promised bliss.
Tried all their traits till none was left,
In spite of all, Christ conquered death.

In conquering death the Angel said,
"He liveth now though he was dead.
Come see the place where our Lord lay,
Join in the praise to Him to-day!"

To Him the praise and honor be,
For through his death the bond is free;
And men proclaim him as they pray,
And sing his praise this Easter day.

Thousands yet in gross darkness grope,
To see the light and gain a hope.
We are to help them find the light,
That saves us from eternal night.

Supreme the test, though it may be,
We must aid those beyond the sea,
That they His gospel may receive;
And help their native ones to live.

May we not falter, nor complain,
Of tasks which tax us to our main;
But smile and trust in His, the way,
On Easter and on every day.

SEEK YE THE LIVING AMONG THE DEAD?

By Bishop Bristol

UPON the tomb's dark walls bereavement reads: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live"; "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and come forth"; "Now is Christ risen from the dead and become the first-fruits of them that slept."

How beautiful do these words make graves appear! Mother, father, could all the floral charms of nature add such a glory to the little mound? Mourning children, could garlands of lillies and roses so beautify the resting-place of sainted mother as these heavenly words of hope and promise? Today why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries. They walk

with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in light. We walk alone for a while. There are empty places in home and church; there are empty chairs and empty arms, but there is a light still burning where they were; a light in the mourning mother's arms; a strange, sweet light in the home; some thing like a glory in the very air, as though angels had swept past on gleaming wings and left a train of light from earth to heaven.

O, seek ye the living among the living! Lift up your sad faces toward the light, toward the smiles that are falling from heaven, and let this Easter time be full of faith and hope and praise. "Why seek ye the living among the dead?" "Jesus and his own are alive for evermore."

IT IS EASTER DAY

Elizabeth D. Preston

IT is Easter day! What a sermon in the very words! What thoughts throng the mind—unexpressed, vague and undefined, perhaps, yet powerful enough to crowd out all unworthy objects and to leave but the feeling of peace and joy at this glad season. The uncertainty, the weakness of our faith, that has clouded the past, is removed to-day and immortality becomes a realized truth.

It is Easter day! A day that should be nearest the heart of all people who hold the Christian faith, for it is the anniversary of the time when the crucified Lord asserted His divine power and proved to a wondering world that death had no dominion over Him, and, blessed thought, was equally impotent over all who would follow where He led.

It is Easter day! It matters not to us that the original Easter was set apart for the worship of a goddess; that hundreds of years before the birth of Christ this day was held as one of great rejoicing; that she who ruled the spring was supposed to come to earth at this time and loosen the winter-packed soil in order that her flowers might

bloom again; that she whispered to the bare-limbed trees to cover their nakedness, and into the heart of man infused new life until he, too, was inclined to worship her—the goddess of spring, Oestra!

The beliefs and legends of two thousand years ago mean little to us of to-day. From the coming of the apparently helpless Child of Bethlehem we date our faith—a faith that was strengthened and enlarged by the promises of that Child, grown to manhood's estate; a faith that faltered not when the world rejected its own, but which almost failed on that sad day at Calvary, and which was upraised and made immortal on the day of the resurrection—our Easter day.

Each Easter day is a fresh pledge to mankind that life is eternal. It does not come when earth is putting on her garments of sleep, but instead when she is awaking from a period of rest. It comes when the skies are blue, when the winds are soft and balmy, when the exultant songs of birds have broken the long silence, and tiny buds are ready to burst with fullness of life.

It is Easter day! What comfort comes to us because of this fact? We shall arise

as He arose. Is that all? To the mother, whose empty arms would reach through time to grasp the little one safe in eternity, comes the thought that not forever are they to be separated. Across all fresh-made graves stretches to-day a hope so strong, a faith so great, that the mourners' tears are dried and the broken hearts are healed. Twin souls that have left us, and whose going left only darkness behind, are waiting—somewhere in the light they are waiting. To-day we feel sure of it. Would that the doubts of to-morrow might never assail us. He has risen, they have risen, we shall rise. "O grave, where is thy victory? O death, where is thy sting?"

DEATH AND BEYOND

Death is just as natural as life, and probably just as painless to its subject. In this, birth and death are alike; they both bring pain to others, but in both instances the pain is the beginning of joy. Death is not a consummation; it is an unfolding. It is a summit that is the base of a farther ascent, a door through which one passes into a new world. It is not the destruction of the senses; it multiplies them. It is not the paralysis of the limbs; it adds wings. It is not plunging one into darkness; it is immersing him in the light. It does not change the direction of one's life; it adds to the celerity of its movement in its chosen direction. It does not empty one's heart either of joy or bitterness; it makes either more intense. It does not blind or fetter love; it adds to its opportunities. It does not turn evil passions out of the life, or liberate one from their sway; it rather discloses their hideous character, and makes manifest their awful tyranny. Death has only one "sting," and that Christ came to extract in advance. Has He done it for you? —Exchange.

THE LILY AT EASTER

The lily, is in the great nations of the world, being considered as important nowadays, on account of its symbolism, as the holly or the evergreen. Indeed, there seems to be little difference between the importance accorded to Christmas and that given to Easter. Each stands in its symbolism for a deep religious event, and each in its place holds a significance not to be filled by the other.

The first observance of Easter dates back as far as A. D. 68. From that time it has meant much to Christians, and in the joyous rebirth of Christ there is a general heartfelt resolution to emerge into the springlike freshness of newer ideals and better things. —Selected.

EASTER

By F. A. Hawke.

Easter! Brightest of Sabbath days,
When through the clouds are poured the rays
Of our great Righteousness.
He comes to break the reign of night,
To bring in peace and give great light,
To all who will confess.

Dear Lord! We would be glad in Thee,
And in the heavenly city see
The glory earth concealed.
Before His name we all would bow,
And in our hearts confess Him now,
That He may be revealed.

The Holy Spirit Our Helper

The International Sunday School Lesson for April 27, 1919

By the Rev. J. Leonard Farmer, PH. D.

The Holy Spirit is the third Person of Trinity. In saying that He is third it is not meant that He is third in rank as possessing a less degree of Divinity than the Father and Son, but especially that He is the third to have been revealed to the world. He does not occur as an individual in the Old Testament. The Spirit of Jehovah is frequently spoken of, but a Person distinct from Jehovah is not meant, but rather Jehovah's invisible presence. This fact does not argue against His individuality. God's revelation to the world has been a progressive one. The Hebrews were slow in coming to the place where they would worship one God; and they were slower in conceiving of Him as not only the only God of Israel but the only one in existence. And when they once became mastered by this thought it seemed to them that any distinction of Persons in the Godhead was excluded by the unity of God. But we have come to see that the ethical nature of God requires such a distinction to be made; if He has always been a God of love, then there must always have been with Him Persons as worthy objects of His love. The second Person of the Godhead was revealed to the world in Jesus Christ; and through Him and his Apostles the third Person was revealed. He is spoken of many times in the New Testament as a personal Agent; but the same functions are not ascribed to Him by the different writers. This does not mean, however, that they disagreed as to His office, but that each emphasized certain phases of His work according to the standpoint from which he was writing. And from the New Testament as a whole we learn the different ways in which He functions in our lives.

1. The Holy Spirit as Witness Bearer. He bears witness of Christ and to the truth of his teachings, and bears witness with us that we are Christians. He leads us into spiritual truths by continuing the teaching office of Christ during his visible ministry on earth, and glorifies Christ by producing a belief in us that He was the Son of God, and that what He taught was true. And after we have accepted Christ as our Savior the Spirit produces a consciousness in us that we are one with Christ in a sonship relation to God. Says Christ; but when the Comforter is come, whom I will send unto you from the Father, the Spirit of truth, . . . he shall hear witness of me. Howbeit when the Spirit of truth is come, he shall guide you into all the truth . . . he shall glorify me; for he shall take of mine, and shall declare it unto you. Says the Apostle Paul: No man can say that Jesus is the Lord, but by the Holy Ghost. But ye received the Spirit of adoption, whereby we cry Abba Father. The Spirit himself bears witness with our spirit that we are children of God. That is to say, it is through the agency of the Holy Spirit that our regeneration is effected.

2. The Holy Spirit as Sanctifier.

A second office of the Spirit is to produce in us genuine Christian character and Christian graces. The moral and religious change which comes into our life after conversion comes not by our mere acceptance of Christ as our life ideal, but afterwards by the working of the indwelling Spirit. Sometimes it seems that enough of us are inclined to limit the Spirit's activities in our life to witnessing to Christ and producing the consciousness of Christ in us; and after that consciousness has been produced our life appears to have no higher ethical values than before. This invariably happens unless we yield our life fully to the influence of the Spirit that He may produce in us the ethical and religious values which fill out our character more and more into harmony with our Christ-ideal. This is what is meant by "growing in grace." There should be progress in the development of our Christian character. For after all, our salvation depends more on what we are actually striving to become than on what we actually are. The fruit of the Spirit, says the Apostle Paul, is love, joy, peace, longsuffering, kindness, faithfulness, meekness, self-control. And by "fruit of the Spirit" is meant the result in our character of the working of the Spirit if He indeed dwells within us.

3. The Holy Spirit as Gift Bearer. A third office of the Spirit is to bear spiritual gifts unto us. These spiritual gifts are such as ability to preach which is called in the Scripture prophesy, aptitude in teaching, or the ministry of the word, or exhorting, doing charity, singing, praying, or the rendering of every kind of Christian service, and speaking in tongues. All Christians do not have the same gifts—some are talented along one line and some along another. But whatever talent one may have, it is a gift of the Spirit, and given to be used to the glory of God. If we use it, we become more talented; but if we do not use it, we will lose it. Now there are diversities of gifts, says Paul, but the same Spirit. But to each one is given the manifestation of the Spirit to profit withal.

From the time that the Holy Spirit came upon the Apostles at Pentecost speaking in tongues was greatly stressed by some Christians in the early Church. This was considered the highest of spiritual gifts. They thought that they had not received the Spirit in his fullness unless they could speak in tongues, just as some Christians think in the present day. This is a mistake which the Apostle Paul corrected in the 12th, 13th, and 14th chapters of his first letter to the Corinthians. A careful reading of these chapters will show that he placed a very low premium upon the ability to speak in tongues. Nor should we place any greater premium upon it today. The gift of the Spirit, and not the gift of tongues, is the thing to be sought; and having received Him we are to use to the best of our ability whatever gift He bears to us. He divides his

gifts "to each one severally as He will." And we know whether we have received Him by the fruit which is produced in our lives.

4. Not only does the Holy Spirit help us to be what we ought to be, He also helps us in doing what we ought to do; He is our Helper in all our efforts to bring the Kingdom of God in the world in greater fullness. It is He who prompts us to do any good work and who guides us in the doing. It is He who reveals to us the plan of God for our life and for the world, and inspires us with a holy zeal to do our part in the accomplishment of the Divine purpose. It is He who comforts when we are dismayed, who cautions when we would be rash and careless, who encourages when we are despondent, who strengthens when we are weak, and who sustains when we are weary.

And his influence is not limited to individual lives, but extends, also to the Church life, to the community life, to the national life, and to the world progress. It is He who molds our higher social and national aspirations in so far as they are Godly; and it is He who has ever inspired, guided and sustained the progress of Christian civilization in the world, and to whom we are to look for its progress in the future. The plan of human redemption and of the redemption of the world requires God the Father, it requires Christ the Ruler and Savior, and it requires the indwelling Holy Spirit the Administrator and Strengthenener, Comforter and Guide who is God permanently at work in the world.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for April 27th, 1919

"Every Man Heard Them Speak in His Own Language."

Pentecost is the transition from the period of the Christ headship

in the Church to the Spirit's administration. The direct work of Jesus, the son of Mary, was attested by his own miracles which he performed. To give full strength to the new administration, this precedent had to be followed until the work was established under the new order. This came first in the gift of tongues, indicating the cosmopolitan nature of the Church. People were there from the ends of the earth and "every man heard them speak in his own language."

Language is the distinguishing characteristic of the human animal. Through it one life is interpreted to another. It is the vehicle for human thought and pictures the soul's passion. If you wish to find access to another's real self or gain admittance to the citadel of life, speak his name; then talk to him in the language of his people, in which may be expressed all the fine sentiments that surround home, nativity and love relations. Speak in his language—the kind used in the lullaby of infancy and through which the first story of the mystery of life knocked at the door of his understanding. Small wonder there were three thousand converted in one day at Pentecost; they all heard in their own language the message of the new life and hope through Christ.

So must the peoples of all the world hear the Gospel in their own language. Billy Sunday preaches to great crowds with marvelous results, because he speaks in the language of the people. The crowds hang upon his words; it is their language he uses. Much good has been done preaching through an interpreter, but the people like the message fashioned after their own style of thinking in their own language. So the Gospel is now being preached in practically every language, and when missionaries enough can be secured, everyone will hear them speak in his own language.

Gammon Seminary.

What We Owe And How To Pay It

Weekly Devotional Topic for April 27, 1919

(2 Cor. 8:1-15.)

By the Rev. Willis J. King, D. D.

In these days as never before in recent years, we are witnessing a revival of interest in things religious. We are realizing that the great values of life are the spiritual values. Our lives and all we have belong to God. He has made us for his glory. He has a program for our world and is depending on us to aid him in the carrying out of this program. It is only as we appreciate our relation to God and what he has a right to expect of us that we can intelligently consider our topic tonight.

And now suppose we consider this topic—"What we owe"—somewhat in detail.

First, we owe our very existence in the world. As one studies the order of life in creation he must believe that man is a fitting climax, an admirable capstone to creation scheme. But is there any one who does not realize that the Heavenly Father could have gotten along without us if he had been of the disposition. His "let us make man" was born not

of necessity, but of love for the creation he had made. He wanted someone made in his image and his likeness to have dominion. We must believe he knew his creature would sin but he also knew that in the long run he would overcome sin and present himself faultless before the throne of God. And so good Father that he was, with a full-fledged parental instinct, he ordained that mankind should come into the world. We can never be thankful enough for the privilege of living.

Again we are under obligation to our Heavenly Father for our sustenance from day to day. How literally he answers our prayer, "Give us this day, our daily bread." We could not live for a single day without his ample and abundant provision. Note our Master's words uttered in the sermon on the Mount: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . For your heavenly Father . . . will provide for you." (Continued on Page 15.)

NEW ORLEANS AREA

(Continued from Page 9)

Chicago office wired us an explanation that a strike among printers delayed this whole matter, which, of course, is not the responsibility of the Centenary. This matter will be gotten out as quickly as possible.

The district superintendents were informed that the "Every Member Canvass" in this Area would begin April 10. Great stress has been laid on the importance of soliciting every member. They have taken to this canvass with enthusiasm. The pastors have been anxious for the soliciting blanks. A thousand such blanks were sent to each district superintendent, which was simply a start; and the remainder were to be supplied from this office. They were shipped to us a week ago from Chattanooga, but until now we have not received one. This is an awful fall down and serious handicap to our work. We plead with our members to hold the fort until we can get reinforcements to you in the form of blanks. If you have made the canvass without the blanks we are sure those who have promised will be quite willing to sign the pledge cards when we get them to you. We will not stop until this canvass has been thoroughly made, for it is of vital importance that we find out just where we are in finance, not only for this time but for the years to follow.

Bay St. Louis

The pastor from Bay St. Louis reports that "The Centenary Movement is deepening the spiritual life of the charge." With us it is not simply a financial task but a great Church awakening. At a joint meeting of our Units on Saturday afternoon, April 5, we had eight to decide for Christ. This has started a revival wave which promises showers of blessings.

Mrs. Winfield Leads District

The Baton Rouge District reports its first "Big Giver." She is Mrs. J. G. Winfield, who pledges \$500. The pledge is accompanied with a check for \$25. The balance of the first instalment to be paid by June.

Dr. W. Scott Chinn brings from Rosedale \$24; Wesley Chapel, \$101, and \$55 from St. Marks, a total of \$180 from a week-end trip.

WAR RISK INSURANCE AND COMPENSATION AND THE \$60 BONUS PAYMENT

To meet a very urgent and distressing need, our pastors, Minute-Men and all who are informed are urged to give this information to those interested.

There is much misunderstanding among parents and wives of soldiers and sailors as to their rights under the War Risk Insurance Act. Every soldier, is insured. The minimum amount is \$1000, and the maximum, \$10,000. This insurance is limited to five years, but before the five years have expired these policies can be turned from Government Insurance Risk to any of the old line policies by writing to the Bureau of War Risk Insurance, Washington, D. C. If this is not done, the policies lapse, after five years.

The pastor should impress upon the people that this is a very excellent method of insurance, and is at a very much lower rate, than any of the private insurance concerns could possibly give.

The confusion arises by the beneficiaries thinking that they must send to Washington an affidavit proving their dependence upon the boys who are insured. This is not so.

This insurance is a regular insurance and is not to take the place of the old time pensions. This insurance is a strictly business proposition for which the soldier pays. While he is in active service, the premiums are deducted from his pay; when he leaves the army himself send the check or money order to Washington, D. C., on the 30th of each month.

There is nothing required in the case of death in the way of proof, except that which is demanded by any insurance company. There is no need to employ a lawyer, only write to the Bureau of War Risk Insurance at Washington. Uncle Sam will see that they get their Insurance in regular payments as provided by law.

By the act of Congress, there is provided what is known as Compensation. This takes the place of the old time Pension, and is payable to the wife, child, dependent mother or father of any soldier or sailor who is disabled or dies as the result of injury or disease contracted from the line of duty while employed in active service. This Compensation may be paid in addition to insurance, but the mother or father must prove actual dependence; if, at the same time, they are named as the beneficiary, whether they are dependent or not.

Briefly, no dependence need be shown to secure the insurance but the father or mother must prove dependence to receive the additional payment of Compensation.

The \$60 Bonus

By an act of Congress, discharged officers and enlisted men, including S. A. T. C. men, whose enlistment occurred before Nov. 11, 1918 are entitled to a \$60 bonus. It is not necessary to forward their discharge certificate to the Zone Finance Officer, Washington, D. C., but it is necessary to forward a literal, full, and complete copy of the original discharge. They must have Everything on the copy that is on the original discharge papers, and it must be addressed to the Zone Finance Officer, Lemon Building, Washington, D. C. Also the solicitor must state his services since April 6, 1917, the date of his last discharge, and his present address.

What To Do

He will take his original discharge to the nearest recruiting officer of the army, who will make and sign the certificate in the margin at the back of the original discharge paper in ink: "The true copy of this discharge certificate has been made and attested to by me to enable the soldier to obtain bonus." The original discharge certificate will be returned to the Zone Finance Officer for payment.

METHODISM'S SOLDIER WELCOME

Incoming soldiers are being greeted by representatives of the Methodist Episcopal Church at New York and Boston. The committee, under the chairmanship of Dr. Ralph B. Urmy, has secured the services of Chaplain J. L. Wheeler to take charge of the work of the local committee in New York and vicinity. Chaplain Wheeler is already at work visiting the boys in the debarkation hospitals and is planning to interest the churches in and about New York in entertaining groups of wounded soldiers. It is thought that the Epworth League Chapters of this section will take up this phase of the work. One of the services which will be rendered is the providing of information about the boys whom friends and relatives are trying to locate.

Those desiring this sort of information may write to Chaplain J. L. Wheeler, Room 513, 111 Fifth Avenue, New York City, giving the name of the boy, his company, where he is at the present time, or when he is expected from overseas. Every possible effort will be made to assist.

At Boston the work is being carried on with the First Methodist Episcopal Church and Community House as headquarters. The Rev. W. M. Gilbert being the executive secretary and the Rev. Charles H. Stevens, chaplain in charge. The vestry of First Church is being fitted up for a recreation center, with tables, games, free stationery, the latest magazines, a phonograph, piano, information bureau, etc., which is open for men in the service from 10 a. m. to 10:30 p. m. On Sundays Chaplain Charles Stephens goes to the army and navy Y. M. C. A. in Charleston and brings over twenty-five or thirty men for church and Sunday School. After the services, the men have dinner with a group of the young people. This part of the program is supervised by Mrs. Stephens. An afternoon hike, social hour with light lunch at 5, League service and evening preaching complete a day which is enjoyed both by the people of the church and the men. Many of the people are turning over their automobiles and chauffeurs for afternoon rides for the boys. Parents and friends of boys who are at Boston, or expect to be at Boston, are urged to write to 41 Temple Street for whatever information they desire.

This work for soldiers is being carried on under the direction of the Committee on War Emergency of the Department of War Emergency and Reconstruction of the Joint Centenary Committee, Dr. George B. Dean, executive secretary.

The boys overseas are asking for more reading matter. General Pershing has cabled the request that more magazines be sent to the Americans on duty in France and in other countries in Europe. The General says the boys need interesting reading matter as never before.

The supply of magazines has been reduced from 10 to 2 tons a month due to misapprehension of the public that magazines could not be sent under the one-cent postage ruling. Some magazines inadvertently dropped the line announcing that publications would be carried overseas under a one-cent stamp. The ruling is still in force and magazines are being asked to print it again in the upper right hand corner of their first page.

RESURRECTION.

Emma O. Lente.

We saw the roses droop and fade;

We saw the lovely meadows shorn;

We watched the leaves fall helpless down,

And saw each garden place forlorn.

And yet we grieved not over-much;

We said: "Roses will bloom again,

And fields be carpeted with green,

And earth be blessed with good and gain."

We saw fair human blossoms fade;

We saw staunch friends pass one by one;

Our pleasant ways grew lone and drear

It seemed life's joyousness was done.

And yet we said on Easter Day—

Smiling through tears distilled by pain—

"Because the Christ has conquered Death,

Our own shall live—shall live again!"

DEATHS

Logan—Mr. W. W. Logan, a faithful member of our church, Neosho, Tenn., departed this life March 29th, at the age of 58 years. For more than thirty-three years, he served as Sunday School Superintendent and class leader. A wife, eight children, brothers and a host of friends survive him. The funeral services were held at Providence Methodist Episcopal Church, Sumner, Miss., conducted by the pastor, the Rev. D. E. Simmons, assisted by the Rev. J. W. Winbush, pastor of Clarksdale Methodist Episcopal Church.

Dotery—On a recent date Mrs. Fxer Dotery, a faithful member of Pleasant Grove Methodist Episcopal Church, Longstreet, La., departed this life in full triumph of Christian faith. She was a daughter of Mr. Jno. Dancl. She leaves a husband, mother, father, brother, sister, and a host of relatives to mourn her passing. The pastor, the Rev. T. A. Bailey, conducted the funeral services.

Botley—Mr. Morgan Botley, a faithful member of Pleasant Grove Methodist Episcopal Church, Longstreet, La., died recently at Camp Grant, Illinois. A wife, mother, father and brother survive him. The funeral services were conducted by the pastor, the Rev. T. A. Bailey.

Seals—Mrs. Emma Seals, a faithful member of Shady Grove Methodist Episcopal Church, Winona, Mississippi, departed this life on a recent date. For many years she was a class leader and lived a consistent christian life. The Rev. L. F. Jones conducted the funeral services.

Morris—Mrs. Ada E. Morris, a faithful member of St. Paul Methodist Episcopal Church, Oakland, Texas, departed this life at the home of Mr. and Mrs. W. L. Green on a recent date. Mrs. Morris was a school teacher at the time of her death. A daughter, two sisters, three brothers and a host of friends survive her. The funeral was under the auspices of the Household of Ruth and the sermon was preached by the Rev. D. F. Vance, pastor.

Russell—Miss Hettie B. Russell, a faithful member of St. Matthews Methodist Episcopal Church, Pelican, Louisiana, departed this life on a recent date. She leaves a mother, father, sisters and brothers to mourn her passing. Interment was made in St. Matthew Cemetery. The Rev. O. J. Harvey conducted the funeral service.

Snider—On a recent date Mr. L. H. Snider, a faithful member of Charleston Methodist Episcopal Church, Ogeechee, Ga., departed this life. At the time of his death, he was a class leader and a steward. The funeral services were conducted by the pastor, the Rev. I. T. Gruber.

ICE CREAM

When you make ice cream don't try the old way, but use

JELL-O ICE CREAM POWDER

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a very low cost.

No eggs or sugar needed, but only the Jell-O Ice Cream Powder and the milk. That's the way to make ice cream.

Vanilla, Strawberry, Lemon and Chocolate flavors and Un-flavored.

Two packages for 25 cents, at any grocer's.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Levier—On a recent date, Mr. Preston Levier, a member of Ryley Methodist Episcopal Church, Handsboro, Miss., departed this life. A wife, three children and a host of friends survive him. The Rev. W. L. Mills conducted the funeral service.

Peters—Mr. J. W. Peters of Spring Cottage, Miss., departed this life recently at the age of 60 years. He was a faithful member of the Methodist Episcopal church and served as local preacher in the church for 23 years. The funeral services were held at New Hope Methodist Episcopal Church, conducted by the pastor, the Rev. M. M. Ming, assisted by the Rev. A. Babram.

Green—Mr. Thomas H. Green, a faithful member of Mt. Zion Methodist Church, Carolina County, Harmony, Maryland, departed this life March 22nd. He was 58 years of age. A wife, four sons, four daughters and a host of relatives and friends survive him. The Rev. W. H. Hayman, pastor, conducted the services, assisted by the Reverends D. G. Waters, J. H. Cooper, W. H. Staten and J. W. Washington. Miss Alice Johnson read resolutions.

Osborne—Mrs. Alma Osborne, of Crystal Springs, Miss., departed this life in Nebraska, March 22nd. The remains were taken to Crystal Springs for burial and the services were held at New Zion Methodist Episcopal Church, conducted by the pastor, the Rev. R. N. Jones, assisted by the following pastors, the Revs. S. D. Minor, George Love, and C. C. Taylor of Paris, Illinois. She leaves a husband and a host of friends to mourn her passing.

Turner—On a recent date, Mr. Noah Turner, a faithful member of Boynton Methodist Episcopal church, Grotna, La., departed this life, at the Charity Hospital, New Orleans, La., At the time of his death, Mr. Turner was 52 years of age. The funeral was held at Boynton Church, conducted by the pastor, the Rev. E. S. Johnson, who was assisted by the district superintendent, the Rev. C. S. Stanley. Interment was made in Harvey, La.—O. J. D. Rainey, reporter.

Brown—On a recent date, Mrs. Martha A. Brown, departed this life at Bennettsville, S. C., her home. Interment was made in the family

cemetery. The Rev. J. E. C. Jenkins conducted the funeral service.

DISTRICT ROUNDS

LAKE CHARLES DISTRICT SECOND ROUND

Loesville, May 17-19; Welsh and Jennings, 24-25; Crowley Circuit, 28; Maringouin, 29-30; Cottonport Circuit, 31-June 1; Bunkie, 1-2; Melville Circuit, 4-5; Lottie and Blanks, 7-8; Lafayette, 13; Boonville, 14-15; Waxia Circuit, 19-20; Eola Circuit, 21-22; Magda, 23; Teche, 27; Washington, 28-29; Opelousas, 29-30; Briggs, July 5-6; Hubbertville, 12-13; Olevia, 13; Longville, 17; New Iberia, 20-21; Lake Charles, 27-28; East Lake Charles, 29; Lake Arthur, 31; Spring Creek, August 2-3; McNary Circuit, 4-5; St. Martinville, 10-11.

Dear Brethren:—The District Conference will convene at St. Mar-

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A. P. OWENS, Dept. B, Box 1415, Miami, Fla.

tinsville, La., August 13-17. See to it that a Woman's Home Missionary Society is organized in each charge. Put the Southwestern in every home. Don't forget the retired preachers, our salaries have been increased the members are paying us 50 cents per month and 50 cents per quarter to the District Superintendent. Let us see to that all claims are increased.—John W. Turner, district superintendent.

KANSAS CITY DISTRICT FIRST ROUND

Glasgow, 19-20; Gilliam, 24-25; Slater, 27-28; Malta Bend, May 3-4; Blackburn, 10-11; St. Joseph, 17-18; Independence, 24-25; Willington, 25-26; Centennial, May 31-June 1; Clark Chapel, 8-9; Marshall, 15-16; Lexington, 21-22; Des Moines, Ia., 28-29; Mason City, Ia., July 5-6; Marshalltown, Ia., 6-7; Oskaloosa, Ia., 8-9; Glasgow Circuit, 12-13.

We have just closed a successful conference session with an increase of more than three hundred dollars in our district. Organize for the Centenary Intensive Financial Appeal, May 18-25. Do not neglect our Conference School. President Hayes must have our united efforts if he is to succeed. We must have an increase along all lines over last year. The District Stewards will meet in Glasgow, Mo., Wednesday, April 23, at 10:30 A. M. The District Conference Sunday School and Epworth League Conventions will convene in Clark Chapel Methodist Episcopal Church, Kansas City, Mo., August

A SPLENDID HAIR GROWER AND WONDERFUL BEAUTIFIER FOUND AT LAST! SHOWS RESULTS AT ONCE OR NOTHING TO PAY.



Women Delighted—All Surprised by Quick Action of Sano Spanish Hair Grower.

We have good news for women and men whose hair is falling out, who are growing bald, and whose scalps are covered with dandruff and itch like mad. No matter whether bothered with falling hair, gray hair, matted, stringy hair or no hair at all around the temples, try Sano Spanish Hair Grower. You will not be disappointed. The first application will make your hair and scalp feel 100 per cent better. If you want thick, lustrous hair and lots of it, use Sano Spanish Hair Grower. Don't delay—begin tonight. A little care now insures abundant hair for years to come. Costs only 50c. from your agent or sent direct from the laboratory. Other Sano preparations for the hair.

Sano Spanish Hair Grower...\$0.50
Sano Coconut Oil Shampoo... .50
Sano Tetter Salve... .50
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Sano Building Tonic... .75

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20, 1919.—W. L. Lee, district superintendent.

NOTICE

The District meeting of the Woman's Home Missionary Society for the Fort Smith District, will convene May 16-17, at Fort Smith, Ark. All officers and members are urged to be present and on time.—Mrs. Carrie Tibbitts, District Corresponding Secretary.

SEDALIA DISTRICT FIRST ROUND

Osceola, April 17-20; Windsor, 21; Versailles, 26-27; Tipton, 28; Otterville, 29; Lamonte, 30; Knopnoster Circuit, May 1-2; Warrensburg, 3-4; Holden, 6-7; Beamon Circuit, 8-9; Sweet Springs, 10-11; Greenfield Circuit, 17-18; Butler, 24-25; Carthage, 31-June 1; Joplin, 7-8; Neosho, 9; Jolly, 10; Springfield, 14-15; Marshfield, 17; Lebanon, 18; Rolla, 21-22; Sedalia, 28-29.

Dear Brethren:—We must not fail to raise our entire Centenary apportionment for the Sedalia District. Do not forget the great intensive campaign and the in-gathering day, April 20th. —L. R. Grant, District Superintendent.

WANTED—Colored Salesmen—Marvelous new health, accident, insurance. Big opportunity. Act quickly. Box 351, Chicago.

WANTED—Men, wishing positions as Firemen, Brakemen, Electric Motormen, Conductors, colored Train Porters, good wages, steady work, first class roads near you, no experience needed, write at once, naming position wanted.

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Indianapolis, Ind.

WASHINGTON CONFERENCE APPOINTMENTS FOR 1919-20

ALEXANDRIA DISTRICT E. J. Ruddock, Superintendent

Alexandria (Robert Chapel)—E. A. Haynes; Bedford City, C. E. Tucker; Bedford Springs, A. W. Jones; Bridgewater, J. H. Lewis; Brownsburg, R. J. Curtis; Buchanan, L. C. Chase; Charlottesville, T. B. Dunable; Covington, L. A. Moore; Falls Church, C. A. Brady; Grottoes, U. W. Jenkins; Halls Hill, T. N. Austin; Hamilton, Eugene Williams; Harrisonburg, Brarley Johnson; Highland, George Brashears; Leesburg, C. S. Harper; Lexington, R. W. Stennett; Lincoln, F. E. Nicholas; Lynchburg, G. E. Curry; Pitts-ville, Charles Johnson; Richmond (Asbury), Joseph Wheeler; Richmond (Leigh Street), C. C. Gill; Roanoke, M. F. Hayling; Salem, J. M. Colbert; Staunton, E. M. Mitchell; Stewartsville, L. C. Gynn; Strasburg, T. R. Vaule; Upperville, J. C. Scarborough; Waynesboro, J. W. Hollins; West Staunton, J. H. E. Carter; Winchester, J. A. Reid; Woodlawn, J. G. Grant; Woodstock, J. W. T. Wilson.

ANNAPOLIS DISTRICT

J. H. Jenkins, Superintendent.

Annapolis (Asbury)—W. C. Thompson; Altholton, Elijah Ayers; Broad Neck, J. H. Goodrich; Brooklyn, S. R. Hughes; Brooks and St. Luke, J. B. Aeter; Buckeystown, L. J. Valentine; Catonsville, L. E. Ford; Centerville, R. A. Griffin; Chesapeake Beach, Frank Gmes; Churchton, T. P. Thomas; Davidsonville, J. H. C. McPherson; Eastport, C. C. Brown; Ellicott City, S. H. Norwood; Frederick City, W. A. English; Huntingtown, J. J. Cecil; John Wesley and St. Mark, W. N. Holt; Lancaster and Moran, C. H. Peters; Magothy and Halls, J. C. Love; Middletown, R. R. Boston; Mount Zion, J. N. Yearwood; New Market, S. A. Lewis; Mount Hope, J. T. Moten; North Point, T. H. Tildon; St. Matthews (Turners Station), L. H. Revels; St. Johns, G. H. Booze; Sykesville, L. B. Miller; Prince Frederick, C. H. Arnold; Sparrows Point, J. C. Allen; Waterbury, J. W. Dockett.

BALTIMORE DISTRICT

E. S. Williams, Superintendent

Baltimore—Ames' Memorial, A. J. Mitchell; Ashury, C. E. Hodges; Centennial, W. S. Jackson; Eastern Station, C. B. Bishop; John Wesley, Ernst Lyon; Metropolitan, R. W. S. Thomas; Mount Zion, Matthias Williams; Sharp Street Memorial, M. J. Naylor; St. Matthew's, R. A. Green; St. Paul, S. A. Virgil; Whatcoat, J. A. Holmes; Aherdeen, W. H. Gaines; Belair, C. H. Matthews; Chase, J. L. Brown; Churchville, D. L. Washington; Fallston and

Federal Hill, G. W. Cohen; Green Spring and Mount Washington, C. A. Johnson; Hagertown, H. A. Johnson; Hereford, C. D. Hughes; Hullsville, J. M. Barnes; Luther-ville, William Brown; Libertytown, to be supplied; New Windsor, W. H. Polk; Reisterstown, J. C. Norris; Westminster, Benjamin Gross; Williamsport, T. A. Thomas.

HARPERS FERRY

S. H. Brown, Superintendent

Buckhannon, to be supplied; Charlestown, Nathan Ross; Charleston, C. G. Cummings; Clarksburg, J. W. Waters, Jr.; Cumberland, G. A. Davis; Frostburg, J. W. Warren; Fairmont, J. D. Brown; Gettysburg, B. H. Johnson; Grafton, W. E. Jefferson; Huntington, A. H. Whitfield; Harpers Ferry, A. L. Jenkins; Har-ri-sburg, R. S. Bedford; Hedgesville, C. W. Matthews; Hinton, W. B. Minor; Inwood, J. H. Johnson; Key-ser and Piedmont, J. W. Waters, Sr.; Lewisburg, W. R. Grigsby; Martins-burg, J. W. Jackson; Montgomery, J. H. Berry; Mount Hope, J. F. Lucas; Morgantown, G. S. Lawrence; Moorfield, J. R. Davis; Parkersburg, C. S. Briggs; Pittsburg and Grace, C. W. Burnett; Pittsburg and War-ren, C. Y. Trigg; Point Pleasant, C. E. Smallwood; Richmond, Thomas Harris; River View, J. A. Anderson; Romney, W. H. Kent; Ronceverte, J. H. Peters; Seibert and Horrock, R. S. Reid; Shepherdstown, to be supplied; Sistersville, J. E. Tansey; Union, Nathan Minor; Washington, Pa., J. E. Dotson, and Wheeling, B. T. Perkins.

WASHINGTON DISTRICT

M. W. Clair, Superintendent

Bowle, C. E. Jones; Boyd, J. W. Langford; Brandywine, C. H. Tol-son; Brookville, L. L. Williams; Charlotte Hall, E. M. Dent; Coles-ville, H. A. Brooks; La Plata, B. E. Gant; Laurel, L. E. S. Nash; Lay-tons-ville, E. P. Moon; Linden, R. A. Hart; Marlboro, B. W. Brown; Mount Airey, J. M. Roane; Notting-ham, C. C. Nelson; Oxen Hill, V. E. Johnson; Plagah, Walter Dorsey; Po-monkey, F. F. King; Rockville, I. H. Carpenter; St. Ingoes, C. A. Ran-dall; Sandy Springs, J. W. Carroll; Scotland, W. H. Tyelr; Sellman, J. S. Cole; Shiloh, J. T. Reed; Wash-ington Grove, V. N. S. Hughes; Washington, D. C., Asbury, J. S. Carroll; Benning, C. E. Queen; Cen-tral, W. J. Tyler; Deanwood, W. H. Howard; Ebenezer, W. H. Dean; Fairmont, J. F. Chestnut; Hanover, W. H. Barnes; John Steuart Mem., Grant Contee; Mount Vernon, Moses Lake; Mount Zion, D. D. Turpeau; Nash Memorial, L. A. Carter; St. Mark, J. E. Roberts; Simpson Me-morial, J. M. Beane; Woodville, B. F. Coates.

J. W. E. Bowen, vice-president Gammon Theological Seminary; W. A. C. Hughes, executive secretary New Orleans Centenary Area; Edgar A. Love, A. D. Brown, and M. W. Clair, Jr., chaplains in the United States Army.

Dr. D. W. Hays was granted one year's leave of absence for travel, study and rest.

Miss Ophella Martin, daughter of the late Rev. W. D. Martin left recently for St. Louis, Mo. She will visit other northern cities.

CLOW DISTRICT SECOND ROUND

Horatio, Ark., April 19-20; Tex-arkana, Ark., 20-21; Dequeen, Ark., 24-25; Locksburg, Ark., 26-27; Center Point, Ark., May 3-4; Para-loma, Ark., 4-5; Saratoga, Ark., 10-11; Clow Circuit, 17-18; Clow Sta-tion, 18-19; Hope Ark., 20-21; Gen-gin, Ark., 24-25; Murfreesboro, Ark., 25-26; Highland, 27-28; Caddo Gap, Ark., 31-June 1; Gordon, Ark., 2-3; Confield, Ark., 7-8; Lewisville, Ark., 8-9-10.

Dear Brethren:—Every church on the District has been organized and I trust that you are doing your bit to go over the top on Easter. Please report to me your success Monday after Easter.—A. R. Ray, District Superintendent.

ST. LOUIS DISTRICT

FIRST ROUND

Louisiana, 19-20; Curryville Cir-cuit, 26-27; Jacksonville, Ill., May 3-4; Peoria, Ill., 5-6; Springfield and Buffalo, 8-11; Kinloch Park, 17-18; Webster Grove, 18-19; Asbury Memorial, 24-25; Howard Place, 25, 7:30 P. M.; Gratiot St. Mission, 26; Union Memorial, June 1-3; Iron-ton, 4; Poplar Bluff, 5; Fredericktown Circuit, 6; Farmington, 7-8; Festus, 14-15; DeSoto Circuit, 15-16; East St. Louis, Ill., 21-22; St. Charles and Bridgeton, 28-29; West Belle Place, 28-29.

Dear Pastors:—The fight is on. The christian church is working as never before. Organize each church for the work. Push intercession, education, stewardship. Get signa-tures to the Stewardship pledge. Men, women, and children must all be enlisted as tithers in the "Metho-dist Million." Dr. W. T. Wright, district deputy secretary, of the St. Louis area, is the man for the job. Let us stand by him. Raise all claims. Put the Centenary over the top on our District. Get subscribers to the Southwestern. District Stew-ards will meet in St. Louis, West Belle Place, May 17th, at 2 P. M. Let all District Stewards be present.—W. R. Rivere, District Superinten-dent.

MEXICO DISTRICT

FIRST QUARTERLY ROUND

Wellsville, April 19-20; Sturgeon, 22-23; Montgomery City, 26-27; Truesdale Circuit, 29-30-May 1; Foristell Circuit, 3-4; Troy, 10-11; Bowling Green, 17-18; Hannibal, 24-25; Moberly, 31-June 1; Mexico, 7-8; Fulton, 14-15; New Bloomfield, 17-18; Columbia, 21-22; New Fran-lin, 24-25; Odessa, 26-27; Fayette, 28-29. District Stewards will meet at Moberly, Mo., May 31, at 1 o'clock P. M.—A. H. Higgs, district superin-tendent.

NOTICE—OPELIKA DISTRICT

The Woman's Home Missionary Society, Sunday School and Epworth League, of the Opelika District will hold their annual meeting, May 6-11, 1919, at Chapel Methodist Epis-copal Church, near Electric, Ala. Each auxiliary of Woman's Home Missionary Society is urgently re-quested to send a delegate and \$3.00 to this meeting, so we can give our quota asked for by the Conference Executive Board.—(Mrs.) L. D. Col-

WONDERFUL WAY TO GET SHOES

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State what size you wear and whether tan or black. Shoes will go forward postpaid by return delivery. For postman only \$3.85, try them on in your own home. If you don't like them return them and get your money back. But you'll like our shoes. You'll get them in color and satisfaction and recommend our shop to your friends.
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On a recent date the members and friends of Trinity Methodist Episcopal Church, Danville, Arkansas "stormed" the parsonage, led by Mrs. S. E. Moore, and others. About 70 pounds of choice food stuffs were placed on the table. The Rev. J. R. Wilson, is pastor. Leona Wilson, reporter.

Rev. W. A. Oates, who is representing the Centenary Movement at the sub-district group meetings with-ing the bounds of the Mississippi Conference is putting new life into the movement. It is expected that his Conference will go "over the top" on Easter Sunday. A. Moore Recording steward.

The District Group Council of the Centenary movement of the Live Oak District was held at Gethsemane Methodist Episcopal Church, Lake City, Florida, on a recent date. Among the visitors were: Dr. J. B. Rooney and Dr. W. H. Stephens. Both delivered excellent addresses. All of the pastors on the District have the Centenary work well in hand and it is expected that they will go "over the top" on Easter Sunday. Among the speakers were Rev. A. Miles, pastor of High Springs Church, Dr. S. P. Pratt, District Superintendent, Mr. B. J. Jones, Rev. I. M. Sanders and the Rev. W B Hester, pastor



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WHAT WE OWE AND HOW TO PAY IT (STEWARDSHIP)

(Continued from Page 11)

only Father knoweth that ye have need of all these things." At first glance it would seem that our Master is encouraging shiftlessness and laziness. It is not so; he is simply saying that in the last analysis, everybody we have must come from the Father. Mankind would starve to death if for any reason the earth should fail to bring forth the necessities of life. We must depend every year on the ripening grain which can only be had, as vegetation come to maturity by the laws of the great God.

We are under obligation to him for loving parents and true friends and all the joys of life. The more we realize our great debt, the more we realize the fact that it is impossible for us to pay it through any deed or gift of ours; our big problem is to realize that we are actually indebted to God. We need to have it burned into our very being that we ourselves and all we have belong to God.

And now having settled it that we are in debt to our heavenly father, the question comes as to how the indebtedness may be paid. The one word that we are using more than any other, in these days, to express our responsibility in this matter, is the word "Stewardship." We are to think of ourselves, our powers and capacities, as well as our possessions, as belonging to God. We are simply intrusted with them to be used for the glory of the Father and for the advancement of Christ's kingdom.

We speak first of the stewardship of life. This means we regard our personality and all our powers as a trust. Any one who thinks of himself in this way will be open to the call to some particular line of christian service. "The church needs 1,800 new men every year to keep her pulpits adequately manned. The Board of Foreign Missions has declared the need of 500 new missionaries every year to carry out the Centenary program; and the Home Board requires no less." This is the day when strong and daring leadership is called for. Many a young man like Isaiah will hear the call; will see the need. If he appreciates the fact that his whole life and all his powers belong to God, he will answer as did the Hebrew prophet, "Here am I send me." No greater call could come to the young Epworthian than the call of Christian service. Let no one of us be "disobedient to the heavenly vision."

But there is also the stewardship of money. It is a realization that all I have belongs to God, and as an acknowledgment both of his owner-

ship and my stewardship, I must bring to him regularly a definite portion of my earnings as the part that belongs to God. This money that we bring to God is not a gift on our part, but is simply bringing to God a small part of his own possessions.

It was from the old Jews that we got this idea of tithing. It was they who gave us so many of the fundamental things of our religion. The great value of the tithe and tithing is that it recognizes the principle that all we have belongs to God, and that our debt to God should be paid just as promptly as that to any other creditor.

QUARTERLY CONFERENCES

Macon, Ga.—The first quarterly conference was held Sunday, March 4th. The District Superintendent, the Rev. W. H. Brown preached two impressive sermons. The report of the officers showed improvement along all lines. Raised during the quarter \$175.00. M. C. Brown, secretary.

Biloxi, Miss.—The first quarterly conference was held at St. Paul Methodist Episcopal Church on March 18-19, with the Rev. P. H. Rember, district superintendent presiding. All officers were present with good reports. The new pastor, the Rev. A. C. Lacy was active in making the quarter a success. The Superintendent was paid in full \$12.50, for pastor \$5.91. Total collections \$18.41. On Wednesday evening at 6.30 p. m., the superintendent was given a reception by the women headed by Mrs. E. I. Clay chairlady, and at 7.30 p. m., gave a lecture on the Centenary drive for Easter and at 8 p. m., preached a very able sermon. The welcome address was delivered by Mr. M. Gant and the Rev. Mr. Stamps, pastor of the First Baptist Church of Biloxi.

Fernwood, Miss.—The first quarterly conference was held at Liberty, Methodist Episcopal Church recently with Dr. M. T. J. Howard, the district superintendent presiding. On Sunday the Rev. Mr. Howard preached a glorious sermon which made a lasting impression on all who heard him. Raised during the quarter \$50. Plans are being made to go "over the top" by Easter for the Centenary Movement. The Rev. E. W. Middleton, is pastor.

Aberdeen, Miss.—The first quarterly conference was held recently with the District Superintendent, Dr. G. M. Chisholm presiding. Most of the officers were present and the business of the conference carefully considered. On Sunday morning and evening the services were well attended and the District Superintendent preached two very helpful and inspiring sermons. The Sacrament of the Lord's Supper was administered to a large number. Raised for all purposes \$27.10, paid district superintendent in full \$18.75. New financial plans have been adopted in the church and is working successfully. Also the Centenary Campaign is organized and plans are being made for a big Easter drive. Much credit is due the faithful members of St. Paul Church for the loyal way in which they are standing by the interest of the church. The Rev. Chas. V. Heffner is pastor.

Lexington, Miss.—The first quarterly conference was held on a recent date. The Rev. J. W. Golden, District



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Superintendent, presided. On Sunday the Rev. Mr. Golden preached an inspiring sermon to a crowded house. The District Superintendent was paid in full. Raised during the quarter \$70.00. The Rev. D. A. Bragg is pastor.

Baton Rouge, La.—The first quarterly conference was held at Wesley Methodist Episcopal Church, March 21st. The District Superintendent, the Rev. J. A. Landry presided and preached an inspiring sermon on Sunday. The officers were present with written reports which showed much increase in the indebtedness. Dr. W. G. Alston of Wesley Church, New Orleans, Louisiana, preached at 11:30 o'clock on Sunday. Collection for the day \$49.90. Raised for the quarter \$600.57. The Rev. T. A. Hampton is pastor.

Chickamauga, Ga.—The first quarterly conference was held on a recent date. The District Superintendent was paid in full, as was the pastor. The Rev. D. H. Stanton, pastor of First Metropolitan Church, Rome, Ga., was present and delivered an interesting address. The Rev. Virgil J. B. Johnson is pastor. Miss Leila E. Hinton, reporter.

Port Allen, La.—On a recent date, the Rev. J. A. Landry, District Superintendent held the Quarterly Conference. All officers were present with written reports which showed marked improvement in all phases of the church work. The District Superintendent was paid in full. Paid the pastor \$50.00. Total amount raised during the quarter \$105.00. On Sunday night, the Rev. W. G. Alston, pastor of Wesley Methodist Episcopal Church, New Orleans, was present and delivered an excellent lecture. The Rev. S. Green is pastor.

Shreveport, La.—The first quarterly conference was held recently at Fairfield Methodist Episcopal Church, with the Rev. T. B. Oville, District Superintendent presiding. The officers were present with detailed reports. The Rev. Mr. Oville delivered an impressive address on the Centenary. The Centenary organization is complete and a great victory is planned for Easter Sunday. The following visitors were present: Mrs. T. B. Oville, Mr. F. A.

Thompson, Mr. B. Edwards, Mr. James Collins, Mr. James Hutchison and Mr. Jos. Blunt. The District Superintendent was paid in full. During the quarter two members have died, viz: Mr. Henry Lee Adams and Mr. Moses Crutchfield. The Rev. J. H. Thompson is pastor.

Statesboro, Ga.—The first quarterly conference convened at Brannen Chapel Methodist Episcopal Church recently with the Rev. W. V. Daughtry, District Superintendent, in the chair. The services were well attended and the business session was good. The pastors salary was fixed at \$900.00. At eleven o'clock the Rev. Mr. Daughtry delivered an impressive sermon. Total collection \$53.25. The Rev. A. J. Kimball is pastor.

PERSONAL AND GENERAL

The Rev. and Mrs. J. C. Brown are rejoicing over the arrival of twins, a boy and girl, born recently.

The Rev. J. A. Williams and wife are rejoicing over the surprise given them by members and friends of Crown Point Methodist Episcopal Church, McNair, Miss. A large number of pounds were laid on the table. The following persons took part in the movement. Mrs. Evelyn Rucker, Mrs. N. C. Winfield, Mrs. B. V. Hills, Miss Octavia Welborne, and the Rev. C. H. Hills. The presentation speech was made by Mrs. Rucker.

The members and friends of our church, McNair, Miss., on a recent date raised \$80.00 to apply on the building of the parsonage. Recently the District Superintendent visited the church and made an inspiring talk on the Centenary Movement. As a result \$29.00 was raised.

On a recent date, Rev. J. C. Brown, pastor of Godman Memorial Methodist Episcopal Church, Baldwin, La., conducted two meetings in the interest of the Centenary Movement. Both meetings proved successful. District Superintendent, the Rev. Calvin Stanley was present and delivered a strong address on the Centenary work. The Rev. Davis, pastor of Trinity Methodist Episcopal Church, Baldwin, and the Rev. W. Madison, pastor of the A. M. E. Church were also speakers.

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TUSKEGEE INSTITUTE SUMMER SCHOOL FOR TEACHERS, JUNE 9, THROUGH JULY 18, 1919, COURSES IN LITERARY AND INDUSTRIAL SUBJECTS.

CRESCENT CITY NOTES

The Busy Bee Circle is one of the live wires of Grace Church. Pastor Klinchen and the membership of the Church are proud of this young society. The Society holds a public recital every Sunday afternoon at 4:00 P. M., and has its public meeting Thursday night of each week. On Thursday night, April 24th, the officers of the Busy Bee Circle will be installed and they will render a fine program. Mr. Steele is the President; Miss Ruth Page is the Secretary, and Mrs. Pons is the Superintendent.

The exercises of the first aid class under the supervision of Mrs. Louisa J. Ross, Registered Nurse, assisted by Miss Viola O. Dominique, were held April 9 at 8:00 P. M., in the banquet hall of Pythian Temple, this city. Certificates were awarded to the following members: Mesdames Manuella Jones, President; Marie Andrews, Vice-President; Nellie Francis, Financial Secretary; Venus Steele, Recording Secretary; Mable Keelling, Treasurer; Sallie Plerre, Mathilde Shoplin Jones, Emma V. Ruffin, Misses Edna Johnson and Mathilde St. Avide, Mrs. Viola Perry. After the exercises a reception was tended the class and a corsage of pink and white carnations were presented each member by members of the Junior Class.

On Tuesday, April first, the members and friends of Trinity Methodist Episcopal Church, New Orleans, Louisiana, "stormed" the parsonage and left more than a hundred pounds of assorted groceries on the table. The presentation speech was made by Mr. Turner, responded to by the pastor, the Rev. A. G. Jenkins. Refreshments were served.

CARD OF THANKS.

The Rev. C. E. Bradford wishes to thank the members and friends of St. James Methodist Episcopal Church, Union, Louisiana for the one hundred pounds of groceries left at the parsonage recently. The movement was led by Mr. I. A. Reed and Mrs. Fannie Seals.

PREACHERS MEETING, CAMBRIDGE DISTRICT

The Cambridge District of the Delaware Conference held a meeting of note Tuesday, March 25th, at the Union Grove Methodist Episcopal Church, Hurlock, Md., of which the Rev. L. E. Toulson is the pastor. The meeting was well attended.

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Do you want to make more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90.00 to \$300.00 per month. You can handle the work from your own home; all who sample your bonbons become regular customers. You can start by investing less than \$10.00. Mary Elizabeth started her candy kitchen with less than \$5.00, and has made a million. Cannot you make \$1,000? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as fine bonbons command phenomenal prices. Write me today. Isabelle Inez, P. O. Box 1096, Pittsburgh, Pa.

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ed by pastors and laymen. Many of the minute men from nearby charges were present.

The Morgan College Half Century Fund still claims attention of the pastors. The contributions from the district are nearing the \$2,000 mark. Dr. J. R. Waters, agent for the Conference Clalment Endowment Fund was present and addressed the meeting. The following topics were ably discussed: Baptism, L. E. Toulson; Love Feast, D. W. Henry; Communion, M. A. Thompson. The Rev. T. H. Klah of Princess Anne Academy, the Rev. J. W. Jewett, Superintendent Salisbury District and wife, were visitors at the meeting. The Rev. W. J. Helm, chairman of the meeting, preached an inspiring sermon at the night session.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, APRIL 24, 1919

Vol. No. 48—No. 17

The Upper Room

IT'S a dark and narrow stairway to the room overhead,

But I am not afraid to go.

There is room for only one on each winding, narrow tread,

But I can feel the way, I know.

There are stirrings now and then in the room overhead,

There are dear old feet upon the floor.

They are setting forth my chair, they are making up my bed,

They are waiting just inside the door.

There are wide, wide views from the room overhead,

And the heart of all home is there.

I shall then begin to live, though men will call me dead,

When I've mounted the narrow stair.

—The British Weekly.

EDITORIAL

THE AFTER WAR ATTITUDE OF THE SOUTH TOWARD THE NEGRO

What is going to occur when the soldiers come back home? Will the South change its attitude toward the Negro? Is the Negro to have a fair chance? Is he to be regarded more as a citizen and not as a peon? These are among the questions that are being asked and to each of them we can say with some certainty most assuredly, the Negro will receive better treatment. He will have a fairer chance. Likely enough he will not have all the chance that he desires or that his friends desire for him, but that there will be a softening of feeling and an extending of a hand of co-operation, is the pure logic of the situation and in spite of the efforts on the part of a few who would give the Negro no benefits whatever for his sacrifices in the war, there are those who out of sense of conscience and patriotism, will see that the Negro has a fairer deal.

There are innumerable instances that might be cited that would substantiate this contention and one of the most interesting is a story told in the recent number of Association Men. It is told as a personal experience of a prominent South Carolina woman. She says:

"My son enlisted early in the war. When he left home we equipped him with all of the comforts and sent him away as cheerfully as possible.

"By and by, under the selective service act, the orphan colored boy, who had grown up in our household, was called to service. When it came to the point of making out his papers, providing for his insurance and for the funds that he would send back home, there was no near relatives to whom the papers could be made. I consented to do this and to keep all carefully for him until he should return.

"We also equipped him with comfort kits, and sent him away in a manner equal to that of any of our own boys. Just before leaving, this colored boy turned to me and said, Miss Mary, thank you for all these things you have done, I am glad you are going to take care of my money and my insurance, and I hope to come back home after the war is over. You have a service flag up for Marse Frank, I was wondering who would hang up a service flag for me.

"And when he went away I put a service flag on the kitchen door.

"I'll hang up a service flag for you."

"By and by my son came back on a furlough and just before he had to return we were walking together out through the garden. When he saw the flag he said: 'Mother who is that for?'

"That is the colored boy's service flag."

"My son looked at the flag and looked at me. Without a remark he turned, took the flag from the kitchen door, walked to the front of the house, placed the flag by his own, and coming back, said, 'Mother, a service flag for a United States soldier is not to hang on the kitchen door.'

"I'm convinced that after the war the white soldiers and the black soldiers will have a program of settling the question that it is not now possible for us to understand."

THE WORLD STRIVING FOR TRUE HARMONY.

There are three elements in the world situation to-day that demand the most serious thought. First—That the moral and spiritual forces are dominating over the physical forces, as has been right over might prevailing. Second—The one specific ideal to-day is the ideal of ministrant service; and, thirdly, what the world is looking and hoping for to-day is a stable unity among mankind.

There are many problems connected with the League of Nations, towards which hands are outstretched with some misgivings. The ideals involved are Christian ideals, and the only literature that provides a solution to the problem of the harmonization of the nation is the scripture. How can our country, or any country, harmonize its love of nationality with the claims of universal brotherhood?

Isaiah, the mighty prophet of Israel, points to a solution of the problem when he says, "Israel, My Country with Egypt and Assyria shall be a blessing in the whole world, solving the problem of local harmonization with national hopes and ideals. The ideals of harmonization and sacrifice are such as are taught by Christian faith alone.

Christ's spirit was a ministering spirit. His example and authority if they are to be preserved must be glorified. It is not in the metaphysical things but in the great things He stands for, that the Christian religion alone can meet the situation to-day. We ought to be a thousand times more energetic in spreading the Gospel than we are. Henceforth the mediation of the Spirit must take precedence. Proselytism must be done away with. Education must include international study of history. The answer to the perplexity of the hour is the preaching of Jesus Christ.

The need for educated young men, with new ideas, fresh ideals and better equipment to preach the Christ who is ever young, is urgent. Christ Himself, was ever a student, He was ever learning. Right through His life he was ever asking questions, and answering them in His life as well as in His teaching.

METHODISM'S BUDGET FOR WORLD REBUILDING

The public mind has been somewhat confused as to the sum of money to be raised by the Methodist Episcopal Church in its Missionary Centenary for general world reconstruction, such as the building and maintenance of hospitals, schools churches and missions.

Originally the boards of Home and Foreign Mission planned to raise \$80,000,000, this sum to be divided equally between the home board for work in America and the foreign board for work in the foreign Missionary fields. Next it was decided to add \$5,000,000 to the Centenary fund for war reconstruction work for the year 1919 in France, Belgium and the other war devastated countries of Europe, making the total of the drive \$85,000,000. When the Methodist Episcopal Church, South, joined with the parent organization in the drive and set its quota at \$35,000,000, it brought its grand total to \$120,000,000, the figure which has been widely published in newspaper stories of the Centenary.

Still later, however, the joint Centenary Committee decided to include in the Centenary fund \$5,000,000 a year for war re-

construction work in Europe for the five years over which the actual paying of the money subscribed is to run. This brings the total Centenary fund of the Methodist Episcopal Church to \$105,000,000. If to this fund of the Methodist Episcopal Church, South, is added, the sum of \$140,000,000 is arrived at as the total fund being sought by the two branches of Methodism.

SCHOOL FOR RURAL PASTORS

One of the most far-reaching plans to increase the efficiency of rural pastors is now being launched by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Summer schools of three weeks length will be held for rural pastors at twelve different places in the United States, in each instance in connection with an established college or theological seminary.

To these schools will come the representative rural pastors who are to be put in charge of the Centenary rural projects in each District, these men being nominated by the District Superintendent. Efforts are being made to secure if possible, college and theological trained seminary men who have a genuine interest in the rural church as a life job, in other words, the very best rural pastors to be found in every District. During one of the three weeks there will be a special Discussion Conference for District Superintendents.

The subjects of courses to be given at these schools will include Religious Education, Evangelism, Modern Church Building and Equipment, Finances, Rural Sociology, Rural Church Methods, The Preacher and His Bible, Recreation, A Method of Studying the Needs of a Local Community, and a treatment of some of the economic rural problems. The entire course will be designed to assist the men in making out a constructive program of work for their local churches.

The schools and dates selected for these summer schools for rural pastors this year are: Drew Theological Seminary, Madison, New Jersey, May 26 to June 14; Gammon Theological Seminary, Atlanta, Georgia, June 2 to June 21; Athens School, Athens, Tennessee, June 9 to June 28; State College, Pullman, Washington, June 30 to July 12; Hamline University, St. Paul, Minnesota, July 7 to July 27; Ohio Wesleyan University, Delaware, Ohio, July 7 to July 27; University of Southern California, Los Angeles, California, July 21 to August 9; Nebraska Wesleyan University, University Place, Nebraska, July 21 to August 9; Baker University, Baldwin, Kansas, July 29 to August 16; Williamette University, Salem, Oregon, August 10 to August 30; Iliff School of Theology, Denver, Colorado, August 10 to August 30; Garrett Biblical Institute, Evanston, Illinois, August 10 to August 30.

BISHOP THIRKIELD AGAIN SETS THE PACE

Last year the bringing together of Home Mission funds in amounts ranging from \$20 to \$50 in the Upper Mississippi Conference succeeded in establishing a new district in the rapidly-growing Delta cotton-growing belt of that Conference. This year, in conference with Dr. Paul L. Vogt, superintendent of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and with the

hearty co-operation of the District Superintendents, the funds available for the Mississippi Conference were reorganized, so that instead of small appropriations varying from \$10 to \$60 being distributed to thirty-seven charges in the Conference, the funds available will go to fifteen charges in sums sufficient to insure the full-time services of pastors trained for missionary work and of demonstrated ability to get results in rural service. This reorganization was made in the belief that it is inadvisable to make a contribution of missionary funds to pastors who are earning a part of their support in private enterprises of one sort or another; that no missionary funds should be used to support pastors who have not been selected for missionary service because of special preparation and ability for such service; and that support given, if given at all, should be sufficient to insure a comfortable living for those engaged in missionary work, either at home or abroad.

This program of readjustment of missionary funds will be carried out in all parts of the country as a means of insuring the effective expenditure of the missionary funds made available by the Centenary for the rural work.

THE FIELD AT HOME

In a very broad sense, recent events show that America is the pivot of the world. The solution of America's redemption, in a very large measure, is to determine our whole scheme of world evangelization. In his sweep of vision, President William R. Harper said: "America is the world's greatest mission field because of what it is and what it is to be."

We are amazed when we read the statistics, so far as church affiliation in this country is concerned. While our country is justly called a Christian country, yet there are multiplied thousands living in the very shadow of our churches who are utterly untouched by it. According to the latest statistics we note that of the 110,000,000 people in the United States 26,000,000 are Protestants, 1,000,000 are baptized Roman Catholics, 2,200,000 are Jews and about 1,500,000 are of other faiths. Of the remaining 65,000,000 it is estimated that about 20,000,000 of them are children. This is to say, right here within the sound of our church bells there are forty-five million souls who are outside the church.

No wonder that the declaration is made by Dr. Stowe that the future of the whole world is pivoted upon the question of whether the Protestant churches in the United States can hold, enlighten and purify the people born or gathered into its compass. Dr. Strong rightly concludes: "He does most to Christianize the world and to hasten the coming of the Kingdom who does most to make thoroughly Christian the United States."

Of General Interest

Paper From Linters

Production of a high grade white paper from Cotton linters after many months of experiment by the bureau of standards, was recently announced by Secretary Redfield. It is believed the process can be commercially profitable, opening an important new source for the production of paper and saving many thousands of pounds of material for which there has been small use hitherto,

except in the making of explosives. The government is said to have on hand several million pounds of linters.

Dog' Hair Utilized

A dogs' wool association has been formed in Columbus, Ohio, to promote the production and quality of the fleece of dogs for industrial purposes. It is claimed that the hair of such dogs as the Spaniel, especially is commercially valuable, and that when mixed with wool produces a splendid fabric.

A Cure For Diabetes

A New York physician, Dr. Thomas W. Edgar, says that he has discovered a cure for diabetes. "First," he said, "I convinced myself that diabetes is caused by functional defects in the pancreas—by the failure of essential parts of the pancreas to do their work. His treatment is to inject, subcutaneously, a serum made from the blood of rabbits. He claims to have attained success in 65 per cent of the cases that he has treated.

Proposed "Pershing Road"

A project to immortalize the communities intimately identified with the personal history of Gen. John J. Pershing has been launched with the temporary organization of a "Pershing Highway" Association at Lincoln Nebraska. A road 300 miles long, running from New York City to San Francisco, is the proposal. Its course would be through Philadelphia, Trenton, N. J., Baltimore, Washington, D. C., Columbus, Ohio, Indianapolis, Springfield, Laclede, Mo., (Pershing's birthplace,) St. Joseph, Mo., Lincoln, Neb., Salt Lake City, Carson City, Nev., and Sacramento, Cal. Governors of the states through which the proposed highway would pass have been invited to help form a permanent organization for the development of the plan.

Red Cross Workers Receive Service Badges

The men and women of the American Red Cross now have their distinctive badges for service in war-time. For men, the emblem is a button for the coat lapel; for women a similar but larger disk is hung by a blue ribbon to a bar with safety catch. The design of both is the same, however, consisting of the Red Cross on a white background surrounded by a band of blue on which are inscribed the words "Service American Red Cross." The women's badge has the added feature that the color of the ribbon announces the length of service. The plain blue ribbon denotes 800 hours in six months; with one stripe, 1,600 hours in twelve months, and with two stripes, 2,400 hours in 18 months.

Expensive Clothes Gives Less Wear

The price that we pay for cleanliness, is to a large extent, paid to the laundrymen. According to a recent investigation, only forty-three per cent of the life of a collar, for instance, is consumed in the actual wearing of it. The other fifty-seven per cent is passed in the laundry and hanging on the line. Should a perfectly new collar be laundered for thirty-five to forty times without being used at all, it would be worn to a frazzle when nearing its fortieth trip to the laundry. With ordinary wear between laundering, the limit of trips to the laundry is twenty.

The finer the texture of the garment or fabric to be laundered the more it suffers in the process, however scientific the method

of laundering may be. Just ordinary exposure to the air when hanging on the line, not considering the flapping in the wind, which is, of course, destructive to fine fabrics affects the strength of the fabric more than would be imagined.

Soldiers Placed Psychologically

It is only natural to expect discharged soldiers to want better positions than they had before entering the service, but in a great many cases the men are asking for places they are entirely unfitted to fill, it is claimed. Much trouble would be eliminated in placing them if the men knew just what they were fitted for. As a means of overcoming this trouble, the United States Employment Service in New York City has secured the services of a mentality expert to properly classify the various applicants through psychological tests. Should this scheme prove entirely practical, it is proposed to place a number of these experts at the disposal of the employment division.

Reconstruction At Home

The plans of the Committee on Reconstruction at Home of the Department of War Emergency and Reconstruction are rapidly evolving into practical ministry. These plans include help that enable the church to function effectively in relation to the exigencies and emergencies resultant from the war and after-the-war conditions. Some \$97,000 will be invested in new and enlarging industrial communities where the population is increasing rapidly.

\$395,000 will be put into Good Will Industries where unskilled and wounded soldiers and sailors and civilians will be furnished industrial re-education in a school of handicraft modeled after the school already established at Morgan Memorial Methodist Episcopal Church, Boston.

\$506,800 is needed for the Americanization program including buildings, equipment, staff and supplies. This phase of the reconstruction program includes the training of leadership for the task of Americanization.

It will take \$51,200 to properly church the communities being developed by the Government in the vicinity of Navy Yards, convalescent hospitals, etc.

For work among the Negroes, necessitated by the northward migration and resultant unsettled conditions in the south, \$197,000 is needed.

\$202,000 will be used for the creation of community centers where the new ideals of Christian American will be propagated.

Rural reconstruction needs include those great reclamation project now under way by the Federal Government and tasks of agricultural reconstruction throughout the country. For the former \$62,000 is asked, for the latter, \$105,000.

The sum of \$250,000 will be needed for providing war scholarships to the boys out of the service who have given up their college training in order to fight to make the world safe for democracy.

Chairs of rural leadership will be established in four theological seminaries at a cost of \$20,000 and in ten colleges at a cost of \$25,000. Here will be taught all of those subjects which will fit both the ministerial students and the future rural laymen for the largest possible usefulness in his community. The Executive Secretary of the Committee on Reconstruction at Home, Dr. Paul L. Vogt, says: "The Methodist Episcopal Church has at this moment one of the great-

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est challenges that has come to any religious body in twenty-five years."

The Committee on War Emergency under the leadership of Dr. George B. Dean, Executive Secretary, will continue its tasks at the ports of entry around the demobilization camps and in the hospitals as well as develop the work in those permanent projects near camps and navy yards and plan to provide for the equipment and continuous help of those Methodist Episcopal chaplains who will be a part of the National service for sometime. For this work \$504,000 is needed.

Methodist Episcopal orphanages need help to the amount of \$175,000, while \$10,000 is needed immediately for casual workers in churches near Government hospitals, convalescent homes, camps, etc.

The work already done by this Committee during the war indicates the value of what it now is planning.

EMPLOYMENT SUNDAY MAY 4

Observance of Employment Sunday, May 4, originally announced at Missionary Centenary headquarters in New York as a Methodist enterprise in connection with the Missionary Centenary is now to be participated in by other church organizations as well as to be a feature of the Sunday morning services on the day set in the 18,000 Methodist Episcopal Churches throughout the United States. The idea so quickly taken up will constitute a great national effort to find employment for our returning soldiers, sailors and marines and to supplement the work of the United States Employment Service.

President Wilson has given the plan his approval and earnest support. He has just made the following statement regarding the enterprise:

"The church organizations of the country having generously united in an effort to assist the Employment Service of the United States in finding work for returning soldiers and sailors and war workers, and, having

designated Sunday, May 4, as 'Employment Sunday,' I am happy to add my voice to others in an appeal to our fellow countrymen to give their earnest and united support to this and every similar movement. I hope the people of the country will universally observe 'Employment Sunday' as a day of fresh dedication to the mutual helpfulness which will serve to work out in the months to come the difficult problems of employment and industrial reorganization. In these days of victory we can make no better offering than that of service to the men and women who have won the victory."

TO CONSERVE THE HEALTH OF MISSIONARIES

Recently the Board of Foreign Missions of the Methodist Church has started a medical department, under the direction of Dr. John G. Vaughan. This is the first department of the kind to be organized by a Protestant Church in the United States. Dr. Vaughan is a graduate of the Northwestern University Medical School at Chicago. For six years he was a successful medical missionary in China.

The main objects of this new department of the Board will consist in interesting medical students in the medical missionary work of the Church and in recruiting missionary workers from the Church at large, through a publicity system. It plans to co-operate with the Board's Candidate Department in obtaining doctors and nurses for foreign service, to promote the medical efficiency of all hospitals, nurses' training schools, dispensaries, etc., maintained in the foreign field, also to conserve the health of workers abroad, and to care for their physical well-being while on furlough.

A sanitarium at Attleboro, Mass., lately presented to the Methodist Church, will receive candidates for medical and psychological examination. Dr. Vaughan says that the church property in Southern California and in Florida, on which it was proposed to build sanitariums under the charge of the Board of Foreign Missions, will be utilized later.

THE FURNACE TEST OF WAR

There is efficiency and efficiency—the same word for vastly divergent manifestations of the same quality. The Germans, for example, have rather been thought to have if not a monopoly at least a pre-eminence in most varieties of the article. But the world is now able to see that where Germany has made a religion of efficiency, it has demonstrated itself in militarism for the ends of conquest, and not for the ends of human service and national defense. This is a perverted efficiency, a religion upside down. On the other hand, even if it should be granted that America has made of business a religion, and has in this direction sought efficiency, it must be admitted that it has been a religion of human service. And that American efficiency was put forth in the cause of human welfare, that neither America's religion nor its business was upside down has been demonstrated in this war. New valuations have been evolved by the fiery ordeal, and national characteristics are being better understood as a result of their behavior under the test of trial and conflict. The German type emerges sadly below par from the withering experiences of adversity and war. The American type was scarcely conscious of its own strength and efficiency until subjected to these

searching proofs. War with all its horrors is a refining fire in which much dross is purged away, while the good that survives should be more highly tempered and purified and enabled to endure.

People of Interest

We are indebted to Dr. R. W. Winchester for a copy of the official Journal of the North Carolina Conference.

Drs. W. J. King and D. D. Martin will tour the States of Texas this Spring in the interest of Gammon Theological Seminary.

Bishop Earl Cranston addressed the San Francisco Preacher's meeting recently. The Bishop has been visiting his daughter in Berkley, Cal., during the winter.

Mrs. Edwin R. Graham, wife of Dr. Edwin R. Graham, Publishing Agent of the Methodist Book Concerns, is dead. Mrs. Graham was one of the great women of the church and nation and will be gratefully remembered as a friend of every good cause.

Lieutenant Rodney D. Hardaway, son of Mr. J. J. Hardaway of Trinity Church, Houston, Tex., has recently been appointed City Editor of the Houston Observer.

A copy of the Mississippi Annual Conference Minutes has just reached our office. Dr. J. M. Shumpert, the Conference Secretary has given us a good Minute.

Dr. J. N. Wallace, District Superintendent of the Birmingham District, preached in Trinity Church, Houston, Tex., Sunday, April 13th. The Dr. is rendering effective service as a Field worker for the Centenary.

Bishop W. A. Candler of the Methodist Episcopal Church South and Bishop Edwin H. Hughes of the Methodist Episcopal Church will be the speakers on Centenary Day July 2 at the Columbus Exposition.

The Rev. Joel C. Carson, superintendent of the Montgomery District, Central Alabama Conference, will preach the Commencement Sermon for the State Normal School of Montgomery, Alabama, Sunday, May 25th.

We have received a program announcing the Thirteenth annual meeting of the Mississippi Association of Teachers in Colored Schools to be held at Meridian, Miss., May 1-3.

Dr. M. S. Davage of Sam Huston College, Austin, Tex., has been unanimously elected chairman of a committee, composed of leaders of all denominations and men prominent in Fraternal circles in Texas, to have charge of colored Y. M. C. A. work in Texas.

Prof. G. P. Childress, principle of Ackerman, (Mississippi) High School is bereaved through the death of his brother, Private James Childress of Company "A" 524th Engineers, which occurred in France, February 4th.

During the commencement season of Central Alabama Institute, West End, Birmingham, Ala., the Rev. H. N. Brown, D. D., will preach the Baccalaureate sermon and Prof. W. C. Davis will deliver the Commencement address.

After consultation with Dr. Robert R. Morton, Chairman of the Executive Committee and Mr. J. C. Napier, President, Mr. Emmett J. Scott, Secretary of the National Negro Business League, announces that the next meeting of the League will be held in St. Louis, Missouri, August 13, 14, and 15th.

Dr. R. W. Winchester, pastor of St. Matthews' Church, Greensboro, N. C., will preach the Baccalaureate sermon and Dr. J. E. Wallace will deliver the Commencement address.

during the Commencement of Bennett College, April 27-May 7th.

Sergeant Henry Johnson of the old 15th New York, and who now wears the War Cross for exceptional bravery, addressed the legislature of New York and has the record of making the shortest and yet most forceful address on record.

Miss Muriel I. Dorsey, the 11 year old daughter of Mr. and Mrs. George A. Dorsey of Detroit, Mich., was recently ordered admitted to the Central High School of that city, without examination direct from the sixth grade by Superintendent of Public Schools. Upon examination it was found that Miss Dorsey was normal physically but super-normal intellectually.

Bishop A. P. Camphor, D. D., LL. D., was present during a part of the closing program of the school year at Gammon Theological Seminary. He gave several addresses for the School of Missions in Gammon, and also addressed the students of the Seminary, Clark University and the Y. M. C. A. Community School. While there, Bishop Camphor met a large number of students who are candidates for the mission fields of Africa and gave them counsel regarding preparation. He also arranged for an African exhibit at Columbus from the large collection of the Stewart Missionary Foundation.

Dr. Dan Brummitt, Editor of the Epworth Herald, has returned from Europe. He recently delivered a most interesting address, before the Chicago Preacher's meeting, on "After the Scrap," based upon his observation in Europe.

Dr. Charles L. Goodell, Secretary of the department of Evangelism of the Federal Council of Churches of Christ in America, is to lead a city-wide evangelistic campaign in Louisville, Ky., during the month of April.

Mrs. Delia Lathrop Williams, one of the charter members of the Woman's Home Missionary Society, and at one time, its National Corresponding Secretary, died recently at the home of her son in Cincinnati. Mrs. Williams was one of the most valued counselors of the Woman's Home Missionary Society.

Dr. Robert McNutt McElroy, head of the department of history and politics at Princeton University will deliver the commencement address at the Ohio Wesleyan University, Wednesday, June 18. Dr. McElroy occupies the same chair that President Woodrow Wilson held before he became president of the United States. Dr. McElroy took B.A. degree at Princeton and studied at the universities of Leipzig and Berlin. He also studied at Oxford. He was appointed by the Chinese government to deliver a series of addresses upon the history and nature of representative institutions, of the United States, in the chief centers of China in 1916 and 1917. He has also lectured in the Philippines and in Japan. Dr. McElroy has served as the educational director of the National Security League. The subject of his address will be "Patriotism through Education."

The following resolution was passed unanimously by students, faculty and friends of the University of Southern California, recently at the conclusion of the course of lectures delivered by Bishop Adna A. Leonard:

In behalf of the Trustees, Members of the Faculties, and the students, of the University of Southern California; and especially of the students and Faculty of Maclay Col-

lege of Theology, it is with much pleasure we offer the following resolution:

We hereby present to Bishop Adna W. Leonard, and place upon permanent record, this expression of our great satisfaction in the enjoyment of the initial course of Lectures given on the New Era Foundation.

That the first course has been delivered by our resident Bishop has seemed especially appropriate, and the more so because Bishop Leonard has been from the beginning of his official tenure, a consistent and most efficient friend of the University.

His plea in public speech for higher education under Christian auspices, himself its product; his hard work in our recent Endowment Campaign, always to be recognized among the chief factors in its success; and now this course of Lectures have endeared him to the whole University constituency.

In the choice of the general theme of the series, "Evangelism in the Remaking of the World" we see a happy adaptation to the demands of the time, February, 1919; and to the equipment of students in preparation for the ministry of the Gospel, and all kinds of religious work.

A ripe experience, a discriminating knowledge of human nature, a transparent sincerity, with the manifest ability of a leader of men, have made deep and lasting impression as the six phases of the main theme have been treated, the climax being reached to-day as the Bishop considered the "Safeguards of Evangelism."

A supplementary resolution proposed by Dr. W. L. Y. Davis requesting Bishop Leonard to incorporate in the text of the published volume of these lectures the verbal interpolations that we have so much enjoyed:

And an additional resolution moved by Dr. Charles Edward Locke expressing the request that the volume when published be included in the course of study for Annual Conference undergraduates, were both adopted with cordial unanimity.

News Paragraphs

And now former Governor Blease of South Carolina is catering to votes of colored men.

Photographs of the graves of American soldiers in France are being taken at the rate of 7,000 a month and mailed to the nearest relative of each soldier in a card board frame with data from his record.

Discovery of a process for making cotton substitute from sea weed is claimed by a Japanese fiber laboratory.

In South Australia the returned soldiers is advanced up to \$3000 for purchasing a home. The grant is not made to unmarried men, however, nor to those with a moderate income.

Bottled milk, ice cream and manufactured milk products appear to be favorite substitutes for their old line of business among the breweries, especially in Pennsylvania. Other brewers are turning their properties into mineral water plants, warehouses, laundries, garages, machine shops, packing plants and beet-sugar factories.

The Labor Department has announced its intention of extending the U. S. Employment Service to our insular possessions.

The official abbreviation for California

is now "Calif." instead of "Cal." The change was made by the Geographic Board at the request of the Post Office Department to avoid confusion with "Col." for Colorado. The form "Calif." has long been used by many, it is claimed.

Thirty million pesos (\$15,000,000) was appropriated by the Philippine Legislature, just adjourned, to extend free education to all the children in the islands, according to a cablegram from Acting Governor General Yeater to the Insular Bureau of the War Department.

The Internal Revenue Bureau has ruled that public school-teachers, except in the District of Columbia, are State, City, or County employees and therefore exempt from payment of income tax.

Three out of every four children in this country are suffering from some physical defect which might be prevented or corrected, according to school health authorities.

An Automobile Caravan of at least a thousand machines is being prepared to make the journey from Springfield, Ill., to Columbus, O., for the great Centenary exposition, in June.

Armenia has a copper mine that has been operated without interruption since prehistoric times.

Of the fifteen lines comprising the system of Chinese government railways, only one was built by the Chinese themselves.

In Siam the natives obtain petroleum from the earth by digging about sixty feet deep and dipping out the oil with pails.

A New York Methodist historical celebration will be held in old John Street Church, New York, City, on Friday, April 25th, by the Methodist Social Union. This month marks the one hundredth anniversary of the founding of the Missionary Society.

Eleven Negro women have just sailed for France in the capacity of Y. M. C. A. secretaries to add their service to the work that 42 colored men secretaries have been carrying on for Negro soldiers since the beginning of the war.

Nine of these women are college graduates. Five of them are school teachers, one was in public educational work; two in public health work; two bookkeepers, and one in business.

The 42 colored men secretaries abroad, as well as the 282 colored men secretaries who have done Y. M. C. A. work in the American camps show the same high standard of education and training seen in these women. A large proportion of them are ministers and teachers who are prominent among their race.

The establishing of new standard-time zones by the Interstate Commerce Commission the first of the year, as provided by law, has caused the resetting of many timepieces in cities on or near the altered dividing lines. The Western boundary of the Eastern zone, for most of its length, has been moved Westward. The new line dividing the central and mountain zones now follows the 100th meridian in place of the old and very irregular boundary. The plan of the Commission is that all towns directly on the meridian shall use central time. This applies also to the majority of the municipalities on the Eastern border of the central zone. Practically the whole of Utah, Idaho and Nevada and nearly half of Montana have been transferred from the mountain zone to the Pacific zone. The old boundaries were never recognized as official by the government, but the new ones are.

A Brand-New Foreign Mission Field

Centenary Deputation to Europe Finds the Time Ripe for Opening Up Methodist Work in Spain—Plans Maturing for North Africa

METHODIST Episcopal work will be started in Spain, an entirely new foreign mission field, where hitherto there have been no Methodist Episcopal activities."

This announcement of Methodism's extension of its foreign missionary activities into another country was made by Bishop William F. Anderson upon his return from abroad as a member of the Missionary Centenary Deputation to Europe. He came back to this country aboard the steamship *Orduna*, arriving in New York about April 1, and was accompanied by Dr. Frank Mason North, corresponding secretary of the Board of Foreign Missions and also a member of the European Deputation. Both the Bishop and Dr. North traveled extensively in France, Italy, Spain and North Africa, and both emphasized strongly the golden opportunities opening up for Methodism in the countries visited as a result of the war.

"The way is wide open and the opportunity is unique for a piece of constructive work beyond all imagination," said the Bishop.

"Activities in Spain were first proposed eight or nine years ago," Dr. North stated, "but the field was found unfavorable. Conditions have now changed, however, and the Board of Foreign Missions has decided to begin active operations in the country."

The Entering Wedge

THE first step toward putting this decision into action has been taken. Two important Protestant enterprises in Spain have been taken over, the Evangelical School at Seville for two hundred boy and girl pupils, and the Modele School for Boys at Alicante, with about two hundred and fifty boys in attendance. They will be open to both boys and girls in the future. Evangelistic as well as educational work will be extended from these centers.

Both schools have a long and good history, but on account of the war are financially shattered and welcome a new backing. Rev. Francisco Albricias, who built up the Modele School, will continue as its principal under Methodist auspices. The Seville School has been under the direction of a committee in Scotland.

Methodism finds in them a real opportunity to do immediate and necessary work, for more than three fourths of the people in Spain can neither read nor write.

A new field though this is, Spain is not entirely unbroken ground for Protestantism. Ever since the Liberty of Worship Act was passed fifty years ago Protestantism has flourished there, after a fashion, but it has not had a vigorous growth. The time is particularly ripe just now to accomplish the successful launching of the work, for in May representatives of all Protestant sects in Spain will gather in Madrid to celebrate the fiftieth anniversary of the Liberty of Worship Act.

"Spain," said Bishop Anderson, "was a revelation to me. I expected a run-down country and bad food and travel conditions. Instead I found the situation as favorable as in any other part of Europe I visited. I believe it is a country of great promise."

Initial steps that have been taken in North Africa

were outlined by Dr. North. "In North Africa we have acquired an excellent piece of property at Constantine," he said, "for housing and developing our boys' hostel and training school, which has been in rented quarters. We have strengthened our position in Tunis by securing for evangelistic work property now only rented. Development of our work in Kabylia is planned with the acquisition of at least three important plots as mission centers. Kabylia is in the mountains between Algiers and Constantine and has an interesting, intelligent people.

"The program for Algeria," Dr. North continued, "involves definite work among the French colonists, as well as among the Mohammedan Kabyles and Arabs. The opportunity is greater than ever before, because of the changed mental and social attitude on the part of both the French and the natives.

"French Protestant churches in North Africa are in very great need of support. Part of our object is to encourage and strengthen whatever centers can profitably be developed."

Islam Challenges the Church

THE general situation in North Africa, the problem Mohammedanism presents and the racial difficulties encountered were sketched by Bishop Anderson.

"It was my third visit to North Africa," he said. "I am impressed every time I am there with the fact that in these countries there is a challenge to meet the opposition of Islam that is of the first order. Little by little the way is opening there for a constructive work among both Europeans and natives.

"We are getting hold of the Mohammedans through the children and quite frequently we gain an adult convert.

"We are about to extend our work to Krugs and several other new points in Algeria. We find the Kabyles the most intelligent of the natives and the Arabs next. In Central North Africa French settlers and their descendants make up two-fifths of the population, while farther west the population is partly Spanish, and to the east partly Italian. We already have work in the Spanish possession of Oran and we are about to add to the facilities of this station."

The wide-sweeping program of the Centenary includes for Africa and Spain the same relief it plans for Italy and France. In a recent number of this paper the Centenary program for community centers, medical and nursing aid, orphanages, schools and churches, and the supplying of food, household and farm utensils in the devastated districts was given in some detail in reports from the Centenary Deputation to Europe.

The fact that as warm a welcome was given the Deputation as it traveled in Spain and in Africa as was accorded it in France and Italy is proof of the great leveling influence of the war. The world is down to essentials. Need on every hand is great. Whatever agency can supply genuine help of the heart and of the hand, that agency is gratefully regarded. In setting out to help "Rebuild the World" the Methodist Missionary Centenary virtually undertakes to leave out no unoccupied country.

For Methodists Only

An Intimate Story about the Family Expenses of Methodism

THIS little talk is intended to be read only by members in good standing of the Methodist Episcopal Church. It is of interest to them, and perhaps there are some things in it they would prefer not to have others read.

As a member of the church you depend on its influence and teachings for direction in this life and for salvation in the life to come. You draw inspiration from it. It moulds and supports your character. It is the backbone of your existence.

What have you been doing in return for this?

You hear with pride of the great things the Church—your Church—is doing all over the world. You feel a certain satisfaction in knowing that every week two thousand Methodists are baptized in India. It gives you a sense of well being to be a part of an organization that is at work night and day in every part of this broad land and in a thousand foreign fields.

But how much of this great achievement can you really claim as your own? Here are the basic facts:

In the last recorded year the Methodist Episcopal Church raised for all purposes about \$50,000,000.

There were 3,849,381 full members. The average given per member was \$12.99. This amounts to a regular donation of $3\frac{1}{2}$ cents a day.

How shall we visualize $3\frac{1}{2}$ cents a day, this sum which gauges our average interest in furthering the Kingdom of God?

When a business man sends a letter to a customer he figures it costs him about 25 cents. That includes the stenographer's wages, a proper proportion of the cost of her typewriter, the stationery, the postage and every little expense connected with getting out letters.

So the contribution to the Church would not pay for one regular, business-like letter a day. It would only pay for the postage, 3 cents, and the paper and envelop, $\frac{1}{2}$ cent, if they were

only fair quality. It would be the cost of sitting down and scribbling a letter to a friend.

Who ever counts the cost of sending a letter to a friend?

Nobody. We consider letter writing a duty, not an expense. The number of friendly letters we write is limited by our energy, or our interest, or our loyalty, not by our pocket-book. We send as many as we like, or can find the time and energy to write.

Can we explain away the fact that we give to the Church only the equivalent of a letter a day on the ground of expense?

Not unless we are prepared to admit that inditing, say, three letters a day to absent parents, brothers, sisters, sweethearts or friends would be too great a shock to our bank accounts.

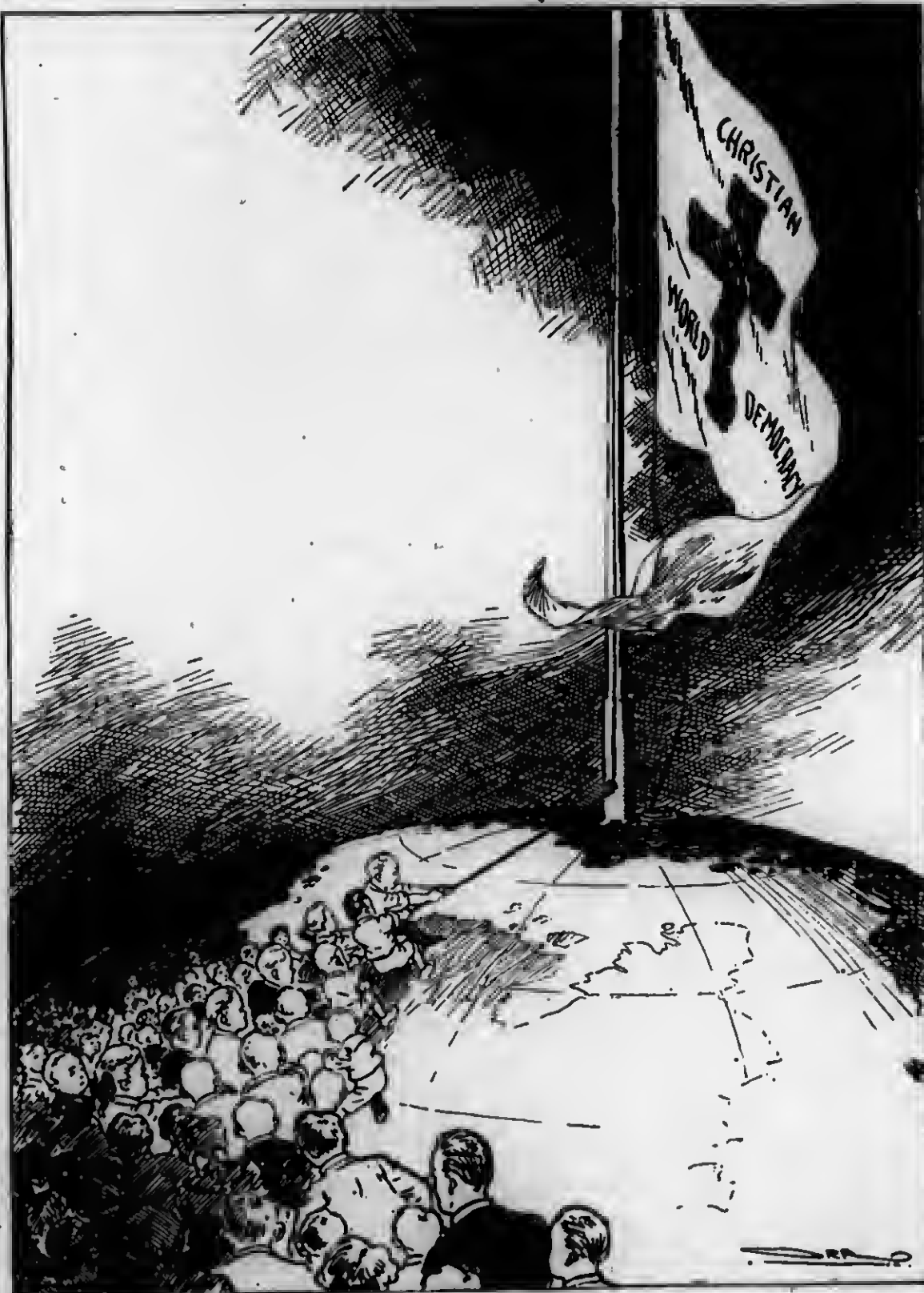
Now remember that in making up this $3\frac{1}{2}$ cents a day we have added in all the big gifts to the Church, all the large checks for new buildings and endowments and for special mission work. If these were excluded the giving of the average man in the normal course of his church life would seem even less burdensome.

When we come to consider how much of the money

goes to purposes outside the local church, the offerings become more insignificant.

Let us take, for instance, the two great benevolent enterprises which with the Department of War Emergency and Reconstruction will distribute the funds of the Centenary—the Board of Foreign Missions and the Board of Home Missions and Church Extension.

In 1918 these two boards received \$2,621,732. What interest on the part of members of Methodist Churches did that indicate? Well, it figures out at \$0.68 a year, or about one-sixth of a cent a day. That was all the church member did for the many brave men and women who were fighting the battles of the Lord in Africa, in China, and in many other strange lands and for the wonderful work in letting



BY ORR OF THE CHICAGO TRIBUNE, DRAWN FOR THE BOARD OF SUNDAY SCHOOLS

Raising the Flag. Everybody pull together!

light and hope and salvation into the dark corners of our own America.

Now, the financial task of the Centenary is to correct this deplorable disproportion between the obvious resources of Methodists and their actual performances in giving. It is an attempt to put the work of the Church at home and abroad on such a basis that it can go forward in this hour of magnificent opportunity without being hampered at every turn.

Perhaps you have heard that the amounts given to the Church in the last three years have risen in spite of the war. So they have—slightly.

The amount per capita given to the eight apportioned benevolences—the Board of Foreign Missions, the Board of Home Missions and Church Extension, The Freedmen's Aid Society, the Board of Education, the Board of Sunday Schools, the American Bible Society, the Board of Temperance, Prohibition and Public Morals, and the General Deaconess Board—rose from \$.69 in 1915 to \$.71 in 1916, \$.79 in 1917, and \$.89 in 1918. Before 1915 the best year was 1908, when it was \$.74.

Is this giving creditable? Let us analyze it by Conferences and areas.

Even to-day, after the general rise of the last three years, we have only one area—San Francisco—which gives as much as a three-cent stamp a week per member—\$1.61 a year. Seven other areas give as much as a two-cent stamp a week. They are, in order: Helena, \$1.50; Portland, \$1.46; Buffalo, \$1.42; Washington, \$1.27; Denver, \$1.20; Detroit, \$1.17; and Wichita, \$1.11. If your area isn't in this list, it is below the

two-cent a week class, and its name isn't printed for fear of offending somebody. There are twelve such areas.

When we come to analyze Conferences we find the Pacific Chinese Conference leads all the rest! These poor Orientals of the West whom we have brought to Christ are giving more per capita for others through the apportioned benevolences than any other Conference in the country. They have done this every year for the last nine years, with one exception.

The Chinese are giving six cents a week. That's a living wage in China, the land we imagine all Chinese are saving to return to. Evidently not all Chinese savings go into the old tea pot.

Meanwhile most of the Conferences of the country are contenting themselves with two cents a week. Only sixteen are giving as much as three cents a week.

This illustrates well the task the Centenary has undertaken.

The Centenary has set itself to raise \$21,000,000 a year. Of this \$3,000,000 is covered by what the Church did for Centenary purposes last year. This leaves \$18,000,000 "new money" to be found this year and the full \$21,000,000 each of the succeeding four years. The present \$50,000,000 a year must be increased to \$68,000,000 this year and \$71,000,000 each of the next four years.

The gain means increasing the giving per member to all purposes from \$12.99 a year, or 3½ cents a day, to \$17.66 a year, or 4½ cents a day.

This, remember, is a talk to Methodists only. Can you tell the world you can not do that much for Christ?

A Correction

THROUGH an inadvertence the description of a picture of the Plaza Community Center, printed in these pages in February, accredited this fine piece of home mission work to San Francisco. As is well known, the enterprise is located in Los Angeles. A Methodist reader rightfully calls attention to this error. The mistake is inexplicable, and it is earnestly desired that the erroneous impression given by this unfortunate misstatement be corrected.

Mobilizing the Jobs

Methodism Comes to the Rescue of the Government in Meeting the Unemployment Problem

INTO the breach resulting from the failure of the last Congress to appropriate the funds necessary for the maintenance of the United States Employment Service the Methodist Episcopal Church has stepped, and all the effectiveness of a powerful denomination and a nation-wide organization will be concentrated on helping the crippled Federal agency find jobs for the thousands of men being discharged every week. On Sunday, May 4, this great opportunity for applied Christianity will be forcefully brought before Methodist congregations, and particularly Methodist employers, in all the 18,000 churches in the denomination.

This ambitious program for practical service comes from the Committee on Reconstruction at Home, of which Dr. Paul L. Vogt is chairman. The entire enterprise has been worked out in direct cooperation with, and under the approval of, the government employment bureau.

The sixty thousand Methodist Minute Men, enrolled as a department of the Missionary Centenary, are also a prime factor in the undertaking. Special material showing the impelling need for taking adequate steps to combat unemployment and outlining ways and means whereby all Methodists may help is under preparation for the forthcoming issue of *Missiles*, the official organ of the Minute Men.

The attention of the entire Church will be focussed on the problem through the Minute Men speeches made before the 18,000 Methodist congregations on May 4. Every layman who can possibly do it will be urged to open positions at once for the men returning to his town or district.

The Methodist Episcopal Churches everywhere will therefore be a clearing house, working in cooperation with constituted agencies, for positions open to demobilized fighters. Lists of positions either with Methodist employers, or with employers known to need men, will be turned over to established local offices of the United States Employment Service or to other local agencies. If there is no such agency in the town or district, the local Methodist Church will be urged to take the initiative in forming an employment bureau.

Direct and effective help in finding employment for demobilized fighting men, then, promises to be one of the first and most immediate fruits of the great Missionary Centenary campaign. For the nation-wide Centenary organization and campaign provides, ready to hand, the very instrument to serve in this emergency. But more than all the mechanics of the Centenary is the great spiritual impetus which it has brought and the Church's "spiritual preparedness" to do things—practical, concrete things—"In His Name" and for the advancement of His Kingdom.

NEW ORLEANS AREA

FOLLOW-UP SUNDAY

Easter Sunday was our great in-gathering day. At this time every member of every church in the Area was called upon to make a contribution for our Centenary work. As far as we are informed, a collection has been lifted in every church. We are sure that all of the churches have not raised their full quota. We did not expect that. But we do expect that the results of Easter Drive will be a guarantee of our going completely "over the top." So many of the District Superintendents communicated with us and asked that we provide the After-Easter Sunday for the gathering of the fragments, that we decided that this was the proper course to pursue. We have, therefore, this coming Sunday on which to gather Centenary money and it is hoped that everyone who has not contributed will get his offering in on that day, for we do not expect to "drag out" this first big financial effort. We want to stop for a breathing spell before we take to the field again. Won't you register with the Centenary force Sunday?

HEAR YE, HEAR YE!

Brethren, we have sent out from this office to every pastor in the Area, a report blank, with the request that it be immediately filled out and returned to us. The pastors have had these blanks at least three weeks up to this date, not a third of them have been returned. The New York Centenary office has asked for a report. It is absolutely impossible to make this report until we have from the pastors of the Area the information that these report blanks will bring. We are unable to move another inch, brethren, until you have sent us these blanks. As soon as you have read this, if you have not returned your blank to this office, please repent of your sin, sit down, fill it out, get up and go right to the Post Office and mail it to 633 Baronne Street.

IMPORTANT TO PASTORS

In our last communication to you from this office we requested that you send by post card a statement of what you did on Easter Sunday. We are very anxious to be able to say to New York something definite along the financial line and it is of the utmost importance that you drop us this card. Please do not overlook this, it matters not how little you do, let us know. If you have done nothing let us know that, too.

NEW ORLEANS DISTRICT OVER THE TOP

The full quota of the New Orleans District on the \$80,000,000 basis, is \$10,000. As we go to press we have reports from seven churches amounting to \$6,600.05. There are twenty churches on the District and with thirteen yet to be heard from the New Orleans District promises to "Go Over the Top" with District Superintendent Marshall leading the Superintendents of the Area.

GOVERNOR R. G. PLEASANT INVITED

May 2nd the District Superintendent and the Area Council will assemble in New Orleans at which time reports will be made from all of the Districts. We will check up the financial drive; plan for the "Every Member Canvass"; develop our summer Centenary Program; schedule our district meetings and project into the Area our Five year Centenary Program. Dr. L. C. Murdock will be here from New York and present at that meeting "Our Program of Continuance." Dr. E. C. Hickman will come through from San Francisco and bring to us the latest Centenary Message. F. W. Atkin our Finance Director, will outline in detail the plans for our "Every member Canvass." These with H. C. Wilson, Secretary W. A. C. Hughes, Stewardship Secretary J. W. Haywood, Sunday School Director E. W. Kinchen, Minute Man Director W. Scott Chinn, and Life



THE REV. T. F. ROBINSON

Pastor of First Street Church, New Orleans, La.

Service Secretary J. N. Wallace will serve on the program.

Sunday afternoon a huge mass meeting is planned and we expect to have as our speakers Governor Pleasant of Louisiana, Bishop Wilbur P. Thirkield, Dr. R. E. Jones and Prof. M. S. Davage. This meeting will be by far the greatest of its kind in the history of the South, and perhaps the most important in the history of the Race.

THE REV. T. F. ROBINSON LEADS NEW ORLEANS AREA

With a passion for the Centenary program which fairly set ablaze his entire membership of 800. The Rev. T. F. Robinson organized and led his church to do the unheard of thing for Christian Missions. The quota of First Street Church on the \$80,000,000 basis is \$1800.00. This fine leader with his splendid membership raised in his Easter Drive \$3,600., his quota for two years.

While great churches throughout Methodism are pledging large sums, we wonder is there any church which up to this time has raised its quota for two years in advance. If there is none, then the Rev. T. F. Robinson leads Methodism.

DON'T PUT IT ON THE WEATHER.

Easter Sunday all over the New Orleans Area was an ideal day. God gave us the kind of weather we prayed for; if we didn't "go over" it certainly can't be blamed on the weather. What do you say, brethren?

SOME MIRACLES

At Hondo, Tex., there is a little church of less than fifty members, of which the Rev. W. W. White is pastor. This group of folks small in number but large in faith and works, has laid on the altar for the Centenary \$230.

Thompson Chapel is one of our New Orleans Churches. The Rev. Sanders Carroll is its pastor. With only forty-eight members including children, this pastor and people put down in cash \$200.00.

Peck Memorial, New Orleans is under the pastorate of the Rev. G. C. Hayward. With fifty-two members they have passed the Two Hundred Dollar mark.

Camp Parapet is a little church on the Le Teche District that has usually raised Eight or Ten Dollars for all benevolent purposes. This year, under the leadership of the Rev. A. W. M. Obee Camp Parapet is giving for others \$115.00. Surely God, through the Centenary, is working miracles among our folks in the grace of giving.

REVIVAL FIRES STILL BURNING

Easter Sunday at the eleven o'clock hour Dr. W. G. Alston, and the members of Wesley praised and thanked God for ninety-one persons who came to the altar and pledged allegiance to our King.

EASTER FLASHLIGHTS

Mobile, Ala.—"Cash raised Easter \$550.; will go over the Top next Sunday with \$800.00. W. G. Lewis."

Crystal Springs, Miss.—"Cash raised Easter \$233.00; subscriptions more than \$200.00. R. N. Jones."

Thibodaux, La.—"Have passed the \$200. mark. T. J. Johnson."

Laurel, Miss.—"St. Paul went Over the Top with \$746.00 cash. J. W. James."

Hattiesburg, Miss.—"Over the Top with \$500.00. Pastor is sick in bed. E. D. Trigg."

Birmingham, Ala.—"St. Paul raised \$2,000.00 Cash. \$1000.00 subscriptions. R. M. Davis."

Birmingham, Ala.—"East Thomas raised full quota. A. L. Boyd."

Orange, Tex.—"Orange with less than one hundred members raised before daybreak \$550.00. More follows. W. Scott Chinn."

Plaquemine, La.—"Easter morning at 5:00 a. m. collection \$162. Our quota \$216.00 entire amount will be raised this week. T. A. Jackson."

WILLIAM M. DAILY, D. D. Eloquent Hoosier—Founder of The Louisiana Conference

By The Rev. Freeman Daily Bovard, D. D.

FROM 1831 to 1860 Rev. William M. Daily was one of the great orators of Indiana and specially of Indiana Methodism. He had not only the passion of an orator but he had the fine sympathetic voice, the charm of a rich, fluent idealism and the beauty and simplicity of phraseology characteristic of an effective public speaker. Those were the days when oratory was dominant. The door to public recognition and preferment was open only to the orator. Governor Willard, an idol of Indiana Democracy, won his way to the front by fine, eloquent speech. He was surpassed only by that Hoosier master of public assemblies, Governor Henry S. Lane. The great Simpson came to his own in the midst of this group of orators.

Governor Oliver P. Morton, the staunch war Governor of Indiana was kept out of his kingdom for at least a quadrennium because he was not regarded as an orator. He was a powerful public speaker, clear, concise, convincing, but he had not the temperament, that royal sweeping inspiration, of early Indiana eloquence. His election as Lieutenant Governor was almost entirely due to the oratorical prestige of Henry S. Lane. It was said that the biggest thing Governor Lane ever did was to secure the election of Morton as Lieutenant Governor and then resign. He resigned having been almost immediately elected to the United States Senate. Daniel W. Vorhees, "the tall Sycamore of the Wabash" was among the last of this group of Hoosier orators.

In the midst of these orators, the Wrights, the Lanes, the Willards, the Hendrickses, came Rev William M. Daily the peer of the best of them. Born in Ohio, 1812, he grew up on a farm near Brookville, Indiana. At the age of fifteen he taught in the public schools, at sixteen he was known as the "eloquent boy preacher," at seventeen he was admitted on trial into the Indiana Conference, at nineteen he was admitted into full connection and ordained Deacon, at twenty-one he was ordained Elder. For two years he ranged over the great circuits of Southern Indiana. In 1835 at the age of twenty-three he was appointed to Bloomington, the seat of the State University. Here he made a remarkable impression not only on the student body but upon the University faculty. During these two years he completed a classical course graduating A. B. 1836. From this triumphant success he became pastor and professor of elocution in the St. Charles College, St. Louis. He was restless under the limitations of the class room. In 1840-44 he was pastor of two leading churches in Madison, Indiana. Madison is on the Ohio River and at that time was the gateway through which came floods of Ohio immigrants.

In Madison and surrounding country for twenty miles Dr. Daily was the ruling oratorical prince. The camp meetings, the great quarterly "basket" meetings, the dedicatory services, were not quite at their highest best without the presence of Dr. Daily. His oratory was not simply of the

emotional type. He was a scholar, he possessed and was possessed by a genuine and elevated enthusiasm for humanity. He emphasized his professional commission by departing from the simplicity of Methodism and on extra occasions preached in a gown. For four years he literally dominated Southeastern Indiana. There were other great Indiana preachers; Richard Hargrave, John L. Smith, Enoch G. Wood, A. M. Strange, Augustus Eddy, but none more popular than William M. Daily. It often happened that two or three of these distinguished preachers would be present at the Camp Meeting. For many years the Camp Meeting in the Hoosier State was the outstanding occasion of Methodism. It powerfully impressed public opinion. Great life principles and great life convictions were indelibly stamped upon the community conscience. In those days comparatively few people failed to attend the Camp Meeting. The best preachers on these occasions were at their best. Converts were numbered by the thousand.

In 1844 Dr. Daily reached the summit of his oratorical prestige. He was appointed Chaplain of the United States Congress in that year. The whole country was roaring with excitement over the admission of Texas as a Slave State. In fact, Dr. Daily was chaplain of the House of Representatives when President Tyler by a smart coup d'etat secured the admission of Texas.

In 1846 Dr. Daily became Agent of the Indiana Asbury (now De Pauw) University. His inspirational work was excellent but getting money was not his strong point.

In August 1853 he was elected president of the Indiana State University, a position he held for six heroic years. The main University building was burned, the endowment suffered loss in a law suit for some property disputed by the old city of Vincennes, once the capital of Indiana Territory. Dr. Daily put himself under these burdens with tremendous force. The State legislature came to his assistance. The student body and the trustees rallied to his leadership with great enthusiasm. The trustees of the University voted him an honorarium of seven hundred and fifty dollars upon the close of his presidency of the State University.

In 1860 one year after his resignation from the presidency the State University he made a fundamental mistake by accepting the nomination on the Democratic ticket for Con-

gress. By this act he broke abruptly with his constituency. Indiana being a border state, the feeling was intense. Dr. Daily was deeply snowed under and the frost and snow did not melt until the close of the war in 1865.

In that year he was appointed United States Mail Agent for Louisiana. He immediately began to preach to the Freedmen. He stirred the whole colored population of the State and became the founder of the Louisiana Conference. His old time inspiration returned. Great Camp Meetings were organized. It is stated on good authority that he often preached to 5000 colored people. His relation to the Government ceased in 1869 but he continued to preach to the colored people until his death which occurred in New Orleans in 1877.

In 1873, in the midst of his greatest success in Louisiana, Dr. Daily visited for the first and only time the Southeast Indiana Conference. It was Freedmen's Aid Anniversary. Dr. Daily was invited to preach. Dr. R. S. Rust, the Corresponding Secretary of the Freedmen's Aid Society was on the program. In the opening remarks Dr. Daily sharply criticised the policy of mixed conferences and advocated the organization of the Negroes into separate conferences. He argued that such a policy would more securely and more rapidly develop self-reliance and leadership among the Negro. This was at that time "refined" aristocracy. Dr. Rust put on his whole armor and strongly dissented. Dr. Daily soon launched into his great sermon. The audience in the midst of his discourse spontaneously arose. The enthusiasm was tremendous. Again Dr. Daily reached the highest point of his great genius.

He was medium in height, large finely shaped head, crowned with a great shock of black curly hair. His head was set rather closely down upon broad shoulders. His face was strong, resolute and of command in intelligence. He was compactly built, put up for endurance and hard work. His general bearing was dignified, chivalrous with a touch, a glint of aristocracy. He never was a "hail fellow well met". He was admired more than he was esteemed. He was a great preacher, great orator, not so great a comrade. Indiana Democracy in those days was generally pro-slavery. It was generally in favor of secession though not entirely so.

Notwithstanding Dr. Daily accepted the nomination on the Democratic ticket for Congress in those tumultuous days of 1860, he was always loyal to the union. His great career among the Negroes in the South and specially in Louisiana gave him opportunity to demonstrate his loyalty and at last replaced the crown upon his head as one of the great princes of Methodism.

SEGREGATION, A SOLUTION OF THE RACE PROBLEM

By President Wallace A Battle

AT last we are as a race face to face with the inevitable. We must as a race in the United States of America accept general segregation or second place in all matters civic and political or no place at all. In times like these an unpleasant truth must be preferred to beautiful but equivocal rhetoric.

The Negro race until now, largely led by

the conciliatory influence of Booker T. Washington, has been wisely timid and modest. We could not be quite sure whether the deeds of our fathers during the Revolutionary War and the Civil War were characteristic or impulsive; but the deliberate conduct of the 12,000,000 Negroes of the United States in the terrible crisis, just past,

(Continued on Page 12)

Man Made in the Image of God

The International Sunday School Lesson for May 4, 1919
By the Rev. J. Leonard Farmer, Ph. D.

1. IN WHAT MAN'S DIGNITY CONSISTS. It has always been manifest that man is the highest creature of creation; but it has not always been recognized what his dignity consisted in. According to the modern evolution-theory in its popular form, man developed out of the brute. This was supposed because man's anatomy and to a certain extent his instincts are not much unlike those of certain types of brute. But the evolutionist has never been able to tell why it is that those brutes have ceased to develop into men. And there is no telling. It is certain that man has had a long development from a rather low plane similar to that of the brute; but on his lowest plans he was different from the brute, and superior to him. It used to be supposed that his difference from the brute is to be found in rationality. Man is rational, while the brute is irrational. But that difference doesn't differ. Between man and the brute it is only a matter of more and less, of a higher and a lower degree of rationality. Many brutes have a certain degree of rationality and are capable of acquiring more intelligence. Some are pretty good mathematicians so far as their needs require it, and have taught man some valuable scientific knowledge. This is instinct; but human reason may also be instinctive. And in concrete life most human conduct is determined more by sentiment and feelings and impulses than by reason, just as with the brute. Later it was supposed that the distinction between them was found in their anatomy. Man, it was said, is the only animal who has the hippocampus minor, or laugh muscle, and is, therefore, the only animal who can laugh. But that distinction doesn't distinguish; for it has been found that the hippocampus, a monster of the Mediterranean Sea, has the laugh muscle as well as man.

The distinction between man and the brute is not merely in rationality nor in anatomy, but in spirituality, that is, in religion. Man's religious life, no matter how crude his religion may once have been, sets him off as being a nobler creature than any other animal. He has always been religious as far back as any trace of him can be found. Not so with any other animal: he is never known to have been religious. The sweet-singing bird sings the praises of its Maker, but it does not sing the praises to its Maker. But man sings the praises of his Maker to his Maker; and his greatest musical compositions have been for the purpose of glorifying his God. The brute builds his house and lives in it; he provides food and devours it. But man is not satisfied with building a house for himself, but builds one also for his God; he is not satisfied with providing food for himself, but provides it also for the altars of his God. He is not satisfied with using his precious stones and metals in decorating his person and home, but uses them, indeed, tears them from his person and home to decorate luxuriously the house of his God. The brute is ever satisfied with

being a brute; but man, not satisfied with human fellowship, ever strives for fellowship and communion with his God. Not satisfied with the life that now is, he, with insatiable longing and determination, ever reaches out for a higher, a richer and a fuller life until he shall have laid hold on eternal life.

So man was made in the image of God, a little lower than the angels. This image consists in his spiritual nature which makes him akin to God. So to speak, he has a spark of the Divine in him if he does not allow this spark to be extinguished through his lust after the transient things of this world to the utter neglect of his spiritual life. And being akin to God he possesses a dignity and worth far above that of any other animal, no matter how nearly they may resemble in anatomy and instincts. The Heavenly Father cares for the birds of the air and the flowers of the fields, and for everything that He has made; but "how much more" does He not care for his children with whom He can commune and hold fellowship!

And not only is man's dignity and worth shown in his origin, but especially in his destiny. He has the same origin as other animate and inanimate things—the creation of God; but he has not the same destiny. Even if we did not have the Christian revelation which gives us assurance, we still could not believe that our Fathers would create man and endow him with such high aspirations and spiritual cravings and longings without having purposed to satisfy them! We could not believe that God would create man to possess as he does such a rare organization of spiritual qualities and forces, only to live but a few years here on the earth and to die and be no more.

"To let the new life in, we know
Desire must open the portal;
Perhaps the longing to be so
Helps make the soul immortal."

Were we to turn this poetry into prose we would say that the longing of the soul to be immortal is certainly a pretty good evidence of its immortality. Only eternal life can give a sufficient reason for the nature and qualities with which the Creator has endowed man.

2. GOD'S FELLOW-WORKERS. We are God's fellow-workers, says the Apostle. The "we", of course, refers to the ministers. But every Christian has a part in the building up of the Kingdom of God, and so in a larger sense all Christians are God's fellow-workers. What an exalted office! We are not slaves to be driven to duty, nor hired servants to work for wages, but are in partnership with God. In other words, the building up of the Kingdom is the business of GOD AND SONS. And therefore to the limit of our ability we are to have as active an interest in it as He; for we are to share with Him the glory which comes from its success; and if the business should "fall through", we are the losers as well as He. In this thought we see once more the dignity of man. Indeed he has been crowned with glory and honor. But the glory and honor

is in his responsibility. The biggest man in the world is the man who has the weightiest responsibility and who acquits himself creditably under it. And God has highly honored man by placing upon him a part of the responsibility in the noble work of transforming the world into a Kingdom of God.

3. THE INDIVIDUAL COUNTS. And it is not merely the human race or man collectively, nor a certain class of men that has such worth in the sight of God, but individual men. This is a truth which Christ impressed upon the world as never before. The ancient nations valued their collective existence, or the upper class, but attached but little value to the individual man of whatever class. This was true even and especially in Israel. When ancient Athens had reached the height of its civilization only about one-fifth of its population was reckoned as citizens. Rome loved justice and was respectful of human rights, but the slave was considered as no man with rights. But Christ has made the individual man of whatever race or class stand out before God as a being of transcendent worth, and not so much because of what he actually is as because of his great possibilities—because of what he is capable of becoming. It is therefore the bounden duty of those who have advanced further up the scale of realized worth to lend a helping hand to those below; for the Kingdom of God cannot fully come to society unless it comes to each individual of the social group.

J. Leonard Farmer.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for Sunday, May 4, 1919.

"God created man in His own image."

This is the supreme dignity of mankind. All of God's workmanship bears the imprint of his genius; only man bears his image. God hath not body

and parts to be weighed and measured. It cannot be in the physical sense we are like him, though in his erect form man is unlike all animals about him, and in the articulate speech he is distinguished as a social being. The image of God is in his soul life and in his spiritual nature. Man is imaged after God in the invisible selfhood by which the real character is known.

The saddest truth in earth is that man has effaced or destroyed the image of God within him and that he does not bear his likeness. This unlikeness to God has come to one generation from another until whole nations have forgotten God and not recognized His image, and a great part of the human family are worshipping images made of wood or stone; or cast from iron or other metal. These represent the heathen conceptions of God's image or the image He would be pleased with. The heathen deity is usually a grotesque form of humanity or an attempt to localize and materialize some attribute of humanity which they have distorted into inhuman vagaries.

The most hope inspiring truth in the universe is that the image of God, so sadly lost, may be restored. This restored image will not only bear the marks of original divine creation, but also a second creation in which the soul is restored to God's likeness. Every nation that has forgotten God has lost the divine likeness. It cannot be restored until the people come to the knowledge of Christ. Men and women who bear the image of Christ make Him known to all the nations who are without the light. Can the people so long lost and disfigured by sin be brought again to the likeness of God? Some of the best examples of God's saving power are to be found among those redeemed from heathendom; and when God is in the midst of heathen nations in the form of redeemed humanity, the new day of hope will dawn and the nations of earth will be restored to the image of God.

Gammon Seminary.

Our Relations to God---Obeying

Weekly Devotional Topic for May 4, 1919

(Jno. 15:12-17)

By the Rev. Willis J. King, D. D.

Some weeks ago we have as our topic, "Our Relations to God—Trusting". In our discussion of that topic we emphasized the thought that our relation to God was not merely intellectual assent to the fact of his existence but absolute trust in his ability to take care of us under any and all conditions. We set forth the view that there are two aspects of faith: the faith of the mind, and the faith of the heart. The faith of the mind is the faith or belief in an idea or proposition. The faith of the heart is the belief in a person. We called this aspect of faith, trust. We may believe in certain ideas, but we trust folks. We may even disbelieve in certain ideas of our friends, but, if they are friends, we trust these friends absolutely. Our relation to God is similar to that of a dear friend, we trust him absolutely.

What we have said above leads naturally to the thought we would express in our lesson to-night. Granted that God is the all-wise Creator; has all power; and yet is full of mercy

and grace, what should be my relation to him? When I note his infinitude, his limitless capabilities and compare them with my own limitations; when I note that He is my gracious Heavenly Father and supplies me with my daily bread and all the rest I have from day to day, there is but one relation I can sustain to him, and that is one of absolute and perfect obedience. The Apostle Paul likes to speak of himself as the bond-servant or slave of Jesus Christ, and that is the relation every man should seek to sustain to the Heavenly Father. The cultivation of the "servant-mind" is the thing we should strive for.

We have a faithful example of failure along this line in the Old Testament. Saul, the first king of Israel, was a man of splendid parts. He had a fine physique, handsome in appearance, was a man of courage, possessed initiative and many other commendable qualities but he never realized the value of absolute and unquestion-

(Continued on Page 15.)

SEGREGATION, A SOLUTION OF THE RACE PROBLEM

(Continued from Page 10)

marks the race as being thoroughly sedate, safe and sound. We know now of a certainty that Crispus Attucks indeed fell the first martyr of the Revolution; we know now that the 50,000 black Federal soldiers, represented by the immortal followers of Col. Robert G. Shaw are realities; we know now that the faithfulness of our fathers who fed and saved the wives and daughters of the Confederacy of the south while their masters fought was characteristic; we know now that San Juan and Carrizal were not tangents but parts of the main circle of Negro worth and courage.

Those of us, therefore, who are born of patience and who have been successful in urging forbearance are finding ourselves out of speech so that now we may not be heard by either the classes or the masses unless we proceed to meet the present growth, hopes and aspirations of the impatient multitude. There is no need of further concealing the fact that Negroes who have good sense, indicated by ownership of property, wish to participate in our representative government; nor can the twelve million Negroes any longer be placated with references to matters of scholastic opportunity, justice at the courts and mob law. No apology is here made for the bad Negro, and nobody doubts that he will have his desert under the law.

It now seems evident that in our much heralded democracy the Negro is not included; many of our laws must have two interpretations—one for the Negro and one for all the other people. To continue this double standard of law and ethics in a democracy is to flirt with death and utter ruin of the nation. Those of us who really love our native land do not wish to continue to be the bone of contention between white people who hold radically different opinions in dealing with us. Indirectly this contention has already cost the United States one billion in money and one million precious lives. On our account a hatred as bitter as can be described has cursed the hearts of both north and south; and it was not until the era of good feeling under the administration of the beloved McKinley that this bitterness really began to pass away.

The mob is recklessly creating racial bitterness and sectional hatred akin to the past, only deeper, far deeper, in the souls of all who are wronged. We shudder when the officer of the law goes to arrest the average Negro for a serious crime. The officer is as unhesitatingly shot down as an ordinary ruffian. This is a deplorable condition. The majesty of the law should be respected. When in trouble all men should hurry to the officers of the law and surrender. The government under which officers of the law are not respected is fast approaching a state of anarchy. The Negro's one excuse for this

flagrant infringement upon civil life, is that when arrested he is not protected.

There is undoubtedly a majority of white people who desire law and order but they are afraid of the mob or do not consider it their business to put down mob law. The result is the same.

Once upon a time there was a quarrel between the herdmen of Abraham and Lot, not between Abraham and Lot, but between their herdmen. It took these two wise men only a little while to see that a friendly separation was more desirable than strife, hatred and murder. Upon another time Boston and Cambridge had a quarrel—it was when each claimed the right to rule both sides of the Charles River. Both wisely conceded the right of separation, and the beautiful Charles River served as their final peace-maker. The separation had to come. To-day, however, they are one in all the essentials for progress and happiness. Thus it seems that the races can only come together by separation.

Does the white race wish this segregation or separation? This question is answered by nearly every large city in the south. In North Carolina and in many parts of other states a campaign was launched for the segregation of farm lands.

Going three thousand miles to Versailles for a just settlement of our grievances seems to me the most pathetic thing in all history. The unit of business there must necessarily be a government. Our petitions cannot with propriety and wisdom go beyond Washington, and if we are together Washington will hear us. But where shall we go? Certainly not to Africa.

I move that we, in peace, harmony and good-will, and with impeachable fervor and imperishable love for our country and its glory, petition the Federal Government to separate us from those who would not live with us. Could we not occupy two or three of the southwestern states? The separation could be a gradual one; nor would the white race need to leave the designated if they desired to participate in the new government. The transfer of property also could be gradual, always being made through the Federal Government, so that not one penny of actual worth need be lost.

The Federal Government, too, would reserve and preserve all sacred shrines for annual pilgrimages for those who would return. Prejudices and racial feeling generally would die a natural death. Our representatives in Congress would be welcome, and we would, in time, learn to manage the affairs of our state.

There is nothing Utopian about all of this; for with fully fifty per cent of the Negro race still in total literary darkness and with shiftlessness and poverty on every land, a mighty hard task would be at our hands; but surely these hardships are not to be reckoned with if we must still look upon our poor, helpless women lynched and hung up by their heels without any form of court or process of law.

the Negro Ministry and people of the Twenty Negro Conferences.

Bishop Thirkield began his real official and public life more than a generation ago among this people. As one of the Co-Founders of Gammon Theological Seminary, he built his best life into the Negro Ministry and helped to give to the churches among this people that fine aggregation of splendid preachers that now fill its pulpit among all the Evangelical denominations of the land. In that elder day, Bishop Thirkield then Dean Thirkield afterwards President Thirkield occupied as Bishop Warren use to say not a chair in the Seminary, but "a whole settee," and be it said to his credit that he filled it well for he moved the whole length of the settee teaching New Testament Greek, Hebrew, Systematic Theology, Practical Theology, Church History and Homiletics. How he did it, no one knows, he does not know himself, but the students know and the work in its after—results prove that he did it.

I pass over his work as Secretary of the Epworth League and Secretary of the Freedmen's Aid Society excellent and fruit bearing as these positions were for lack of space to his work as President of Howard University, Washington, D. C.

In this position, he again proved his superb administrative ability for he worked up a student body from about 500 to 15000 and created a Faculty that attracted attention from the best Colleges in the land as a body competent, broadminded and technically trained specialists.

In these positions while it is true Bishop Thirkield exhibited a high order of administrative ability, that which endeared him to the Gammon Faculty and constituents and the like body of Howard University was the fact that Wilbur Patterson Thirkield was greater than a Dean, a President, a Secretary, and even now greater than being a Bishop is a man with a large heart, a big brother to men.

In the Washington Conference, he did not so much preside over its deliberations he did preside in the technical and ecclesiastical sense and took care of all the interests of the church according to the Disciplines, but he worked among the brethren as a wise, true, loving and sympathetic Big Brother.

In that Conference sat men who had worked with him in a Faculty, students who had sat at his feet in the class room and pastors of small as well as large churches and all of these respected, honored and loved him. They did not take advantage of his friendship and they were pleased to see that the Bishop was warm in his sympathies and careful of the interests of the humblest struggling pastor in the Conference. In the Conference, the Bishop was easy of approach, dignified, courteous, and through not slackening in anything. His enthusiasm for the hymns of the church and for sound Methodist hymns set the fires burning in all hearts.

The knotty problems were unravelled with deft and skilled fingers and the brethren left the conference to go to their work recognizing that in some cases it would be trying, but they felt that a great Bishop and greater brother had sent them forth prayerfully and in the name of the King.

Come again Bishop Thirkield.

BISHOP THIRKIELD AT THE WASHINGTON CONFERENCE

By Dr. J. W. E. Bowen

The presidency of Bishop W. P. Thirkield, D. D., LL. D., over the Washington Annual Conference at its last session was an oc-

casion of special interest to all members of that Conference. No Bishop of the church is better known or more favorably known to

CASH REMITTANCES

Received from March 31 to April 19:

Atlanta-Savannah—Mrs. J. F. Cooper, Rev. H. W. Kimball—Miss Nettie Guerry, Rev. G. H. Lennon—Rev. G. W. McFarland, Rev. Z. K. Gowen—D. K. Luke—Mr. Henry Ellis, Mamie T. Cook, Rev. W. B. Wood—Rev. James Marks, Rev. J. A. Brown—J. B. Stevens, Prince Posey, Walter Wright, Rev. J. S. Scott—R. W. Woodward, Rev. D. H. Martin—A. E. Stripling.

Central Alabama—Rev. D. G. Toney—Mrs. Fannie Finley, Rev. L. Bush, Rev. G. W. Brownlee—Dr. W. C. Howard, N. H. Redrick, Jesse Tyner.

Central Missouri—Rev. R. Davis, Mrs. Mary H. Anthony, Rev. B. F. Abbott—Rev. H. G. Gibson, Mrs. Pearl Clark, Rev. L. R. Grant, Mrs. Minnie Allen*, Rev. M. L. Mackay, Mrs. Ellen Cohen, Rev. C. S. Webster, Rev. A. M. Todd—Mr. Adison Basket, Rev. J. Will Jackson—G. A. Palmer—Central Missouri Conference 74-1*, Mrs. Lovenia Sydnor.

East Tennessee and Tennessee—Mrs. Ida Sanders*, Rev. J. T. Neal—Lue Elrige*, Mandy Moulins*, Handel Hall—Mary B. Harris, T. J. Smith*.

Florida and South Florida—Rev. J. B. Patterson—Isaac Banks, Rev. L. C. Hall—S. W. Brown, W. C. Menefee, A. W. Williams, Mrs. Samuel Jones, Lemuel Johnson, George Washington.

Lexington—Mrs. Cora Oliver, S. A. Long, Mrs. Amanda B. Owens, S. W. Jones, B. F. Smith—Rev. J. S. Jones, Mrs. Amanda Black, Wm. Cook, Mrs. Sara Baker, Mrs. Joseph Courtney, T. J. Jones, Mrs. Sallie Simpson*, S. W. Yose.

Lincoln—Rev. A. W. Talbert, James A. Shelby, W. Waters—Mrs. Van Rhineheart, Lincoln Conference 95-1*, H. G. Kirkpatrick, B. F. Stevenson*.

Little Rock—A. B. Mirris, Rev. T. J. Johnson—Abram Small, O. G. Thornton.

Louisiana—H. C. Smith*, Rev. A. G. Jenkins—F. M. Myles, Mr. W. Parker, H. D. Mouton, G. W. Brown.

Mississippi and Upper Mississippi—Rev. C. H. Maxwell—M. A. Outlaw, Mrs. M. G. McGee, Manassas Kinard, Rev. P. H. Rembert—D. R. Green, Mary Ann Roach, Corinne Roberts, Mrs. Blanche Coleman, D. R. Bentley—Will James Gladney, Henry Thompson.

North Carolina—Mr. James C. Rush—Prof. W. E. Merrett, F. M. Merriwether*, A. M. Erwin—W. B. Brown, A. W. Moore, C. L. Stewart—A. B. Cornelius*.

South Carolina—Rev. S. E. Watson—G. W. Willson, A. R. Thomas, J. F. Green, Rev. J. A. Brown—J. B. Stephens, Prince Posey, Walter Wright, Rev. R. L. Hickson—John T. Curington, J. B. Agnew, Rev. J. M. Johnson, J. F. Edwards, G. W. Blume.

Texas—Sammie McDade, J. O. Williams—Nathan Hill, Rev. E. Micheaux—Jas. H. R. Dudley—Rosetta E. Reddick*, L. A. Nixon, Rev. W. H. Logan—Mary E. Lavender, Rev. A. J. Newton—Mrs. Mahalia Hall, Rev. Freeman Parker—Dr. P. R. Robinson, J. D. Logan, Mrs. Enna V. Smith, Geo. E. D. Belcher, Mrs. Fannie Duncan, R. A. Appling—W.

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Washington—Washington Conference, 286; Rev. E. F. Showell—Teanne S. Phillips, Q. H. Woodley—Riley Briddell, Rev. J. A. Reid—Mr. William Smith*, Henry Powell, E. E. Rogers—James H. Parks, B. B. Martin—Miss Sue Jordan, C. H. Matthews—Mrs. Mary Oliver, Mr. Charley Campbell, Mrs. Martha Diggs, Rev. M. G. Lee, Geo. E. Curry—L. W. Druguid, Washington Scott, Frank Jones, J. W. Gill, Mrs. Isaac H. Gray, Rosetta Hiner, John H. Frazier.

Books and Sunday School Supplies
Atlanta-Savannah—Henry Ellis, J. S. Scott.

Central Alabama—L. V. Forintain.
East Tennessee and Tennessee—Mary B. Harris.

Louisiana—Rev. C. L. Angram, Jas. J. Perry, S. Green, Rev. J. H. Thompson, W. M. John, C. L. Angram, G. A. Payne, John H. Wise, Mrs. Amelia Turner, Sam Steward, W. M. Emmett, Rev. A. G. Jenkins, T. A. Boileau, Rev. W. S. Jones, J. E. Bradford, Thos. E. Hart, L. L. Green, Mrs. C. Ogilvie, S. Powell.

Mississippi—Mrs. O. Smith, R. B. Laster, W. P. Harper, Alex McQueen, Toney McDaniel, B. J. Turner, S. E. Heart, A. A. Chatman, Paul Wheaton, S. A. Adams, L. F. Jones, James Bass, W. H. Shaw.

North Carolina—Miss Lillia Tillman.

South Carolina—W. B. Stephens.
Texas and West Texas—Junius Hart, R. H. Henderson, Mrs. B. R. Booker.

Washington—Washington Conference.

Miscellaneous—Board of Health (Miss.), Sano Mfg. Company, Meharry Medical College, George Smith College, Clark University.

PERSONAL AND GENERAL

Recently the Forest City District, Forrest City, Arkansas, met in a Centenary meeting with Dr. Hall of East St. Louis, Illinois, presiding. Representatives from nearly every church were present and a very enthusiastic and impressive meeting was held. A district campaign was organized with

the following men as Directors: Mr. Z. R. Fields, W. S. Sherrel, N. W. Hilland, J. W. S. Donaldson, and F. J. Jacobs. This District has planned to go "over the top" on Easter Sunday.

The Rev. J. R. Ross recently organized the workers of Fernwood Methodist Episcopal Church, Liberty, Mississippi, for the Centenary Movement and made an interesting talk in behalf of the Centenary. The members of this church are making every effort to go "over the top" on Easter Sunday for the Centenary Drive. The Rev. E. W. Middleton is pastor.

On a recent date, the members and friends of Turner Methodist Episcopal Church, Magda, Louisiana, "stormed" the parsonage and laid many pounds of food stuffs on the table. The Rev. S. L. Lemons is pastor.

The Rev. B. J. Jordon, pastor of Scotts Chapel Methodist Episcopal Church, Pasadena, California, wishes to thank the members and friends of this church for the gift of \$50.00 for clothing apparel.

The Rev. J. W. Whitfield, pastor of St. Paul Methodist Episcopal Church, Montgomery, Ala., wishes to thank the members and friends for the large number of pounds of groceries left in the parsonage. The movement was led by Mrs. Anna Williams and others.

On a recent date, the members and friends of our church, Livingston, Texas, "stormed" the parsonage and left 50 pounds of groceries and a small cash purse in the parsonage. The movement was led by Mr. J. W. White. The Rev. T. S. Pryor is pastor.

On a recent date, the members and friends of our church, Grand Bayou, Louisiana, "stormed" the parsonage on a recent date and left the table loaded with choice food stuffs. The movement was led by Mrs. Marguerite Carnel, Mrs. Linia Thomas, Mrs. Sally Block and Mrs. Flecher Thomas. The Rev. A. B. Venable is pastor.

Trinity M. E. Church, Sanford, Florida, is making splendid progress under the efficient leadership of the pastor, the Rev. J. M. Trammell. A new parsonage is being planned and all departments of the church are in splendid condition.

On a recent date a Local Preacher's Rally was conducted at Wesley Methodist Episcopal Church, Gunnison, Mississippi, for the purpose of raising funds on the church debt. In this effort \$75.00 was raised. Members paying five dollars are as follows: B. L. Roberts, M. Williams, P. W. Williams, S. Grimith, Wm. Washington, Madison S. Turner, Jno. L. Key. A number of the ladies paid from \$3.00 to \$1.00. The following ministers preached during the rally: Reverends Wm. Lee Jacobs, B. L. Roberts, Mm. Washington, J. Williams, Wm. Miller, Wm. L. Barr. The Rev. G. W. Baker is pastor.

Sunday, March 23rd, closed a successful rally conducted at St. Paul Methodist Episcopal Church, Dallas, Texas. As a result of the rally \$780.00 was raised. The members are now planning to raise their quota for the Centenary Drive on Easter Sunday. The Rev. J. W. Weakley is pastor.

Recently a rally was conducted at Gordonsville Methodist Episcopal church, Gordonsville, Tennessee,

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which resulted in the raising of \$292.63. Several local ministers of other denominations and charges were present and added much to the success of the rally. The members were appointed Governors of the different states in the Union. The report is as follows: Alabama, C. W. Dowel, Gov., reported \$26.10; Alaska, C. H. Dowel, \$12.40; Arizona, Mack Whetty, \$15.61; Arkansas, W. A. Davis, \$50.25; Delaware, Miss Mary Reasover, \$2.66; Florida, Mrs. Dricie McKinley, \$7.75; Idaho, Mrs. T. Dowel, \$19.80; Illinois, Mrs. Wm. E. Neal, \$21.10; Indiana, Mrs. W. Wester, \$13.05; Kentucky, Mrs. Fannie Cloud, \$5.25; Louisiana, Mrs. Minnie Wester, \$12.75; Tennessee, Mr. E. Dowel, \$14.00; Maine, Miss Alice Davis, \$6.04; New York, Mrs. Cora Lancaster, \$6.82; Texas, Mrs. Sallie Nubel, \$13.00; Oklahoma, Mrs. Stella Turner, \$25.00; Pennsylvania, Mrs. Etta Davis, \$27. Public collection \$1.26. The Rev. Wm. Neal is pastor.

Monday night, March 17, marked the closing of the year's work at our church, at Oswego, Kans. An excellent program was rendered by the literary society.

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CENTRAL MISSOURI CONFERENCE APPOINTMENTS FOR 1919-20

KANSAS CITY DISTRICT

W. L. Lee, Superintendent, 1009 Virginia Avenue, Kansas City, Missouri.

Armstrong, A. M. Todd; Blackburn Circuit, A. A. Tolson; Des Moines, Ia., Spencer Ray; Gilliam, to be supplied; Glasgow, W. C. Ellis; Glasgow Circuit, L. F. Payne; Independence, R. H. Young. Kansas City: Centennial, R. Davis; Clark Chapel, O. A. Johnson; Lexington, W. H. Smith; Malta Bend Circuit, James McKnight; Marshall, J. Will Jackson; Marshall Town, Ia., E. L. McAllister; Mason City, Ia., A. E. Diggs; Oskaloosa, Ia., F. D. Woodford; St. Joseph, J. B. Walker; Slater, E. F. Pate; Wellington, B. F. Bateman.

MEXICO DISTRICT

A. H. Higgs, Superintendent, Fayette, Mo.

Bowling Green, G. W. Reeves; Columbia, D. J. Mitchell; Fayette, W. F. Walker; Foristell Circuit, W. H. Huston; Fulton, Beriah McCain; Hannibal, A. E. Miller; Mexico, R. G. Williams; Moberly, A. J. Williams; Montgomery Circuit, T. H. Lockwood; New Bloomfield Circuit, (G. A. Henson); New Franklin Circuit, (A. C. Smith); Odessa Circuit, Monroe Denny; Sturgeon Circuit, (Chas. W. Sims); Troy, E. W. Hannah; Truesdale Circuit, (H. C. Shaw); Wellville Circuit, T. A. Herman.

ST. LOUIS DISTRICT

W. R. Rive, Superintendent, 208 N. Leffingwell Avenue, St. Louis, Mo.

Buffalo, Ill., to be supplied; Clarksville Circuit, (Ernest Scott); Curryville Circuit, J. C. Guyton; DeSoto Circuit, J. P. Bishop; East St. Louis, Ill., F. D. Avant; Elsberry Circuit, A. L. Woolfolk; Farmington, J. H. McAllister; Festus, Albert Poston; Fredericktown Circuit, to be supplied; Jacksonville, Ill., M. L. Mackey; Louisiana, F. S. Bowles; Peoria, Ill., M. L. Jackson; Poplar Bluff, W. A. Payton; St. Charles Circuit, Robert Woods. St. Louis: Asbury Memorial, W. W. Goff; Gratiot Street Mission, to be supplied; Howard Place, to be supplied; Kinloch, A. L. Reynolds; Union Memorial, B. F. Abbott; Webster Groves, J. L. Brooks; West Belle Place, W. H. Wheeler; Springfield, Ill., LeRoy Woolrich; J. H. Boone, Conference Evangelist.

SEDALIA DISTRICT

L. R. Grant, Superintendent, 213 W. Morgan St., Sedalia, Mo.

Beaman Circuit, (G. W. Ball); Butler, William Divers; California

Circuit, E. T. Anderson; Carthage, H. T. Reeves; Clinton, J. C. Jackson; Dresden, (H. G. Gibson); Georgetown Circuit, (R. Rush); Greenfield Circuit, A. W. Rolan; Holden Circuit, to be supplied; Joplin, G. C. Hancock; Knobnoster Circuit, R. G. Smith; Lebanon Circuit, to be supplied; Neosho Circuit, to be supplied; Osceola Circuit, Cornelius Cato; Rolla, Hampton W. James; Sedalia, J. M. Harris; Springfield, C. S. Webster; Sweet Springs, J. C. McGinty; Versailles and Windsor, W. A. Bohannon; Warrensburg, C. N. Wright.

BROOKHAVEN DISTRICT SECOND ROUND

Cheraw and Tilton, April 25; Hub, 26-27; Pinebur, 26-27; Arm, 28; China Grove, May 3-4; Kokomo, 3-4; Lampton and Zion Ridge, 10-11; Oma and Carlos, 12; Summit and Magnolia, 13-14; Lucian, 16; Hazelhurst and St. Morris, 17-18; New Hope and Barlow, 19-20; Crystal Springs Circuit, 21-22; Columbia, 24-25; Bridgeville, 26; Brookhaven and Norfield, 29-30; Crystal Springs, 31-June 1; Florence, 7-8; Brookhaven Circuit, 14-15; Kenolla, 21-22; Fernwood, 28-29.

With the Centenary Quota raised in full it now remains for the pastor to begin the march of Victory. Teachers in music are now available to direct the singing in your churches as soon as you have secured Hymnals from which to practice. Revival fires must now burn with great intensity. A personal letter and a definite program will be in your hands at an early date. Speak to the people "that they may go forward."—M. T. J. Howard, district superintendent.

BATON ROUGE DISTRICT SECOND ROUND

Stoney Point, Andrews and Beach Grove, May 17-18-19; Denham Springs, St. Luke and Natallany, 21-22-23; Plaquemine, 25-27; Slaughter and Linsey, 28-29; Deerford and Indian Mt., 25-26; Scotland, June 1-2; Macedonia and Pine Grove, 7-8; Clinton and St. Paul, 8-9; Zachary and Albert, 14-15; St. Peter, 21-22; Rylander, 24-25; Rosedale and Chilo, 28-29; Prairieville and St. Landry, July 3-4; Baker, 5-6; Bayou Goula, 10-11; Wilson and Wesley, 12-13; Norwood and Mt. Zion, 14-15; Wesley, B. R., 20-21; Neely and Conrad, 20-22; St. Mark, 27-29; Port Allen, 27-28; Lobdell and Winterville, 30-31; Torras, August 2-3; Lettsworth and Mason, 3-4; Batchelor, 5-6; Jones Creek, 7-8; Mt. Carmel, 9-10; Asbury, 10-11; Jackson and Vincent, 16-17; Springfield, 20-21; Jordan and Bird, 23-24.

Brethren:—Let us keep at work, May 18th, Enrollment Sunday, the third special Centenary program, the call to enlist, let's keep up with the program of the church.—J. A. Landry, district superintendent.

SHREVEPORT DISTRICT SECOND ROUND

Cushatta and Crichton, April 27-28; Lake End, 30; Keithville and Fairview, May 2-4; Johnson, 4-5; St. James (Shreveport), 6; Asbury

and Curtis, 7-8; Hayse and Gayles, 9; New Light, 10-11; Round Grove and Daniel, 11-12; St. Paul (Chreveport), 13; Fairfield, 13-14; Grand Bayou, 15; Gahagan, 16; Belcher and Old City, 18; Lachute and Williams, 18-19; Flourney and Jewella, 25; Vanceville, 25; Washington, 25-26; Fairbanks, 27; Jones, Bulah and Sinal, 28-30; St. James (Monroe), June 1-2; Lake Providence, 3-4; St. Paul (Monroe), 5; Bastrop, 6; Casper, 6; Mt. Nabo, 8-9; Bonita, 8; Florence, 10-11.

Dear Brethren:—Let us keep up with the procession, we are marching. Southwestern subscriptions, the Centenary celebration, big gifts, and large offerings. Keep up the Easter revival spirit. If you are going to Columbus, Ohio, send in your name to Dr. Gilliam and get on the register. Notice of the date of the District Conference dates, etc., will follow soon. A small offering from each church and a little help as worked out by the district, parsonage committee, will pay for the district parsonage. Let the ladies get busy, push every claim, a round report at the District Conference for all causes and the District parsonage, the home and headquarters of the District. We are all proud of this, and our rank in the Centenary movement. Let the District Stewards work on the new plan, be ready. —T. B. Oville, district superintendent.

LA TECHE DISTRICT SECOND ROUND

Jeanerette, St. Paul, May 10-11; Jeanerette, St. Peter, 11-12; Baldwin and Godman, 17-19; Berwick, 24-25; Morgan City, 25-26; Franklin, 30-June 1; Centerville Circuit 31-1; Union, 7-8; Crawford, 8-9; Beattieville, 14-15; Houma, 15-16; Viron, 20; Woodlawn, 21-22; Napoleonville, 22-23; Shreveport, 28-29; Thibodaux, 29-30; Darrow, July 3-4; Donaldsonville, 5-6; Hahnville, 6-7; Central, 12-13; La Place, 18; Litcher, 19-20; Camp Parapet Circuit, 27.

Dear Brethren: We are now in the midst of our Centenary Drive, let us raise our full quotas and report the same at the district conventions held at Houma, Tuesday, April 29. And at Franklin, Wednesday, April 30. Friday, May 2, all the districts of the Area will report in New Orleans let us be among those who report their full quota. Don't forget the Southwestern bring your subscriptions to the conventions.

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Calvin S. Stanley, district superintendent.

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OUR RELATIONS TO GOD—OBEY-
ING

(Continued from Page 11)

ed obedience to the great God. There comes a time in every individual's life when he has no other alternative but to obey. "His not to make reply, His but to do and die." There may be hesitation while I am trying to determine the fact of the call of God to a certain line of duty, but from the moment I am convinced that there is such a call I have no alternative; I must obey.

And now to the specific thing we are to obey as set forth in our scripture lesson. The Master is setting forth his "new Commandment," the Commandment to love one another. How succinctly and yet comprehensively he states the principle that should bind together human beings, and in turn link these human beings to God. This principle is love. A lawyer came to him one day and asked him. "Teacher which is the great Commandment in the law?" And he replied simply, beautifully, enduringly love to God, and love to man. That was to be the dominating principle in his kingdom. No man could come to him, or he his disciple who could not, simply deny himself for the satisfaction of any ascetic disposition he may have in himself, but could not enter into the Christ ideal, the Christ passion for the Father and for suffering humanity. In his view all mankind is one. This solidarity is not to be based on ties of blood, race, nationality or any physical ties whatsoever; but on this principle of love. This then is our Master's Commandment: "That ye love one another, even as I have loved you." There can be no escaping the conviction, when a fair and unbiased study of his teachings is made that he was insistent on this point. His disciples must love one another. In one of his Epistles our author John calls attention to the fact that our love to God himself, which ordinarily might be thought of as the affair of the individual soul and the Heavenly Father, is to be determined on the basis of our love to our fellows. No man can love God whom he has not seen, and hate his neighbor whom he has seen. Men must love one another if they would obey the law of Christ who "thought it not robbery to be equal with God."

And finally this love for one's fellows must include all men of whatever color or creed. How appealing those words of the Apostle: "I am a debtor both to the Jew and the Greek; and again: "Where there is neither Greek nor Jew, circumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." If we could get his breadth of sympathy, his liberality of soul, what a beautiful world our world would be. That is the ideal of our Master

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and his kingdom can never come on earth until we embrace his principle of love.

ALEXANDRIA DISTRICT
SECOND ROUND

Boyce, St. Paul, May 20; Boyce and Village, 21; Roheline Circuit, 22-23; Pleasant Hill, 24-25; Pelican, St. Matthew, 26; Thomas Chapel, 29-30; Bonchest, 31-June 1; Frierson, 2; Many Circuit, 4-5; Mansfield, 6-8; Clare, 14-15; Colfax, 20; Clarence, Mt. Zion, 21-22; Compti, 22-23; Grand Ecore, 27; Natchitoches, 29-30; Cane River Circuit, July 1-2; Shady Grove, 5-6; Alexandria, Mission, 8-9; Trenton, 10-11; Longstreet, 12-13; Logansport, 13-14; Cheneyville, 17-18; Pineville, 20-21; Alexandria, 20-22; Marthaville, 26-27; Grand Cane, 28-29.

The District Conference will be held at Trenton, August 20-24th. Each pastor is required to bring 10 subscriptions for the Southwestern. Dr. R. E. Jones or his representative will be present to take your subscriptions. All general officers and convention men as well as district superintendents are invited to be present. Brethren, the Centenary Drive is on, Columbus is in view and the church has her eyes on us. Let us shoulder our share and help to put it over.

W. J. M. Price, district superintendent.

BIRMINGHAM DISTRICT
SECOND ROUND

Attalla and Collinsville, April 25-27; Hobson City, May 1-4; Haven Chapel, 2-4; St. John, 7-11; Heflin, 8-11; Mt. Moriah, 14-18; Macon City, 15-18; Brownville Chapel and Irondale 21-25; Bradfords Chapel, 22-25; Scotts Chapel, 23-25; Jasper and Manchester, 27-28; Oakman 28-29; Corona, May 21-June 1; Ashville, 3-4; Village Spags, 5-8; Ooneonta and Altonia, 7-8; Center Circuit, 10-11; Cedar Bluff Circuit, 14-15; Talledaga and Kidd St. 21-22.

James N. Wallace, district superintendent.

QUARTERLY CONFERENCES

Magnolia, Miss.—On a recent date the First Quarterly Conference was held at St. James Methodist Episcopal Church, with the District Superintendent, the Rev. M. T. J. Howard presiding. The class leaders and officers were present with good reports. Collection for the quarter was good. The Rev. Mr. Howard made interesting remarks touching on the Centenary drive. The pastor, the Rev. J. R. Ross, spoke and impressed the Unit Systems in order that the membership may be ready for Easter. On Sunday, a program was rendered which was a decided success. The membership of New Zion Baptist church was present and added much to the success of the meeting. At the close of the meeting a committee, under the auspices of Mrs. Luke Jackson and Mrs. Eva L. Gordon, served refreshments.

Campti, La.—The Rev. W. J. M. Price, District Superintendent, held the First Quarterly Conference at St. Paul Methodist Episcopal Church, March 30-31. All officers were present with good reports. The

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Beginning Monday May 12th and continuing six weeks to June 20th there will be conducted at the Seminary in Atlanta a Great Summer School.

The purpose of the School is to give to Christian preachers, teachers, Bible workers and all seekers after truth, First hand and useful Knowledge and best Methods for Service in Home, Church, School and State. The first three weeks will be under the direction of the Gammon Faculty, the second three weeks will be directed by the Boards of Home Missions and Church Extension; Foreign Missions; Education; Sunday School; Epworth League and Finance, assisted by the Faculty of the Seminary.

The general subjects for study and investigation are Bible Study; Rural Church Problems; City Church Problems; Hygiene; Civics; Practical Sociology; Revival Methods; Church Finance; Salvation of the Young; Sermon Building; Mission Work-Home and Foreign; Education; Home Sanitation Food; Care of Children; Household Economics, etc.

There will also be given Illustrated Lectures on various topics. The entire Faculty will be composed of specialists in the various departments of study.

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Students are expected from every Southern State and every Denomination.

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District Superintendent was paid in full. Raised at the Conference, \$86.17, total raised during the quarter, for all purposes, \$223.17. Luncheon was served to the Rev. and Mrs. R. A. Wamsley, Dr. W. J. M. Price and the Principal of the Campti High School, Prof. Wilkin-son. The parsonage has been repaired and refurbished by the King's Daughters. The Sunday School is in excellent condition. The Rev. R. A. Wamsley is pastor.

Columbus, Texas.—The Second

Quarterly Conference convened March 30-31, with the District Superintendent, the Rev. J. H. Swann in the chair. The officers reported well which showed an improvement along all lines. The Rev. Mr. Swann preached two able sermons on Sunday. The Sunday School is in good condition, under the superintendency of Miss Stiley Burrett. Sixteen new members have been added to the membership during the quarter, and \$523.70 raised. The Rev. J. W. Stone, Jr., is pastor.



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CRESCENT CITY NOTES

Mt. Zion—Easter resulted in \$636.00 being raised for Centenary. Twenty-five persons joined the church and several came forward for prayer.

Wesley—\$1000.00 was reported as result of our Centenary effort. The revival is awakening, a spiritual fervor in the church. There are to date 91 converts.

Mallaleu—At 4 a. m., the pastor preached the Resurrection sermon. Several came forward for prayer. At 8 p. m., the pastor spoke on the relation of the child in the Church and the responsibility laid upon the parent to bring the child into the church. Seven persons were baptized at the altar. On Palm Sunday thirteen members of the Sunday School between the ages of 10 and 16 came forward and gave their lives to Christ.—(Mrs.) L. Cleese, reporter.

Grace Church—Will be crowded on Sunday night. The birthday of Rev. Fletcher Chinn will be celebrated. There will be various societies and clubs represented to pay tribute to the life work of this splendid man. All of the friends in the city are invited to attend this service and to hear the tribute to Rev. Chinn. Rev. Walter Scott Chinn will preach a short sermon in the subject of "What I Owe Dad;" Lieut. Chinn will say a word about granddad and a number of other speakers will speak of the life of Dr. Chinn. Let all the people bring tokens to present to Brother Chinn.

PERSONAL AND GENERAL

Our church at Jackson, Louisiana, is in splendid condition under the leadership of the new pastor, the Rev. P. C. Colton. On a recent date the members and friends stormed the parsonage. This movement was led by Mrs. N. Robinson, S. Bradford and others. Over fifty pounds of groceries were placed on the table.

Recently a Contest Rally was conducted at our church, Jefferson, Texas, which proved to be a great success. Miss Fannie Williams raised \$43.55 and Mrs. Bertha Brooks \$176.56. The public collection amounted to \$7.90 and the pastor contributed \$5.00, making a total of \$231.91. The members are planning to go over the top on Easter Sunday. The Rev. F. D. Mayes is pastor.

Our church at Handy Bow, Miss., is in splendid condition under the leadership of the Rev. W. L. Mills.

Wesley Methodist Episcopal Church, Wabbaseka, Arkansas, is in splendid condition, under the leadership of the new pastor, the Rev. B. J. Lewis. All departments of the church have been organized and are at work. A committee of which

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Mr. Henry Shepherd is Secretary, presented the pastor with a box of groceries to the amount of \$40.00.

Under the pastorate of the Rev. J. J. Hardeman, St. James Methodist Episcopal Church, Sherman, Texas, has reduced the debt of \$580.00 to \$75.00. Recently a rally was conducted. The members were organized in two countries. The United States raised \$109.51; England raised \$105.41, making a total of \$215.00.

On a recent date a great Centenary meeting was held at Mt. Carmel Methodist Episcopal Church, Bamberg, S. C., with quite a number of laymen and pastors present. The following visitors were present: Dr. Robertson of Columbus, Ohio; Dr. F. M. Dunton, President of Claflin University; Doctors J. A. Brown, J. S. Thomas and W. W. Cooper. Dr. Dunton presided and Dr. Brown conducted the devotional services.

Dr. J. W. Moultrie, Area Secretary, was introduced, and delivered an inspiring address, setting forth every phase of the Centenary Movement. Dr. Robertson also made a brief talk. Interesting remarks were made by the other visitors. The amount raised in cash and subscriptions ranged between \$3,800 and \$4,000. The Rev. R. A. Cottingham is pastor.—S. D. Williams, reporter.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, MAY 1, 1919

Vol. No. 48—No. 18

Keepers of the Springs

By Gaius Glenn Atkins

WHEN the whole social order is shaken by the ground swell of the storm through which we have been passing, the Christian Church ought not to expect to be left in peace. It is just now the center of criticisms and proposed readjustments which, if they should all have their way, would inaugurate departures as distinctive as the Reformation.

Much of this is borne of the restlessness of the time and much of its may be safely left to the test of time. And the whole of it may well give us pause for we have been taught in the mighty judgments of the last five years that we have failed in the application of the Spirit of Jesus to our world of human relationship and the church is centrally involved in this failure. We are under bonds to bring forth fruits meet for repentance.

But there is sore danger that, considering the temper of the time and the programs proposed, we shall forget the enduring task of the Church and substitute for spiritual service a hard-driven and sterile machinery.

The sources of action are in the regions of instruction, insight, inspirations and desire, and above all, in the region of faith. This brings us back to religions as those who follow rivers to their sources are led to high and quiet places in the hills. It is from the hills of faith and duty which lie blue and far against our horizons that the issues of life draw down and when these water-sheds are laid bare and left open to a parching, poisoning materialism the waters fail and men, mad with thirst, destroy themselves—and one another.

We may secure the most complete unity and yet—wanting a compelling sense of the real mission of the Church—be as sterile as that church from which—established as she was in an authority, organization and efficiency, which we may despair to equal—men turned with parched lips seeking the Living Water. We may re-write our creeds but if they be not baptized in experience they will be broken cisterns. We may organize “drives” for money and members, get them both and still be poor.

The real sources of power are nearer and simpler than that. They are in the practice of the presence of God, in exaltations and interpretations of justice which will flow down through our courts and laws and human contracts into a juster social order, in a demonstration of values which will give a new direction to effort, in a gospel of love not as an emotion but as a habit of life which will release the redemptive force of the individual and society, in a revelation of brotherhood which will light church doors with a divine hospitality and in such an incarnation of the spirit of Jesus as will make Him a living presence among men.

These are affairs of the soul. They demand of the ministry of the Church holy understandings of the office of prophet and priest, deep communion with the Spirit of God and transforming comradeships with Christ. They demand of the membership of the churches the mind to Make Christianity real in the whole of life and at any cost.

Whatever else the Church may do to correct her faults and increase her strength she may well do but she will spend herself to no purpose if in all our criticisms and programs we do not magnify her office as keeper of the springs.

Such an office is always high and sometimes lonely but the light of God lies undarkened upon the heights of faith and worship and inspiration, the issues of life gather beneath such shelters and the Son of God who kept the springs upon the highest hill in the world—the hill of the Cross—will bless the church which incarnates and continues His Ministry, with that Divine Comradeship which has been and must always be the true secret of the Church's power.

—In The Congregationalist and Advance.

EDITORIAL

THE CHURCHES UNIFIED

If such a heading could be put at the opening of an editorial and if it stated the real facts in the case, it would send a thrill throughout Christendom. While this heading is not true in the larger sense of the unification of world-wide Methodism, it does record the feeling of a very significant meeting and one perhaps that is a prophecy of a day of good will, of mutual understanding of helpful co-operation and of larger and better things for our Methodism and Christianity in general. Listen to this story and supply from your own imagination, what is lacking in giving the atmosphere which thrilled each person who was fortunate to be present.

By a singular coincident, the Baltimore Conference of the Methodist Episcopal Church, South and the Washington Conference of the Methodist Episcopal Church met on the same dates in Staunton, Virginia. There is added significance to the story, which we are to tell, when it is kept in mind that the Washington Conference is a colored conference, one of the largest and in many regards the most influential colored conference of our entire Methodism. Bishop E. R. Hendrix, presided over the deliberations of the conference of our sister church. Bishop Thirkield presided over the Washington Conference. Ordinarily, these two groups would have met in the same town without exchanging the slightest courtesies and, as far as any outward sign was concerned, would have known nothing of each other's presence. But the two Bishops were first of all, drawn together by the common ties of Methodism, and a representative of the Washington Conference was sent to bear greetings to the Baltimore Conference of the Methodist Episcopal Church, South. A happy selection was made in choosing the Rev. W. A. C. Hughes, D. D., as the spokesman of the Washington Conference on that occasion. He was most graciously received. Bishop Hendrix immediately stopped the proceedings and introduced Dr. Hughes in a most brotherly manner. From all reports Dr. Hughes delivered a very helpful address, well poised, sympathetic, straight-forward and prophetic. This address put the entire conference in good humor and many fine things were said by the Bishop and others of the conference, with reference to the Negro question and its final adjustment. To make sure that the greetings of Dr. Hughes were well received, the Baltimore Conference elected a representative to bear the fraternal greetings of the Baltimore Conference to the Washington Conference.

The representatives chosen were the Rev. Dr. Richardson, a District Superintendent and Dr. F. J. Prettyman, Chaplain of the United States Senate, who is also a member of that body. When these two brothers arrived at the seat of the Washington Conference, instead of having a delegation of two or three, there were by actual count 55 representatives, nine of whom were prominent women in the work of the church, South. The size and personnel of this delegation set the Washington Conference astir. Business was stopped, and the representatives of the Church, South were most graciously received.

This occasion would have been lacking in

something if there was not some singing and you never heard such singing as "Beloved now are we the Sons of God," as was sung on this particular occasion. The melody lingered a long time after the vocal expression had ceased. Bishop Thirkield pleasantly introduced the Rev. Dr. Richardson, who delivered a sympathetic and brotherly address, and both the representatives of the Church, South and the representatives of the Methodist Episcopal Church were in a happy frame. At this point the Rev. W. Asbury Christian, President of Blackstone College of the Methodist Episcopal Church, South, was called upon and he delivered an address worthy of the traditional oratory of Virginia. It was a clear cut utterance that would have thrilled the Nation, if that conference could have been a sounding board and the Nation could have been in a position to hear. It was as fine a declaration in favor of law and order and a denunciation of the mob as has fallen from human lips. And then Dr. Christian, with a vision of a statesman plead for a fair chance for the Negro and for the sanctification of the home life of the Negro and for the protection of that home life.

Matters could not stop here. Dr. Prettyman, the Chaplain of the Senate, was called upon. There was something about his personality that was winning and striking, eloquent and pleasant, cultured and magnetic. He spoke on a high plane, paid a beautiful tribute to the loyalty of the Negro and prophesied that in the event of any future trouble in American life, whether it should come from labor disturbances or otherwise, that the Negro would be the stabilizer in American civilization and that none would envy him his position. Bishop Thirkield responded, citing instances of the favorable attitude of the South toward the Negro and made a plea for unification of our forces in the interest of good and of all. The editor of The Southwestern also made some remarks. And then came a fervent prayer by Chaplain Prettyman, which was preceded, however, by the soft singing of "Steal Away to Jesus." Then as the delegation of the Church, South left with the blessing of the Washington Conference, vocalized in the singing of "God Be With You Till We Meet Again," they left the most encouraged and enthusiastic group of Negro Christians that we have seen for a long time.

It would not have been quite so significant if the two groups had been both white conferences, but that one should have been a conference of the Church, South and the other a Negro Conference of the Methodist Episcopal Church has added significance. For whatever vital differences there seemed to be as to unification is found in harmonizing the attitude of the South toward the Negro. Will these two elements live in peace in the same church? If they will, then unification is assured. And it looks as if it were assured, for at the height of this meeting the Rev. Dr. Ernest Lyon offered a motion as "a protest to the failure of unification, that the two churches are hereby unified." The motion was seconded by any number of the representatives of the Church, South and all the audience voted with good humor. The motion went through unanimously and the action was received with a terrific applause.

Of course, there was nothing legal in the motion but it was a fine thing that these two elements could indulge in the humor, if there had not been some undercurrent of sympathy and of good will and shall we not say, of a prophecy of the ultimate success

of Union, no joke of such a nature would even have been tolerated. The joke itself was significant. This meeting beyond all doubt is significant in the movement toward unification. It shows that underneath all that there is a very deep seated, unshakeable, sympathetic interest of each of these groups in the other, in spite of all the apparent mistrust to the contrary notwithstanding.

FACING THE PRESENT DAY

We lay no claim to originality in this exhibit of facts. All we propose is to gather into concise form the facts in a situation that ought to move our readers in this the greatest day of the church. Our problems will be all the more insistent since the close of the great war. Multiplied thousands will seek our shores. They will come already surfeited with the customs, ideals and religions of the Old World. The situation that now confronts the church, and will confront it more and more, calls for every resource of grace that God has put at our command. We reiterate, therefore, some of these facts. We read in the papers every day that many nations in Europe are threatened with destruction just as a great world-war closed. What does all this mean? Simply that the dangerous days for government are not the days of war, but those which immediately follow war.

The danger of foreign oppression has passed and the period of readjustment is here. It is also a time of re-action. Everything is upset. And unless the government keeps a firm hand there may be social and industrial confusion. Certain forces are already working in that direction.

For that reason the Victory Loan is of paramount importance. Uncle Sam must have ample funds to place the country back on its normal footing. To buy these bonds is the very highest type of thoughtful patriotism. No man can do his full duty as a citizen of this land unless he buys bonds to the utmost of his ability.

The purchase of a Victory Bond is a thank offering for victory; it is the finishing touch on the process of making the world safe for democracy.

But you ask what about the Centenary? Of course the Centenary must not suffer—and it will not. Methodists face two duties to-day. One is to Caesar and one is to God. One is to President Wilson and the National Government, the other is to the Kingdom of God and the Church.

We can now "kill two birds with one stone"—make one supreme sacrifice to do double duty and fulfill two responsibilities—Let each one of us buy our limit in Victory Bonds—then let us pledge our limit to the Centenary pledge with Victory Bonds.

TO HEAL RELIGIOUS BREACHES

Interesting reports come from Southern Europe of a religious transformation in prospect there, which is of an importance not equalled for many centuries, since it fore-shadows a reconciliation of warring sects that have been in bitter controversy for several hundred years. It contemplates nothing less than a prospective world church-council to be held in the former church—later mosque—of St. Sophia, to which shall come Greek and Roman Catholics, churchmen of the schools of Calvin, Luther and John Huss, Armenians, Copts, Nestorians and others—in short, representatives of all

religious denominations whose common "In Hoc Signo Vinces" is the cross of Jesus Christ.

Strangely enough, the olive branch is being held out by the Metropolitan of the Greek Catholic Church, who, with the removal of the Czar, is now the recognized head of the Greek Church. This dignitary states his readiness to have the "bishop of Rome" (the pope) preside over the union assembly in St. Sophia when the Turk shall have been removed east of the Bosphorus. It is worth noting in passing, that the Greek Church is already energetically embodying the Y. M. C. A. and Y. W. C. A. organizations into its church administration, holding that these bodies, though religious, are not churches, they have no ecclesiastical ambitions, no political purposes to serve, no sectarian propaganda to further.

The original Catholic church divided in the sixth century into the eastern and western churches, over a theological quibble a mere Shibboleth; but the differences have engendered a mutual hostility that has at various times resulted in lasting and intense bitterness. To see an invitation, at this late day, extended from one of these churches, not only to its ancient foe, but to all protestant churches, to hold together a world church council, with a view to federated (not organic) action for the world's betterment in the advancement of Christianity, is at least a significant suggestion of the proximity of the season when the lion and the lamb shall lie down together.

TWO WAYS OF HANDLING NEGRO LABOR

Mr. John H. Kirby of Houston, Texas, President of the National Lumber Manufacturers Association, which held a session in New Orleans recently is reported to have said: "The department of labor at Washington is sending black and white emissaries to organize the labor of the south, and these white men are carpetbaggers in a sense, just as were those who came south after the civil war to attempt to place the Negro above the white man." Declaring that the problem of Negro labor in the south is not, first, an industrial one, but a racial one, Mr. Kirby said "the disturbance of conditions of Negro labor cannot be tolerated without fiercest opposition." He said when he was asked by the department of labor to advise with their representatives relative to conditions in his section he expressed his willingness to advise with the white agents of the department. But he said, "when it became a question of going into conference with the black official in handling the colored economics, I declined. In the south we tell Negroes what to do, we do not take counsel with them."

While Mr. Kirby was issuing his discarded theory of handling laborers even though they are Negroes, a group of employers in Birmingham were adopting a more modern and a wiser way of handling Negroes. Birmingham held a Community Congress. The Negroes form an important part of the Birmingham's population and were therefore represented in the meeting.

In reporting the meeting the Birmingham Age Herald says:

"Mr. W. B. Driver spoke for the Negroes in a discussion of race relations. His remarks were applauded and consisted of a strong plea for simple justice as provided

by law and a fair administration of the law. He declared he had spent much time during the past few months in removing misunderstandings between races, and said much friction could be avoided by a joint committee with wise leadership of the two races.

"Frank Glass responded for the white people and expressed himself as favoring the joint committee which could act as a clearing house. An interesting talk was made by Dr. W. B. Homes on Industry and Humanity, who emphasized the necessity of employer and employe adopting a more thorough understanding than now exists in Birmingham."

Mr. Kirby should know by this time that he is under no obligation to employ Negroes but if he does, he must treat with them as men. That day is gone never to return, when any man can tell "Negroes what to do" and "not take counsel with them."

The Southwestern has more than once advised our people against joining labor unions hoping that Southern employers would see the advantage of dealing with the Negro direct. If the Negro is forced into the labor unions the labor situation in the South will be hard to handle. But in any event the Negro will not work under old conditions which were but little better than slavery. There are too many openings in the South where the Negro is wanted—to say nothing of the opportunities in France and parts of the United States, for the Negro to accept Mr. Kirby's terms of employment and we may rest assured that all employers who support the attitude of the President of the National Lumber Manufacturers Association will find that the Negro has kindly and considerably relieved them of any embarrassment by accepting employment elsewhere.

If we are to take the view of the Wesleyan Christian Advocate, as expressed in its issue of March 14, unification is not as much desired as some would have us think, and as far as the Wesleyan is concerned it is afar off. The Wesleyan says:

"TOO EARLY"

"Bishop Cranston asked for a meeting in May of the Joint Commission on Unification. Our commissioners replied that they thought this not a good time—too long before the meeting of the General Conference of the Methodist Episcopal Church, May, 1920. Whereupon Bishop Cranston has called a meeting in May of the commissioners of the Methodist Episcopal Church. From a notice given out by the secretary of the Northern Commission, it seems there is an effort to throw responsibility for failure of the scheme—if it finally fails—on Southern Methodism. That will hardly work. History of the proceedings will show where responsibility rests. And that history is printed. Better let this entire matter rest. A recent discussion by Bishop Hartzell shows that organic union alone will please some in his Church. And we may as well say in candor that is just what will not suit many—perhaps a majority—in the Southern Methodist Church. They see no sin in having an ecclesiastical organization of their own, and they see no inexpediency in maintaining it. There has been enough friction produced already by the agitation for union."

The vast musical program being prepared for the Centenary Celebration at Columbus

June 20 to July 13, carrying out the best traditions of the church in this respect, is now taking definite form and concrete shape. The work of installing the great \$50,000 organ has been commenced at the Coliseum. When this has been re-seated according to the plans devised by the New York office of the Joint Commission, it will provide seating capacity of 7000 persons. Professor W. J. Kraft of Columbia University in charge of the musical program, will himself preside at the organ on a number of days, and through his invitation, some of the leading organists of the world will be heard. The organ has 98 stops, having as sub-division Great, Swell, Choir, Solo, and Echo. It will have the divisions of Woodwind, Brass, Strings, Harp, and Chimes. There are three separate blowing plants requiring 25 Horse Power with centrifugal electric blowers and generators. The console is movable, being connected with the organ by a flexible cable. It is located immediately in front of the stage at the west end of the auditorium. The organ covers a floor-space of 900 square feet, and weighs approximately eight tons. The blowers furnish 6,300 cubic feet of air per minute. Twenty-one miles of wire is being installed. The pipes range from three quarters of an inch in length to thirty two feet.

The vested trombone choir of 100 men and women, gathered for the Centenary already is diligently at work on a number of important selections. So much in advance of the general thinking was the idea of a trombone choir that at first it had to live down considerable ridicule. That day has now passed. At a recent rehearsal, Professor Hermann Bellstedt, one of the leading band masters of the United States said that the results obtained from 100 trombones working together for a period of three months was nothing less than amazing.

Professor Bellstedt is engaged in arranging a number of classical scores for the organization. A special feature which he is preparing for them, and which will have its initial hearing at the Celebration, is a musical treatment of Judges 7: 16-19. Professor Bellstedt says that the modern trombone is the practical equivalent of the horn used by the Children of Israel in the memorable contest given in those verses.

Dr. Edgar Stillman Kelley, of Western College for Women, Oxford, Ohio, composer of the "New England Symphony", "Pilgrim's Progress", "Aladdin Suite", and other orchestral numbers of international reputation was so impressed by the possibilities of the trombone choir that he volunteered the use of a special harmonization of "America", which he had prepared for initial use by the trombone choir. To make this possible, it was necessary to turn down a flattering offer from an eastern festival orchestra which desired to use it.

Dr. Kelley, who is probably the most conspicuous American composer of the day, also expects to provide a musical setting for the American Creed, which will be used in connection with many of the partiotic exercises.

A third big musical feature under way is the mixed chorus of 1500 for the presentation of "The Messiah". Rehearsals recently begun have given extraordinary encouragement to the leaders of the musical program who were present. Professor Horace Whitehouse of Ohio Wesleyan University at Delaware, Ohio is directing the preparation of "The Messiah". A chorus of 100 children's voices will also be heard.

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

WHAT FRANCE HAS LOST

Dr. Newell Dwight Hillis in a recent address at the Marble Collegiate Church, New York, spoke of France's losses in the war.

"The Human loss is the greatest loss," Dr. Hillis said, "Nearly a million and a half young men have been grievously wounded, of these about half will never be self-sufficing. Then there are 2,000,000 consumptives. Counting together the dead and the number who can never be self-sufficing. France has lost about 3,000,000 men, and she began the war with a population of only 42,000,000. Stated in terms of money, the potential physical capital loss of France is about forty five billion dollars.

"The heaviest loss has been among the aristocracy, but the foundation of national life has never been built upon the aristocratic classes. The hope of France now is in its peasants. Jesus understood life when he preached to the poor; he chose them because they were the neediest, because they were a majority of the people, and especially because they have always furnished the leaders of a nation. Most of the inventors, scientists, statesmen, generals, and apostles have been the sons of poor men. When we hear that the old France is gone, we must remember that God is always equal to every emergency. We never know when He is going to drop a great idea into the mind of some poor boy like Abraham Lincoln. The advent of such a man will be the hope of France."

Of General Interest

Vatican, World's Largest Building

The Palace at Rome is the largest building in the world, covering thirteen and one-half acres, but with its additions and enlargements it was several centuries in building. The most extensive building in the world constructed at one time is the Pennsylvania Station in New York City, which occupies eight acres of ground and has exterior walls measuring about one half mile. The Capitol at Washington covers 143,112 square feet, or nearly four acres.

A Year's Pay For All

The one year's pay for all who served, plan is sweeping the entire country it would seem. The movement by which Sailors and Soldiers are to be thus compensated has evidently won such popular endorsement that members of Congress are feeling the pressure.

The one year's pay plan is not new,—it was started soon after the armistie was signed. The purpose was to put a bill through Congress whereby every man of the service, regulars, reserves, etc., shall receive twelve months extra pay, whether they went abroad or not. Those staying in the service will receive it as well as those being discharged.

Fight World Suffering

The international committee of the Red Cross feels that world peace can never be more than a political catchword until the present prevalence of disease and suffering is abated.

It believes, too, that by virtue of its international organization and past experience, the Red Cross is better fitted than any other agency to carry on such a regeneration.

In consequence it is announced that a conference of all Red Cross societies will convene at Geneva, Switzerland, 30 days after the signing of the peace treaty, to consider a program which in its general features, has already been commended by President Wilson and Premier Clemenceau. This program provides, in the main, for a central bureau at Geneva, which will receive medical reports from societies and experts in all corners of the world, these reports to be analyzed, co-ordinated, and published broadcast in every tongue. It is pointed out that the great epidemic of influenza could have been largely checked at its start by such an organization with its experts everywhere at work on the problem.

New War Predicted

There will be another world war beginning in June, 1926, according to a writer on astrology. This prophet asks for a serious hearing inasmuch as he claims to have published a year in advance in each case the exact date the war of 1914 and of the cessation of hostilities. "The first phase of the next war," he writes, "will begin with Turkey, whose perfidy will lead to its final overthrow in 1921-22. This time Prussian intrigue will dominate the positions in the Near East, affecting Turkey, Greece and Russia. "In this great war," he continues, "which may be regarded as Prussia's counter to the war of 1914-18, the malevolent forces take their rise in Vienna and Berlin, ascend to Petrograd, penetrate through the whole of Russia and descend by way of the Black Sea and Turkey in Asia, on to Syria and Palestine." Another Allied victory is predicted by this prophet.

Largest English University

The new American Army University, which offers a three month's course at Beaune, 175 miles southeast of Paris, is perhaps the most outstanding element in the extensive educational work carried on by the American Expeditionary Forces in France. Housed in what was formerly an American hospital are 15,000 soldier students and a force of 500 teachers. The curriculum is notable for its agricultural college with a 600 acre farm, its engineering department, which uses the old hospital, workshops, and the studies in

art and architecture, which are interesting almost 1,000 men.

Numerals Came From Europe

That the system of numerals we use and know as "Arabic" had its birth in the ingenious mind of some ancient Hindu philosopher has been accepted as fact so long that to dispute it is to question a cherished tradition. Yet a profound student of Asia Minor and the intellectual characteristics of its various races makes the definite assertion that the Indo-Arabians obtained the symbols with which they are credited, only at their hand, and attributes their origin to the European Continent. From this source the Persians adopted them, and later they were introduced by natural diffusion into India and Arabia. Nor did the numerals evolve from alphabetical characters, as supposed, but were designed for their purpose. The investigator's report at least opens the subject to debate, if it does not wholly dispose of it.

Holland Farms Have Own Gas Plants

In some parts of Holland the farmers have taken a hint from Nature and as a result have their own gas plants. On the drained marshy land beneath the level of the sea, natural gas is plentiful, and plans have been installed to put it to practical use. The installation comprises a well, into which water from the soil filters, with a gas generator therein, this extracting the gaseous properties from the water and conducting them to a reservoir containing a supply for the house. The gas, thus obtained provides all the wants for cooking, heating and lighting in the house or any part of the farm. After the plant is once installed, which it is claimed, can be done at small expense, the cost is nothing, and the quality of the gas is said to be particularly good.

The next General Conference will be held at Des Moines, Iowa.

The Book Committee at its recent session declared a dividend of \$250,000 for the retired ministers.

The Atlanta Area reports a creditable showing on its Easter offering, but the intensive drive for this area will be between May 18th and 25th. Secretary Moultrie says that this area will go "over the top."

The Board of Foreign Missions has received word that a fire completely gutted the Union Methodist Seminary, at Seoul, Korea. The building was finished about three years ago. In it was the Seminary Library, consisting of English, Chinese, Korean and Japanese books, and said to be one of the finest theological collections in the Far East. The building was covered by insurance, but the books were not. The loss to the Missions is a great one.

The Richmond Christian Advocate, published in Richmond, Virginia, makes known in a recent issue some alarming facts with reference to Protestantism in New York City. It says.

"Protestantism is steadily losing ground in New York City. There has been a consistent and continuous decline in the proportion of Protestant communicants to the population of the city. In 1890 the Episcopalians had 61,733 members, which was 2.46 per cent. of the population; in 1916 they had 106,611

members, which was only 1.95 per cent. of the population. Lutherans have decreased from 1.34 to 1.13 per cent. of the population in like period; Methodists from 1.58 to .93; Presbyterians from 1.72 to 1.14; Baptists from 1.19 to .84; Dutch Reformed from .70 to .47; Congregationalists from .60 to .46. The total Protestant membership in 1890 was 10.44 per cent of the population; in 1916 it was only 7.68. These are alarming facts. With the steady time of immigration that has been rolling into the metropolis, our Protestant Churches seem unable to cope. At the above rate the chief of the nation will soon become a pagan city unless Christians find faith and zeal enough, as they undoubtedly have resources enough, to evangelize these God-forgetting, God-forsaking mammon worshippers."

People of Interest

Mr. A. Tribble of Indianapolis, Indiana, was a caller at our office last week.

Dr. Charles M. Melden President of New Orleans College will preach the baccalaureate sermon Sunday, May 11 at 3:30 p. m.

Bishop Thirkield is to preach the Annual sermon of Southern University at Baton Rouge, Louisiana.

Mrs. Pearl Rush Morris, wife of Chaplain R. G. Morris of the North Carolina Conference, died at Chattanooga, Tennessee, last Sunday April 27th.

Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools passed through the city last week enroute to Houston, Texas. He will close his work on the Houston District next week by holding a three days Sunday School Institute at Galveston, which promises to be the best of its kind ever held in the Texas Conference.

Morris S. Daniels who has been elected a member of the Book Committee, in place of James W. Pearsall, deceased, is the son of the late Rev. J. S. Daniels of New Jersey Conference. He is engaged in export business in New York City. He is an official member of Roseville Methodist Episcopal Church, Newark, N. J., where he resides. He has been president and is now a leading member of the Executive Committee of the Laymen's Association of his Conference. In 1908 he led the lay delegation of the Conference in the General Conference at Baltimore. He served as a member of the Epworth League Board of Control. He is now Chairman of the Executive Committee of the Ocean Grove Camp-meeting Association.

Mr. Daniels' experience in business and his familiarity with Methodist affairs, local and connectional, prepare him for exceptional usefulness in the Book Committee. He takes Mr. Pearsall's place at once on the Local Committee at New York.

Clinics for the treatment of venereal diseases throughout the South will be standardized, or modeled, after the clinic maintained at the city hospital in Louisville, Ky., according to an announcement from Dr. E. H. Gardiner, of the Public Health Service, regional consultant for the South.

The Louisville clinic is conducted by the Public Health Service, the staff physicians of the city hospital and the Red Cross. An average of 175 patients are treated daily, and remarkable success has been attained. Dr. Gardiner will make a careful study of the system of co-operation, and wherever possible secure its adoption in other clinics in his territory.

NEW ORLEANS AREA

THE NEXT STEP

Easter Sunday is history now. We have said, more than once, that during these months, we have stressed the matter of finance more than we have other phases of the Centenary Program. The reason for this have been made clear. But we must keep constantly in mind the fact, that the Centenary Program is not primarily a money program.

Easter Sunday has not ended it all. We are in a program extending through a period of five years. It is primarily a program of education for Methodist folk. It is intended to give our folk an adequate vision of the world task confronting the church, and to bring them to the kind of consecration that will insure their undertaking the task with zeal and devotion. Our task is just beginning. Every church now must put on the whole Centenary Program. The Centenary leaven must permeate the whole life of our churches. When we come out of the Centenary Period, we must have a church transformed through and through, so that it will pray differently, give differently and work differently. The supreme challenge of the Centenary is its call to the church to climb to higher heights of spiritual life.

"THE EVERY MEMEBER CANVASS"

May 18-25 is the period set for reaching every member of the Methodist Episcopal Church, and getting from him a written pledge to give a definite amount to the Centenary every year for five years. Those who have already made such pledges, don't need to pledge again, of course. But those who have not, will be expected, when the canvassers call upon them, to assume willingly their share of the financial responsibility in this great "Liberty Loan" for the cause of Christ's Democracy.

During this canvass it will be necessary for our office to be in close, daily touch with every Local Church Council President in the Area. In looking through our organization files, we find some of the churches of the Area have not yet sent in their Local Church organizations. We have discovered also that many of the addresses of Centenary officers sent in by pastors are not correct. Many of the letters mailed out from our office to Local Church Centenary officers have returned to us unclaimed. May we not urge the pastors to be exceedingly careful in sending us addresses? It is absolutely necessary that we have the correct addresses of everybody in the New Orleans Area who is a Centenary worker. It wastes time, wastes money and causes serious embarrassment in our work to have mail that is sent out fail to reach people to whom it is sent. Brethren if you haven't sent in your Local Church organization, don't delay another minute longer. Take time to get the names and addresses exactly right, and get them to us by the first mail. Don't put the breaks on our wheels.

CENTENARY RETURNS

The telegraph lines from Texas, Louisiana, Mississippi and Alabama into New Orleans have been busily buzzing during the past week. The returns from our Easter drive from all of these sections have come

in one continuous stream from Monday to Saturday night. The New Orleans Centenary office has been shouting all the week. We have worked hard from December 27th., 1918 to April 20th., 1919 and the message brought by the wires this past week makes us feel in same measure paid for the sweat and toil and labor we have put into this work.

Of the thirty-six districts in our Area fifteen have made partial reports. If the twenty-one other districts keep up the pace of the fifteen the New Orleans Area, with its one-hundred thousand Negroes, will do the biggest thing of the kind that a group of our folk has ever done in the history of the world.

We refrain from publishing amount received until we have heard from all of the districts.

"HERE'S A PACE SETTER"

Mt. Zion Church is in the Texas Conference and in the city of Paris, Tex. One day last week the following message was received, "Mt. Zion over the top for the Centenary with \$800. cash." This lacks just a few dollars of being the five-year quota of Mt. Zion Church. When looked at from this view point, Mt. Zion leads the New Orleans Area for no other Church has come so near raising all of its Centenary askings on Easter Sunday. The Rev. J. W. Gilder, Pastor of Mt. Zion, has again shown his superb leadership.

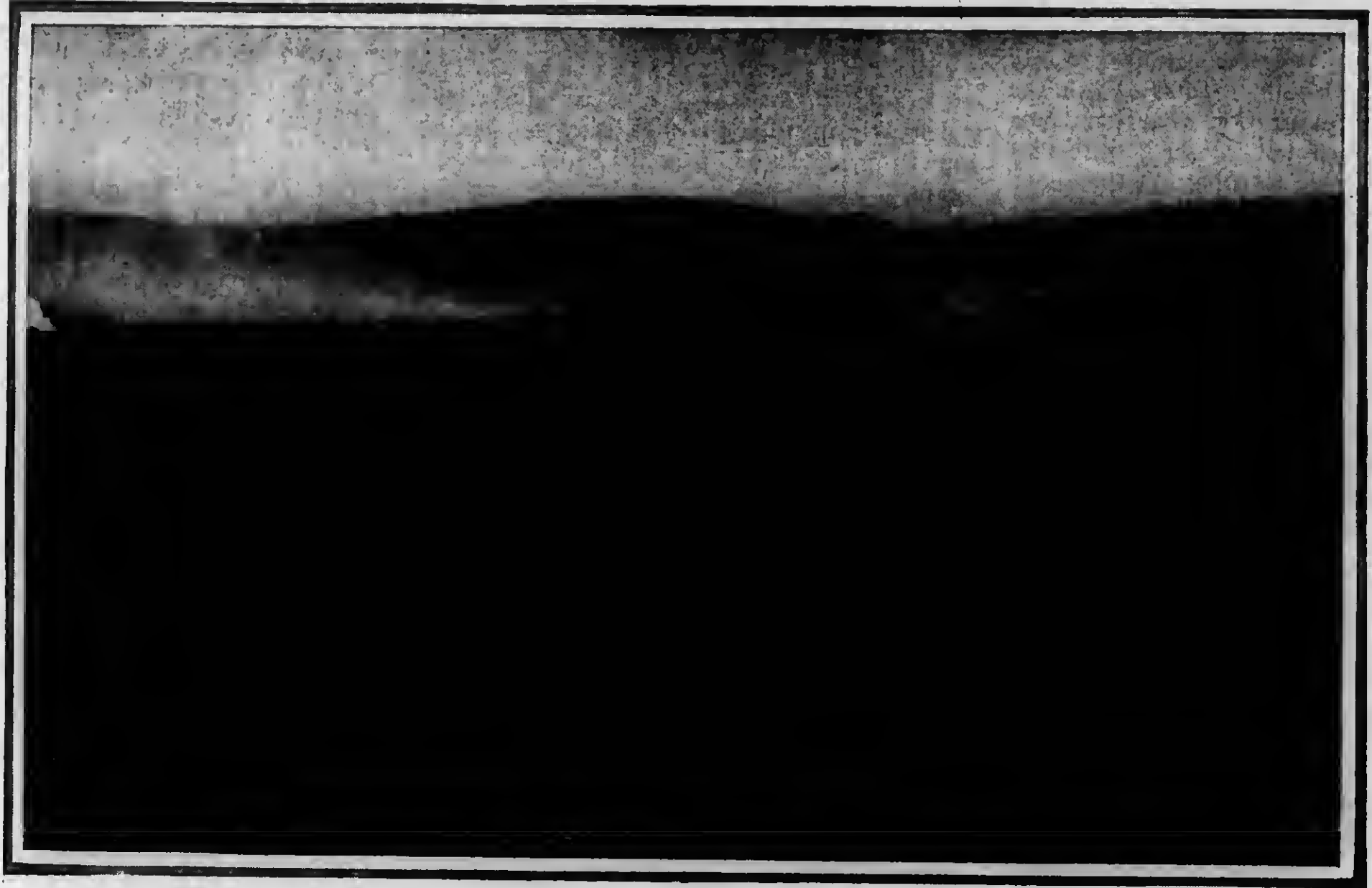
JOHN STEWART—A HUNDRED YEARS LATER

Mrs. Lodie Bertis of New Orleans, La., a member of Scott Chinn Methodist Episcopal Church, a descendant by race of John Stewart, furnished the Minute Man of Algiers Methodist Church South, Rev. C. C. Wier pastor, his message for that congregation April 15th., 1919. We quote the exact speech of the Minute Man that evening.

"There is a laundress who has been in that capacity in our family for thirty or thirty-one years. During the present week she requested some one to assist her in drawing \$50.00 out of the bank, and explained that she wanted to take it to the church on Easter Sunday as her Centenary offering. It was explained to her that she need not send it all at once, but that she could make it in five annual payments of \$10.00 each year. But she explained, "If I keep good health, I expect to pay \$50.00 every year for five years!"

Rev. Robert Wilkins, pastor of Scott Chinn came to our Area office Easter Monday to report that Mrs. Lodie Bertis gave as her Easter Centenary offering not \$50.00 but \$60.00 in cash.

How sacred, how beautiful, is the feeling of affection in pure and guileless bosoms! The proud may sneer at it, the fashionable may call it fable, the selfish and dissipated may effect to despise it; but the holy passion is surely of heaven, and is made evil by the corruptions of those whom it was sent to bless and preserve.—Mordaunt.



In even a model village in the Pennsylvania coke fields the houses are overcrowded, and it is a puzzle to find the church. Often villages shift almost over night to new locations; to keep up with them the church must move too. Part of the Cen-

Where the Fires of Faith Burn Low

Infidel Catechism Taught Children in Pennsylvania Coke Country—Centenary Plans for Reviving Christianity in This Important Industrial Region

IN a weird, dim region of southwestern Pennsylvania, where the sun wears a perennial deep yellow veil, where the ground is tossed about and pitted like the battlefields of Flanders, where paint fights feebly against smudge, live 130,000 Slavic Americans in a total population of 200,000 persons.

Dwelling in two hundred or more little villages, ugly, unattractive and depressing, with strong drink the principal and usually the only relaxation, with no ray of cheerfulness penetrating their monotonous toil in the bowels of the earth or among the endless glaring coke ovens, this block of foreign-speaking people today constitutes one of the nation's grave problems.

These people say they are never

going back from America. Many of their sons fought brilliantly in the war for democracy. But a careful study of the region shows several disturbing trends.

Here are the questions which the coke villages present to a nation which in times past has somewhat neglected its immigrant masses, but now is beginning to wake to their importance:

Shall these Slavs uphold democracy in America or shall they embrace some form of Red internationalism?

Shall they be Christian or infidel?

Shall their standard of living gradually be raised to that of the country in general or shall they remain depressed and degraded, tending to drag down those around them.

Socialism and infidelity stalk hand



Shall these baby minds be taught an infidel catechism or be nurtured by the Church? Every Methodist has a chance to make an emphatic answer to that question in the way he responds to the appeal of the Centenary



One hundred and four communities in this industrial region are without a church of any sect or denomination. It is the plan to put up portable churches that can follow the crowd as easily as the old fashioned "gospel wagon"

in hand through the streets of the coke villages. The infidels are of an active sort, proselyting energetically.

In Mount Pleasant is an infidel Sunday school. Here baby minds unable to choose what shall influence them learn by rote in Bohemian an infidel catechism—the "Short Catechism for Bohemian-American Schools."

The following are some of the questions and answers these children drone over until they can repeat them parrot-fashion:

"Q.—Why was Jesus put to death?

"A.—Jesus was put to death for blasphemy.

"Q.—In what did his blasphemy consist?

"A.—He said he was the son of God.

"Q.—Is it true that Jesus died voluntarily for the redemption of our sins?

"A.—It is not true that he died voluntarily to redeem us.

"Q.—Did Jesus rise from the dead the third day, as the church teaches us?

"A.—The legend of the resurrection of Christ is just a myth."

The answer to the question, "Who was Jesus Christ?" is

apparently the same, word for word, as that taught in the schools of Bolshevik Russia: "Jesus Christ was the illegitimate son of a virgin named Mary."

The Bohemian Slavonic Benevolent Society, Socialist secret organization, is responsible for this school, it is said. There is one session on Saturday night. Curiously enough, some families send their children to the infidel school on Saturday because they wish them to learn Bohemian, and on Sunday have them go to the Methodist mission school.

So, in Mount Pleasant, there is a struggle between Methodism and infidelity for these childish minds.

The Methodist preacher, George Olejar, arrived at a

house to hold a funeral service over a woman of the community one day. Two infidel relatives confronted him and told him to go away, as they did not want him to preach. Christian women among the relatives protested. A fierce battle of words ensued. Finally the two infidels said they would let the clergyman officiate, but he must be short. The service gave Mr. Olejar an opportunity to exhort the infidels.



As the coke worker toils night and day among his endless glaring ovens the Church will work unrelentingly to relieve the hard conditions under which he lives. Social work will go hand in hand with school and mission work

Team Work Will Do It

The Centenary, like the War, Must be Won by Democracy of Effort,
a Strong Pull for Victory by Everybody Together

AMERICA'S magnificent war effort that sent Germany toppling could only have been made by united effort, every one doing all he could. Seventeen million persons subscribed to the Fourth Liberty Loan; forty-seven million subscribed to the Red Cross Fund. Democracy awoke and showed its strength.

The Centenary Movement can succeed only by a like democracy of effort. It is a vast campaign of the Church as a whole, and every unit of strength, man, woman, and child, must be enlisted and put forth full power. The "inactive divisions," so to speak, must get into the "line," become part of the fighting force of the Church.

Democracy Begins at Home

THERE has been a tendency in the past to let a part of the members in each church bear the burden for the whole congregation, to let a part of the churches discharge the whole Methodist duty for the extension of the Kingdom at home and abroad. Every one is familiar with this in his home church as a natural human tendency, but how general a condition it is and how urgently it calls for a redistribution of responsibility are shown best by statistics.

For instance, in 1917, 431 of the 16,879 charges in the Methodist Church—2.2 per cent.—contributed more than 14 per cent. of the whole amount given by the whole Church to the disciplinary benevolences, the great enterprises which reflect the mission of the Church for others, for those outside the fold.

These were the only charges which reached as much as a penny a day per member in contributions to the benevolences. The average member took 2.7 days to give his penny. The penny a day charges are slowly growing in numbers. They totalled 256 in 1914; 277 in 1915; 342 in 1916; and 431 in 1917.

But how few they still are!

Yet few, if any, charges would have to pinch themselves to reach this penny a day standard.

If all reached it, the total annual returns would be increased by \$8,305,148.

That is what democracy in Methodist giving, a strong pull for the Lord by everybody together, would mean. And that is what the Centenary is driving for.

The enormous heights and great depths in the giving of the Church become more apparent the closer the subject is

studied. The conclusion is forced upon one that the members of many churches have still to taste the joys of real renunciation for others, that many hearts are still cold to the ringing cries for help and leadership that come to Christian America from almost every quarter of the globe.

In one of the Church Areas where Methodism is long established and apparently flourishing there were in 1918 seventy-one of what are known as "one-tenth charges." That means that the members of those charges gave only one-tenth or less per member of what the Church as a whole contributed per member to the apportioned benevolences.

These charges owned property valued at \$337,429; they paid \$26,839 for ministerial support; but their total contribution to apportioned benevolences was only \$93 for the whole seventy-one charges. This was an average of only 3½ cents per member per year.

Jump half way across the country and study an Area which would not yield second place to any in Methodism. Is everybody pulling hard against the collar there?

As God Has Prospered You—So Give

WELL, there are 31 churches, each having over 100 members, which in 1918 gave absolutely nothing to the apportioned benevolences.

Fifty-one more charges, none with less than 100 members, gave less than \$10 a year each.

Or, to put the facts in a little different way, 453 charges failed to support the apportioned benevolences to the extent of a tenth of a cent daily per member. One mill! The unit of value too small to be coined. And these 453 are not "dying" churches. They had an average membership of 239 per charge.

It is not argued here that every church should try to come up to all the rest, any more than that every member should reach the standard of the most liberal. That is obviously impossible, and not at all in accord with the dictates of true democracy in which every one

bears his share of responsibility. The amount of a person's gift to God should, of course, be governed by his or her ability to give. But these instances—and the like can be found in every Area in the country—show plainly that many churches and many church members are staring blindly at their duty and doing nothing. Do they expect some one else to give for them?

Centenary Harvest Time



"You can't get the threshing done unless all hands help"

The members of this lodge usually hurry their dead without religious exercises. Their marriages are performed by civil ceremony only.

All observers agree that lack of work and hard times such as may come over the coke fields through stagnation of the steel industry will cause serious labor troubles of a political character. The agitator will find much ammunition for stirring up discontent right at hand. Of course, most of the people live better than they did in Europe, and a few of the coke companies have spent large sums in welfare work and can show some tidy homes. But such good conditions are all too uncommon.

A two-room apartment may be a cozy home for a just married couple in New York City. In a town of the Connellsville region it means half of a house where father, mother, six children and three boarders eat and sleep.

In a three-room house are found as many as eight boarders, besides a family of seven. Up-stairs is the room where the boarders sleep. Down-stairs are the kitchen and a second room where the family sleeps.

Big families are the rule. Eight and ten children are not uncommon. A family sleeps all together in one room. Usually three or four children crowd into the one bed, while the rest of the family sleep as best they can on the floor.

This overcrowding produces bad moral conditions. It also resulted in a great toll from influenza last winter.

Drink has been a great curse to these cheerless homes. A coke worker pays \$8 to \$10 for a gallon of whiskey. Many of them believe seriously they have to have whiskey to work.

"No whiskey, no work" is the way they paraphrase the familiar "No beer, no work" in the coke regions.

In many families breakfast consists for father and mother of a large drink of whiskey and nothing else. Social workers are told many times without any humorous intention that "water is only fit for washing."

Social Work a Necessity

MOTHERS know little about caring for their children, but what little ones survive grow up to be sturdy. At Dunbar last summer in the rush of war work a call was sent out for women to rake and shovel coke. Many responded and proved capable laborers. The management of the ovens was a bit perturbed, it is said, to find some of these "women" were only sixteen, and in some cases fourteen years of age.

Few of the children finish common school and almost none goes farther. In Uniontown, the Woman's Home Missionary Society maintains the McCrum School for Slavonic Workers, a school which takes raw girls from the coke villages and turns them into finished social workers who spend their time going into the homes and teaching a better life. The Slav Girls are very intelligent and learn quickly. Graduates of this school are now at work in Slav centers scattered all the way from Philadelphia, Pennsylvania, to St. Paul, Minnesota.

Most of these Slavs come from countries where the Greek or Roman Catholic Church is the predominant religion, but have now broken relations with any church. "A man without a church" challenges Christianity in much the same way that "a man without a country" rouses national feeling. In the Connellsville coke region, which is about seventy-five miles long and of varying breadth, have been counted one hundred and

four villages without a church of any sect or denomination.

Church and Sunday School services are often held in public schools or vacant houses owned by the coke companies. At Davidson is a Sunday School of one hundred and four members which for five months has been without a home, while at Phillips, both the church and the public school are in danger of collapse from the settling of the ground which is resulting through mine operations underneath.

Where the Slav Goes the Church Will Go

ONE difficulty of work among the coke villages is the constant shifting of population. Families are coming and going. The coal underneath is exhausted, the ovens are abandoned and the villages are deserted. Moreover, a greater change is imminent through the substitution of by-product plants for the old-fashioned beehive ovens which waste the valuable gas and other volatile elements.

A by-product plant is located near furnaces or other consumers of gas. The introduction of the new system means the concentration of coke operations in fewer and larger centers. The change has as yet involved only a small part of the region, but in course of time it will affect all the workers.

The Methodist Episcopal Church through its Centenary Movement, which will place \$105,000,000 at its disposal for improving its work at home and abroad, is meeting the curious conditions of the coke region in a novel way. It proposes to install ten movable churches at strategic points. These can be taken up and erected in a new village, when centers of population shift to accommodate themselves to new working conditions.

Attached to each church, it is expected, will be a preacher in the Slav language and a woman worker, probably a graduate of the McCrum school. The Methodist Church is to-day practically the only Protestant denomination doing work among the Slavs of the region. It has activities at twenty points.

The list of races in the coke district appears formidable at first sight, but the language difficulty is not as great as it seems. For instance, George Georgoff, a twenty-seven-year-old evangelist who preaches through the villages around Connellsville, speaks in the Slovak tongue and this is understood fairly well, he says, by Bohemians, Poles, Croatians and Serbians, as well as the Slovaks.

Megaphone Announces Meeting

GEORGOFF starts his meetings by singing a hymn in a village street through a megaphone. Often he is rewarded by a shower of sticks, or stones or eggs. At other times the people gather around him, as he says, "mixed with cows, chickens, geese and pigs," and listen to his powerful exhortations. The result is sometimes a dozen weeping, wailing penitents, and sometimes a hard argument with the infidel element.

This young preacher is the son of a Bulgarian father and a Greek mother. He was left an orphan in Macedonia and came to this country alone at the age of fifteen. After nearly starving his first winter here, he worked as a laborer and miner, came in contact with a Methodist missionary, worked his way through two years at the Baldwin-Wallace College at Berea, Ohio, and two years at the Moody Bible Institute at Chicago, and is now preaching days and studying nights to become a full-fledged member of a Methodist Conference.

SHALL WE HAVE NEGRO AREAS?

An Editorial in the Western Christian Advocate

THE Negro is becoming one of our most insistent American problems. As a race he is rapidly coming into self-consciousness. The natural enlargement of his life in the atmosphere afforded by our institutions inclines him to demand full opportunity for self-development. We gave him his liberty at the expense of blood and life. We entrusted to him the privileges and prerogatives of the proudest citizenship and left him on the social level where his taskmaster had placed him. When the bonds of slavery were loosened and he stood with the gift of a free people in his hand; when he raised his voice and found it carried influence in the government halls; when he reached forth his hand with a ballot and found men bidding for his favor and clamoring for his support—a new life began to awaken in him. His citizenship became an inner reality. His spirit began to grow under the call of duty and personal responsibility until to-day his enlarging aim has become the fullest realization of self-development. In this aim is the desire for protection by law of his life and property, justice in the courts, and such treatment as is accorded self-respecting manhood.

In the life of the church is to be found the example of the awakened spirit of the Negro. It is the happy result of the faith and efforts of those who believed in his spiritual capacity. His awakened spirit is a tribute to Christian faith. But with this has come a problem that should not disturb the church in the least. It is a demand for recognition, for unlimited self-realization, for autonomy in government, and that accrediting of his spiritual and intellectual worth that bespeaks Christian confidence and brotherhood. However, it must be acknowledged that this recognition has been given very slowly. Only on the demands of justice has it been granted. Now, as the larger life appears, those problems that in the past have been sighted and which did not have enough force to demand their solution are coming to the front, displaying such strength as to require that they be squarely dealt with.

The Status Of The Negro

It is a growing conviction that the Negro has reached the place where a larger degree of self-government should be granted him. At least three reasons support this conviction. First, the race problems are becoming more distinct and acute. They can not be met by a dependent race. The members themselves must be given opportunity to meet them because their own growth has produced them. The white man can not solve the problems that arise out of the black man's own efforts at self-realization. Second, the church and the government are recognizing the solidarity of the race and thrusting more and more responsibility upon it. This can be borne only as the race itself is permitted to rise to its obligations. Third, nature demands that the Negro be given an opportunity to develop his own leaders along the lines of the genius of his own race.

What, then, will the church do with her Negro problem? What is that problem? It arises from the position in which she holds him. She must change her attitude toward him or find herself not reaping the largest results for the Kingdom. She must give

him increased recognition, commensurate with his light, or gradually fail to receive from him the full capacity of his devotion and loyalty.

Especially is this true of our church. For episcopal supervision all our colored Conferences are blanketed by white Conferences and subject to white supervision. We have nineteen Annual and one Mission Conference in the United States. Fifteen of these are located geographically below the Mason and Dixon line. The other five lie along the border, extending as far north as Brooklyn, N. Y., on the east, with Detroit and Chicago on the central west. In these Conferences are twenty-one hundred and thirty-five pastors, with a lay membership of three hundred and twenty-eight thousand and forty-five. The property value represented, including churches, parsonages, educational and Freedmen's Aid, is almost twelve and a quarter million dollars. During the last fifty years the church has spent at least fifteen million dollars on the education and development of the Negro, while the financial support for churches, educational institutions, and benevolent interests is coming in larger volume from the people themselves.

For the purposes of area control the nineteen Annual Conferences are located in various episcopal areas: New Orleans has five, which are associated with two white Conferences; Atlanta has five and one Mission, with three white Conferences; Chattanooga has three, articulated with three white Conferences; St. Louis has two; Cincinnati, one; Denver one; Philadelphia, one; Washington one; and Wichita, one.

Why Colored Areas?

In the interest of efficient supervision the Negro area is inevitable. We are approaching a positive decision on it as rapidly as time can take us. There are at least four reasons why its proposal should find favor with us. First, it can be easily done. The location of fifteen of the colored Conferences could be divided into two areas with the least trouble. They would be large and form a solidarity surpassing a number of white areas. They would group themselves as follows: North Carolina, East Tennessee, Tennessee, South Carolina, Atlanta, Savannah, Florida, and South Florida Mission, with a total membership of one hundred and nineteen thousand, seven hundred and forty-six; while Central Alabama, Upper Mississippi, Louisiana, Little Rock, Texas, and West Texas, with a total membership of one hundred and eighty-eight would form the second area. In these two areas we would have as many members as are in the white Conferences of either the New Orleans, Atlanta, Chattanooga, or Portland areas. In readjusting the Atlanta, New Orleans, and Chattanooga areas group the Georgia, St. Johns River, Blue Ridge-Atlantic, Holston, Alabama, Gulf Southern German, Central Tennessee, with a total membership of ninety-eight thousand, two hundred and eighty-four in a southern white area.

The other five Conferences: Lincoln Delaware, Lexington, Central Missouri, and Washington, located farther north, could be distributed among the two areas or formed into another area. They have a membership of at least ninety-two thousand.

Grouping the entire nineteen Conferences with the Mission in Florida, three areas could be formed, each having a membership of one hundred and two thousand, one hundred and fourteen thousand, and one hundred and ten thousand, which would be more than the Portland area, three times larger than the Helena, and any one of which would be larger than the total white membership of any one of the three areas now located in the South.

Second, Negro areas should be established, for such a plan would afford the largest possible opportunity for his self-development. He can never come to his own as long as he follows and accepts the will of another race. Initiative is the chief American characteristic. If he is denied this he does not become the heir of the spirit that animates and distinguishes his countrymen. The need of self-realization is fundamental in his development, for without it he remains on the level of the hewer of wood and the drawer of water. History proves that no race can continue as a servant to another for any length of time without becoming a moral and physical menace. Human nature, whether white or black, must be given the opportunity to respond to the ennobling influences that work its repeated regeneration or succumb to degeneration and death. When the church touches the tinder of spiritual life in the Negro with a spark of faith in Jesus Christ, it placed itself under obligation to stand by him when his soul catches fire with the glory of a heavenly vision. That hour has come. It manifests itself in hunger, dissatisfaction, discontent, eagerness for self-expression, and ability to grasp the great problems that confront a human being dwelling in the high ranges of life. In order to save the Negro for the very life to which our gospel has called him, he must be given the limit of responsibility.

Third, Negro areas should be established in behalf of a more efficient administration on the part of the church. Where a Negro Conference is held in the bounds of a white area, the racial lines must always be considered. An area meeting can not be called. There must always be division, and then segregation. For instance, in the South an area meeting could not be called in the interest of the Centenary, or of the Finance Commission, or of any of the church boards without making a distinction on the basis of racial lines. In order to meet the situation recently the white Conferences of the New Orleans area were given to the Wichita area and the colored Conferences of the Wichita area were given to the New Orleans area. While in the Atlanta and Chattanooga areas two secretaries, one white and one black, have been appointed to head up the Centenary program.

The methods that appeal to the Negro mind in the promotion of religious interest are distinct. The white man can not use them. He can not even conceive and think them out. When a great program for the advancement of the church is prepared the Negro must be given opportunity to modify its application to suit the genius of his race if his people are to rise to the fullest support of the movement. Under independent area leadership than can be accomplished without the least embarrassment.

Fourth, the establishment of Negro areas would further the interest of Methodist unification. It would be the first move toward definite responsibility. A new and more in-

(Continued on Page 12)

Sin and Its Consequences

The International Sunday School Lesson for May 11, 1919

By the Rev. J. Leonard Farmer, PH. D.

Sin is a fact. Notwithstanding the fact that many men have tried to explain it in such a way as to explain it away and relieve man of personal responsibility for sinning, sin remains a fact which is easily observable in both the act and its consequences. It has been variously defined as "a violation of the law," a refusal to live "according to nature," a failure to recognize the "authority of conscience," a decline to obey the "categorical imperative," and a failure to "live up to the highest light which one has." The most common New Testament word for it is figurative and literally means a "missing of the mark." What these definitions mean is that, negatively, sin is a failure to do and be what we ought to do and be; and, positively, it is doing and being what we ought not to do and be. As such it is of varying degrees all the way from the what seems harmless to the most hideous and diabolical, and all the way from the what seems trivial to the most lamentable and tragic. It is both willful and unconscious, such as a wrong purposely committed no matter what excuse we may offer for purself, and a wrong committed with good intentions because of ignorance or thoughtlessness. It is both commission and omission, such as doing the wrong and not doing the right on any occasion by not doing anything at all. It is both against others and personal, such as treating others as we would not have others treat us and a failure to realize our greatest responsibility and opportunity for service when it is our privilege to realize it, a failure to pattern our life after the plan which God has set for it, a satisfaction with low ideals when we are capable of conceiving and striving after higher ones, in short, a failure to take advantage of every opportunity and make the best of our life that can be made of it so as to render the best service to society that we can be capable of rendering. Indeed, every sin against others is also a sin against ourself and against God, and every sin against ourself is a sin against God and others; for the community in which we live has a just claim upon the best service which we may be capable of rendering it, whether this service be rendered through the family or the Church or other social institutions or through our public or professional life. And any failure on our part to endeavor to be able to do our best and be our best is a sin against ourself and our family and our community, and a sin against God. And then sin is both individual and social. The former is a sin for which the individual is immediately responsible; and the latter is one for which society is responsible either in committing or in tolerating, such as the forcing of large numbers of men and women to live in abject poverty, the exploitation of women and children in factories and mills, the rampancy of vice and crime, bad housing and sanitary conditions

which make life miserable and increase the death rate, inadequate educational facilities and the lack of equal educational opportunities for all, class privileges, and various kinds of injustices tolerated either by law or public sentiment or both which are adapted to prevent one class of the people from striving to become their best so as to render their most wholesome and effective service to society and for God.

So sin is of varying degrees and different kinds. And in their more serious moments some have wondered whether it is becoming less with the advancement of civilization. Of this we may be sure: as civilization advances the world becomes better; but sin also becomes more subtle and condemnable, and our responsibility for indulging in it becomes greater. What we may "wink at" in "the times of this ignorance" ought not to be indulged in and tolerated in the present times of our great enlightenment. Our growth in civilization increases our knowledge and consciousness of sin, and it ought also to increase our power over it in ourselves and our ability to cope with it in society.

The Consequence of Sin. The consequences of sin are sure. In the third chapter of Genesis we have a bit of profound religious philosophy cast in the pictorial imagery of the times when it was written. Here the consequences of sin are set forth with insight that is as remarkable for that age as it is true for any age. God has made specific rules to govern our life on earth. They are for our good; and obedience to them brings welfare and happiness, while disobedience brings punishment; a separation from God, lost opportunities, hardships and sufferings which end in a premature death. One need not raise the question as to whether a first couple, Adam and Eve, really committed the sin; for while we are investigating the answer, our own experience has amply verified the truth of the account when applied to our lives. No man can sin with impunity. Sin brings its own sure reward. As the old Greek proverb has it, "The dice of God are always loaded;" or as Emerson says, "Crime and punishment are inseparable." "We cannot do wrong without suffering wrong." This is the truth which the Apostle emphasizes: "God is not mocked; for whatsoever a man soweth, that shall he also reap." In a former lesson we saw something of the effects of sin on the development of our character, effects which nothing can completely offset. It is but one evil thought or word or deed, then there is left a tendency in the mind to repeat this evil again with less difficulty. This may continue until evil thinking, speaking and doing becomes habitual. The prick of conscience and shame felt at the first act is no longer felt. More and more our conscience becomes seared, and that means moral dying which sooner or later becomes moral death. We are completely

estranged from God. Our sin becomes constitutional and is transmitted to our children, thus predisposing them to evil before they are born. The right kind of repentance will bring forgiveness and we will be reestablished in fellowship with God; but the consequences of our sin are not altered thereby. One would not sow a field of oats, and later repent and ask God to give him a harvest of rice instead of oats! Even if he did, it would make no difference in the harvest. Just as invariable are the laws of God in the moral and spiritual world. Sin "mars the god-like beauty which is native to the soul; it steals away the charm which made it seem to the eye of its Maker very good; it removes it from the breast of the isolates it from the source of life; Almighty who breathed it into being." And to the person sinned against it causes hardships, pain, suffering, and sorrow of one degree or another. Nor is it any different with a social sin; its consequences are sure. Society can never be at its best unless its members are at their best. When one class sins against another class, not only does it cause suffering to the wronged, but society is cultivating in its own bosom the seed of discord and strife which will always endanger the peace and welfare and happiness of itself. And the nature of the class responsible for the sin becomes more and more corrupt. It will always be true that "Righteousness exalteth a nation; but sin is a reproach to any people."

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for May 11, 1919.

"The Eyes of Them Both were Opened"

Some things would be better unknown; some words better unspoken. Oh, the restlessness which has impelled people to sin! Eyes that had seen God's holiness, ears attuned to heaven's music, the life so like God as to be insensible of any moral difference, have suddenly changed to a new approach to all things. Instead of open-hearted fellowship with the Divine, they hide from Him amidst the trees of His garden; instead of answering His voice there is the hush of sin and the shame of disgrace. "The eyes of them both were opened."

So the world has been shrinking from God's presence. The reason there are so many heathen nations is that sometimes these people have followed their own lusts and their eyes were opened toward uncleanness; they were enchanted by earth's music and God's voice was not heard, while they were charmed by the insinuating appeal of Satan, always a lie though stating half truths. There is some truth in the great ethnic religions, but no whole truth that responds to the needs of the soul of man. Thus in shame and degradation are the great empires of India, China and Japan, the great continent of Africa, and other sections of the world with eyes open only to

the sensual and depraved. These people have hid themselves through the centuries from the presence of God, and stopped their ears to the voice of God.

Oh, the measureless depths of God's wisdom and grace that He does continue to call! Here and there through the centuries someone has heeded. Thus Abraham became the "father of the faithful" and was one of the first to know the spirit and passion of a real missionary. Saul of Tarsus was called from the open eyed persecutors of the Church and smitten with blindness until he could hear and recognize the voice of Christ only in his walk among men. With his eye on the mark, deaf to the voice of earth and sin, Paul finished the course of a great missionary martyr with joy. The heavens open and the visions of glory and triumph are only known to those whose eyes are closed to earth's appeals, when the vision of the Christ shall come to the nations of earth. Then may eyes accustomed only to sin and shame see the cross for which "there is life for a look," until they shall see "the King in His beauty."

Gammon Seminary.

QUARTERLY CONFERENCES

West Enterprise, Miss.—The Rev. S. H. Cannon, District Superintendent, held the Second Quarterly Conference April 12-13th. All officers were present with written reports. Raised during the quarter \$43.45. Raised for all purposes \$142.45. The Rev. F. L. Woods is pastor.

Rose Hill, Miss.—The Rev. Wm McMorris, District Superintendent, held the First Quarterly Conference at Mt. Olie Methodist Episcopal Church April 5-6. The Superintendent was paid in full. Paid pastor \$44.00. The Rev. D. D. Dukes is pastor.

Wardville, La.—The First Quarterly Conference was held in Washington Chapel Methodist Episcopal Church, recently with the District Superintendent, the Rev. T. B. Oville, in the chair. All officers were present with excellent reports. The District Superintendent was paid in full. The pastor's salary was raised to \$800.00. The Rev. B. R. Jackson was a visitor and preached an inspiring sermon. Three persons joined the church, the Rev. S. M. Haynes is pastor.

York, S. C.—The Second Quarterly Conference of Wesley Methodist Episcopal Church convened April 18th with the Rev. T. W. Williams, in the chair. The Rev. R. H. Harrison was elected Secretary. The roll was called and all officers responded with good reports. Raised for the District Superintendent \$15.00, for the pastor \$216.00. A dollar rally was conducted for the pastor which resulted in the raising of \$104.57.

Ardmore, Oklahoma.—On a recent date, the Rev. C. R. Ross, District Superintendent held the First Quarterly Conference, at Warren Methodist Episcopal Church. The District Superintendent was paid in full. Total raised during the quarter \$51.00. Dr. D. D. Turpeau of Washington, D. C., delivered two impressive lectures on the Centenary Movement. This charge is progressing rapidly under the leadership of the new pastor, the Rev. J. D. Gibson.

OPPROBIOUS EPITHETS

By Dean William Pickens Lit. D

Dagos, Sheenies, Hunkers, Greasers, Tallies, Polarks, Crackers, Hill Billies, Red Necks, Heel Scratchers, Rosin-Chawers, Niggers, Coons, Darkies, Shines.

When ever any man uses any of these terms, except by way of necessary quotation, he always means to insult and belittle, or at best to despise and disregard, those to whom the epithet is applied or of whom it is spoken.

In "Missiles", the great Methodist Minute Men publication for March 15, 1919, there appears on page 3 a good enough story. But it is about "the darky janitor", who is further designated as "the old darky."

And just as I was taking up my pen in an effort to convince the editor of "Missiles" that this is not "good manners", I turned to page 6 in the same issue of his paper and found that the editor's own words condemn him,—confound and refute him, better than anything I could ever write. I shall therefore use the editor's own words for the best argument against his designation of a colored citizen as "darky" or "darkey."

Here goes:

After telling this "darkey" story on page 3, the editor takes up on page 6 the subject of—

"A New Who's Who in America."

Under this subject he gives a list of such familiar names as the following:

D. Asimakopoulos
B. Dobrowolski
Sebastino Debenedetto
Henry Hinrichsen
August J. Schuessler
And so on.

These and their brothers, says the editor, fought among other Americans to win the great war. And then the editor proceeds with eloquence and truth, as follows:

"Who will dare to read the names of American heroes like these who have laid down their lives for liberty and democracy and then refer to them and their brothers and sisters as 'Dagos' or 'Hunkies' or 'Sheenies'? It would be more than a breach of good manners. It would be treason to the cause for which they died. Let us hope all such terms will be 'sunk without a trace' on the sea of conversations. They are Americans who have gloriously proved their right to the name by their sacrifice and service."

Now, I was not going so far as to charge "treason in such cases, but the editor so charges,—and I will let it stand so. How in the world can a man ever write so eloquently about "Hunky" and not see that "Darky" is in the same class? This inconsistency is the puzzle of America. There are people who will die for democracy in Flanders, and who would yet act very undemocratic if a tired fellow paid his nickel and then took a seat beside them, the only seat left vacant, in a street car in Washington.

I know as well as you do that this offense was unconsciously committed. But that exaggerates the great mischief of the matter. If only men had to try in order to use such insulting epithets to designate colored people, it would not be so bad. But think of the seriousness of the matter when they can do it unconsciously,—naturally,

easily, and "without thinking." We must help them to think! When a man swears unconsciously, he is in a much worse state of the habit than when he has to make effort in order to "cuss".

I have seen perfectly innocent, high-minded, and well-meaning white speakers spoil all their opportunities with a colored audience by an unfortunate use of the word "darkey". They did not know,—perhaps. And how shall they know except they be told. I have often beheld the tragedy of a good white speaker losing his grip on a colored audience,—without seeming to know why.—One honest Westerner thanked me for telling him, and then confessed that he had always supposed that epithet "darkey" to be a particularly endearing, affectionate and acceptable term to colored people, because he had seen it in so many "kindly stories". Poor fellow: he had not reflected that colored people did not write a single one of those "kindly" stories.

That showed me how un-frank colored people have been in expressing their feelings to white people. They will freeze a white speaker with their silent resentment, and then go out and talk about him all over the town,—and never tell him. I am coming to his rescue here.

But, says Mr. Discretion, why not write the individual white man and tell him? That would be an attempt to bail out the ocean with a quart cup, for we should have to write personal letter to nine tenths of the white people in the United States. The public press is the only hope: we must speak to ten thousand, and not to one.

And Mr. Guilty Impatience would reply to the whole matter thusly: "This objection to a mere word is nothing but hypersensitiveness and touchiness!" The reply of "sensitiveness" is a very ungraceful and illogical answer to make to a statement of fact and an argument. All civilized humans are discriminating and sensitive; the more cultured, the more sensitive,—or sensible!—But when one deliberately belittles, offends, hurts, and angers his fellow-men, fellow-citizens, and fellow-strugglers, ask the editor of "Missiles" if this be no treason.

To call the objector "touchy", reminds me of a story. All human foibles remind me of stories; and that is why I so seldom get angry, and never keep angry.—Little Johnny's brother was balling in the cellar, evidently protesting against something. "Johnny!" cried mother, "what is the matter with your brother? What are you doing to him?" Johnny called back indignantly: "Make him hush? He's just so touchy. I didn't do a thing but just hit him two times in the top of the head with the hammer!" Selah.

Morgan College, Baltimore, Md.

LA BELLE FRANCAISE

By Perry W. Howard

La Belle Francaise! We are here. This name is not a misnomer.

France is not only wonderful—Paris is not only beautiful—but the people are the best on earth—except, of course, ours in America.

Kind of heart; generous to a fault; intensely,

national; unusually patriotic; of limitless patience; wonderful fortitude and free from racial prejudice or class, they are worthy of our sacrifices for them and more.

If all races and nations could sit at their feet and learn their ways and methods in operating the melting pot of heterogeneous colors and creeds, the world would be their debtor.

Paris is the last work in building a city, in art, in sculpture and monuments to her heroic dead and generous benefactors.

It is almost incredible that Germany or any other nation would oppress, butcher and attempt the wholesale destruction and oppression of a people such as this.

The representatives of the twelve million of black people in America, who made the supreme sacrifice for these people, did not do so in vain nor without the deepest gratitude on the part of a people inately appreciative.

There are only two classes of people in France: The French and the stranger. "A man's a man."

The Peace Conference is a huge proposition. It overshadows everything else on this side of the waters, as a convocation of the purple—robust and elect and plenipotentiaries of earth, overawing in appearance and overshadowing in influence.

The Liberian representatives are quitting themselves well and modestly.

The spirit of democracy is enveloping the whole canopy on this side and we are hoping that all shades and creeds will be touched by it in the final analysis.

The best guess as to the duration of the session is from one day to six months.

SHALL WE HAVE NEGRO AREAS?

(Continued from Page 10)

dependent spirit would be released among them. They could act, then, with a solidarity that would make them feel and appear as a group with interests and a life that would brook no neglect or disparagement. They could get together, which is the first step in solving any problem. They could act as a unit, and unity is the first movement toward the realization of a great purpose.

If they had a colored bishop, as this plan must surely imply, he could speak for them authoritatively when he came into conference with any other religious body. He could lead them out and into unification with others if he, in the high councils of the area, saw best so to do. Or he could create a spirit among his people that would bind itself loyally to the Methodist Episcopal Church as one of its racial fields, where the best returns for prayer and effort would be registered.

As the Negro stands now in the Methodist Episcopal Church there is no one of his race with authority to speak for him. A white bishop has to do that. There will never be a united Negro Methodism until the matter can be negotiated by representatives of their own race.

Let there be at least two Negro areas formed by the next General Conference; give the black man further autonomy in the name of Christian democracy, and the race problem in the church will be hastened in its solution.

ANNIVERSARY SUNDAY.

Weekly Devotional Topic for May
11, 1919

(Anniversary Sunday—Life Service)

By the Rev. Willis J. King, D. D.

Tonight we celebrate the thirtieth anniversary of the Epworth League. It was just thirty years ago when representatives of all the young people's societies of the Methodist Episcopal Church met in Cleveland, Ohio, for the purpose of organizing or creating one general society for the whole church. And now tonight we celebrate our thirtieth birthday.

The one question every one has a right to ask is: "Has the League made good?" It is fitting that a careful inventory of the Epworth League's stock of permanent and enduring accomplishments be made at this time. Nor need there be one moment's worry as to the outcome of such an inquiry. In a thousand ways the Epworth League has more than justified its organization. This does not mean that every individual chapter has succeeded, or that the whole organization has achieved all the things that its founders hoped for it. Indeed no organization among us has done that; not even the Christian church which is the most nearly perfect of any organization we have.

The Epworth League through its spiritual, World Evangelism, Social Service and Recreation and Culture departments, is teaching the young people how to render Christian service in manifold ways. And it was never more needed for this task, or in better shape to do it, than at the present time. As one thinks of the enthusiastic way the League took hold of the Centenary movement he feels like agreeing with that enthusiastic Leaguer who said, "The purpose of the Epworth League for the last thirty years has been, in the light of 1919, to prepare our church for the Centenary." In this connection I am reminded of those strong words of commendation written by the Editor of the Western Christian Advocate after a visit to an Epworth League Institute last summer. After describing the meeting somewhat in detail he closed with these words:

"As we looked upon that scene and saw the vision of it all as it extended from ocean to ocean, again we saw the hand of God upon the League, vitalizing it, accrediting it, and making it function in a line that proves the indispensableness of its work. It has within its power the determining of the spiritual life of our young people, and hence the character of the life the church shall enjoy tomorrow. . . . We have reached this conviction, that the future leadership of the church rests with the League. In its work it does not seek to give information

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through the offices of education so much as through direction and training and inspiration. God will bless it and surely preserve it as one of the indispensable activities for the furtherance of his kingdom."

This is surely great praise from high and influential quarters, but who can say it is not deserved?

There are three phases of the Centenary work the League has dedicated itself to: Stewardship, Mission Study, Classes and life decisions for the ministry or mission fields. A program of Christian Stewardship was introduced in the League last September. During October and November we studied the home field. During January and February, we studied the foreign field. Tonight we turn our attention to the life service department.

Only recently the Institute and Lifework Department has been added to the work of the Epworth League. Dr. Robert Brumblay is the secretary. He sets forth the following facts about life service.

The Centenary movement will require about 13,000 special Christian workers during the next four or five years. About 1,850 ministerial recruits are needed every year to replenish the supply. The Board of Foreign Missions will ask for 1,250 workers during the next four years. The Board of Home Missions will ask for 1,400 workers during the same period. The Woman's Foreign and Home Missionary societies will need 500 each. More than 1,700 deaconesses, social workers, and directors of religious education will be required if the program of the Centenary is put over.

He further makes the statement that at least 40,000 men and women, in addition to those indicated above, will be needed for "All the Time Christian Work" in the local churches to keep up to the point of efficiency necessary for the successful carrying forward of the centenary program.

No organization in the church is better fitted to recruit these special workers than the Epworth League. There are then two calls to us as Epworthians, both of which are exceedingly urgent. The first is personal. The Master is calling, for young people to dedicate their lives to special lines of Christian service. Each Epworthian ought to keep

ears and heart open to get this call. Who can say that you, my dear Epworthian, is not the one whom the Master desires to do this special task. It may be to preach the gospel. It may be to go to the foreign field. It may be to serve as a deaconess or social service worker. Let every one listen for the Master's call.

However, there is a second call, and that is to the chapter. We must in our local chapter create that atmosphere that will make it easy for young people to hear the voice of God to these special lines of Christian service. Environment still plays a large share in the shaping of the life and character of the individual. Let us see to it that our environment is conducive to the call of things spiritual.

CINCINNATI-MAYSVILLE DISTRICT

FIRST ROUND

Dover, May 1; Manchester, 2; Maysville, 3-5; Tolesboro, 6; Orangeburg, 7; Louisa, 8-9; Portsmouth, 10-11; Mt. Zion, 18-19; Madisonville, 3 p. m., 18; Coke Otto, 21; Westwood, 23; Augusta, 24-25; Mt. Healthy, 27; Cleves, 28; Cummins-ville, June 1-2; College Hill, 3 p. m., 1; Park Street, 8-9; Berry, 11 a. m., 15; Falmouth, 7:30 p. m., 15-16; Covington, 22-23; Moorefield, 11 a. m., 28-29; Sharpsburg, 7:30 p. m., 29-30; Mt. Sterling, July 1-2; Clay City, 3; Cynthia, 6-7.

Dear Brother:—We begin a new year's work. Let us go in to do the biggest year's work of our lives. Put the Centenary over in every church. The Centenary the Sunday School and the Epworth League are crying for attention. Don't fail any of these. Pastors, you and our people are on trial as

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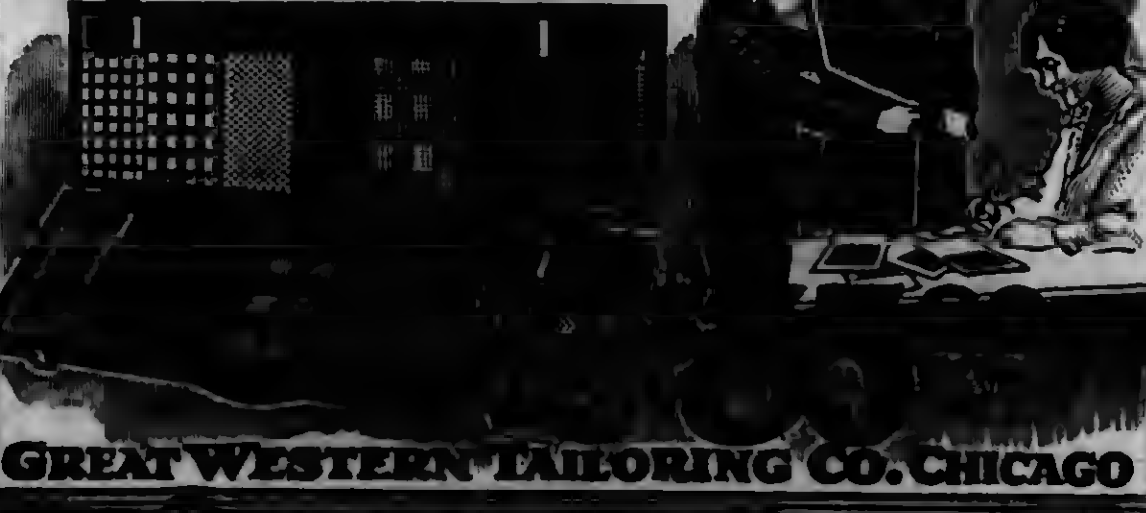
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DEATHS

REV. R. D. DENNIS

On April 5th, the Rev. R. D. Dennis, a retired minister of the West Texas Conference departed this life at Chilton, Texas. The Rev. A. M. Mason conducted the funeral service.

Mr. James S. Weaver, Junior

Mr. James S. Weaver, son of the Rev. J. S. Weaver of Mandeville, Louisiana, departed this life April 17th. Interment was made at Mandeville. The Rev. C. W. Kershaw conducted the funeral services.

Rev. Alexander Dennis

On April 11th the Rev. Alexander Dennis, a member of the Washington Preachers' Meeting, departed this life. He was a staunch Christian and had pastored for 46 years. He attended the last session of the Washington Conference held at Staunton Virginia. The Preacher's Meeting adopted resolutions which were sent to the bereaved family.

Knight—Ruth Alevia Knight, the infant daughter of Mr. and Mrs. R. E. Knight, of Jersey City, N. J., departed this life at the age of 2 years. She was the granddaughter of the Rev. H. J. Wright of Alexandria, Louisiana.

Price—Mrs. Judia Price, a faithful member of our church, Corinth, Miss., departed this life April 7th at the age of 60 years. She became a member of the M. E. Church in 1880. She was the mother of 15 children. The funeral service was conducted by the District Superintendent, the Rev. W. H. Golden, assisted by the Rev. T. Hutchins of the Missionary Baptist Church, in the absence of the pastor, the Rev. M. C. Pulliam. A brother, four sons and a number of relatives and friends survive her. Interment was made in Corinth Cemetery.

Vincent—On a recent date Mr. Ulysses Vincent, the son of the Rev. J. A. Vincent of Lettsworth, Louisiana, departed this life at Kearny, Nebraska, in full triumph of faith.

Russell—Recently Mr. S. D. Russell of Rose Hill, Miss., departed this life. The Rev. D. D. Dukes conducted the funeral services.

Quince—Mrs. Nola Quince, a faithful member of David Chapel Methodist Episcopal Church, Sweeny, Texas, died suddenly on a recent date at the home of her son, Mr. Robert Quince. She was the mother of 11 children six of whom survive her. The Rev. James Jordan conducted the funeral service, assisted by the Rev. M. M. Muldrew. Interment was made in Mason Cemetery.

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Howard—Mr. Tillman Howard, of Moss Point, Miss., departed this life on a recent date in full triumph of faith. He leaves a father, mother, three brothers, two sisters and a host of friends to mourn his passing. The Rev. M. P. Johnson conducted the funeral services.

Howard—Mr. M. Howard a faithful member of Adams Chapel Methodist Episcopal Church, Fayette, Miss., departed this life recently after a brief illness of a few days. At the time of his death he was 66 years of age. He was an excellent teacher and finished scholar. Four sons and three daughters survive him. The Rev. R. L. Tate conducted the funeral services.

Rowe—Mr. Abraham Rowe, a faithful member of Pleasant Hill Methodist Episcopal Church, Dadeville, Ala., departed this life March 26. The funeral services were conducted by the pastor the Rev. C. P. Payne. He leaves a wife, 3 brothers 6 sisters, 12 children and host of friends to mourn his loss.

Williams—On a recent date, Leonard Williams, of Teague, Texas, departed this life at the early age of 12 years. He was a faithful member of the Sunday School and was loved by all who knew him. The funeral was conducted by the pastor, the Rev. W. M. Manning, assisted by the Rev. J. E. Beal.

Busby—After an illness of about 3 months, Mrs. Bell Busby, a faithful member of St. James Methodist Episcopal Church, Teague, Texas, departed this life on a recent date. Mrs. Busby was 50 years of age and had been a member of the Methodist Episcopal Church for 33 years. She was the mother of 12 children all of whom are members of Wilson Methodist Episcopal Church, Mexia, Texas. A husband, 12 children and a host of friends survive her. Interment was made in the family cemetery at Cotton Gin, Texas. The funeral services were conducted at Gibson African Methodist Episcopal Church by the Rev. W. M. Manning, assisted by the Rev. J. E. Beal.

Oliver—Recently Mr. W. H. Oliver, a member of Brown's Methodist Episcopal Church, Weleetka, Okla., departed this life in full triumph of Christian faith. He was 80 years of age. A wife, 9 daughters and one son survive him. The Rev. E. M. Madden conducted the funeral services.

QUARTERLY CONFERENCES

Ogeechee, Ga.—The Second Quarterly Conference was held March 29th and 30th, at Springhead Methodist Episcopal Church. The Rev. W. C. Daughtry, District Superintendent presided. Total collections for all purposes, \$100.16. The Rev. I. T. Grimes is pastor.

Biloxi, Miss.—On a recent date the First Quarterly Conference was held with the District Superintendent, the Rev. P. H. Rembert in the chair. All officers were present with written reports, which showed the work of all departments of the church to be in splendid condition. The District Superintendent was paid \$12.50 and the pastor \$102.00. Total raised during the quarter, \$125.

The Rev. Mr. Rembert preached an impressive sermon and also delivered an address on the Centenary movement. The Rev. A. C. Lacy is pastor.

Bryan, Texas—The Rev. G. W. Carter, District Superintendent, held the Second Quarterly Conference on a recent date. All reports were good. Paid the District Superintendent \$28.50, paid pastor \$94.90. The Rev. W. Hartley Jackson is pastor.

Victoria, Texas—The First Quarterly Conference was held at Webster's Methodist Episcopal Church, March 23rd. The Rev. J. H. Swann, district superintendent, preached two impressive sermons to an appreciative audience. The district superintendent was paid in full and a large sum raised on the pastor's salary.—Miss Maggie Bullock, reporter.

Cottonport, Louisiana—Recently the First Quarterly Conference was held with the Rev. J. W. Turner, district superintendent, presiding. The officers were present with written reports. District Superintendent was paid in full. The sermon was preached by the Rev. L. Green of Opelousas, La. The Rev. J. D. McCain is pastor.

Winona, Miss.—On a recent date, the First Quarterly Conference was held with the District Superintendent, the Rev. F. H. Henry presiding. All officers were present with written reports. The District Superintendent was paid in full. Raised for all purposes \$80.00. The Rev. L. F. Jones is pastor.

Cheany Valley, Tenn.—The second quarterly conference was held recently with the District Superintendent the Rev. J. D. Chavis in the chair. All members were present with good reports. Raised during the quarter \$44.00. A rally was conducted for the purpose of paying on the church debt, and as a result \$65.85 was realized. The Rev. E. F. Carter is the pastor.

Jackson, Miss.—The first quarterly conference was held at Tyler Chapel Methodist Episcopal Church, April 5-6 with the Rev. G. W. Smith in the chair. All officers were present with reports that showed the work to be in a good condition, in all departments of the church. The pastor was paid \$45.65 and the District Superintendent \$12.50. \$33.00 was paid on the church debt and \$2.00 for missions. The Rev. Mr. Smith preached an excellent sermon on Sunday morning. The next quarterly conference will

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convene at Flora, Miss. The Rev. R. B. Anderson is pastor.

Drew, Miss.—On a recent date, the Rev. N. R. Clay, district superintendent held the first quarterly conference. The business reports were good. On Sunday the Rev. Mr. Clay preached an excellent sermon and also delivered an address in the interest of the Centenary Movement. The Rev. P. A. Lemon is pastor.



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Marriages

Tatum-Davis—On April 8th Mr. Tim Tatum and Miss Myrtle Davis of Rose Hill, Miss., were united in marriage by the Rev. D. D. Dukes.

Taylor-Beal—On a recent date Mr. Silvester Beal and Miss Willie Taylor were quietly married at the parsonage of our church, Rose Hill, Miss., by the Rev. D. D. Dukes.

Chrisman-Spencer—On a recent date Mr. Alfred Chrisman of Chicago and Mrs. Julia Spencer of Greenwood, Mississippi, were united in marriage at St. Stephens Methodist Episcopal Church. The Rev. J. M. Shumpert pastor, officiated.

Chapman-Thornton—Mr. Joseph Chapman and Miss Ada Thornton of New Orleans, Louisiana, were married at the home of the bride on April the 11th. The Rev. B. J. Reddix, pastor of Mt. Zion Methodist Episcopal Church officiated at the ceremony.

Griffin-Shannon—At the residence of Mrs. D. E. Woodson, Anchor, Texas, Mr. Charley Griffin and Miss Mahle F. Shannon, daughter of Professor J. R. Shannon, were quietly married on April 13th. The Rev. N. N. Sawyer performed the ceremony.

Smith-Cooper—On March 27th, Mr. J. T. Smith, Superintendent of New Zion Methodist Episcopal church, Crystal Springs, Miss., and Miss Willie May Cooper of Shady Grove Baptist Church, were quietly married at the Baptist Church. The bride is the daughter of Mr. and Mrs. W. P. Cooper. The Rev. R. N. Jones officiated.

Jones-Johnson—On a recent date Mr. Arthur Jones and Miss Bertha Johnson, of Palestine, Texas, were united in marriage, before a few friends. The Rev. S. M. Bolden performed the ceremony.

PERSON AND GENERAL

All the preachers and many laymen of the Coast line of the Gulfport district from Pearlinton to Moss Point, met in Biloxi, April 8th, in a sub-district meet of the Missionary Centenary with the Rev P. H. Pembert, district superintendent presiding. The meeting was enthusiastic, inspiring, and instructive. The brethren with their well prepared papers on the subjects assigned them, showed that they had given the matter considerable thought. Among the notables present was the Hon. J. W. Randolph, attorney and councilor at law of Pass Christian, who made a telling speech on "The best way to go 'over the

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Tells all about the war; it is fair to colored people. A tremendous seller. Price only \$2.50. Agents making \$8 to \$15 a day. Send 25c quick for agent's outfit.

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top". The meeting closed with every one satisfied that he would "go over the top" on Easter.

The pastor, the Rev. M. Smith and the members of Warren Methodist Episcopal Church, Ardmore, Okla., were greatly inspired by the rally recently conducted for the purpose of raising funds to repair the parsonage. As a result \$60.68 was raised.

On a recent date the Rev. H. L. Ash, pastor of our church at Winston-Salem, N. C., held a very interesting and instructive meeting at Jno. Wesley Methodist Episcopal Church, Norfolk, Va., in the interest of the Centenary Movement. The Rev. Mr. Ash delivered an address to the delight of all present. Immediately after the sermon 21 tithers were secured who signed the pledge. The Rev. Wm. Chavers is the pastor.

The Ft. Smith District, Little Rock Conference held 3 Group Meetings in the interest of the Centenary Movement. The first meeting was held in Ft. Smith, March 27. Dr. Hall of the St. Louis Conference was the speaker of the evening.

On the 28th a Group Meeting was held at Wesley Chapel Methodist Episcopal Church, with the following pastors present: The Revs. S. J. Brown, C. H. Brooks, D. W. Nelson, M. C. McCrosby, James Wiley, I. P. Parker, W. D. Evans, D. H. E. Harris, district superintendent and J. W. Terrell. In the afternoon devotional services were conducted by the Rev. S. J. Brown. The Morrilton Group No. 2 was organized with the Rev. W. D. Evans as Director. The Rev. S. J. Brown is director of the Roland Group No. 3. After the adjournment of the meeting dinner was served by the ladies of the parsonage.

On a recent date Mrs. W. M. Howard and daughter of Boston, Mass., visited relatives at Handy Bow, Miss.

Mrs. R. Boyd and Mrs. Laura Bell of Handy Bow, Miss., recently visited friends in New Orleans.

Recently the Rev. L. G. Hodges held a meeting in behalf of the Centenary at Pine Bluff, Ark. A large number of pastors and laymen were present. The church resolved to raise its full apportionment in cash and subscriptions by April 20th. The Rev. A. T. Stephens is pastor.

Recently the Rev. E. W. Rodgers of Laurel, Miss., organized a new church at Stringer, Miss. The name of Oak Grove has been given. A rally was held at this church April 6th, which resulted in the raising of 125.26.

On a recent date the Rev. J. W. Swann, district superintendent of the Waco District and the Rev. J. W. Turner, District superintendent of the Lake Charles District were visitors to Johnson Methodist Episcopal Church, Shreveport, La. Both ministers spoke to large audiences. The Rev. G. W. Oglvie is pastor.

Recently, Johnson Methodist Episcopal Church, Potts Camp, Miss., was painted, exterior and interior, a new tower built and a new bell was installed. The members have now turned their efforts toward the Centenary Movement and are planning for big things on Easter Sunday. The Rev. P. R. Jenkins is pastor.

St. Paul Methodist Episcopal Church, Palestine, Texas, is making every effort to go "over the top" on Easter Sunday for the great Centenary Drive. The Rev. J. R. Carnes was present on a recent date and preached a very

GAMMON THEOLOGICAL SEMINARY

SUMMER SCHOOL

All-Denominational; Progressive; Christian.

Beginning Monday May 12th and continuing six weeks to June 20th there will be conducted at the Seminary in Atlanta a Great Summer School.

The purpose of the School is to give to Christian preachers, teachers, Bible workers and all seekers after truth, First hand and useful Knowledge and best Methods for Service in Home, Church, School and State. The first three weeks will be under the direction of the Gammon Faculty, the second three weeks will be directed by the Boards of Home Missions and Church Extension; Foreign Missions; Education; Sunday School; Epworth League and Finance, assisted by the Faculty of the Seminary.

The general subjects for study and investigation are Bible Study; Rural Church Problems; City Church Problems; Hygiene; Civics; Practical Sociology; Revival Methods; Church Finance; Salvation of the Young; Sermon Building; Mission Work-Home and Foreign; Education; Home Sanitation Food; Care of Children; Household Economics, etc.

There will also be given Illustrated Lectures on various topics. The entire Faculty will be composed of specialists in the various departments of study.

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Students are expected from every Southern State and every Denomination.

For information, write

President P. M. Watters,

Gammon Theological Seminary, Atlanta, Ga.

impressive sermon. The Rev. S. M. Bolden is pastor.

Recently Mrs. S. A. Hampton, President of the Kings Daughters presented Johnson Methodist Episcopal Church, Shreveport, with a beautiful communion set in behalf of that Society. The pastor, the Rev. G. W. Oglvie and members highly appreciate this gift.

On a recent Sunday the Rev. H. P. Ferguson delivered an interesting 4 minute talk in the interest of the Centenary Movement at Sanpuliska Methodist Episcopal Church, Gainesville,

Fla. As a result \$330.00 was pledged. Total collection for the day was \$353.

41. The Rev. F. E. Welch is pastor.

Miss Sarah Cooper, of Longview, Mississippi, recently went to New York to enter the services of the Government. She also visited the Dominion of Canada.

Recently a rally was conducted at Mt. Zion Methodist Episcopal Church, McLain, Mississippi, and as a result \$25.00 was raised to be applied to the pastors' salary. The Rev. J. M. Butler is pastor.



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WESLEY CHURCH

Brady--Mrs. Celia Brady, who was a faithful member of Wesley Methodist Episcopal Church, this city departed this life Sunday, April 20. She was a member of Class 2, of which Brother Leonard Howard is leader. She was a member of a number of secret orders but the S. M. T.'s had charge of the body. She was one of the unit leaders of the Centenary movement. She was 46 years old. A number of friends mourn her passing. The funeral services were held at Wesley, April 22.

HOUSTON DISTRICT
THIRD ROUND

Sloan Memorial, June 7-8; Mt. Vernon, 7-8; St. Mark, 6-8; Trinity, 13-15; Mallaleu, 14-15; Calvary, 14-15; Audubon Place and Independence Heights, 21-22; Harrisburg, 21-22; Laporte, 21-22; Rosenberg, 27-29; Thompson and Ebenezer, 28-29; Dickinson, July 5-6; Spring, 5-6; Richmond, 11-13; Kindelton, 12-13; Angleton and Columbia, 20-21; Sweeny, 26-27; St. Paul, Aug. 2-3; Wesley Tabernacle, 3-4; Wallisville, 9-10; St. James, 16-17.

Dear Brethren:—Please look forward to the fall drive for the great Centenary movement. If your churches are well organized there will be a continual coming in of your assessment. By this time everybody ought to be well knowing about the great program. Let our motto be "every church well organized, every member well informed and every dollar of our assessment raised, and the southwestern in every home." —J. E. Bryant, district superintendent.

WASHINGTON DISTRICT
FIRST ROUND

Pomokeny, May 2; Pisgah, 3; John Stewart Memorial, 5; Ebenezer, 8; Marlboro, 9; Nottingham, 10; Asbury, 12; Mt. Zion, 14; Oxen Hill, 15; Laurel, 16; Bowle, 17; Mt. Vernon, 19; St. Mark, 20; Benning, 22; Boyd, 23; Sellman, 24; Nash, 26; Linden, 29; Washington Grove, 30; Mt. Airy, 31; Rockville, June 6; Scotland, 6; Brookville, 6; Laytonsville, 7; Coleville, 13; Sandy Springs, 14.

Our slogan "The Washington District 100 Per Cent Efficient." It means that each Charge must be 100 per cent efficient. Vitalize and systematize your Charge by putting on the Centenary Program in full. God expects us to do our whole duty. It is the duty of your officers to attend the Quarterly Conference. Urge them to be faithful. The life of the Church very largely depends upon their activities. The enthusiastic help of your charge is needed to put the District "Over the Top." —M. W. Clair, district superintendent.

LOUISVILLE DISTRICT
FIRST ROUND

Hartford, May 3-4; Beaver Dam, 5-6; Taylor Mines, 7; Drakesboro,

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Brethren:—A new day is upon us. We can not move in old ruts. How shall we meet it? The Centenary is the answer. Organize your church. Put over the financial drive. Report to Superintendent each week. Hard work and prayer never fail.—J. E. Wood, district superintendent.

NOTICE

The Lexington, Conference, Woman's Home Missionary Society, will hold their annual meeting in Willey Methodist Episcopal Church, Springfield, Ohio, June 17-18-19. This change of date was necessary that all may attend the centenary meeting in Columbus on the 20th.—Mrs. J. P. Monroe, Conference Secretary.

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In the Hollow of Your Hand

EDITORIAL

METHODISM'S BIG PROGRAM

Methodism has been called a providential movement. Its history and achievement seem to warrant the compliment. May we in all modesty claim that, even at the present time, it appears that God is still leading the sons of Wesley in the crisis which we have upon us. We have an organization equal to the needs of the hour, because of its international as well as national scope, because of the superb leadership of its outstanding men; because of the spirit and genius of the denomination, as well as a faith that does not shrink and the large resources in men and money. It is in no boastful sense, but in the thanksgiving to Almighty God that we record the fact that Methodism stands with others in the very front line with an adequate program for this old world, bleeding at heart, torn in many fragments and looking for a pilot.

When our Centenary program was projected, with all of its plans and purposes, it was called visionary by quite a few outside of our Church and by quite as many inside the Church. Even men of wide experience as executives in Church-wide movements said that it could not be put over. Now it appears that anything less than the program that was projected would have been unworthy of Methodism and anything less than this sort of program would have been recreant to her trust. Projected as it was in the time when the world war was increasing in its demand every day there were those who said this movement was unpatriotic; thoroughly selfish; put on for the aggrandizement of a few leaders. Now it appears that it is thoroughly patriotic and everything else but selfish, and for the men who projected it, all realize that they were truly called of God, as were Paul and John Wesley.

We lost sight of the chief features of the program by the call for money, forgetting that the whole movement was born in prayer, shaped in prayer, projected in prayer and carried forward to this day in prayer, and that one of its outstanding features is the call of the Church to intercession. Moreover, we have forgotten that there is a call for life service, and when we come to think about it, what is more in keeping with the spirit of the times and what is more needed to meet the emergency of the time than the campaign for life service? That is the call to competent young men and women to give themselves to the cause of Jesus Christ for making not only the world safe for democracy but to make democracy in its spirit and purpose what it should be for the uplift of mankind. If our choice men gave themselves to the Army and Navy, if choice women gave themselves to Red Cross work and other war activities, why should not choice men and women answer the higher call to give themselves in service to Jesus Christ and to His flag, which is ultimately to be the one flag of all earth? This we overlooked in some measure, because it is often said that a dollar blinds the average American. Surrender of life for Christian service is one of the chief things that the Centenary set out to do, and there never was a day when there is such crying need for consecrated, competent men and women to throw themselves with an abandonment into the work of the Church for the salvation of the world.

It appears that the philosophies and theories and schemes of the world have utterly failed.

In some measure the government has failed, and at this writing it would appear that we have not gotten out of the war all that we had hoped to accomplish. There are still misunderstandings and there are even threatenings of war that strike terror to the hearts of men. And all this emphasizes that the world needs the Church, the Spirit of Christ, His Gospel, His program for the interlocking of the Nations into a compact for peace that will abide. And it appears that without which there will be no peace worth while the name.

Coupled with these two main features of the Centenary was the surrender of worldly goods on the basis that what we have at least in part belongs to God. And here, too, we faltered. Some said it could not be done, that there were too many demands, but we did not see the reaction of men giving their lives on a foreign field for the freedom of others. The lesson is now plain to us that if men are willing to die in Flanders and all along the Western Front who could be so sordid and selfish as to withhold any amount of money that he may have, that would mean the betterment of the world? It was in this spirit that the Centenary went forth. It is not at all surprising, therefore, that the Church will realize its expectation to the last dime of the amount asked.

A WORLD PARISH

Our founder never lived to see his slogan in any large sense applied to the world. Other than a few faithful followers among the English-speaking people of his time, and these limited to his own country and to American life, John Wesley's influence was limited. But to-day it can be truthfully said that Methodism is a world-wide movement and that the world truly is its parish.

Speaking of a League of Nations, it would appear that Methodism is in fact a League of Nations, for are there not gathered together in one fold representatives of many of the nations of the earth? We could wish that it was said that Methodism embraced all the nations of the earth. The plea from a political standpoint for a League of Nations is unanswerable. Whatever may be the method for the carrying forward of this League of Nations, the League is desirable and is fundamentally necessary. If a League of Nations is needed from a political standpoint and is defensible, what shall we say of a League of Nations from a religious standpoint? Happily for us, in some sense at least, Methodism is a League of Nations. But are there not those at this very time who would not apply to our own Church problems the lessons that are coming from the political misunderstandings among the nations of the earth? Are there not those who would split Methodism on racial lines, whites against blacks, and all against the yellows and the reds? And does anything seem more foolish and indefensible in the light of world upheavals and world threatenings? President Wilson will come back to America with a covenant for the League of Nations. Who is there who dares face the callings of Providence for the cementing of the nations of the earth so that the Kingdom of God may come on earth as it is in Heaven and lead the world to a union of forces by a division along other lines that is even more indefensible than any division that is in existence?

Methodism, thank God, is a League of Nations, and instead of separating it into fragments that would promote misunderstanding, if not hate and bitterness, there should be an enlargement of the fold until the Kingdom of Christ shall embrace not only all sections and

those of all races who have the same faith, but there should be the breaking down of barriers of doctrine, creed, polity and form until there shall be one mighty, united force of righteousness against evil for the overthrow of wrong and for the enthronement of Christ in the lives of men.

THE HABIT OF GIVING

One of the by-products of the world war is the teaching of people how to give. In spite of the fact that the purchase of Liberty Bonds and Thrift Stamps is an act of investment, still, in some sense, people feel that it is a gift. In some sense it is a gift. More directly, however, the people have been taught the value of giving as well as the necessity of giving to the Red Cross, the Y. M. C. A. and other war activities. They have given and none have been hurt. In this same spirit we have approached our Centenary program and the giving in our section has been wonderful. We are not prepared at this time to state concretely what has been done, but the indications are not only encouraging but prophetic. Take, for example, one good woman in one of our smaller churches in the city of New Orleans. She is a laundress and her wage necessarily is small. The place of her employment happened to be the home of one of the leaders of the Centenary Movement of the Church, South. This humble woman asked for help in securing her money from the bank that she might give \$50.00 to the Centenary. She was informed that the plan of the Centenary was to give one-fifth of the pledge each year and that she could give \$50.00 by giving \$10.00 a year for five years. "No," said this woman, "I propose to give \$50.00 each year for five years," and this year she actually gave \$60.00. That was not 10 per cent tithing, it was well nigh 100 per cent tithing. It was giving practically her all.

Another case: A widow woman, who has a small income left to her by her husband, who was a Methodist preacher, lives economically, with none of the luxuries of life, just those necessities that make one fairly comfortable. That good woman has subscribed \$500.00, while a neighbor subscribed \$1,000, and to pay it these persons are doing without what other people find necessities for mere existence. They are doing without some of the necessary apparel, and some of the very necessary house furnishings, in order that they may serve God through their giving.

Still another case: In a town where the colored churches and the colored population were practically demoralized through some racial misunderstanding, when the leaders and the influential men of the colored race were ordered to leave town, in spite of this sort of depression, the people rose to the occasion and not only gave their quota in cash, but overpaid it. Who ever heard of such giving as when a people's own safety is at stake and when they did not know at what time they, too, might be ordered to leave, that they would give of their scanty earnings proportionally in a very large way, not for themselves, but for a world program? And that, too, actually meant the rehabilitation of the people who are flesh of flesh of those who had deprived them of the real fundamental rights of citizenship, liberty and the pursuit of happiness.

Were we inclined to draw this out in a long way, we could give thrilling examples, and we purpose to do so from time to time, of how our people, our own colored people, have caught the spirit of the Centenary and have actually outdone themselves in giving their money for the advancement of the Kingdom.

NEGROES DISQUALIFIED BY NATURE

A Board of Officers was appointed by a special order at the headquarters at Camp Meade, Maryland, to investigate and make recommendations relative to the fitness of a colored officer who had been in service overseas for admission into the Regular Army, and this is the recommendation that these officers, who are supposed to represent the spirit of America, presented:

"The Board, therefore, recommends that he be *not* examined for appointment in the Regular Army.

"Reason—Unqualified by reason of qualities inherent in the Negro race. An opinion of the Board based on the testimony of five white officers serving with the 368th Infantry, Negroes are deficient in moral fibre and force of character, rendering them unfit as officers and leaders of men."

The spirit of these men is illustrated by an incident that was told us by a direct testimony of a remark that was overheard by one of our men on last Monday during the reception of the soldiers from overseas by the City of New Orleans. New Orleans outdid herself in welcoming her returned soldiers and included in the reception were the colored soldiers who had been demobilized and whose homes are in New Orleans. As these boys marched through the streets a white person remarked: "What are those Negro soldiers doing out there marching? They have done what we wanted them to do and we do not need them any longer." It seems that this same spirit characterized the Board of Officers at Camp Meade, when it recommended that the candidate be refused admission into the Regular Army because of "qualities inherent in the Negro" and that the Negro is deficient in "moral fibre and force of character."

Of course, there are facts sufficient to disprove this rank and insulting recommendation, but it represents in a very large degree the attitude of some people toward the Negro. They propose to use him and then, when no longer of immediate necessity, they set him aside. This is entirely in keeping with the treatment that some of our boys received overseas, and our talk of inhumanity on the part of any people is ill-becoming if we only recall how white soldiers who had enlisted under the sacred folds of "Old Glory" mistreated their comrades who were colored, but who, in like spirit had given themselves to the defense and

perpetuity of our Nation. This manifestation of American race prejudice is about as wicked a thing as we know of and we would call for words more emphatic in denouncing this sort of spirit if mere decency did not prohibit the use of them.

Now this Board of Officers that made this recommendation at Camp Meade either ignored the facts in the case or was stupid, and if so it was unfit itself for commission in the Regular Army or it is so prejudiced as to be disqualified for large service in any National program.

Now what are the facts as to the "inherent qualities" in the Negro and the lack of moral fibre and the force of character in leadership? It happens that there are sufficient records available to disapprove concretely and abstractly this unmitigated reflection on the Negro race. The Negro regiments that had line officers of Negroes made by far the best showing of all the Negro troops on the Western front. The quality of their fighting cannot be discounted and, as a matter of record, never to be blotted out, the nearest soldiers to the Rhine when the armistice was signed were Negro soldiers, led by a Lieutenant whose father was formerly a Negro Methodist preacher and his body lies at the nearest point to the Rhine of all American soldiers to disprove this sort of stuff that this Board of Officers gave out at Camp Meade.

Have these men quite forgotten how difficult it is for Negroes to have a chance for leadership? They forget, also, their reading of history and how Toussaint L'Ouverture defeated the great Napoleon and actually won a victory over the forces of Napoleon, which victory stands to-day. Toussaint L'Ouverture was an unmixed Negro of indomitable leadership, who defied the very forces of death and destruction. There was no lacking of moral fibre or the force of character here, and there never is when the Negro has anything like an equal chance. To the contrary, he has force of character and moral fibre against the greatest odds, and, too, when everything is done to break his spirit and to decrease his morale. It is through sheer force of a strong personality that he overcomes every sort of influence and presents himself as a leader of his people, strong, competent, resourceful, brave and worthy.

Let us hope that this case at Camp Meade does not represent what is to be the attitude of the American people toward the Negro.

Now that we have given our all for the defense of the principles of free government let us hope that we do not find ourselves barred at every turn of the road and denied even the common courtesies of life.

New York City Methodists assembled in the famous old John Street Church on Friday evening, April 25, to celebrate the one hundredth anniversary of the founding in that city of the Missionary and Bible Society of the Methodist Episcopal Church in America, April, 1819, which is the occasion also of the church-wide Centenary movement. The meeting was called by the Methodist Social Union of New York city through its president, Charles W. Erskine. After the opening prayer, introductory remarks were offered by the vice-president, Mortimer C. Hewlett, Dr. L. R. Streeter, pastor of John Street Church, and Professor William J. Thompson. Dr. H. K. Carroll, president of the Methodist Historical Society of New York, made an address on the beginnings of Methodism in New York, and Dr. Fred B. Fisher, the New York Area secretary for the Centenary, spoke at length of the historical significance of the great event in April, 1819, and its important bearing upon the subsequent life and work of Methodism. Professor Howard C. Greene of the department of history in the College of the City of New York made the closing address on "Historic Traces in Lower Manhattan," illustrating his remarks with stereopticon pictures of historic interest. The hymns of a hundred years ago, "Northfield", "Sherburne", "Geneva" and "Fillmore", were sung under the direction of J. Fletcher Shera and his famous St. James choir. The Methodist Social Union during the meeting elected the following officers for the coming year: President, Carl F. Price; Vice-presidents, Mortimer C. Hewlett, E. P. V. Ritter, James Bradley, William P. Tanner; Secretary, Willis B. Davis; Treasurer, Harris Dunn. The new president, Carl F. Price, a New York business man, is known throughout the church by the hymn-tunes he has composed and his books and articles on hymnology, and for seven years has been recording secretary of the national Board of Control of the Epworth Church. During the social hour that followed, an exhibition was held of the ancient Methodist relics belonging to this shrine of Methodism.

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3—When the ADVOCATE does not arrive regularly, notify us promptly.

CENTENARY CADETS TO BE FEATURE AT COLUMBUS

New Organization Opens Place for Methodist Boys at Big Celebration

Major General Leonard Wood, commander of the Central Army Department, with headquarters in Chicago, has agreed to serve as Honorary Colonel of a regiment of 1,000 boys to be recruited from every State in the Union, and to review the regiment after it is mobilized at Columbus, O., next June. The boys will act as guards, ushers and guides at the Centenary Celebration of Methodist Missions at Columbus, June 20 to July 13.

This rare opportunity to enlist in a strictly military organization under the popular General will be open to boys in all parts of the country. Here are the requirements:

Candidates must be from sixteen to nineteen years old, inclusive. Their height in stocking feet may be as little as 5 feet 6 inches, but it must not be more than 5 feet 11 inches. Each applicant must present a medical certificate from his physician, stating that he is in good physical condition, and no one will be admitted to the ranks who has not had sufficient military training to adjust himself to company drill. No boy will be admitted to the regiment who has not completed at least one year of high school or its equivalent.

Members of the regiment will receive free all living expenses, including tent or barrack accommodations, mess, laundry, and the like. Candidates will be required, however, to defray their traveling expenses from their homes to Columbus, and the cost of the uniform will be reasonable.

Enlistment will be for a period of thirty days, extending from June 16 to July 16, inclusive. First roll call will be Monday, June 16, at 11 a. m.

The regular plan of regimental organization, by battalions, companies, platoons and squads, will be followed. The field officers will be from the regular service. The companies will be officered by boys selected from the ranks.

Ample provision for recreation and for instruction of the boys has been made. Strict military discipline will be enforced throughout,

but opportunity will be afforded for such diversions as drills, sports, hikes and other camp features.

All queries and communications regarding the regiment, and requests for additional application blanks should be addressed to The

Centenary Cadets, 111 Fifth Avenue, New York City.

Cut off the application blank and give it to the boy whom you think best fitted. He will fill it out, have it OK'd by the pastor, and send it to us.

APPLICATION FOR ENLISTMENT IN CENTENARY CADETS

Name Reg. No.
Last First Middle
Address
No. Street City State
Age..... Weight..... Height.....ft.....in. Health.....
What is your life work to be?.....
Military training
School
What musical instrument do you play?.....
Name of Pastor
Church
District Area.....
M. E. or M. E., South
Approved: Pastor.

UNITED STATES EMPLOYMENT SERVICE BROADENS OPPORTUNITIES OF WOMEN.

Provides for Equality of Treatment in Industrial Life and Represent Women's Interests Fairly

In answer to many queries from women and women's organizations, the United States Employment Service has issued the following statement on employment of women as cared for by the Service:

Between 11,000,000 and 12,000,000 women are at work in this country according to conservative estimates.

More than 15,000 women have their opportunities for employment widened each week through the United States Employment Service.

More than 578,000 are reported as satisfactorily placed last year, and probably another 100,000 should be included.

These women receive pay that ranges all the way from the \$5 a week wage of a waitress in a country town to the \$3,000 salary of the secretary of an important commission.

The country has gained at least \$500,000 in productive work if the labor turnover among these women has been reduced a bare 5 per cent because they could choose their jobs.

The country has paid about \$1.33 per placement; between 6 and 7 cents per capita for the Service for both men and women.

Any woman, irrespective of age (above the minimum), race, creed, or color, may use this service without charge.

She applies in person to an unprejudiced examiner if she lives near an office; to an office run by and for women if she lives in a city; by letter to a skilled, interested woman if she is beyond reach of an office. She is referred to work near her home if she is young and untrained; she may have her application registered in the offices of every State until she finds her niche, if she has training for special work.

The United States Employment Service provides for equality of treatment for women. It offers women everything it offers men. It has women to represent women's interests, at every important point in the organization—National, State and local.

It rests with the public-spirited women of this country to see that this equality of service is established and maintained for working women.

Mr. Leo M. Favrot, State Agent Rural Schools for Negroes of Louisiana was a caller at our office last week.

The Boards of Education connected with Council of Church Boards of Education with headquarters at 19 So. LaSalle Street, Chicago, are rejoicing in the decision of Dr. Robert L. Kelly, Executive Secretary, to continue in his present position as leader of interdenominational forces for the promotion of Christian Education. Furthermore, Dr. Kelly, has been made Director in Chief of the Education Department of the Inter-Church World Movement, and brings to this responsible office unusual tact and ability, a wealth of executive experience, and a record of large service to the Churches and to society at large. Dr. Kelley was recently elected President of Marietta College, Marietta, Ohio, and at first signified his acceptance of the office, but up on the urgent request of members of the Council of Church Boards of Education, consented to reconsider the matter and has been voluntarily released. Before becoming Executive Secretary of the Council of Church Boards of Education, Dr. Kelly was President of Earlham College, Richmond Indiana, where he did a piece of admirable constructive work.

William H. Anderson, State Superintendent of the Anti-Saloon League of New York and President and General Manager of the Allied Citizens of America Issued the Following Statement in Addition to the Official Prospectus of the "Allied Citizens of America":

More than a year ago the Anti-Saloon League of New York recognized the need for local organization to insure enforcement of prohibition, and incorporated the "Citizens League of New York State". In response to the demand that it be broadened in scope and put upon a national basis we now launch as a National organization the "Allied Citizens of America, Incorporated to uphold American Ideals and the United States Constitution", into which the "Citizens Leagues" already organized will be merged. Preliminary steps have already been taken for incorporation under the laws of the State of New York. Incidentally, the change of name, dropping the word "League" removes the possibility of confusion between the Anti-Saloon League and the Citizens League.



CONTRIBUTED BY WILLIAM H. WALKER IN MEMORY OF ROBERT T. MILLER.

This Job Will Cost Money. Give 'til he's Clean!

Personally, I Think It Is About Time We Cleaned up the Whole Street

By Bruce Barton

THERE was a time, of course, when this old world was quite a sizeable place. People lived some distance apart, and what went on in one neighborhood was of little importance to the others.

In that time it took several days to get the news of Cornwallis' surrender up to New York; and "Andy" Jackson could fight the battle of New Orleans and win it in blissful ignorance that the war was already over.

But those old days are gone. What happened last night in China is on the front page of my paper to-day; and Russia is so close to where I live that shouts and sounds of tumult keep coming across my back fence every hour.

The world is just one long, noisy, littered street; that's all. Old Mother China and her brood are just down the way a block or two; the Widow Belgium is so close that my folks have been running over after every meal with a plateful of hot things; and the Congo children, whose mother ought to be ashamed of the way she lets them run around, are one of the scandals of the neighborhood.

Don't Try to Fool Yourself

JUST how I might have felt about it in the old days, when the world was a really sizeable place, I do not know. But I am sure of this—that in the present close quarters everything that goes on in any part of the street, is a matter of intimate concern to me.

And personally I am in favor of our getting together to clean the whole street up.

Just take those South African children, for example. I might take the position that they are really none of my affair. But I should be fooling myself if I did.

"Johannesburg in South Africa," says a recent writer, "is called the 'University of Crime.' From all over the southern half of Africa 500,444 natives come every year to work in the gold mines of Johannesburg; 20,000 of these die in a year, victims of the white man's

drinks, diseases and vices. Of the thousands who go back to their kraals, one out of three has tuberculosis."

One out of three has tuberculosis! What chance is there of stamping out tuberculosis at my end of the street, when it's raging like that a couple of blocks away, and folks are passing back and forth as they do to-day?

Things that Threaten the Whole Street

SPANISH influenza broke out just a little while ago in the house of Mr. and Mrs. Europe. It seemed a long distance removed and fairly safe; and, presto!—the next morning half the people in our house had it.

Bad sanitation in South America; social unrest in India; disease among the Koreans; revolution in Russia—all these are right next door to where I live. They are on the very same street, and I am compelled to be interested in them, whether I want to or not. For there is no other street to move to.

For quite a while various people have been making sporadic efforts to clean up the street.

There are those who think if we divide up all the money in the street evenly, we'll get somewhere. But down in the Russian apartment house they tried that; now look at it.

For myself the only remedy in which I have much faith is one that will get right down into the heart of every individual in the street, and create in him a real sense of decency and obligation, and a virile self-respect.

You can create that self-respect, to some extent, by giving each resident a new suit of clothes, and giving him some money.

But that doesn't really do the trick. You want something strong enough to take a man who is down and out and put him on his feet again, with the light of courage and faith in his eyes. There is such a Something.

Something strong enough to go onto an island where the natives are eating each other, and—in a generation or so—transform them

into kindly, orderly, civilized people. The Something can do that also; there are scores of records of actual instances of it.

The Something is the Gospel of Jesus of Nazareth, which goes to a man who thinks he is Nothing, bound for Nowhere, and tells him he is a son of God.

That Something, even with the half-hearted chance we have given it, has begun to make some real clean, nice spots on the street. It deserves a chance to tackle the whole job.

I'm all against going on with this street cleaning job as a nickel and dime proposition. If the plan is right, it's worth financing on a scale commensurate with its bigness; if it's wrong I begrudge even the nickels and dimes.

Let's find out just what we're up against; and then take a five-year contract, with the privilege of renewing it.

We've had evidence enough in isolated spots that the Remedy we mean to apply actually does clean things up, and keep them clean. It isn't more evidence we need, but a bigger plan, and the conviction that no clean spot is safe so long as there is dirt and corruption and disease anywhere along the street.

Let's Clean Up the Whole Street

IT'S too big a task to be tackled any longer on a nickel and dime basis. Methodism has realized this. In its great Missionary Centenary, it is talking its world task in terms of scores of millions. It is to be congratulated. With its Centenary money in hand, it will be in a position to clean up its own block.

But the job of cleaning up the whole street is really too big for any one denomination. It's the highest job in the world; and I'm for the people who are planning to survey it all, and gather all the forces together for the coming Interchurch World Movement and do the thing right—starting at one end of the street and putting the force of united Christendom to work on every part—clear to the other end.

Christian Representatives of a Heathen Nation

Two of China's Peace Commissioners Christians—Native Chinese Converts to Raise Almost a Million for Centenary

THE great effect of Western education upon Chinese civilization," said Dr. U. Y. Yen, the Chinese educational commissioner to the United States, when interviewed in his Washington home, "is seen in the fact that the majority of China's delegates to the Peace Conference at Paris are products of the Western educational methods introduced into China by missionary enterprise."

"Mission schools," continued Dr. Yen, "have created a pattern upon which modern, progressive China is planning in a broad and democratic fashion the revolution of its entire educational system."

Of the six members constituting the peace delegation, two are products of mission schools, three are graduates of American universities and two are Christians.

Heading the delegation is Lu Cheng Hsiang, Minister of Foreign Affairs, who is educating his daughter in the Christian faith. Dr. C. T. Wang, although from South China, has been appointed by the Chinese President to represent both Northern and Southern factions. He is a graduate of Peiyang University and of Yale and is an earnest Christian. Dr. V. K. Wellington Koo, Minister to the United States and youngest diplomat ever sent to Washington by a great nation, received his earliest training in a Christian school, from which he went to Shanghai, entering Saint John's College. As a student of Columbia University, Dr. Koo exhibited brilliant qualities of scholarship.

Alfred S. K. Sze, Minister to Great Britain, also studied at Saint John's and later graduated with honors from Cornell University.

Methodism has under its direction the care of 80,000,000 Chinese, 16,000,000 of whom are children. Compared with these stupendous totals, the 598 elementary schools and the twenty-five other educational institutions conducted by the Church seem totally inadequate for the task of educating young China.

But this educational system is only the nucleus of what is yet to come, and when the Centenary program shall have been fully accomplished China will be well on the way toward extending and supporting its own educational systems.

Christianity in China until very recently drew most of its converts and native workers from the poorer classes; but now it is having a hearing among the better and more prosperous classes.

The present Chinese government recognizes the stabilizing force of Christianity, closing its offices upon the Sabbath, aiding the Church in its efforts to supply a system of education

for the rising generation and actively striving to stamp out old evils.

Twelve hundred chests of opium valued at more than \$12,500,000 were burned last January in Shanghai by order of President Hsu Shih-Chang. Months earlier the chests had been sealed with the government seal and put into storage under guard. In spite of its value, the opium was burned under the eyes of government inspectors.

Of other drugs, however, there is a terrible need in China. Medicines, doctors and nurses to administer them, and hospitals are among the Church's best means for the Christianizing of China.

The wonders of modern surgery and medical practice make a profound impression upon the Chinese mind, nothing being better calculated to open wide for Christ the superstition-barred gateways of the Far East than multiplying medical facilities.

But Methodism is not the only American institution turning its attention to China. "We are looking to China," said a recent news report, "as the best place to locate. . . . I am leaving in a few days for that country to arrange for the construction of a two-million-dollar plant for the Ranier Brewing Company. Other brewers are making similar arrangements."

If America is powerless to prevent the centering in China of an evil industry already forced out of its own territories, it is at least plain that something must be done to counteract its influence upon the natives. This the Centenary's program will help to do by virtue of the increased missionary work it makes possible among the four hundred million souls in the Chinese nation.



Lanhsien, China, District Centenary Committee. Native Chinese Christians will raise over \$800,000 for the Centenary. These leaders in one district were called together in January for five days of prayer and campaign planning

Training To-morrow's Leaders

WHERE are the leaders to come from who will carry the great Missionary Centenary program down into the affairs of the multitudes for whom the Church is making the greatest advance in its history? New buildings and the best of programs will not of themselves make the Christ a reality to those who merely know of Him. The financial challenge of the Centenary to the Church is for \$105,000,000. The challenge for lives, consecrated and thoroughly trained young men and women to take the responsibility of making this great financial outlay count adequately for the Kingdom, calls for 53,000 of the choicest of Methodism's sons and daughters.

Our own Methodist Episcopal colleges and universities will provide a goodly number of these young people of courage and vision. A recent study showed that of the candidates for the Methodist Episcopal ministry for one year in the United States, our own educational institutions furnished 92 per cent., other Christian schools 4 per cent., and state institutions 4 per cent.

Should not the same influences which help Methodist youth in their own institutions decide for life service in the Church obtain for the 25,000 Methodist Episcopal students

in state-supported institutions? Methodism has a tremendous responsibility in the midst of the student population of the ninety state universities in the United States to help make possible a spiritual life adequate to control and direct the purposes of those who leave Methodist homes for life training where religion can not be a part of the regular curriculum.

And the Methodist Episcopal Church is at the task. It already has a force of "University Pastors" engaged in ministering on the campuses of universities and agricultural colleges to a student parish. It is a gigantic task. It is likewise a varying one. At the University of Pennsylvania the Y. M. C. A. and all the churches act in close cooperation. Each "University Pastor" becomes a Y. M. C. A. secretary and the work is divided. This group elects a chief, who may be any one of them. The ministry in this way becomes a common task to all. On the campus of the University of Wisconsin a School of Religion is planned which shall be comparable to the Schools of Engineering and Science. Here the several denominations will furnish the faculty. In many cases the work of the pastor is largely personal. This is true of the University of Iowa, although a Methodist Student Building is planned for the 1,100 Methodist

students. This work is done under a Joint Committee of the Board of Education and the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

The most complete possibilities for this work of training leaders for Christian service are seen in the Wesley Foundation at the University of Illinois, located in Urbana. The work for students by Trinity Methodist Episcopal Church has outgrown the church plant. A new equipment is needed to enable Methodism to measure up to its duty in this great training camp for the developing of experts in engineering, agriculture, law, medicine, and the other walks of life. The virile, gripping spiritual faith needed in an age of eager quest for knowledge and power must be a part of the training. To meet this need a \$500,000 fund is being raised for the erection of a church, a social center building and the beginning of an endowment fund. Toward this amount the Board of Home Missions and Church Extension has given \$10,000. The Centenary proposes to make possible some fifty of these Wesley Foundations at as many state institutions. For this much needed ministry it is asking \$2,195,800, to which \$3,015,500 will be added from other sources. Here is an investment that reinvests in each succeeding student.

Sixty-five Million Hungers

You Who Invariably Retire on a Full Stomach Should Know that India Always Goes to Bed Hungry

MORE persons died in India of cholera and plague in the four years of the Great War than died on the battlefields of Europe.

More men, women and children die in India every year of fevers than were lost by the allied nations of the earth in the war.

This is the picture of the most unsanitary country in the world, as described by Dr. James M. Taylor, who has come back after a tour of the East to lecture for the Methodist Centenary, a primary object of which is to do a hundred million dollars' worth of work for relieving the world's misery.

"India's frightful health conditions are largely due to her religion," said Dr. Taylor. "This may seem at first glance a conclusion drawn from my own point of view as an evangelist, but it is a matter easily proved by a few hard facts.

"When I was in India two million pilgrims gathered in Allahabad for a religious celebration. They were jammed in a city normally of 175,000 souls which was without a modern sewage system. They bathed together in the dirty river. They drank the water in which they bathed.

"Eighty per cent. of the people of India are diseased. Many have horrible and loathsome and incurable ailments, maladies rare in this country. These two million pilgrims after a few days of religious observance scattered and carried the germs of sickness they had exchanged back to thousands of villages.

"Such pilgrimages are common in India. They are going on all the while. Five hundred thousand in a pilgrimage are only a fair crowd, while fifty thousand are a handful.

"That is how Hinduism operates to spread disease. It also prevents its cure. There are practically no hospitals in India—I mean none adequate to care for the three hundred million people.

"And there can not be hospitals. In every town where you decided to build a hospital, you would find you would have to build five, or ten, or a hundred to get the Hindus into them at all. This is because a Hindu would not enter a hospital caring for sick persons of a lower caste. You would have to have different hospitals for the different strata of the population.

"So it is useless to try to cleanse India until you cleanse her soul, by giving her a clean religion. Christianity means health in India. Famine is like a constant epidemic, in spite of the improvement the British Government has wrought with its 35,000 miles of



"Fifty thousand are a handful, five hundred thousand only a crowd." Here, then, is part of a "crowd," come from all over India to bathe in the sacred Ganges. How pitifully small is even the whole \$105,000,000 the Centenary is asking with so many of His children to reach in one country alone!

railroad and 50,000 miles of modern highways.

"It was shown by official figures a few years ago that there were 65,000,000 in India who never in their lives had had really enough to eat. They have always been hungry, they are hungry to-day and they will die hungry, if not of hunger. This is enough people to form two lines clasping hands all the way along a railroad around the earth at the equator, with forty extra at a station every five miles and enough over to leave two million for Europe, two million for Africa and two million for America for good measure.

"Even with her enormous population, how-

ever, India could support herself if modern methods of agriculture and industry were introduced and the rigid caste lines were broken. The Hindu husbandman burns the dung he should spread on the soil. He works with primitive tools. The artisan can not change his trade. Once a leather worker, for instance, always one. If the country needs twice as many leather workers as usual, those out of work can not take up this line. If it needs half as many, none of the leather workers can seek other employment.

"These 65,000,000 hungry persons can not get work and food largely because of caste. Even their shadow would defile a Brahmin. The work is there to do oftentimes, but the men ready to set about the task are barred by their birth.

"In various directions there are rays of hope. The caste system is crumbling at the bottom. The outcastes, or those below the lowest castes, in their awful degradation are turning to Christianity, because it is the only chance to save their wives and children from misery.

"I have baptized whole villages at once. I have baptized veiled women, whose faces had never been seen by any men other than their husbands. The veil would be pushed aside for a moment, so I could touch the forehead.

"Once a Christian, a man loses caste. That is official. The Indian Government recognizes caste only before a man becomes a Christian. In a government office, the educated son of a sweeper, if a Christian, may sit at the desk next to a Brahmin. And the Brahmin does not complain.

"The war has opened more Indians' eyes to the futility of the caste system. The railroads and street car lines were expected to be a failure by many, because it was believed the upper classes would not touch the lower in them. But it worked otherwise. In Bombay, for instance, the street cars were run for two weeks free at first.

Everybody had a ride. To-day the Brahmin enters and touches, it may be, an outcaste. But he finds the cars a necessity.

"The Hindu religionists are alarmed at the progress of Christianity and are trying to reform themselves and revive their faith. They offer to raise a man in the caste system if he will not become a Christian. They are building temples and a great college.

"Christianity and education are progressing faster than ever. As a result of the Methodist Centenary, we shall increase our work in schools and missions, and social work enormously. We hope to take a leading part in the new life of India."

Eighteen Convincing Reasons for the

"Kiddies" in Every Land Look to You in Mute Appeal; When You Make Your Centenary Appeal, Millions Go Largely to Redeem Children of Every Land from Stalking Disease, Ignorance and Poverty

Martha Washington Hampton Jones, late of our South, now of our North, is more times than not a good Methodist by birth

The city bootblack of immigrant extraction at the right inquires why your church has nothing better than the street to offer him

The coy young lady below whose parents hail from Italy wants to know why you have neglected her people so long

Bolivia looks up to you

Young India searches for the truth

No one, surely, would begrudge a few dollars to keep South America smiling

At the right, two Mexican pals bespeak your sympathetic consideration

Centenary Askings

Board of Foreign Missions

Africa	\$1,780,085
China	6,635,968
India	5,344,782
Japan and Korea	2,339,045
Malaysia	1,172,950
Mexico	814,265
Philippines	667,390
South America and Panama	5,624,204
War Emergencies, loss in exchange—	
Europe, Educational endowments	3,121,311
Widows and Orphans—	
Endowment Fund	1,000,000
Retired Missionaries—	
Endowment Fund	1,500,000
Present Income (Two millions of dollars yearly)	10,000,000
Total Askings	\$40,000,000

China is frankly unconvinced

Missionary Centenary

tenary Gift, Remember that Inevitably the Centenary and the Wrongs that Non-Christian Nations Tolerate



Two little Japanese misses pause shyly to state their country's case

Little Miss Korea poses for you

This smile is worth at least a million dollars

This will introduce you to "Two heathen Chinee"

At the right—Miss Africa, all dressed up and no place to go

Centenary Askings

Board of Home Missions and Church Extension

Material Equipment—	
New Buildings	\$24,277,295
Remodeling	2,794,900
Parsonages	983,650
Special	716,000
Total	\$28,771,845
Maintenance—	
Ministers:	
A—Missionary	\$2,487,525
B—Self-Supporting in 5 years	2,428,435
Language Pastors	1,037,260
Directors of Religious Education	1,563,850
Women Workers	1,587,610
Deaconesses	270,835
Superintendents	398,650
District Missionary Aid	552,900
District Evangelists	168,500
Others	772,000
Total	\$11,265,565
Grand Total	40,037,410

Northward, Ho!

Southern Negroes Coming North by the Hundred Thousand—Centenary Plans for Adequate Church Facilities for Them



Five of the 800,000 Southern Negroes who have come North in the last two and one-half years. Their traditional friend and church, Methodism must bestir itself to look after them. At present there are only 151 colored Methodist Episcopal Churches in all the Northland to accommodate this host

"GIMME a ticket," a strapping young Negro demanded of the railroad agent in a small Southern town. "I'se gwine No'th!"

"Ticket to where?" inquired the official.

"None o' yo' business where. Gimme a ticket. I'se gwine No'th, that's all!"

And North he went, and some eight hundred thousand other Negroes have followed him in the last two years. New York now has a Negro population of 175,000, Chicago about 160,000, while every fifteenth person in the city of Philadelphia is a Negro. The number of Negroes who have migrated from the South to the North within the last two years is almost equal to the entire Negro population of the North in 1910.

What was the Negro looking for, when he voluntarily left the home of his childhood and ventured into the great unknown? For one thing, he wanted better wages and a chance to enter more kinds of work than were open to him in the South. He wanted to find a place where he would not be compelled to ride in a "Jim Crow" car and be limited in his freedom in manifold other ways.

He wanted his hoy to have a fair chance in school. In the South only fifty-eight per cent of the colored children of school age are in the class-room. The average per capita allowance in Southern schools is \$10.32 for each white child and \$2.98 for each colored child.

Ouce in a hustling Northern city, the South-

ern Negro found that indifference met him at every turn. Even those of his own race often were annoyed at his uncouth ways. Housing conditions were bad.

In no way prepared for the invasion of eight hundred thousand Negroes, the North has subjected them to frightful living conditions. In Detroit, 15,000 Negroes are living in a district which was formerly considered inadequate for 3,000. Half the houses have no baths. The rent is much higher than white people pay for similar quarters, often double.

In Pittsburgh, attics, cellars, sheds, warehouses and churches have been turned into Negro dwelling places.

Industrially the Negro has had fair success in the North. War put the compensation of the laborer above that of the average school teacher or petty clerk. The prevailing wages for Negroes working in Detroit during 1918 were from \$70 to \$119 a month. So the migration from the South has not yet reached its highest mark.

The Agency that Will Help Them

WHAT will be the future of these thousands of workers now that the war is at an end and the labor market is glutted? The great majority of them are unskilled. In Detroit, where thousands of Negroes were employed in automobile factories, only one-quarter of one per cent. were skilled, and only three per cent. semi-skilled. In many States labor unions do not receive the Negro into membership.

What agency is to change the attitude of the North toward the Negro, help to raise his standard of living, to educate and train him for higher types of work?

The Methodist Episcopal Church can not state the question as one of "problem" or "opportunity." It is sheer obligation and responsibility. It was through the efforts of Methodism that the pioneer work of education was done among the Freedmen as early as 1866.

Since that time the Freedmen's Aid Society of the Methodist Episcopal Church has spent \$10,000,000 at this task. It now has twenty-one educational institutions of secondary, college and professional grade, with 333 teachers and 6,006 pupils. The products of these schools have led the whole Negro race to better things. What has the Church to say when its pupil rises up and asks for a practical demonstration of the lesson it has taught him?

What Methodism Has and What It Proposes

WHEN the migration began efforts were made to meet the new situation. A huge tent was erected in Philadelphia where services were held each night and guidance given to thousands. Chicago's Methodist Episcopal Home Missionary Society opened South Park Avenue Church for Negro services and a Crafts School was started in South State Street. But Methodism has not met the situation adequately.

There are just 151 Methodist Episcopal Churches for the 2,000,000 or more Negroes in the North. East Calvary Church in Philadelphia, with a seating capacity of 1,000, has 4,000 members. The regular attendance at church services is about 1,200, of whom 200 must stand, while sometimes 1,000 are turned away. The Sunday School, with an enrollment of 3,800 has accommodations for 700.

In New York there are seven Methodist Negro congregations, with a total membership of 5,000, but there is only one regular church building for Negro Methodists.

These facts constitute a tremendous challenge to the Church. The South, which for years has been told by the North what to do for the Negro, is quietly watching to see what the North will do. The matter rests very largely with the Church.

Shouldering this problem, the Missionary Centenary has laid plans for an active campaign. Church buildings are to be enlarged, new churches built, more pastors appointed; community centers are to be established, where all ages may find pleasures which will counteract cheap city amusements; domestic science courses will be organized, where plantation laborers may learn a new means of livelihood.

The great Missionary Centenary Campaign for \$105,000,000 begins next Sunday. The sum of \$1,383,600 of the total goal is to be invested in solving the Negro problem.

The manner in which the Centenary of Methodist Missions is able to meet the obligation of its great Church in providing for the new day toward which the Negro is looking will influence to a large degree the attitude of our nation toward the Negro for the next fifty years. So back the Missionary Centenary with your dollars.

"Digging in" in the City

The Hard-Pressed Downtown Church and Centenary Reinforcements

NOT more churches, but better churches," is the slogan with which the Missionary Centenary launches its program for downtown districts. It is planned to unite small, dying churches in such sections into strong central plants adequate to meet the city's need. This will mean the building of some new churches equipped with facilities for religious education, lectures, classes, clubs and general recreation; remodeling the old churches so that they can carry out the new program; establishing clinics and day nurseries in congested tenement sections; providing social parlors, community laundries and

other necessary equipment for working girls living in rooming-house sections; employing directors of religious education, foreign language pastors, nurses, deaconesses, social service visitors, directors of boys' work and foreign-speaking women workers; organizing classes in religious education, hygiene, domestic science, and industrial handicraft; making the church a center for Americanizing influences and training in citizenship. The plan is to put more than six million dollars into this work.

That is a pretty big bill to fill, but the Church can fill it. A number of churches, such as Morgan Memorial in Boston, the

Churches of All Nations in New York and in Los Angeles and Halsted Street Church in Chicago, have been carrying out such programs for some time and with great success.

Take, for example, Saint Paul's Church in Jersey City. The substantial red brick building stands on a side street in a neighborhood once exclusively occupied by well-to-do American families. "Tonsorial parlors" and diminutive fruit stores have crowded into the first stories of old family houses and big dingy tenements have pushed their way in between the aristocrats of other days.

During the last forty years representatives of a dozen or more nations have gathered here.

The first new-comers were the Italians; then came the Polish, Irish, and Jewish. These four nationalities constitute the majority of the foreign population. Only seven and a half per cent. now are Protestants.

American membership fell off, wealth dwindled, power vanished, until last year the pastor of this church declared that it could go no lower. Instead of allowing it to die with the passing of most of its English-speaking congregation, he turned his attention to the foreign-speaking population and so gave the church a new lease on life.

The Day Nursery Versus the Street

THE streets in the immediate neighborhood of the old brick church swarm with children. They seem to have no home but the street, and investigation shows that not only their fathers, but in most cases their mothers, are away at work all day. These mothers are confronted by the tremendous problem of what to do with their children—lock them in the flat from six in the morning until six at night, with nothing but cold food to eat, or let them run wild in the streets all day.

For some of these distracted mothers the problem is being solved at the Community House established by the church last May. The Board of Home Missions contributed \$1,000 to enable the church to rent the property, which the Centenary will help them to purchase. It consists of an old-fashioned three-story house and three back yards. A big kindergarten and play-room, a reception room, office, dining-room and kitchen take up the first floor; on the third are various rooms which are rented to working-girls; and on the second is the big day nursery.

Climbing the stairs almost any day at noon one will find eight or ten small tots, black heads and tow heads side by side, sitting at a little white table. A good bowl of soup and a generous slice of bread is before each child; yet no one has taken a bite or a sip. Suddenly one realizes why. The deaconess standing be-

side them bows her head. Down duck all the little heads, and in a chorus of treble voices come the words: "We thank Thee, Father, for this food, but most of all for Jesus' love." Then there is a general onslaught on the soup.

In a spotless bathroom one beholds the large white tub in which many surprised and some protesting children have made their first acquaintance with the bath. The wall is decorated with a frieze of individual towels and face cloths. No chance of little Guido getting hold of young Kelly's towel.

All this time sounds as of a good-sized menagerie have been proceeding from another room. There are rows upon rows of cribs, in which babies of all ages, sizes and nationalities are uniting in a declaration that it is feeding time.

There is also a kindergarten for children from three to six years of age, which last year boasted nine different nationalities in its ranks. A number of industrial classes are conducted by one of the deaconesses in a basement room of the church—sewing for girls and manual work for boys.

Learning to Be Little Ladies

ONE of the most interesting classes is that in which girls of eight, nine and ten are taught by demonstration the proper equipping and making of a bed. In the homes of many of these children sheets are unknown, and the whole family sleeps on the mattress—never cleaned or aired or turned over.

These little girls are taught, again by demonstration with a doll, just how a baby



Almost their first plunge. Not all tenement houses boast bathtubs. So "Sunny Jim" and Sister "get theirs" at the community Methodist Church around the corner. Two gospels are practiced there—one of cleanliness, the other of godliness.

should be bathed, dressed and fed. In the "Kitchengarden" they learn the rudiments of home-making.

This sounds, perhaps, as if the work had nothing to do with the church. But it has. In every class work and play are interspersed with Bible lessons, songs and prayers.

Some of the most successful work is being done among the Italians. A charming Italian woman, widow of a Methodist pastor, is director of the mission. Twice a week ten or fifteen eager young Italians gather at the Community House to learn something about the form of government and the ideals of their adopted country.

On the social evening the Italian missionary has her "big time." Whole families, from the smallest child up, then crowd into the Community House.

So the old brick church to-day is to the people of many lands a very real symbol of the love of Christ and the brotherhood of man. It is a great and glorious thing for a denomination to support churches like this one. Every one who supports the Missionary Centenary will share in that glory and greatness.

"He Cured My Hogs"

A Short Account of the New Rural Methodism, Which Will Strive to Serve All the Needs of All the Community All the Time

I DON'T know about his theology, but I do know that he cured my hogs. I'm for him."

It was thus that a member of the Lakeville, Ohio, Methodist Episcopal Church justified the theory that if the country church would do more for country people the people would respond and do more for the church. About five years ago Charles McConnell went down there, fresh from a theological school. When McConnell reached the place, a cluster of houses and a railroad station near Wooster, Ohio, he found an emaciated church—and an epidemic of hog cholera. He found also that the farmers were worrying little more about their church giving up the ghost than they were about their hogs dying. So the young pastor began to preach a rather lively brand of religion. Then he sent to the state university for some cholera serum. Both preaching and medicine began to take effect in short order.

Two of the members met one day. They pulled up hub to hub to chat a bit about the preacher. One of them expressed some doubt as to his theology. It was then that the other made the above observation. For only five years McConnell



Because Lakeville Methodist Church is the social and recreational as well as the religious center, the young people flock to it. The Board of Home Missions photographer snapped them coming out of Sunday School. "Charlie" McConnell, the popular young pastor, appears at the extreme left of the group.

At the left is the Lakeville, Ohio, model rural church plant. The portion of the structure at the rear is the Lakeville Memorial Hall, the first of its kind in the country to be dedicated by a community to its fighters in the Great War. This Hall is the scene of the many community activities.

has worked here. The country is dotted with abandoned churches, but Lakeville M. E. flourishes. It is the social, religious, and instructional center for the entire countryside. It boasts the only moving picture outfit within several miles. It has a community memorial hall, dedicated to the lads from Lakeville section who helped clean up the world in the Great War.

Hogs were only one of the things the farmers were losing money on from unfamiliarity with modern methods. So McConnell arranged with the state university for a series of Farmers' Institutes. They are held at the church. Since they were begun, the farmers have better orchards, better cattle, better crops, and the prosperity is reflected in better health, better babies, better homes and barns—and a better church.

Progress seldom came easy. McConnell, for instance, began to talk a new church almost as soon as he arrived. The more optimistic said he might raise as much as \$1,500 toward one. He started a campaign—and got about \$400.

Then he took the bull by the horns. He learned that a church of another denomination twenty-two miles away was to be sold. He bought it at auction on his own responsibility, though he had to outbid the farmers who wanted it for a cowshed.

He hurried back to Lakeville and summoned his official board. "I bought that old church at Killbuck the other day," he told them. "I paid \$448 for it. Since then I've been offered over \$800 for it. If you want it you can have it for the price I paid. Then we'll go down and move it up here and put up that addition to the church I've been talking about for so long."

Here, apparently, was a bargain, the official board decided. They went down to Killbuck with tools and teams, tore down the church and hauled every splinter the twenty-two miles to Lakeville. It rose as the Lakeville Memorial Hall.

But what are the spiritual results? They are the greatest of all. They are the first things you note as you approach Lakeville in the pastor's Ford. He calls your attention to a farmhouse on a knoll. Prosperity is written all over the place.

"It wasn't always that way," says McConnell. "Less than five years ago that man was nearing ruin from drink. He was gloriously converted in our revival services two or three winters ago. Now he's a pillar in the church."

In fact the whole countryside has been regenerated spiritually. Seventy-five youngsters crowd the Sunday School every Sabbath, rain or shine, while the church now numbers eighty active—almost militant—members.

Leave Lakeville for a moment and consider rural Methodism in general. Of all the Methodist Episcopal Churches in America eighty-seven per cent. are rural. But Methodism, with other denominations, is on the wane in the country.

"Five minutes' ride by automobile from almost any country railroad station in the United States," says Mr. McConnell, "you will find an abandoned country church."

Many of these churches are Methodist. The situation verges on the desperate. Realizing that it is a fight for the life of religion in the country, will the church as a whole sit back and do nothing?

The Missionary Centenary says emphatically "No." The weight of Methodism must be put behind this problem. The Centenary is to raise a total of \$105,000,000 for world rebuilding. When the great "drive" starts next Sunday, remember that of that sum the magnificent total of \$5,113,645 is to be set aside to be used by the Board of Home Missions and Church Extension for rural work. To this amount local country charges which are partially self-supporting will add in five years an aggregate of \$5,759,000 more.

More than ten million Methodist dollars to put religion in the open country again! Who can measure the power of that gift to rebuild the Kingdom of God in rural America?

The Spiritual Crisis in Europe

By Bishop Theodore S. Henderson

Executive Secretary, Department of War Emergency and Reconstruction

ANY one who sees with his own eyes the devastation made by the war in Europe will not for a single moment question that if all the philanthropic and religious agencies now in America combine, they will not meet the situation.

The relief organizations at work now are essentially of an emergency character. It is utterly impossible, considering the conditions that France and Italy are in, to find people that have either the ability or the time or the strength to give to welfare work. They are so absolutely up against the proposition of physical existence, of the existence of their own families, of the existence of their own little village or town, that with the war weariness that has come upon them, they find themselves simply unable to cope with the situation.

The Church in coming into this realm of physical welfare work, takes up the second chapter of the book. The Red Cross and other philanthropic agencies have written the first chapter.

The Only Agency That Will Serve

EUROPEAN civilization must be rebuilt upon the principle of sacrifice, rather than upon the principle of self-interest, and the thing that can not be a spasm. You can not rebuild Europe by any agency, no matter how superior it is in organization, that goes in for a limited period and must then withdraw.

If civilization is to be rebuilt permanently, some organization that will carry on a permanent work must come to its aid. It must be an organization that sees that you can not rebuild a nation in twenty-four hours, an organization that is permanent and has as its undying motive to serve people for their own sakes and for

their own needs and for the rebuilding of their own deepest and best life. The Church is the only organization that can do that. And if the Church of Jesus Christ does not enter Europe wholeheartedly and with full strength to do this thing at this time, Europe can not be rebuilt.

Everywhere the European deputation went we explained the service we were inspired to render, a service which found expression in every form of social work—child welfare, industrial good, commercial honesty, care of the poor, uplifting of the needy, the educational policies of our Church—and we emphasized that all these were not departments or activities separated from our religion, that each was an expression of our religion.

Dr. Goodrich, the veteran American pastor in Paris, told us that France needs something

"more audacious" than the present French Protestant organization.

Our reception was as cordial in Italy as in France. A devout Roman Catholic, Colonel Siciliani, took us out into the devastated regions as representative of the supreme command. I outlined our ideas to him and told him our Christianity was a Christianity that expressed itself in service to the total human needs of the population. The Colonel said, "We not only would welcome that in Italy, we need that in Italy."

The Time Is Now

BECAUSE of the war the old things in Europe have been shot to pieces. A crisis has arrived. If our opportunity is not now grasped, we shall lose for the Kingdom of God the advantage of a thousand years.

Methodism is especially equipped to handle the problems in Europe, first by reason of its method. The Church's spirit finds expression in community service.

Second, Methodism has a rare spiritual characteristic. It has the spirit of the American soldier on the battlefield.

Third, there is the quality of Methodism's message. The salvation of Europe can not be by ritualism, or aceticism, but by Christian truth verified through personal experience.

Fourth, Methodism is splendidly equipped by reason of its organization. Take Italy. Methodism has been there forty years and has developed native leadership. It can command resources in men, in money and in materials.

For these four reasons we should assail the whole problem manfully, not in an emergency way, but to occupy the field permanently. We must embrace this splendid opportunity.

To care for Methodist war orphans alone in France and Italy is a war reconstruction task that will touch the generous hearts of American Methodists. These are some of the 300-odd children already being cared for in the five orphanages established in the two countries

DEATHS

REV. JESSE GREEN

The Rev. Jesse Green of East St. Louis, Illinois, departed this life on a recent date. Mr. Green was born in Rutherford County, Tenn., in 1846 and was a minister of the gospel for more than forty years in the Methodist Episcopal Church.

Towson—On a recent date Mrs. Elizabeth Towson, wife of Mr. Wm. H. Towson of Worcon, Maryland, died, at the age of 42 years. Twenty-six years ago she joined Mt. Pisgah Methodist Episcopal Church and lived a consistent christian until the end. In the absence of the pastor, the funeral services were conducted by the Reverends George T. Henry, Joseph Walker, George Stewart and S. J. Ford. She leaves to mourn a husband, mother, father, seven children, six sisters and two brothers.

Norwood—Mr. Ephraim Norwood, a faithful member of St. Mary Methodist Episcopal Church, Crystal Springs, Mississippi, departed this life April 8th, in full triumph of christian faith. A wife, four sons, four daughters and a host of friends survive him. The pastor, the Rev. I. C. Rucker conducted the funeral services.

McIntosh—Mrs. Francis McIntosh, a faithful member of St. Mark Methodist Episcopal Church, Baton Rouge, Louisiana, departed this life on April 15th. The pastor, the Rev. C. W. Reeves, conducted the services, assisted by the Rev. T. A. Hampton of Wesley Chapel Methodist Church, and Rev. Perrier of the Baptist Church. A husband, two children, brothers, and sisters survive her. Interment was made in Sweet Olie Cemetery.

Hubs—On April 15, Miss Maggie Hubs, of Baton Rouge, Louisiana, departed this life after a long period of illness. She was a faithful Sunday School member of St. Mark Methodist Episcopal Church. The funeral service was conducted by the pastor, the Rev. C. W. Reeves, assisted by the pastor, of Wesley Chapel Methodist Episcopal Church, the Rev. T. A. Hampton. A father, mother and sisters survive her.

Balls—Mrs. Rosena Balls, a faithful member of Magnolia Methodist Episcopal Church, Schriever, Louisiana, departed this life after an illness which lasted several years. She had been a member of the church for 45 years and lived a consistent christian life. The funeral service was conducted by the pastor, the Rev. A. W. Goins, assisted by the Rev. E. Smith of the Baptist Church. One sister, one brother, a husband and many relatives survive her. Interment was made in Magnolia Cemetery.

Kidd—Mrs. Pearl Kidd, wife of Mr. T. J. Kidd, departed this life April 18th at Caledonia, Miss. She had been a faithful member of Millitary Chapel Methodist Episcopal

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Church for 20 years. Six children, a husband and a host of friends survive her. The Rev. W. M. R. Lester is pastor.

CARDS OF THANKS

The Rev. J. C. Stripling, pastor of Warren Methodist Episcopal Church, Macon, Ga., wishes to thank the members and friends for the surprise given him on a recent date. The movement was led by Mr. M. C. Brown and others. About 75 pounds of foodstuffs were placed on the table. The pastor was also presented a cash purse.

Recently a rally was conducted at Dublin Methodist Episcopal Church, Dublin, Va., which was indeed a success. The membership was divided up into 4 clubs. The clubs with captains are as follows: Club No. 1.—Jacob Johnson, captain, \$17.00; Club No. 2.—G. T. Burk, captain, \$41.85; Club No. 3.—James Alexander, captain, \$17.85; Club No. 4.—Lee Hendrick, captain, \$14.37. Total \$90.61. The Rev. H. G. Harrison is pastor.

The Rev. H. G. Kirkpatrick and family sincerely thank the members and friends of Jackson Methodist Episcopal Church, Eufaula, Okla., for a variety of groceries, the result of a storm. Mrs. Hattie Epps, Ladies Aid President, assisted by Mrs. E. McNeil of the African Methodist Episcopal Church led the movement.

NOTICE—SEDALIA DISTRICT

Brethren:—Three big things are before us, the Centenary, the College and the Southwestern. The Centenary is the key to the others. It will bring increased collections and conversions. You have done well the past year. Let there be no failing off. Let every one go over. Attend commencement at the College, May 25th-29th and bring your choir for loving cup contest. A reading church will put over all programs readily. Push the Southwestern. Brethren, let us not fail. —L. R. Grant, District Superintendent.

CENTENARY NOTES

Dr. J. W. Moultrie, Area Secretary of the Atlanta Area, visited Bennettsville, S. C., recently. The meeting was opened by Dr. C. C. Scott and Dr. J. H. Brown, district

superintendent of the Orangeburg District, led in prayer. Dr. J. W. Robinson, pastor of St. Mark Methodist Episcopal Church, Chicago, Ill., delivered an excellent address on "Christian Stewardship." Dr. Moultrie made a strong plea for the District to stand by the Centenary. Subscriptions amounting to \$617.60 were received. The Rev. J. E. C. Jenkins is pastor.

PERSONAL AND GENERAL

Recently the Woman's Home Missionary Society of St. Luke Methodist Episcopal Church, Hub, Miss., raised for selling the church \$53.05. The Rev. D. Ray is pastor.

Recently the members and friends of Corinth Methodist Episcopal Church, Humble, Texas "stormed" the parsonage and left a large number of pounds of food stuffs. The movement was led by Mrs. Winnie Walls. The Rev. R. A. Runnels is pastor.

Recently the public school of Cedar Grove, Mississippi, held the closing exercises. Miss Ellen Davis is the prin-

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cipal. She was assisted by Miss Sally Mobley. The Rev. L. V. Kinard delivered a brief lecture to the graduates. Others who spoke were Mr. H. Y. Spruel, Dr. Reese of Starkville, Mr. E. Skinner and C. H. Smith of Longview, Miss.

A rally was conducted at Daniel's Chapel Methodist Episcopal Church Clearwater, Florida, on April 6th, for the purpose of raising funds to repair the church which was recently damaged by storm. The amount raised was \$22.50. This church is under the leadership of the pastor, the Rev. A. L. Jackson.

St. Paul Methodist Episcopal Church, Aberdeen, Mississippi, is progressing splendidly. Recently the Women's Home Missionary Society rendered a concert and as a result \$44.00 was raised. Great plans are being made

for the Centenary Movement. Mrs. Dora L. Hambrick is the President of the Women's Home Missionary Society.

Mrs. E. J. Butler, wife of the Rev. J. M. Butler of Aberdeen, Miss., recently visited friends in Bay St. Louis, Mississippi and New Orleans, Louisiana.

The Centenary Council of St. Paul Methodist Episcopal Church, Texarkana, Arkansas on the 6th of April rendered a very interesting program. Several subjects were discussed touching on the Centenary work. The following persons took part: Mrs. Bobbie Carr, Dr. B. S. Ingram, Mrs. C. W. Hampton, Mrs. M. E. Hixens, Professor C. A. Barrett, Mrs. A. M. Fultz and Wiley, Mrs. E. B. Coleman, Mr. E. D. Hickens Miss Carnell and Mrs. N. J. Washington, Chairman. At the close of the program Dr. G. N. Jamison and Dr. B. S. Ingram signed for \$25.00 to be given annually.

On a recent date a convention in the interest of the Centenary was held at Claflin University, Orangeburg, S. C. The Rev. J. W. Moultrie, Area Secretary opened the meeting. Professor E. J. Sawyer of Bennettsville was chairman. Rev. Bruce B. Carvin of New York delivered an address on The New Age which made a profound impression on all who heard him. Other members who took part in the meeting were the Rev. S. C. Murdock of New York, the Rev. H. C. Wilson of Chicago, the Rev. F. S. Sheets of Chicago, Mr. L. E. Platt of Dayton, Ohio. Timely remarks were made by the following: Dr. L. H. King, of Atlanta, C. F. Duncan of Jacksonville, Fla., J. S. Todd, E. B. Burrough of Charleston, S. C., S. P. Pratt, Joseph Griffin and others.

On a recent date, Mr. William M. Gordon was assigned as State Secretary of the Y. M. C. A., in the State of Mississippi. For several years Mr. Gordon was a teacher of English in Bennett College, Greensboro, N. C., and is a graduate of Clark University, Atlanta, Ga. Mr. Gordon is bringing things to pass and pushing the movement to the front.

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APPOINTMENTS 1919-20
CAMBRIDGE DISTRICT**

D. H. Hargis, District Superintendent

Aireys, L. T. Robbins; Beckwith, W. T. Purnell; Box Iron, J. L. Nichols; Bridgeville, Del., D. W. Henry; Bridgeville Circuit, to be supplied; Harrington, Del., R. H. thews; St. Luke, to be supplied; Waugh, M. A. Thompson; Church Creek, E. F. Showell; Crapo, to be supplied; East New Market, D. S. Quillen; East New Market and Reids Grove, S. S. Langford; Feredalsburg, F. T. Johnson; Frankford, Del., Solomon Hammond; Golden Hill, to be supplied; Harrington, Del., R. H. Coleman; Hurlock, L. E. Toulson; Laurel, Del., C. W. Dolons; Lewes, Del., T. A. Johnson; Lincoln, Del., M. W. Clark; Linkwood, E. H. Nichols; Madison, Jose Angelo; Milford, Del., W. E. Hilton; Nassau, Del., Alexander Reed; Newark, Del., to be supplied; North Berlin, J. R. Holland; Preston, D. G. Waters; Seaford, Del., J. C. Bantam; Sinepuxent, to be supplied; Snow Hill, W. J. Hallm; Snow Hill Circuit, F. A. Stall; Stockton, L. H. Martin; Stockton Circuit, B. B. Carson; Vienna, J. W. Parker; Whaleyville, E. H. Jolly.

CENTREVILLE DISTRICT

R. H. Wallace, District Superintendent.

Carmichael, J. D. Paine; Catlin, K. S. Stewart; Centreville, T. J. Horsey; Centreville Circuit, G. W. Downs; Chestertown, W. H. Johns; Church Hill, J. H. Russum; Cor-

dova, J. O. Lockman; Cox's Neck, to be supplied; Crompton, W. T. B. Devron; Denton, M. V. Waters; Denton Mission, to be supplied; Easton, T. H. Woodley; Easton Circuit, to be supplied; Faerlee, J. W. Buller; Greensboro, J. H. Blake; Longwoods, J. E. D. Grisby; Marydel, F. E. Gillis; McDaniel, C. W. Winder; Mellitota, Walter Stanley; Millington, C. W. Moore; Oxford, L. D. Beecham; Pomona, S. A. Waters; Ridley, J. W. Giles; Rock Hall, J. R. Hollis; Royal Oak, J. H. Nutter; St. Michaels, W. E. Waters; Stevensville, C. W. H. Briddell; Trappe, Abraham Chase; Williston, to be supplied; Wittman, J. O. Stanley; Woodland, to be supplied.

**SOUTH PHILADELPHIA
DISTRICT**

I. H. Scott, District Superintendent
Buttonwood, to be supplied; Cape May, H. T. Johnson; Chester, St. Daniels, W. J. L. Hughes; Cheswold, Sidney Emptage; Cokesbury, R. B. Thompson; Coleman, W. C. Bowland; Crompton, W. T. V. Devron; Delaware City, Del., L. B. Buchanan; Dover, Del., L. S. Moore; Dover Circuit, I. J. Brittingham; Galena, T. E. Randall; Middletown, Del., J. L. Parker; New Castle, Del., R. S. Johns; Newport, Del., J. H. Stephenson; Ocean City, to be supplied; Odessa, W. B. Wittington.

PHILADELPHIA DISTRICT

J. T. Fletcher, District Superintendent.

East Calvary, C. A. Tindley; East Calvary Mission, J. L. Davis; St. Paul's, to be supplied; Port Deposit, A. A. McDowell; Port Penn, Del., L. J. Robins; Sassafras, W. C. West; Smyrna, M. H. Murphy; Still Pond, P. W. Price; Atlantic City, N. J., A. L. Martin; Bridgeton, N. J., F. O. T. Laws; Bridgeton Circuit, N. J., (Ebenezer), A. F. Anthony; John Wesley, J. R. H. Matthews; Newman, J. R. Waters; Burlington, N. J., J. H. Blackinton; Camden, N. J., J. A. T. Faust; Camden Mission, N. J., B. W. Berry; Delair, N. J., C. W. Shockley; Englewood, N. J., to be supplied; Greenlock and Rhodes, J. L. Peace; Hudson, N. Y., J. N. Bridgeman; Jersey City, to be supplied; Magnolia, N. J., J. T. Wallace; Merchantville, N. J., P. M. Shedon; Montclair, T. J. Handy; Mount Holly, N. J., W. B. Perry; Newark, N. J., J. C. A. Johns; Orange, N. J., N. C. Davis; Frankford, L. H. McArthur; Germantown, W. A. Hubbard; Haven, J. R. Brown; John Wesley, J. W. Jefferson; St. Paul's, to be supplied; Somerville, E. E. Parker; Zoar, F. H. Butler; Zoar Mission, to be supplied; Pleasantville, N. J., to be supplied; Salem, N. J., W. A. T. Miles; Salem Circuit, N. J., R. A. F. Graham; White Plains, N. J., W. B. Nelson; Spring Lake, N. J., to be supplied; Yonkers, N. Y., A. G. Henry.

SALISBURY DISTRICT

J. W. Jowitt, Superintendent

Cottage Groev, M. P. Sterling; Crisfield, C. S. Spriggs; Dames Quarter, C. A. Norwood; Deals Island, O. H. Spence; Delmar, C. T. Covington; Fairmont Centennial, to be supplied; St. Andrew's S. T. Parker; Fruitland, J. W. Bowling; Greenwood, H. P. Purnell; Hebron, to be supplied; Hopewell, W. T. Spellman; Horntown, Va., C. W. Johnson; Jamestown, D. P. Dickerson; Kellar,



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H. C. Sneed; Lawsonia, T. W. Cooper; Kingston, to be supplied; Lee Mont, Va., E. E. Rogers; Liberia, G. S. Jacobs; Mardela Springs, I. D. Pitts; Marlon Station, D. A. Ridout; Mount Vernon, R. S. Hughes; Nanticoke, J. H. Edwards; Orlole, to be supplied; Parsonsburg, R. N. Davis; Pocomoke City, W. R. A. Palmer; Portsville, to be supplied; Princess Anne, E. O. Parker; Princess Anne Circuit, T. L. McDonald; Quantico, J. A. Kiah; Salisbury, John Wesley, J. M. Dickerson; White Chapel, C. W. Pullett; Sharpton, M. Rasin; Unionville, G. T. Townsend;

Wachapreague, Va., J. S. Coulbourn; Weitipquin, W. H. Turner; White Haven, Roswell Waters; Wihams, J. G. Harris.

Detached Service—W. C. Jason, president of Delaware State College for Colored Youth, member of Whatcoat, Dover, quarterly conference. T. H. Kiah, principal of Princess Anne Academy.

S. G. Bell, left without appointment, to attend one of our schools. Armanda Bustamente, left without appointment to attend one of our schools.

T. O. Jones, conference evangelist

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THE SAVING GRACE OF GOD

The International Sunday School Lesson for May 18, 1919

By the Rev. J. Leonard Farmer, PH. D.

A few weeks ago our lesson topic was Christ Our Savior. Today it is "The Saving of God, or, differently worded, The Grace of God Our Salvation." It would not be surprising if one were to inquire, "How can that be?"—it is Christ that saves us, and it is the grace of God that saves us. Does not one idea cancel the other, or are the Grace of God and Christ one and the same? But there is no contradiction between these ideas. In a former lesson we saw that the Saviorhood of Christ means that He has through his life and teachings revealed God unto us and has shown us what we must strive to become if we would be saved. So our salvation through Christ is at first only a possibility, and becomes more and more an accomplished fact as we accept Him as our life-ideal and strive the more diligently to realize the Christ-ideal in our life. But salvation by the grace of God is another idea. It is deeper and broader; it has to do, not only with the possibility of our becoming saved, but also with our Christian growth and development until our salvation has become an accomplished fact. The "grace" of God is but another term for His love and mercy as against His stern justice on the one hand and human merit on the other. So Salvation by the grace of God means that we do not merit our salvation, but still God through His mercy saves us.

1. It is the grace of God that prompted Him to reveal Himself to us through Jesus Christ to make possible our salvation. It is true, as professor Bowne says, that God is the most deeply obligated being in the universe. He created the world, and in a sense is responsible for its salvation. But this obligation is self-imposed. He is obligated to Himself and not to us. The earthly father is responsible for the proper rearing and education of his child, and is, therefore, in a certain sense responsible for his salvation from shame and disgrace. But if the young man, because he has a certain freedom, willfully goes astray in violation of his father's instruction, and gets in trouble bringing shame and disgrace upon himself, the father may go and get him out of trouble at a great cost to himself and restore him to his former place in the family. If he did, we would praise him as being a good father; and because of our Christian spirit we would perhaps say that it was his moral duty as a father to act thus. But no one would say that the young man had deserved or merited his father's elemency. Before the civil law obligation depends

more upon the desert of the second party; but moral responsibility obtains even if the other person has not merited our goodness. So is it with our Heavenly Father; He is deeply obligated to go to the moral limit to save us; but it is His ethical nature, His grace, and not our merit, that obliges Him to do it.

2. It is the grace of God, and not our merit, which prompted Him to give us the Holy Spirit to follow up the saving work of Christ and help us to strive continuously toward a fuller accomplishment of our salvation. Left to ourselves we could not rise above the level of our baser nature and desires; we could not enter into a conscious fellowship and communion with the Father; we could not understand the eternal purposes of God for our life and for the world, and consequently could not conscientiously participate in the work of promoting these purposes in our life and in the world. Left to ourselves we would forever live under the control of our fleshy appetites and passions and desires and impulses. But from the dominion of these we are or may become liberated; we may enter into the higher life of the Spirit and devote ourselves to ideals of truth and unselfish service, and thereby enter into partnership with God, not only in the salvation of ourselves, but also in the salvation of the world; and we can be as conscious of His immediate presence with us and His guiding influence in our daily thoughts and conduct as if we were beholding Him face to face. These and all other blessings and privileges come not by our bidding, but are the gift of God's free grace in and through Jesus Christ through whom He revealed Himself to the world, and in and through the Holy Spirit who helps us to take advantage of our spiritual opportunities by availing ourselves of those higher spiritual forces opened up to us through Christ that are essential for the fuller development of ourselves into a closer and closer harmony with the Christ-ideal, and for our larger usefulness in the world. Our salvation is a progressive thing, and is not accomplished all at once. None of us is as yet completely saved; but we are in the process of becoming saved. And in this process we are momentarily aided by the Holy Spirit who is the gift of God's free grace, and not something which we have earned.

3. It is by the grace of God, and not by our doings, that our salvation will be completely realized. If it were something that we had to earn or merit we would never realize it. We could earn it only by being perfect; but perfection is an accomplishment which none of us has a right to claim. We are admonished to be perfect as our Father in heaven is perfect; but that is our ideal toward which we are striving and unto which we will not attain during our sojourn on earth. Christ taught us to say, "We are unprofitable ser-



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vants' even after we have done all the things that are commanded of us. And one who in the light of the Christ-ideal continually examines himself as rigidly and minutely as he examines his neighbor can hardly escape becoming apprised of the fact that he has not yet reached the place where he has even done all the things that are commanded of him. Christ impressed those who know him best as being perfect; but however much we may feel our own perfection, we always impress those who know us best as possessing some marks of imperfection. And the feeling of perfection is itself conducive to a spiritual pride which bespeaks imperfection. But even if we did become perfect, still we have left behind years of sinning before reaching the ideal state. It is God's grace which pardons these sins and counts them not against us. The Roman Catholic idea of works of supererogation, that is, possessing merit before God which may be transferred to someone else, is both unscriptural and un-Christian.

When we have accepted Christ as our ideal and diligently strive to realize this ideal in our life, when the Father brings to an end the opportunity for our further Christian development, although we have not attained unto our ideal, still His free grace prompts Him to accept what we would be instead of what we really are, what we are striving to become instead of what we have actually become. And our complete salvation has become accomplished. It is not because of our merit that our salvation has been begun through Christ, that it is continued through the work of the indwelling Holy Spirit, and that it will finally become a complete realization; but it is only because of the grace of God that we are saved. "By grace have ye been saved through faith, and not of yourselves; it is the gift of God, not of works, that no man should glory." And it is the bounded duty of everyone who has become conscious of the salvation

wrought in him by the grace of God in some way to strive to bring others into the same experience. We are saved for service; and the Father is depending on us for it. God forbid that we should disappoint Him.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
 Lesson for Sunday, May 18, 1919

"The Grace of God that Bringeth Salvation Hath Appeared to All Men."

"Grace" is not simply a convenient word to be used in our devotional exercises, but it is a term of strength and meaning. "The grace of God bringeth salvation." It signifies God's undertaking for the world,—for "all men." It is the note of victory, "the pean of Christianity."

The world is lost without the unmerited favor of heaven. That God does not forget, but is ever making provision, is the assurance of ultimate victory for the Church. It is not by human device or organization that the cause of missions will ultimately succeed; but through the personal element of the Most High, who says: "Lo, I am with you always, even to the end of the world." He favors the most lonely and obscure of all His workers with His presence and care. Among the most assuring experiences are those coming from the foreign mission field, in which the worker bears testimony to the all sufficient grace, giving support when lonely, wisdom when counsel must be had, and re-

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cording new promises and new helps when all was dark. God is interested in those who are seeking to bring salvation within the reach of all men.

God's grace, like His love, is all comprehending. There are not a few who have a claim to His help, but "all men." This means all races and conditions. The apostles were constantly struggling with the race problem. The Jews were the chosen people and were hesitant about admitting others to a common communion and fellowship. With God there is no difference between Jew and Greek. The same Lord over all is rich unto all that call upon Him.

"Grace bringeth salvation." By grace are ye saved through faith. It is freely offered to all the world. Faith to receive it can only be inspired by hearing the message. The message must come by the messenger or missionary. He is the bearer of God's grace, a messenger for the King. Every one who helps to send a missionary is also a bearer of the grace that bringeth salvation. Let us hasten with the message of grace that all men may have a chance to be saved.

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THE METHODIST BOOK CONCERN
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THE CENTENARY AREA COUNCIL AND DISTRICT SUPERINTENDENTS OF THE NEW ORLEANS AREA.

This picture of the District Superintendents and the members of the New Orleans Area Council and area directors of Minute Men, Tithing and Intercession was taken on the campus of New Orleans University May 3rd. The old mansion which is now the home of the President of the University is seen in the background with its spacious verandas, iron railing, done by hand and its massive columns all of which suggest its former history when this was the home of a rich planter and when Negro slaves did the Master's bidding from morning until night. It is rather interesting that the children of the former slaves, and even some men who themselves knew the toil of slavery, are assembled to justify their freedom, by putting on the altars of the church \$91,378.31 in actual cash for world wide evangelization. This collection was not taken for local education, it was not taken for any definite work among Negroes; it was taken as a part of the appeal of the great church for the rehabilitation of the world and for world-wide program of the church.

There is one other person lacking in this picture, who would have been delighted to have had a seat with the brethren and that is Bishop Wilbur P. Thirkield, who has contributed in every way possible to the success of the Centenary Movement in his Area.

EDITORIAL

WHEN THE SOUL IS CHEATED

God is life. Religion is the life of God in the soul of man. God is that by which man really lives. Any influence or agency helpful to man in developing his divine life should be carefully and honestly exerted and prayerfully and sacredly appreciated.

The church is a great institution ministering to the deepest needs of man. In essence, it is the greatest institution in the field of the Kingdom of God. It is accomplishing much and is coming to see its function with a greater clearness as time goes on. And yet it must be admitted that it has its shortcomings. Worship is a part of Church life. In worship, properly conducted, the soul of man rises Godward. If the music does not stir the divine within, is not sacred but clearly secular, does not move to prayer and dedication and serious thought and holy aspiration, then the soul is cheated.

If the public prayer is a recitation or formal utterance, or instruction to the Almighty, or void of life and prophetic, instead of communion, confession, resolution, fundamental desire, the sincere lifting of the thoughts, feelings, desires and aspirations into the clear atmosphere of the holy God, finding strength in weakness and comfort in disappointment and failures, then the soul is cheated.

If the minister has an unpleasant mannerism, disagreeable method of presenting his message, is slovenly and careless in his thought, forgets the problems of the modern man in modern life, is dry, dull, too sentimental and too emotional, instead of giving a great message, behind which his personality disappears, and succeeds in interpreting the life of man in the light of the life and truth of God, then the soul has been cheated.

If the individual comes to the house of worship critical, insincere, ungentle, hypocritical, uncharitable consumed with thoughts and desires wholly in the material instead of fair minded, free from prejudice, tolerant, a good and responsive listener, an eager worshipper, a devout follower of Christ, an inspiring, though hungry face, then the soul has been cheated.

GETTING THE FACTS

The eagerness with which the church is seeking to know the facts concerning Methodist Episcopal Home Missions is seen in the remarkable sale which "Christian Democracy for America" by D. D. Forsyth and Ralph Welles Keeler has been having. Already 25,000 copies of the book have been sold and a new edition is now on the press. The value of this type of Home Mission literature is seen in the statement recently made by a pastor who says that a young fellow about thirty years of age, a college graduate, went into a Mission Study Class which was using "Christian Democracy for

America." When he had read the book, he said: "Is that what the church is doing? I never knew before that the church did that sort of work." He has been going to church ever since.

WELL DONE, NEW ORLEANS AREA

It is too soon to shout but it is entirely proper that we should give due credit for the splendid showing that the New Orleans Area has made in its Centenary collection.

Under the leadership of Dr. W. A. C. Hughes, this area started out at the opening of the year with a purpose to go "over the top" on Easter Sunday, not so much in pledges as in a cash offering that would be an earnest of what this Area purposes to do during the five year period. It is entirely just to say that no man ever undertook a task more seriously, more intelligently and with a larger personal consecration than Dr. W. A. C. Hughes when he accepted the Secretaryship of the New Orleans Area. He has had the loyal support of

tenary movement and now they are saying, after he has done it, that he would not have done it if it had not been said he would not have done it. But the facts are here.

In spite of the fact that the campaigns for Tithers, and for pledges, for intercession and for life service are just under the way, there were reported at the Area meeting 4,113 tithing stewards, 6,591 intercessions and a large number of conversions. Toward the allotment there was collected in actual cash \$91,378.31 with \$430,149.60 in pledges. This is the largest collection any group of Negro Christians has ever made. It exceeds by far in proportion, anything that was ever done among our people. It represents sacrifice in many instances of course, but it represents also intelligent loyalty to the Church and the purpose of the Church to meet the world wide needs. Our other conferences are to be heard from and that the other colored conferences in the several areas will do equally as well we have not the slightest doubt. Before the meeting at Columbus we ought to have in hand something like \$250,000 in actual cash. If the church wants to know the Negro's interest in the Centenary Movement, the church will have its response in a cash offering of a quarter of a million dollars, and this is no mean showing from any standpoint that it may be viewed. It shows that the Negroes are determined to come to the point of self-support at the earliest possible moment; that they are willing to carry their part of the load and become actual contributors to the life of the church.

While Dr. Hughes and his co-workers have worked exceedingly hard, this could not have been done without the loyal support of the District Superintendents, the members of the Area Council and the key men who worked valiently for the success of the Easter Drive.

We are very pleased to present in this connection, by districts, the collection and the names of the District Superintendents.

DR. W. A. C. HUGHES AND STAFF.
Seated: Dr. Hughes, Mrs. Mable Jackson, Dr. J. W. Haywood, Mrs. Beatrice Houston. Standing: Prof. H. T. Tatum, Miss Cecile Morris, Dr. J. N. Wallace, Miss Irene Caldwell, Dr. W. Scott Chinn, Sr., Mr. W. Scott Chinn, Jr.

Bishop Thirkield, the District Superintendents and of quite all in this area who have been interested in the Centenary Movement.

Connected with Dr. Hughes' office were the Reverends J. W. Haywood, D. D. of the Texas Conference, who is directing the Stewardship campaign, J. N. Wallace, D. D., of the Central Alabama Conference, who looked after the organization, W. Scott Chinn, D. D., who is the director of the Minute Men and E. W. Kinchen, D. D., who is the director of the Sunday School work. These brethren, together with the clerical office force had worked incessantly, with Dr. Hughes and the results in every way justify their effort.

May 2-5 the Area Council was called together with the District Superintendents to make a report. The meeting was held in New Orleans University this city. Dr. L. C. Murdock, Dr. Charles N. Garland and Dr. Eugene C. Hickman were here representing the National Centenary Committee to witness the ingathering of the funds.

There were those who said the Negro would do nothing substantial in the Cen-

FINANCIAL REPORT OF NEW ORLEANS AREA MEETING MAY 25.

CENTRAL ALABAMA		
District.	Superintendent.	Amt. Reported.
Birmingham	J. N. Wallace	\$3,958.00
Huntsville	J. L. Carr	794.00
Marion	J. J. Harrison	942.57
Montgomery	J. C. Carson	1,459.00
Opelika	Wm. Jones	1,767.20
LOUISIANA		
Alexandria	W. J. M. Price	\$2,005.00
Baton Rouge	J. S. Landry	2,223.77
Lake Charles	J. W. Turner	3,015.00
La Teche	C. S. Stanley	2,500.00
New Orleans	J. F. Marshall	7,356.03
Shreveport	T. B. Oville	3,000.00
MISSISSIPPI		
Brookhaven	M. T. J. Howard	\$2,203.75
Gulfport	P. H. Rembert	2,844.31
Hattiesburg	S. H. Cannon	2,619.57
Jackson	W. P. C. Morrison	1,536.00
Meridian	Wm. McMorris	2,772.36
Vicksburg	D. L. Morgan	2,400.00
UPPER MISSISSIPPI		
Aberdeen	G. M. Chisolm	\$2,006.13
Clarksdale	N. R. Clay	3,066.86

Haywood—J. W. Golden	4,123.00
Spring—F. H. Henry	3,141.71
ville—E. F. Scarborough	2,309.86
elo—W. H. Golden	2,661.00
ls—W. F. Isalah	701.57

TEXAS

mont—G. E. D. Belcher	\$3,569.00
ston—J. E. Bryant	5,440.04
hall—A. W. Carr	2,618.62
sota—T. M. Jackson	2,500.57
stine—G. W. Carter	2,594.62
s—J. O. Williams	2,231.46

WEST TEXAS

tin—S. E. Jones	\$1,680.02
as—D. C. Lacy	2,471.00
Angelo—A. D. Jacques	548.69
Antonio—T. H. Wyatt	2,266.13
oria—J. H. Swann	1,183.40
co—W. B. Lott	2,275.00

All Hail to the New Orleans Area! Congratulations to New Orleans Area Centenary, the District Superintendents and all in any way, contributed to this magnificent achievement. There is glory enough for all.

THE WORLD'S GREAT NEED

The world to-day needs. This nations needs solemn return to and an earnest revival of old-fashioned virtues of the Christian household. The age is one of excitement, exaggeration and extravagance. People cannot be content with the humble, careful way of living; they crave the swift, scintillating, feverish, with scant regard for the highest standards of morality, so long as there can be found any way of having a good time. The Sabbath as a day of worship and rest is regarded as an anachronism by a world gone mad pleasure-seeking; the Ten Commandments are violated unashamedly by "respectable" people every day. Ridicule is heaped upon the noble virtues and modesty of morality are openly scorned. The home and its steadying influence upon the life of the young are neglected. Even the moral training whose foundation must be laid in the home and buttressed by the church is turned over to the school and the State. The family Bible has ceased to have chief place upon the parlor table, in many households it is not to be found at all.

A change in these respects is the greatest need of the hour. The world has emerged from a dreadful chastisement, and men's hearts should be receptive to the impulses of humility, instead of being lifted up in pride. For the true teachers and leaders of men, the occasion offers a glorious opportunity and to them makes a profound appeal.

TEACHERS WANTED

Elsewhere in this issue we are publishing an appeal for Mr. Leo M. Favrot, State Superintendent of Rural Schools for Negroes in Louisiana, who is appealing to the colored ministers and leaders in the State to assist in supplying 1000 new teachers needed for Negro public schools at the opening of the next session. For a long time we have been talking about the lack of school facilities for people in the State and now the chance

has come when we can show our interest in the matter of education by reading Mr. Favrot's letter in every pulpit in the State and by canvassing our young people and urging their acceptance of this offer, first, to attend one of the 36 Summer Schools and to give themselves to teach our people in the rural section. Dr. T. H. Harris, State Superintendent and Mr. Favrot are putting on the biggest program for Negro education that we know of in the South and we speak for them the full confidence of our people and the hearty co-operation of all.

"THE IMPORTANT THING"

The most important things in any country or in the life of any people are not material possession, but morals and religion. Thomas Carlyle said, "A man's religion is the chief fact in his life." This is true of community and nation.

The world is trembling under the shock of a great war. It needs the steadying hand of religion. Armies can resist armies but no mere eternal force, no matter how great, can stay the tide of social unrest and of moral disorder which now threatens this world. These can only be checked by some inward working power which changes the



AREA COUNCIL.

Standing, reading left to right: Dr. M. W. Dogan, Mr. J. J. Hardaway, Drs. G. W. Lewis, G. W. Alston, T. F. Robinson, D. L. Morgan, W. H. Williams. Sitting: Drs. J. N. Wallace, J. W. Golden, W. Scott Chinn, Prof. Frank H. Smith, Drs. W. F. Isalah, R. E. Jones, W. A. C. Hughes, J. W. Haywood, Prof. W. J. Echols.

hearts of men. This is the work of the church and the mission of the gospel. This is the time to strengthen the church. If the church fails all is lost. Never did stricken humanity appeal for such consecration of resources.

There are two startling facts that are calculated to stir the church to its depths. The first of these is the humiliating fact that all the nations involved in the recent great struggle were with one exception, the Christian nations. The other is that the nature of the conflict involved the violation of everything taught by Christ and on a scale undreamed of in the annals of war. The first of these facts goes to show that the peace of the world is not safe until nations are so far enlightened and spiritualized as to recognize the authority of the gospel of Jesus Christ. The recent war is no argument against Christianity; it proves only that some of these so called Christian nations were not as Christians as they were supposed to be and as they thought themselves. This situation alone, if there were no outlying heathen domains to be conquered, would impose upon the church a task of evangelization and education vaster than any yet conceived of.

Speaking of the Interchurch World Movement, The Continent gives this tribute to Dr. S. Earl Taylor, and the Centenary of the Methodist Episcopal Church:

"Remarkable executive genius, heretofore the exclusive property of the Methodist Episcopal Church, becomes the heritage of every evangelical denomination as S. Earl Taylor is named to be executive secretary of the Interchurch World Movement of North America. In these days when practically all Church bodies are running some special effort to increase their benevolences, it is acknowledged on all hands that the Methodist Episcopal "Centenary" is the best organized and likely to be the most effective "movement" in the whole array. It was more carefully and comprehensively planned than any of the rest, and the appeals made on its behalf appear to have reached farther and sunk deeper than similar propaganda in any other Church. And nobody doubts that the explanation of the difference lies in the capability of S. Earl Taylor. Were Mr. Taylor in any sense a sectarian he could find an easy and entirely plausible excuse for keeping on thus successfully in his own denominational path. But he has no Methodism that transcends his Christianity, and he has not only worked hard to set going the interdenominational program but has gladly responded to its interdenominational call even before his denominational undertaking is complete. The apostolic Christians put all their possessions into a common fund. It is surely a strict compliance with the same spirit which pools the brain of all the Churches for the benefit of all Christendom. And in this case Methodist brains make richer the whole brotherhood of American Church people. Earl Taylor is insurance for all concerned that the Interchurch World Movement will not fail. And we shall all be happy to be better acquainted with him."

NATIONAL CONFERENCE ON LYNCHING

From the headquarters of the committee in charge, 70 Fifth Avenue, New York, announcement is made of the call for a National Conference on Lynching "to take concerted action against lynching and lawlessness wherever found," was held in New York City last week by a group of 120 leading men and women of the country. The call for the conference, which is being sent out extensively, is widely representative of the country, twenty-eight states and the District of Columbia being represented by signers. Twenty signers are from eight southern states. Among the signers are Attorney General A. Mitchell Palmer, former Attorney General Charles J. Bonaparte and Judson Harmon; five governors; Hugh M. Dorsey of Georgia, D. W. Davis of Idaho, James P. Goodrich of Indiana, Henry J. Allen of Kansas, Emerson C. Harrington of Maryland; four ex-governors, Emmet O'Neal of Alabama, Simeon E. Baldwin of Connecticut, Edward F. Dunne of Illinois, L. F. C. Garvin of Rhode Island; Elihu Root; Charles Evans Hughes; Cardinal Gibbons; Senators Arthur Capper of Kansas and J. Medill McCormick of Illinois; Representatives L.

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C. Dyer of Missouri and Martin B. Madden of Illinois; former Minister to the Netherlands, Henry Van Dyke; prominent judges of the higher courts, including Chief Justice John Bradley Winslow of the Wisconsin State Supreme Court, Justice Orrin N. Carter of the Supreme Court of Illinois, Judge Julian W. Mack; nine university presidents; George T. Page, President of the American Bar Association; John G. Milburn, President of the Association of the Bar of the City of New York; and Anna Howard Shaw.

The southern signers are ex-Governor Emmet O'Neal of Alabama; Governor Hugh M. Dorsey of Georgia, ex-Congressman William H. Fleming, Rev. John D. Hammond, Mrs. John D. Hammond, Rt. Rev. Frederick F. Reese, Episcopal Bishop, of Georgia; Desha Breckinridge of the Lexington Herald, Lexington, Ky.; Rev. Quincy Ewing of Louisiana; A. T. Stovall, J. R. Bingham, J. B. Hutton, Jack C. Wilson, of Mississippi; W. D. Weatherford of North Carolina; Bishop Thomas F. Gaylor, James H. Kirkland, Fayette A. McKenzie, Bolton Smith, of Tennessee; James H. Dillard, William H. Huntley, Henry St. George Tucker, of Virginia.

In announcing the call, the committee representing the signers, of which Moorfield Storey of Boston is chairman and John R. Shillady of New York, Secretary, says that 3,216 lynchings, exclusive of the East St. Louis and other mob riots, have occurred in the United States in the last thirty years, 702 of which have been lynchings of white people and 2,314 lynchings of Negroes; that 63 Negroes and 4 white persons were lynched in 1918; that some of the recent lynchings have been particularly atrocious, involving burning at the stake and torture of the victims.

MEETING KING'S MOUNTAIN STUDENT CONFERENCE

The Seventh Annual Session of the King's Mountain Student Conference will convene this year at King's Mountain, N. C., June 6-16. Delegates are invited from over a hundred and

fifteen colored schools and colleges. Great interest in the Conference is being manifested from all parts of the country. The struggles of the Negro—economic and political—have given a great impetus to all moral and religious movements of the race in America. Many delegates and speakers just from war service in this country and overseas will bring much inspiration to the Conference. In spiritual vision and numbers the Conference will in all probability be the largest colored men's student gathering ever held in the United States. The Conference is being promoted by the Colored Men's Department of the International Committee of Young Men's Christian Associations.

Of General Interest

America's war service is the theme of a picture just completed by one of England's foremost women artists, Miss Margaret Lindsay Williams. It is to be exhibited at the Royal Academy in London. "An Empire's Tribute to the Flag of Stars" is the title of the picture. Britannia is depicted with the laurels of honor and victory clinging to her shield and her blood-stained sword laid down, kneeling on the eagle of militarism which lies dead, slain by many powers. She is kissing the Flag of Stars—the symbol of aspiration—which is being held by a winged and olive-crowned figure of Peace, which has just alighted on the world.

Wire and Wireless System Linked

Conversation between a city home with ordinary telephone equipment and an airplane in the clouds above it is forecast by a reported method for connecting wire and wireless systems. The originators do not believe that wireless telephony will ever supplant the present wire system entirely, but they hold that it has its use in communicating with ships, moving trains, islands and inaccessible places in general.

United States Plane Flies 1,250 Miles in Twenty Hours

A naval seaplane attached to the Hampton Roads base completed a twenty-hour's flight a few days ago, in which it covered a distance of 1,250 miles. This distance is about two-thirds of that which must be covered on the proposed trans-Atlantic flight from Newfoundland. This is the longest flight ever made by a naval seaplane, and as the craft is smaller than those that will attempt the flight overseas, it is believed that this performance augurs well for the success of the trans-Atlantic flight.

Urges Fish Diet

Urging a more general fish diet, H. F. Taylor, a scientist of the Bureau of Fisheries, says that, pound for pound, there is nearly if not quite as much protein in fish meat as in beefsteak. Fish meat is quite as easily digested as other meat, and is a suitable form of protein for sedentary workers. Practically every fish taken from pure water is fit to eat, the only objection to some varieties being toughness and coarse texture, which can be remedied by proper cooking.

Ship Camouflage May Reduce Collision Risk

Ship camouflage, an art hurriedly developed during the war, may be retained permanently as a means of reducing the danger of collisions between vessels. In war the camouflage sought to design things that would puzzle German submarine commanders, but now they must seek the opposite extreme—a uniform design which

will emphasize and accentuate the true course of the ship.

New Army Register Out

The Official Army Register for 1918—the first issue of this periodical which gives the name, rank and precedence of every officer in the regular establishment to appear since December, 1915, has just been issued. The new issue, under the "permanent establishment" head, give the names of Peyton C. March and John J. Pershing as holding the rank of General, and lists Hunter Liggett and Robert L. Bullard as the two Lieutenant Generals. Leonard Wood heads the list of permanent Major Generals, which now includes 89 men.

Armenians in United States Seek to Raise Large Army

Formal request has been made of the State Department by the Armenian National Delegation that the Armenians in this country be permitted to raise and equip a force of 10,000 Americans, among those already trained in the United States army, for service in Asia Minor in protecting non-Moslem peoples from further massacres by the Turks.

Illiteracy Claims

An alarming percentage of illiteracy among certain groups of working children is disclosed in figures made public by the Children's Bureau of the United States Department of Labor.

These figures are based on the experience of the Bureau in issuing Federal certificates to children going to work in five States where State certificates were not acceptable for the purposes of the former Federal Child Labor Law.

More than one-fourth, or 5,294, of the 19,546 between 14 and 16 years of age to whom certificates were given, could not sign their own names legibly.

In the five States, where 13,379 white children between 14 and 16 years were certified, but 742 had reached the eighth grade in school. Of 1,166 colored children, only 40 reached the eighth grade. In other words, 96 per cent of the colored children granted certificates had not reached the eighth grade.

To Dedicate New Building May 19 to 25

The new building of the Spring Street Branch Association, at the corner of Spring and Fifth Streets, Columbus, O., the tenth of the buildings of which Mr. Julius Rosenwald of Chicago gave \$25,000, will be dedicated May 19th to 25th. This building cost, including site, equipment and gifts of material, \$150,000. Prominent persons from all over the country will attend this celebration. This building has dormitories, cafeteria, gymnasium, swimming pool, boys' lobby, boys' game room, women's club room, men's lobby, billiard rooms, business men's club room, barber shop, lockers, social rooms, etc. It is said to be one of the finest buildings in the country. Dr. W. A. Method is the chairman of the Board of Managers; Nimrod B. Allen, Executive Secretary; A. W. Hardy, Physical Director and Membership Secretary; J. W. Evans, Social Director and House Secretary; W. A. Mason, Boys' Work Director; W. A. Burke, Business Secretary, and T. M. Ragland, Office Secretary.

People of Interest

The Rev. J. E. Rolax, pastor at Bunkie, La., will preach the annual sermon of the North Louisiana Agricultural and Industrial Institute at Grambling, La., May 18. Prof. Charles P. Adams is principal.

Dr. P. J. Maveety, corresponding secretary of the Freedman's Aid Society, delivered the

commencement address at Rust University, Holly Springs, Miss., May 14.

Westley Church, Little Rock, Ark., the Rev. J. H. Lovell, D. D., pastor, raised Easter Sunday \$534 for Centenary. This amount is nearly 60 per cent of their first year's quota. Pastor and members are happy over their accomplishment.

Prof. W. Murray Gordon, Y. M. C. A. Secretary for Reconstruction Program for Returned Colored Soldiers of Mississippi, was a caller at our office Monday.

Last Sunday, May 11, Dr. Harry Andrews King, president Clark University, Atlanta, Ga., preached the baccalaureate sermon and Bishop Frederick D. Leete delivered the commencement address on Wednesday of this week.

During the commencement season of the Florida Agricultural and Mechanical College, Tallahassee, Fla., Dr. L. H. McCrory, president of Biddle University, Charlotte, N. C., will deliver the baccalaureate sermon and Dr. W. H. Crogman, Atlanta, Ga., will deliver the commencement address.

Bishop J. M. Moore, of the Methodist Episcopal Church, South, will deliver the commencement address to the graduating class of Meharry Medical College May 22.

Word has just been received that the National Centenary Headquarters, Philippines and Buffalo Area is over the top, the former \$132,000, the latter \$7,702,720. This is over subscription \$81,000 for Buffalo and the canvass is only completed in but two Conferences in the Area. Dr. F. T. Keeney says they will have a million dollars in excess when the two remaining Conferences returns are in.

Prof. W. J. Echols of Birmingham, Ala., has been made campaign director of the Intensive Campaign, May 18-25, for the New Orleans Area and has charge of the Area office during the absence of Dr. Hughes. Prof. Echols was lay representative of the Central Alabama Conference to the General Conference of 1916. He is also a member of the New Orleans Area Council.

Scott Methodist Episcopal Church, Indianapolis, our second church in that city, went "Over the Top" the last Sunday in April. The quota of this church was \$1,520 and it subscribed \$3,138. The Rev. H. H. Hinton is pastor. This is the first church on the Indianapolis District Dr. E. A. White, superintendent, which has gone "Over the Top."

The Rev. John L. Seaton, Ph.D., succeeds Dr. G. Franklin Ream as director of Religious Work of the Board of Education of the Methodist Episcopal Church. Dr. Ream becomes executive secretary of the Life Service Bureau of the Centenary. Dr. Seaton has been a member of the Board of Education for some time and is thoroughly familiar with the educational work of the Church. Mr. George F. Thompson is another member of the working force of the Board of Education, succeeds Mr. John C. Burge as office secretary.

Cards are out announcing the marriage of Miss M. Cornell Minus to Mr. Philip G. Cave. Miss Minus is the daughter of the Rev. D. M. Minus, D. D., member of the South Carolina Conference and pastor at Allendale. Miss Minus is a college graduate of Claflin University. She has served as professor of history at Sam Houston College, Austin, Tex., and is now dean of the English department at Bennett College, North Carolina. Mr. Cave is also an alumnus of Claflin University and for twelve years has been employed by the United States government. Mr. and Mrs. Cave will make their home in Jacksonville, Fla.

A MESSAGE WITH A FORWARD LOOK

The address of Secretary W. A. C. Hughes to the District Superintendents and New Orleans Area Council, May 3, 1919, The Convention unanimously voted this as their message to the Church

ONE hundred years ago John Stewart, a Negro, heard the voice of God calling him to go Northwest from Marietta, O., and preach the Gospel to someone, somewhere. He was not disobedient to the heavenly vision, for he went and preached to the Wyandotte and Delaware Indians in Upper Sandusky, Ohio. This unpretentious man gave the Methodist Episcopal Church a vision of missionary opportunity and responsibility.

In the city of Columbus, Ohio, our Methodisms will assemble and appropriately celebrate our one hundred years of missionary activity, and at the same time project a program which will take hold of our Home and Foreign Fields with a vigor and efficiency which will make Methodism our Lord's foremost agency for the belting of the world with Gospel light.

To accomplish this task, to which the Church has set itself, in the Centenary Period the territory of the Church has been divided into twenty Areas, with the resident Bishop of each Area and an executive secretary, nominated by him, as the leaders in developing among all Methodists the Centenary Program. This program not only proposes the raising of millions of dollars, but aims at the development of the Christian conscience so that every member will recognize God's ownership. It aims to develop a mighty fellowship of intercession which will bind together our membership in a powerful league of prayer, and to make sure that the Master has workers for the vineyard by diligently searching for those who will wholly dedicate themselves to some definite form of life service. The Centenary Program is the greatest expression of big churchmanship that the world has ever known. It is a veritable climb by Methodism's leaders to the Mount of Ascension, where they hear Him who speaks through the ages commanding anew, "Go ye into all the world and preach My Gospel to every creature." The Centenary call is not only a command to the highly developed people and efficiently organized sections of our Church, but a call to all Methodists, among whom there are in our Church three hundred and fifty thousand Negroes.

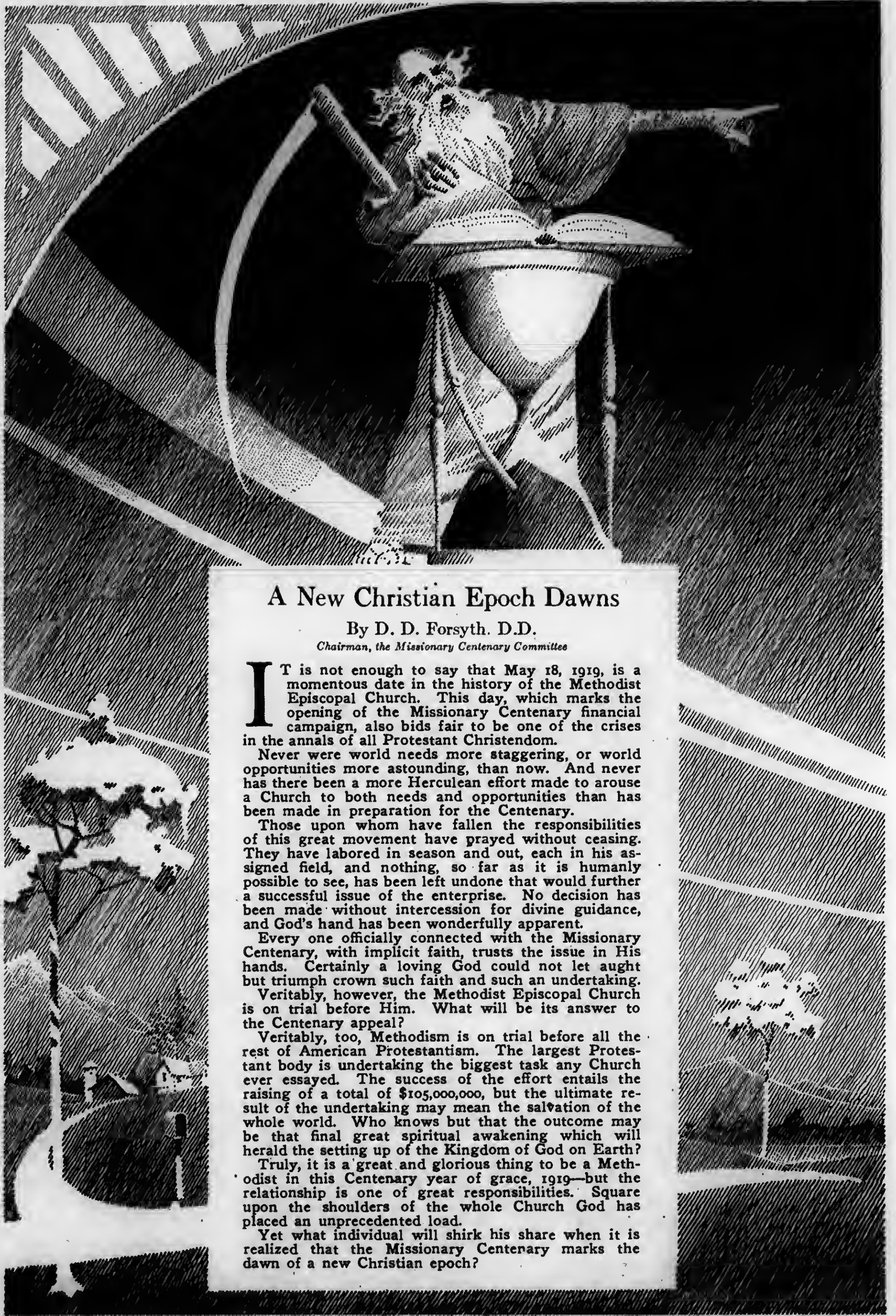
Under the scheme of direction by Area Secretaries the matter of supervision in the Southland was one which was not easily adjusted. In this section we were very largely rural and rather poorly organized. Among our people a program of such proportions as that the Church had undertaken in its Centenary task was a perfect challenge. Bishop W. P. Thirkield, who has spent his life developing Negro leadership, believed that the Centenary organization afforded an outstanding opportunity for our people to do a large constructive work under their own leadership. He entered into an arrangement with Bishop Sheppard by which Bishop Thirkield's two white conferences were put in the Wichita Area, for Centenary purposes, and the West Texas Conference, colored, was made a part of the New Orleans Area. Then, with Negro leadership throughout the Area, most of which was of his own making, he proceeded to inspire the men with faith in themselves and committed entirely to their hands the Centenary work.

We started in on the 27th of December. We have developed an office force and an office efficiency which, we have been told, is second

to none in the South. We have in this brief time simplified our literature, developed additional literature better adapted to our needs, adjusted the Centenary organization to fit local conditions, worked out a department known as God's Acreage, through which we are reclaiming hundreds of acres of land for the Lord. We have put on group meetings throughout the Area and carried the Centenary message down to our churches with our own men. Our program has been worked out to suit local conditions. We have told our people of their opportunity and responsibility in the Centenary, have urged them to liberality and the result is we are able to hand over to the Church, before the general intensive drive is put on, \$91,378.31 in cash and signed subscriptions to the amount of \$430,189.60.

What does this mean? Have these District Superintendents a message to the Church, for these have been our leaders in the task; have our pastors a word for the Church as they hand over this sum of money; does this contribution carry with it any message from the one hundred thousand members in the New Orleans Area? I have traveled largely. The correspondence which comes into our office has been carefully read from District Superintendent, pastor, church council president, unit leader, minute man, and all letters clearly indicate that these have worked with three things uppermost in their minds. The one is to contribute to making the world safe for all people, another to help send the Gospel to the oppressed and them that sit in darkness, and the third to swing the Negro from the debit side of Methodism's year book to the credit side and become a contributing factor to the world's rebuilding.

When Secretary of War Baker called Emmet Scott to his side to interpret the minds of the black folk to the Administration, when Secretary Wilson called Prof. Haynes to the Department of Labor and the Administration sent Ralph Tyler to write the conduct of black soldiers overseas, these appointments of a Democratic Administration did more to thrill colored soldiers and prompt the buying of Liberty Bonds than any one dozen things done during the war. The fact is apparent that the Negro has developed a race consciousness which strongly calls for indigenous leadership. If you ask me to explain how we have so effectively organized for our Centenary task and how we have secured during the past four months among our people, the vast majority of whom labor under conditions thoroughly discouraging, 4,113 tithing stewards, 6,591 intercession pledges, \$91,378.31 in cash and \$430,189.60 in pledges, I have but one explanation to make. We, one and all, felt and feel that, aside from working at God's biggest task, we are, by doing our work faithfully and well, saying to our Church everywhere, "Lodge with us responsibility, give us the task to do, put before us our leaders whom you have grown up in our schools, and you will inspire us every time to go 'Over the Top' in the accomplishment of Big things." The doing of the Centenary task in the New Orleans Area is the pledge of one hundred thousand Negroes not to disappoint the Church if entrusted with leadership of our own.



A New Christian Epoch Dawns

By D. D. Forsyth, D.D.

Chairman, the Missionary Centenary Committee

IT is not enough to say that May 18, 1919, is a momentous date in the history of the Methodist Episcopal Church. This day, which marks the opening of the Missionary Centenary financial campaign, also bids fair to be one of the crises in the annals of all Protestant Christendom.

Never were world needs more staggering, or world opportunities more astounding, than now. And never has there been a more Herculean effort made to arouse a Church to both needs and opportunities than has been made in preparation for the Centenary.

Those upon whom have fallen the responsibilities of this great movement have prayed without ceasing. They have labored in season and out, each in his assigned field, and nothing, so far as it is humanly possible to see, has been left undone that would further a successful issue of the enterprise. No decision has been made without intercession for divine guidance, and God's hand has been wonderfully apparent.

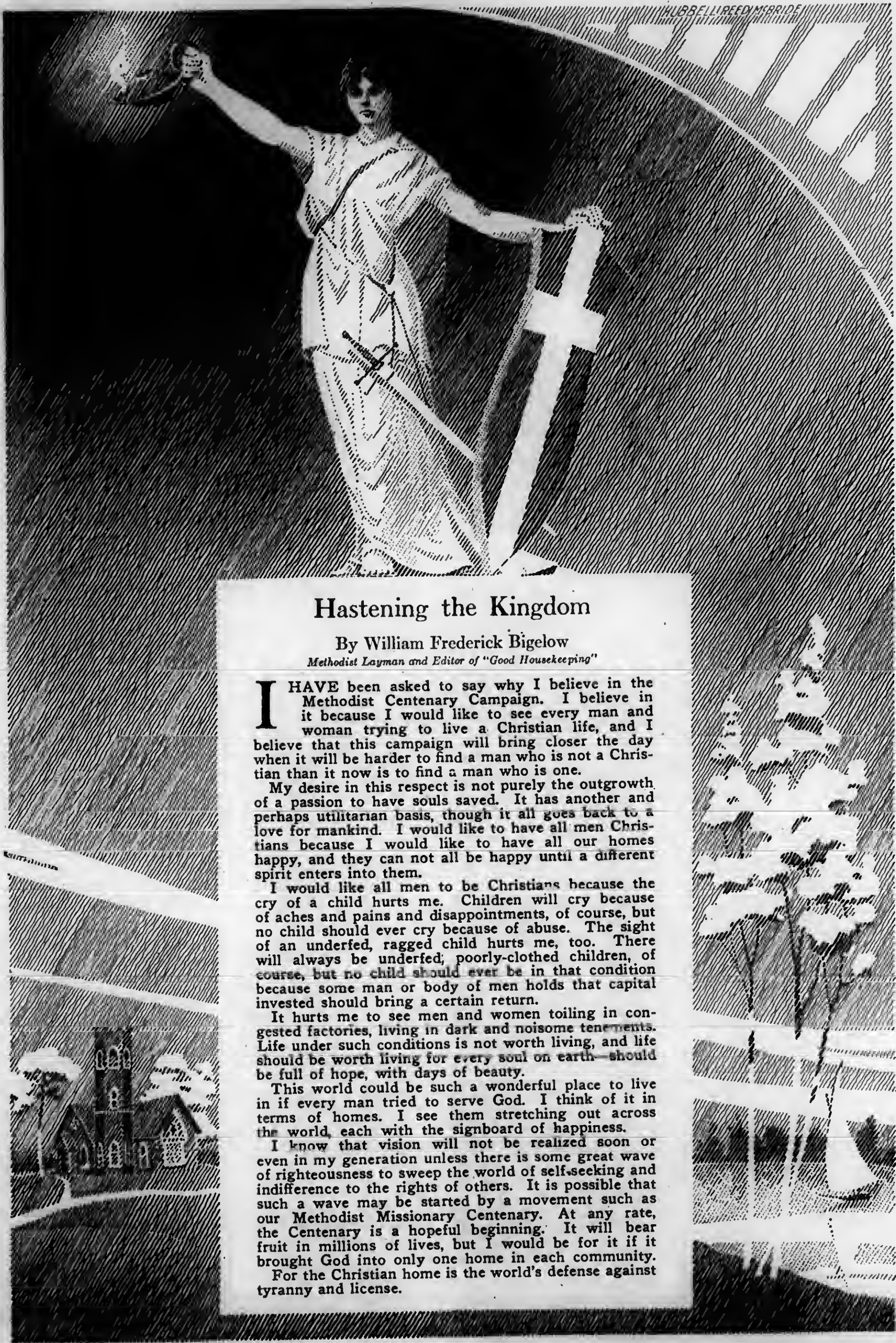
Every one officially connected with the Missionary Centenary, with implicit faith, trusts the issue in His hands. Certainly a loving God could not let aught but triumph crown such faith and such an undertaking.

Veritably, however, the Methodist Episcopal Church is on trial before Him. What will be its answer to the Centenary appeal?

Veritably, too, Methodism is on trial before all the rest of American Protestantism. The largest Protestant body is undertaking the biggest task any Church ever essayed. The success of the effort entails the raising of a total of \$105,000,000, but the ultimate result of the undertaking may mean the salvation of the whole world. Who knows but that the outcome may be that final great spiritual awakening which will herald the setting up of the Kingdom of God on Earth?

Truly, it is a great and glorious thing to be a Methodist in this Centenary year of grace, 1919—but the relationship is one of great responsibilities. Square upon the shoulders of the whole Church God has placed an unprecedented load.

Yet what individual will shirk his share when it is realized that the Missionary Centenary marks the dawn of a new Christian epoch?



Hastening the Kingdom

By William Frederick Bigelow

Methodist Layman and Editor of "Good Housekeeping"

I HAVE been asked to say why I believe in the Methodist Centenary Campaign. I believe in it because I would like to see every man and woman trying to live a Christian life, and I believe that this campaign will bring closer the day when it will be harder to find a man who is not a Christian than it now is to find a man who is one.

My desire in this respect is not purely the outgrowth of a passion to have souls saved. It has another and perhaps utilitarian basis, though it all goes back to a love for mankind. I would like to have all men Christians because I would like to have all our homes happy, and they can not all be happy until a different spirit enters into them.

I would like all men to be Christians because the cry of a child hurts me. Children will cry because of aches and pains and disappointments, of course, but no child should ever cry because of abuse. The sight of an underfed, ragged child hurts me, too. There will always be underfed, poorly-clothed children, of course, but no child should ever be in that condition because some man or body of men holds that capital invested should bring a certain return.

It hurts me to see men and women toiling in congested factories, living in dark and noisome tenements. Life under such conditions is not worth living, and life should be worth living for every soul on earth—should be full of hope, with days of beauty.

This world could be such a wonderful place to live in if every man tried to serve God. I think of it in terms of homes. I see them stretching out across the world, each with the signboard of happiness.

I know that vision will not be realized soon or even in my generation unless there is some great wave of righteousness to sweep the world of self-seeking and indifference to the rights of others. It is possible that such a wave may be started by a movement such as our Methodist Missionary Centenary. At any rate, the Centenary is a hopeful beginning. It will bear fruit in millions of lives, but I would be for it if it brought God into only one home in each community.

For the Christian home is the world's defense against tyranny and license.

It is Almost 2000 Years Since
World. But to-day Half of Man-

SISTER CHURCHES WISH METHODISM

Messages from many sources to D.D. Forsyth, chairman

The heroic planning of the Methodist Episcopal Church, in its Missionary Centenary has been an inspiration to the American Baptist Home Mission Society, which, through its board of officers, has been stimulated to make a survey of its own larger tasks and needs. Your appeal for service, your emphasis on prayer, your exposition of stewardship, and your clear vision of world-wide need has taught us all many new lessons.

CHARLES L. WHITE, Executive Secretary,
The American Baptist Home Mission Society.

On the eve of its great campaign, I should like to associate myself with the many friends of the Methodist Missionary Centenary outside of the communion, in sending greetings and very sincere good wishes for the entire success of this very significant missionary effort. The loyalty of the great Methodist Church to the Kingdom of Christ and its willingness to spend large effort on its extension give great encouragement to other Churches engaged in similar endeavors.

W. I. CHAMBERLAIN, The Board of
Foreign Missions, Reformed Church in America.

I need not say that I have regarded with the deepest interest the great Missionary Centenary Movement of the Methodist Episcopal Church.

The whole movement is one that commands admiration, both on account of its intensity and its breadth. It will do far more than to stimulate Methodism. Its influence will be great on all the bodies of the Federal Council, and, indeed, we already have clear signs of that influence.

CHARLES S. MACFARLAND, General Secretary,
Federal Council of the Churches of Christ in America.

As a missionary secretary of a sister denomination, I can not refrain from giving some little expression to my admiration for the leaders of the Methodist Church's effort in the celebration of the Centenary of its missionary work. It was a most daring challenge which you issued to the some four million Methodists of America when you called them to the task of raising something over \$100,000,000 for missionary activities. It has stirred all of us to see visions, and dare the difficult.

C. E. BURTON, The Congregational
Home Missionary Society.

The Board of Home Missions of the Reformed Church in the United States conveys to the Methodist Episcopal Church the most hearty greetings and congratulations upon the eve of the great Missionary Centenary which your great body is about to launch. It is quite certain that your efforts will result not only in securing millions of dollars for the Kingdom, but will prove a great spiritual uplift to the Church.

CHARLES E. SCHAEFFER, General Secretary,
The Board of Home Missions of the Reformed
Church in the United States.

Christ said: "Go Ye into all the kind Has Not Even Heard His Name"

WELL IN GREAT CENTENARY CAMPAIGN of the movement carry Felicitations and Encouragement

The faith, courage, and zeal that is being displayed in the Missionary Centenary of the Methodist Episcopal Church may well challenge the admiration of the pastors and members in all the Churches in America. May the Centennial of Methodist Missions in this country prove an inspiration to all lovers of Christ, and awaken a fuller consecration to the extension of His Kingdom in the World.

ALLEN R. BARTHOLOMEW, Secretary,
Board of Foreign Missions Reformed Church
in the United States.

May I not join with all Christian people in congratulating the Methodist Episcopal Church on the manner in which it has done the great work that it has undertaken to do? Surely this proves how earnestly your communion desires to help build up a right civilization. I think you may be sure that the prayers of all Christian people will be made that your leaders be given wisdom to carry on the good work you have begun.

A. S. LLOYD, President,
The Domestic and Foreign Missionary Society of
the Protestant Episcopal Church in the United
States of America.

I send you greetings from the American Baptist Foreign Mission Society as you are about to enter upon the intensive financial campaign in connection with the Methodist Missionary Centenary. We join with you most earnestly in prayer for the success of your undertaking. We hope you will not only secure the \$105,000,000, but that you will also receive a great spiritual quickening which will fill the hearts of your people.

J. Y. AITCHISON, Home Secretary,
American Baptist Foreign Mission Society.

The Methodist Missionary Centenary is a splendid manifestation of courage and faith, and it challenges not only the great Methodist communion, but the members of all other communions to dare to make great plans for the Kingdom of God and to push them with all strength and persistence. I earnestly hope and pray that the Centenary Movement may have that large success which it so well deserves to have and which the needs of the cause of Christ so imperatively require.

ARTHUR J. BROWN, The Board of
Foreign Missions of the Presbyterian Church
in the U. S. A.

The religious world is watching the Methodist Centenary Movement with intense interest. You are blazing the way for a general advance of our missionary forces. You are the fore-runners of the Era of Big Things. All Congregationalists are wishing you the largest possible success, not only for the sake of Methodism, but for the sake of the Kingdom.

CORNELIUS H. PATTON,
American Board of Commissioners for Foreign Missions.

JESUS CHRIST THE IDEAL HIGH PRIEST

By L. E. Jordon, Class 1919

The Horace L. Jacob's Christological Prize Essay for 1919 in Gammon Theological Seminary

ONE of the most interesting institutions in the Old Testament is the institutions of the Levitical Priesthood. Moses the great deliverer and law-giver, of the Hebrews was instructed to anoint Aaron his brother and his sons to occupy the Priestly office and to perform the sacred duties of offering sacrifices for the sins of the people. This prerogative was to come down the line by successions to the sons of Aaron.

An original fact is, that God created man in his own image. Along with this fact is the historic fact of sin which made necessary the Old Testament sacrifices. In the beginning, this institution exhibited its imperfections. For Aaron and his sons died, hence, there was of necessity a succession in the Priesthood. Neither Aaron's mediation nor that of his sons and successors could satisfy justice or passify conscience or sanctify the heart. All that it could possibly do at best was to exemplify a faint idea of the ideal Priesthood of Jesus Christ. Moses was admonished of God to make the tabernacle in which the Priestly functions were to be performed a copy and shadow of things Heavenly. The sacrifices were to be offered as an atonement for sin. The Priests who performed these most sacred duties were themselves weak vessels and imperfect instruments for they were chosen from among those for whom they were to make sacrifices. Hence man was helplessly in need of one who would and could make a perfect sacrifice and full atonement. If man was to regain his lost relation with God it was necessary more than to counteract the bias toward sin and its result, physical death, which was entailed by the first Adam. This was undertaken through the medium of the Old Testament Priesthood. The Old Testament Priesthood failed in this effort. In the first place this is evident from the fact that the Priest first offered a sacrifice for themselves and then for the people. Another failing was, that this sacrifice was not offered, once for all, but was repeated yearly as a symbol of its imperfection and in efficiency.

The High Priest was appointed by God from among his brethren. "He is ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sin." "He must have compassion on the ignorant and on them that are out of the way for he himself is compassed with infirmities." With all this the earthly High-Priests were imperfect, because they did not know the will of God, so they were subject to sin and mistakes. The blood of bulls and goats and other animals whatever its virtue could not make the worshipers perfect touching their consciences. It could not bring them to the desired goal of a fearless peace with God. When the High-Priest had entered the Holy of Holies, the communication of the people with God as represented in his appears to have been lost as soon as it was gained, for he came out from the presence of the Shechinah and the veil closed behind him.

It is in contrast with this that the Priesthood of Jesus Christ is set forth and because "He was bruised for our transgressions" became the emancipator of humanity

from sin. In this light Christianity becomes the final and perfect religion, since Jesus Christ its founder is the perfect and ideal High-Priest. According to the author of Hebrews, in Psalms, he is addressed as a Priest after the order of Melchizedek. Thus the Priest-hood was changed from the order of Aaron, the temporal order, to the everlasting order. Our ideal Priest-hood was constituted with an oath which made it different from the old order. Our High-Priest, since he was ordained to continue forever hath an unchangeable Priest-hood. "Wherefore he is able also to save to the utmost those who come unto God by him, seeing he ever liveth to make intercessions for them." Being the son of God, a fellowship with God has been realized for men which is perfect and abiding. For this cause Christ is the mediator of a New Covenant. His High-Priest-hood has abolished the Old Covenant and ratified the new. Since the Priesthood has changed the Covenant also has changed. He is an ideal High-Priest because he has entered into the immediate presence of God. Our High-Priest was also commissioned of God, for man cannot take this honor to himself. "He is touched with the feeling of our infirmities." For he learned obedience from the things he suffered. The experience in Gethsemane seems to be the place where Jesus received the high and hard calling of the ideal Priest-hood. The titles given him, namely: Messiah, Son of Man, Son of God, are significant as to the work which he was to perform. As Messiah he was known as God with us. The title, Son of Man associates him with all the sympathies of the human race. Nothing human was foreign to Jesus Christ, our ideal High-Priest.

His preparation is a very important point. It is said that a captain should have full experience of military hardships. No one can be a good captain on any other terms. He cannot lead an army to victory and glory who shrinks the risk of battle and the privation of the campaign; thus our captain was thirsty and weary, through the toil of the great conflict in which he engaged. He is able to sympathize with us through suffering. For it was through suffering especially that he was made perfect.

Every High-Priest must have something to offer. Our ideal High-Priest offered himself. He willingly offered himself as a sacrifice in obedience to the Father. Being a voluntary act, this sacrifice had a significance and a moral worth which no animal sacrifice could have. Its value was the obedience of a Priest who had to annul sin by the sacrifice of himself. As the ideal High-Priest, Christ made once for all the perfect sacrifice for sin.

The work of our High-Priest and his offering was not perfect until he entered into the presence of God. It is there that he is in the full sense a Priest. Moses in his office, stands between the first Adam and the second Adam which is Christ Jesus. As through the first Adam, all inherited the tendency toward sin, Christ must give tendency toward righteousness again, and abrogate the power of death. The law was as a school teacher preparing men for the work of Christ and a new life. No other

High-Priest felt quite sure that he could do this.

The intense hate which God the Father had for sin and his love for the sinner led his son Jesus Christ our ideal High-Priest to the cross. He carried our sins with him there. He satisfied this hate and love when he was nailed to the cross and buried in the grave. His resurrection and glorified body are an evidence of the sufficiency of the sacrifice. Through his death we are buried to sin and died unto it. Even so, when he arose we also, when we repent and give up our sins, we rise with him to newness of life. Hence we think of him as exercising his priestly functions in the sanctuary above. But he could not be Priest in Heaven except for his commission, his preparation and the offering which he made while on earth.

He is now making intercessions "At the throne of Grace." Since Jesus has made the perfect sacrifice, he appears in the presence of God with virtue of his sin annulling work. He prevails with God to receive even those who have sinned into fellowship with himself. While as a Priest, he is our representative as a sacrifice he is our substitute. Jesus Christ prayed to be saved from death in Gethsemane, yet he willingly resigned himself to die as a sacrifice and trusted God his father to raise him from the dead. Because of this perfect self-surrender, his sacrifice was complete and because of his entire self-denial, God delivered him out of death and made him an eternal High-Priest.

"Rise glorious conqueror rise
Into thy native skies
Assume thy right
And when in many a fold
The clouds are backward rolled
Pass through those gates of gold
And reign in light.

Victor o'er death and Hell
Cherubic legions swell,
The radiant train;
Praises all Heaven inspire
Each Angel sweeps this lyre
And clasps his wings of fire
Thou lamb once slain."

As a result of the ideal Priest-hood Jesus Christ a New Covenant has been established between God and man. On the basis of his work God becomes our agent and we are his people. Since Christ is a Priest that a Priest should be, the new relation between God and man is all that it should be. Jesus Christ being our ideal High-Priest we are free from the fear of death and can come with boldness to the throne of Grace and have a hope of immortality that nothing can shake. Knowing that Jesus Christ has entered within the veil as our forerunner, we can have an assurance of the ever-lasting life of Christ eternally. The Priest-hood which is founded on him can never pass to another.

Finally: "Have this mind in you which was also in Christ Jesus who existed in the form of God counting not the being on equality with God, a thing to be grasped but emptied himself, taking the form of servant, being made in the likeness of man, and being found in fashions as a man, humbled himself becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him and gave unto him the name which is above every name; that in the name of Jesus every

(Continued on Page 12)

REPENTANCE

The International Sunday School Lesson for May 25, 1919.

By the Rev. Leonard Farmer, PH. D.

In our lesson last Sunday we studied the means of our salvation. This we saw to be, not our righteousness, but the free grace of God shown in revealing Himself to us in Jesus Christ, in giving us the Holy Spirit to help us in our endeavor to realize the Christ-ideal in our life, and in accepting our righteous wills, or what we are striving to become, instead of our unrighteous deeds, or what we have actually become. We are to strive earnestly to be righteous; but at best our righteousness is never perfect enough to merit our salvation. It is but logical that we pass from the question as to the means of salvation to that of its conditions. What are the conditions upon which God will be gracious unto us to the extent of saving us? The first of these conditions we are to study in our lesson today—Repentance.

The Nature of Repentance

We grown-up Methodists well remember when we were children and studied the catechism in the Sunday School. The question was often asked, What is repentance? and as often came the answer, Repentance is a godly sorrow on account of sin. The emphasis is here on that word "godly" which denotes, for one thing, the source of sorrow; true repentance is the gift of God. It is the goodness of God, says the Apostle Paul, that leadeth unto repentance. And, again, Timothy is exhorted to correct the opposers to the end that God may give them repentance. For another thing, it denotes the depth or intensity of the sorrow. Something of this deep sorrow and remorse characteristic of repentance is suggested by the root-meaning of the word. It literally means pain or anguish of soul of such intensity that it impels one back from one course of action to another—literally "pained back," or "punished back."

1. Genuine repentance, therefore, is not any superficial thing as mere regret. Mere regret is not moral at all; it has no influence on future conduct, and is therefore no grounds for Divine pardon. Today when a man is not tempted he may regret his conduct of yesterday when he was tempted; and notwithstanding his regret today, he may commit the same or more sinful act tomorrow when the temptation comes. But genuine repentance takes a deep hold upon the moral nature, and effects a change of heart, a change of mind, and a change in our attitude toward God and man and life in general. Two different words are used in the New Testament for repentance, and each of them literally means this: a change of mind or purpose. And according to New Testament writers it is primarily an act of the will by means of which a person abruptly reverses himself with reference to some past principles or habit of conduct, which in the light of the truth is judged to be wrong.

So, then, he who has truly repented has become in a sense a different

person. His view of life has become different; and his aim in life has become changed. Wherein he has formerly thought evil, he henceforth thinks good; wherein he has formerly planned evil, he henceforth plans good; and wherein the general trend of his life has formerly been evil, it henceforth will be good. He has decidedly renounced his former ways, has turned away from them and is fully determined by the help of God to leave them off forever. Repentance is, therefore, quite equivalent to Conversion. Indeed, it is but another aspect of the same experience, which means a turning-about-face. When one has truly repented, that one's sins are truly forgiven, and that one is already truly converted. And, so, as is the case with conversion, so is it with repentance; the accompanying feelings are not the same in every case. Much depends upon the temperament of the individual, and upon the radicalness of the change which must come into his life. When the Ethiopian eunuch became converted he had as truly repented as the Apostle Paul had when he became converted. But how vastly different were the manners of their conversions! So the deep feeling of sorrow may not accompany repentance in every case, but may often be the result of it which comes from the memory of the past life in comparison with the changed attitude of mind, the forward look in the new direction, and the feeling of joy and gratitude which are produced by the right action consequent to the repentance. Such was Paul's experience; it was after his conversion that he had his deep feeling of sorrow on account of his sins. Then he saw that he was not fit to be called an Apostle; for he had been chief among all sinners. But the supreme joys of his new life eclipsed the sorrows on account of his past one. So it may be with many a one. The evidence of repentance is not the feelings but the changed life.

2. And genuine repentance is not sorrow merely felt in the face of penalty. Such sorrow is not moral. Many a criminal follows his profession of criminality because he hopes never to be brought to justice. He is deeply sorry when his sentence is pronounced; but he is sorry of the penalty and not of the crime. In the same way we sinners may feel deeply sorry when we think of the eternal punishment that is to come upon us in the next world; but that would be to repent of the punishment and not of the sins; and the sins may not be at all distasteful to us, only we would escape the penalty. But true repentance which makes us the recipients of God's forgiving grace is not sorrow on account of the penalty of sin, but for sin itself, not sorrow because the wages of sin is death but because our sin is sinful and abhorrent to our Heavenly Father, and not sorrow because He hates sin while we ourselves love to indulge in it, but

because we have committed sin which is also hateful to us and have thereby grieved the heart of the Father who so deeply loves us, and have abused His tender and long-suffering mercy. He who has repented and yet loves his sin or is walking in the same old way in which he walked before repenting, either is a backslider or has not truly repented; for his heart and mind and purpose have not been changed, and therefore his life has not been changed. The mark of the truly penitent is not only that he loves the good, but also that he equally hates the evil.

The Fruits of Repentance

Repentance immediately brings forgiveness of sins in a moral sense, that is, the Father no longer counts our past sins against us in determining our relationship to Himself. Upon repentance we become children of God, and come into fellowship and communion with Him. But repentance does not cancel the natural organic consequences of our sins. The dissipator may impair his health through his sinning. He may repent, and God will mercifully forgive him of his sins and accept him into fellowship with Himself; and he will live a moral life afterwards. But his health remains impaired. So is it with respect to all the natural consequences of our sins; they are not cancelled by our repentance. With the change of mind and heart we begin life over again; only we cannot begin at the beginning but must begin from where we now are. And with this new life come a changed outlook, new standards for the evaluation of life, new life purposes, greater usefulness and a higher service. By its fruits we shall know it.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for Sunday, May 25, 1919

"Arise, Go Unto Ninevah, That Great City"

The great missionary prophet, Jonah, feared and shrank from the

greatness of his call. It required a severe discipline and the second distinct call to start him toward the field which the spirit had chosen. God does not minify the task nor lessen the importance of the mission. It was the divine plan and was imperative. God wanted this work done. Had Jonah ultimately withdrawn and utterly failed God, another would have been chosen. God's call to a definite work is always an announcement that that work is to be done. God's call is always to a great work. The sitadels of Satan in the world are well fortified and the opposing forces well entrenched; but every city is to be taken for Christ and the work is now imminent and the call urgent. For the first time since the days of the apostles, is the Christian Church hearing a distinct call to every great city in all the world.

Jonah was a slacker, and only the horror of death could arouse him to the call of duty. There is no room for slackers in this last great call of the church. Every man is being sought to do his part and it will be required of him in the church and at the bar of God.

God had a special message for Ninevah. He knew His man. The man was fitted to the message and the preaching was effective. In the present supreme struggle for the conquest of the Church in the world, everyone has a part. There is a great needy, sorrowing, warstricken world to be redeemed. The final message of the Gospel is to be delivered. A few more years like the last four years and the great cities and civilizations of the world will be overthrown. Everything now depends on the preaching which God's people shall bring.

There are yet hesitant souls who do not respond. The work of the Church is hindered and whole nations imperiled. There is now no time for delay; no room for the slacker in the church. Every man and woman at their place in the present program will bring the great cities of the world to their knees. Civilization and humanity shall be saved.

Gammon Seminary.

How Do Men Confess Christ and How Deny Him?

Weekly Devotional Topic for May 25, 1919.

(Rom 10:9; Luke 22:55-61)

By the Rev. Willis J. King, D. D.

The Apostle Paul had one passion and that was to have people get the right conception of Jesus Christ. Our first scripture passage is taken from his epistle to the Romans which is the most argumentative of all his epistles. Here he was concerned with convincing the extreme exponents of the law that that wonderful document had been superseded by the plan of salvation set forth by Jesus Christ. In its day the law served a very fine purpose, but he would have them know it was only an instrument to lead men to Christ. No man is more appreciative of the good things in the law than is he, but all who would be saved must realize that Christ is the end of the law. From henceforth salvation will come through faith in Jesus Christ. And what is this righteousness of faith about

which he so eloquently writes? It is that they shall confess with their mouths the Lord Jesus and shall believe in their hearts that God hath raised him from the dead. If they did this they should be saved.

Confessing Christ. This is an exceedingly important part of the Christian religion. Almost all the great religions of the world have been ethnic religions. In these the emphasis was not put on individual allegiance because of individual choice, but on the individual's relation to the state. The religion was the state religion. Every citizen of the state accepted and professed the state religion because of his citizenship in the state. On the contrary Christianity is native to no particular country or clime. It was designed

(Continued on Page 15.)

TEACHERS WANTED

To the Colored People of Louisiana:

The most serious effort ever made to provide more and better schools for colored people in Louisiana is being made to-day. Superintendent Harris has recently conferred with practically all parish school boards and superintendents, and urged them to provide better facilities for Negroes. From practically all of these parishes comes the news that next session strong efforts will be made to increase salaries, lengthen terms and provide better houses.

The only serious obstacle in the way of carrying out this program is the lack of teachers. Schools must have teachers who know what to teach and how to teach. If we do not get 1,000 new teachers before next fall, we are going to deny 40,000 Negro children in Louisiana the chance to go to school. School boards can supply money to carry out a large school program, but the colored people of the State must supply the teachers to put this program into effect. What are you going to do about it?

In order to assist in preparing qualified Negro teachers to take up this work, the parish school boards and the State Department of Education have decided upon the following plan: Beginning June 9 there will be opened in 33 parishes in Louisiana summer schools of 12 weeks' duration. If you have in your home or in your community young men or young women of good character, with a good elementary school education, or better, who might be induced to engage in teaching, persuade them to enter one of these summer schools and to prepare themselves for this kind of service to their people. This is missionary work of the most vital kind. To the young men or

women who have had better school advantages than most members of their race, we would say that anyone qualified to get into this work that fails to do so may deprive 40 or more children of the chance to go to school next session. To the teachers who hold certificates, but who feel the need of better training in the common school branches, these schools will be open and all should attend them.

In order to enter one of these schools, we advise that all applicants go at once to their parish superintendent and apply for admission. There is no charge whatever for enrollment. Applicants will be given blank cards to fill out. If the superintendent approves their application, they should make arrangements to begin work June 9. The last week of the summer schools these applicants will be given an examination on the subject matter covered. All students who have applied themselves to their work will be able to pass this examination and get certificates. The State Department will occupy itself with putting qualified teachers into suitable positions.

It will be seen from the above that the colored people themselves have an important part to play in putting through this program for better schools, longer terms, and higher salaries by doing whatever lies in their power to increase the number of teachers, especially for the rural and elementary schools of Louisiana. We depend upon your active and immediate co-operation.

Very Truly yours,

Leo. M. Favrot.

State Agent of Rural Schools for Negroes.

"FIRST SUNDAY SCHOOL IN THE WORLD"

By Bishop J. C. Hartzell, D. D.

Recently while on a visit with Mr. H. J. Heinz, of Pittsburgh, to Savannah, Georgia, one of the oldest and most beautiful cities in the South, I learned that John Wesley had founded a Sunday School in that city fore Robert Raikes started his Sunday School for boys (1780) at Gloucester, England.

As one enters Christ Church he sees on in 1736. That was nearly half a century before each side of the door a bronze tablet. One commemorates the work of George Whitefield, Wesley's immediate successor, and the other reads as follows:

"To the glory of God in memory of John Wesley Priest of the Church of England Minister to Savannah 1736-1737 Founder of the Sunday School of the Church. Erected by the Diocese of Georgia."

The Rev Dr. John Wing, rector, kindly gave me the following items from the official records of Christ Church:

"Rev. John Wesley assumed charge in 1736 and started a Sunday School. Under him Mr. De La Motta every Sunday morning instructed the children of the Church." "Every Sunday afternoon it was Wesley's custom to meet the children of the congregation before service and hear them recite the catechism, question them as to what they had heard from the pulpit in the morning, instruct them still further in the Bible endeavoring to fix the truth in their understandings as well as their memories. This

Sunday School was established in Christ Church, Savannah, nearly fifty years before Robert Raikes originated his scheme of Sunday instruction in Gloucester, England, and eighty years before the Sunday School was established in New York, and is still carried on." "This is believed to be the oldest Sunday School in the world."

In the rear of the church is the lot on which stood the parsonage in which Wesley lived during his less than two years' service as a foreign missionary in Georgia. He came to America to convert the Indians, and inaugurated missions among them. His meeting and consultations on shipboard with the Christian Moravian brethren, and his trial growing out of his extreme and rigorous ritualistic methods, taught him wonderful lessons in his own spiritual life, and in church administration. But the most enduring result of John Wesley's labors in America, and which best illustrates his divine leadership in organizing the church for world conquest, was the result of what seems to be the first Sunday school in the world.

Blue Ash, Ohio.

"A MATTER OF LIFE AND DEATH"

By Willard Price.

An office. A desk. A man behind the desk. Whom would you suppose that man to be, judging from the decorations about the walls of his office—to-wit:

A portrait of President Wilson. A bust of George Washington. A portrait of Abraham Lincoln. A sketch of an American soldier and a French soldier clasping hands. Two flags—one American, one French. A full-length picture of a typical American soldier.

No, not the office of a rabidly patriotic Yank staff officer in Washington, D. C. No, the office of a New York business man whose sons are "overthere."

This office, which is fairly belligerent with friendship for the U. S. A., is located in Paris and belongs to a high official of the French government.

America does not realize the depth and warmth of the friendship of France for her sister-nation overseas, which has at last splendidly paid up the debt so long owed to the land of Lafayette.

This friendship is now expressing itself in a welcome to American Methodism such as has never before been known. One reason is that American Methodism, during the crisis of France, has devoted every ounce of its strength to meeting the desperate needs of the French people. No French organization has served France more devotedly and sacrificially than the Methodist Episcopal Church of America—in fact, it almost seems out of place to add the words "of America," because no institution can serve a nation so wholeheartedly without, in spirit at least, becoming an integral part of that nation.

Methodism has become an integral part of the life of France. The high official previously mentioned has been only one of many to certify this fact with very strong words of approval. On January 3 of this year, the prominent member of the French Ministry of Foreign Affairs received Dr. Bertrand M. Tople, executive secretary of Methodist work in Europe, and Dr. Ernest W. Bysshe, superintendent for France. The writer was also fortunate as to be present, and was interested to hear this official of a supposedly atheistic nation, in a government which has traditionally forbidden the use of the name of God in State papers, express himself to these two official representatives of the Church in this very definite way:

"France needs the principles and ideals you represent. She cannot get along without them."

JESUS CHRIST THE IDEAL HIGH PRIEST

(Continued from Page 10)

knee shall bow of things in Heaven and things on earth and things under the earth and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

"Enter incarnate God

No feet but thine have trod the serpent down

Blow the full trumpet blow,

Wider yon portals throw

Saviour, triumphant go and take thy crown.

Lion of Judah, hail!

And let thy name prevail from age to age

Lord of the rolling years

Claim for thine own the spheres,

For the hast brought with tears thy heritage."

APPOINTMENTS DELAWARE CONFERENCE FOR 1919-20

CAMBRIDGE DISTRICT

Places in Maryland unless otherwise stated.

D. H. Harges, Superintendent

Alreys, L. T. Robbins; Beckwith, W. T. Purnell; Box Iron, J. L. Nichols; Bridgeville, Del., D. W. Henry; Bridgeville Circuit, To be supplied. Cambridge, Md: Waugh Chapel, W. C. Thompson; St. Luke's To be supplied; Church Creek, E. F. Showell; Crapo, To be supplied; East New Market, D. S. Quillen; East New Market and Reid's Grove, D. S. Lankford; Federalsburg, F. T. Johnson; Frankford, Del., Solomon Hammond; Golden Hill, To be supplied; Harrington, Del., R. H. Coleman; Hurlock, L. E. Toulson; Laurel, Del., G. W. Downs; Lewes, Del., T. A. Johnson; Lincoln, Del., M. W. Clark; Linkwood, E. H. Nichols; Madison, Jose Angulo; Milford, Del., W. E. Hilton; Nassau, Del., Aloxander Reed; Newark, To be supplied; North Berlin, J. R. Holland; Preston, D. G. Waters; Seaford, Del., J. C. Bantom; Sinepuxent, To be supplied; Snow Hill, W. J. Holm; Snow Hill Circuit, F. A. Still; Stockton, L. H. Martin; Stockton Circuit, B. B. Varson; Vienne, J. W. Parker; Whaleyville, E. H. Jolley.

CENTERVILLE DISTRICT

R. H. Wallace, Supreintendent

All appointments in Maryland. Carmichael, I. D. Paine; Catlin, K. S. Stewart; Centreville, S. J. Horsey; Centreville Circuit, G. W. Downs; Chestertown, W. H. Johns; Church Hill, J. H. Russum; Cordova, J. O. Lockman; Cox's Neck, To be supplied; Fairlee, J. W. Bullen; Greensboro; J. H. Blake; Longwoods, J. E. A. D. Grigsby; Marydel, F. E. Gillis; McDaniel, C. W. Winder; Melitota, Walter Stanley; Millington, C. W. Moore; Oxford, L. D. Beechman; Pomona, S. A. Waters; Ridgeley, J. W. Gillis; Rock Hall, R. Hollis; Royal Oak, J. H. Nutter; St. Michaels, W. E. Waters; Stevensville, C. W. H. Briddell; Trappe, Abraham Chase; Willston, To be supplied; Wittman, J. O. Stanley; Woodland, To be supplied.

NORTH PHILADELPHIA DISTRICT

J. T. Fletcher, Superintendent

Atlantic City, N. J. A. L. Martin; Bridgeton, N. J., F. O. T. Laws; Bridgeton Circuit, N. J., F. G. Campbell; Brooklyn, N. Y: Ebenezer, A. F. Anthony; John Wesley, J. R. H. Matthews; Burlington, N. J., J. H. Blackiston; Camden, N. J., F. A. T. Foust; Camden Mission, N. J. B. W. Berry; Delair, N. J. C. W. Shockley; Englewood, N. J., To be supplied; Greenloch and Rhodes, J. I. Peace; Hudson, N. Y., J. N. Bridgman; Jersey City, N. J., To be supplied; Magnolia, N. J. J. T. Wallace; Merchantsville, N. J., P. M. Shelton; Mt. Clair, N. J. F. J. Handy; Mt. Holly, N. J. W. P. Perry; Newark, N. J., W. A. Hubbard; Orange, N. J., R. G. Waters; Ossining, N. Y., J. W. C. Davis. Philadelphia: Frankford, L. H. McArthur; Germantown, J. E. A. Johns; Haven, J. R. Brown; John Wesley, J. W. Jefferson; Somerville, E. E. Parker; Zoar, F. H. Butler; Zoar Mission, (To be supplied), Wm. Goldsboro; Pleasantville, N. J., E. F. Morris; Salem, N. J., W. A. T. Miles; Salem Circuit, N. J., R. A. F.

Anybody can Make Ice Cream

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has been almost impossible because of the difficulty and the high cost.

Now, by using Jell-O Ice Cream Powder, anybody can make ice cream easily and cheaply with perfect success. No eggs or sugar needed.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

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SOUTH PHILADELPHIA DISTRICT

J. H. Scott, Superintendent.

East Calvary, C. A. Tindley; St. Paul's, To be supplied; East Calvary Mission, J. W. Davis; Wilmington: Ezliou, J. U. King; Hsven, G. T. Fields; Mt. Joy, J. W. Bond. Bpttonwood, Del., To be supplied; Cape May, N. J., H. T. Johnson; Chester, Pa: St. Daniel's, W. J. L. Hughes; Siloam, Sidney Emptage; Cokesburg, Md., R. B. Thompson; Cheswold, Md., To be supplied; Coleman, Mr., W. C. Bowland; Crumpton, W. T. V. Devron; Delaware City, Del., L. B. Buchanan; Dover, Del., L. S. Moore; Dover Circuit, J. J. Brittingham; Galena, Md., T. E. Randall; Middle town, Del., S. T. Parker; New Castle, Del., R. S. Johns; New Port, Del., J. H. Stevenson; Ocean City, N. J., To be supplied; Swainton, N. J., T. O. Griffin, (Supply); Woodbury, N. J., E. H. Green, (Supply).

SALISBURY DISTRICT

Appointments in Maryland unless otherwise stated.

J. W. Jewett, Superintendent.

Cottage Grove, M. P. Sterling; Crisfield, C. S. Sprigg; Dames Quarter, C. A. Norwood; Deal's Island, O. H. Spence; Delmar, C. T. Covington; Fairmount, Md.; Centennial, To be supplied; St. Andrews, S. T. Parker; Fruitland, J. W. Bowling; Greenwood, H. T. Purnell; Hebron, To be supplied; Hopewell, W. T. Spellman; Horntown, Va., C. W. Johnson; Jamestown, D. P. Dickerson; Keller, Va., H. C. Snead; Lawsonia, T. W. Cooper; Kingston, To be supplied; Leemont, Vt., E. E. Rogers; Liberia, G. S. Jacobs; Mardella Springs, I. D. Pitts; Marion Station, D. A. Ridout; Mt. Vernon, R. S. Hughes; Nanticoke, J. H. Edwards; Oriole, To be supplied; Parsonsburg, J. N. Davis; Pocomoke City, W. R. A. Palmer; Portsville, To be supplied; Princess Anne, E. O. Parker, Princess Anne Circuit, T. L. McDonald; Quantico; J. A. Klah; Salisbury: John Wesley J. M. Dickerson; White's Chapel, C. W. Pullett; Sharptown, Malachi Ralsin; Unionville, G. T. Townsend; Wachapreague Va., J. S. Colbourne; Wetipquin, W. H. Turner; White Haven, Rosewell Waters; Witham, Va., J. G. Harris.

W. C. Jason, President Delaware

State College for Colored Youth, member of Whatcoat Dover Quarterly Conference.

T. H. Klah, Principal of Princes Anne Academy.

S. G. Bell, left without appointment to attend one of our schools.

Armando Bustamente, left without appointment to attend one of our schools.

T. O. Johns, Conference evangelist.

SAVANNAH DISTRICT

THIRD ROUND

St. Marys, May 24-25; White Oak, June 3-4; Woodbine, 10-11; Brunswick Circuit, 17-18; Brunswick, Grace, 18-19; Jesup, 28-29; Waynesville, July 5-6; Viadilla and English Eddy, 5-6 Ohoopee, 8; Baxley, 12-13; Mt. Vernon, 19-20; Soperton 22; Reidsville, 26-27; Ciyao and Mt. Zion, August 2-3; Savannah, Asbury, 10-11; Savannah, Palen, 10-14; Speedwell, 17.

Dear Brethren: Don't forget the Centenary. Push the collection. Put your charges "over the top." The Sunday School and Epworth League Convention and District Conference will convene with Hooper M. E. Church, Baxley, Ga., July 16th. Epworth League and Sunday School delegates are asked to be present on Wednesday morning as only one day will be given to the Sunday School and Epworth League Convention. We must take up the work of the District Conference Thursday morning. All the members of the District Conference are urged to be present. Pastors are asked to bring at least three (3) subscribers to the Southwestern. Members of the church are asked to hand to the pastor the 50 cents for District Parsonage and 5 cents for District Conference and Sunday School and Epworth League Convention expenses, and District Church Extension. James Jackson, district superintendent.

NOTICE LINCOLN CONFERENCE

Dear Brethren: The Conference Minutes will be a little late this year for the reason that the Rev. T. S.

A SPLENDID HAIR GROWER AND WONDERFUL BEAUTIFIER FOUND AT LAST! SHOWS RESULTS AT ONCE OR NOTHING TO PAY.



Women Delighted—All Surprised by Quick Action of Sano Spanish Hair Grower.

We have good news for women and men whose hair is falling out, who are growing bald, and whose scalps are covered with dandruff and itch like mad. No matter whether bothered with falling hair, gray hair, matted, stringy hair or no hair at all around the temples, try Sano Spanish Hair Grower. You will not be disappointed. The first application will make your hair and scalp feel 100 per cent better. If you want thick, lustrous hair and lots of it, use Sano Spanish Hair Grower. Don't delay—begin tonight. A little care now insures abundant hair for years to come. Costs only 50c. from your agent or sent direct from the laboratory. Other Sano preparations for the hair.

Sano Spanish Hair Grower	.....\$0.50
Sano Coconut Oil Shampoo	......50
Sano Tetter Salve	......50
Sano Dandruff Creme	......50
Sano Pressing Oil	.....1.25
Sano Building Tonic75

For further information, write us. Agents wanted. Liberal commission.

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P. O. Box 216 Nashville, Tenn.

McMorris, conference statistician, transferred to Lexington Conference, carrying with him the statistics and at this date May 6th, has not sent above mentioned statistics. A. W. Taibert, Conference Secretary, 733 J. Street, Lincoln, Neb.

Service and Reward

Cardinal Wolsey crieds

"Had I served my God with half the zeal
I served my king, He would not in mine ago
have left me naked to mine enemies."

The aged minister served God and his country with self-sacrificing zeal and deserves better than to be left to his enemies

"Age and Want—that Ill-matched Pair"

Help the Retired Ministers by a gift to the Board of Conference Claimants, or provide an unfailing life income for both yourself and them by purchasing

A Life Annuity Bond

Gifts to the Board of Conference Claimants are "Centenary Offerings"

Write to JOSEPH B. HINGELEY, Corresponding Secretary, 1101 Garland Building, Chicago, Illinois.

EASTER REPORTS

The Easter program of Military Chapel, Caledonia, Miss., was a great success. The collection for the day was \$53.00. Mr. T. J. Kldd is the Superintendent of the Sunday School.

An interesting program was rendered at Taylor Chapel Methodist Episcopal Church, Sedalia, Mo., on Easter Sunday. The offering for the day was \$117.00. Chaplain J. M. Harris is the pastor.

On Easter Sunday 43 persons were baptized at the altar of St. Peters Methodist Episcopal Church, Jeanerette, Louisiana. The collection for the day was \$301.00. The Rev. W. J. Hampton is pastor.

On Easter Sunday five persons were baptized at Asbury Methodist Episcopal Church, Franklin, Louisiana. A total amount of \$438.00 was raised. The Rev. John A. Lindsay is pastor.

On Easter Sunday an interesting program was rendered under the leadership of Misses Lola Williams, Florence Hopkins, Mrs. Julia Hood and Mrs. F. Manly at McCabe Memorial Methodist Episcopal Church, Beaumont, Texas. Centenary collection was \$146.15. The Rev. W. L. Duncan is pastor.

On Easter St. Paul Methodist Episcopal Church, Evergreen, Ala., reported for the Centenary Movement \$138.26.

On Easter Sunday Wesley Methodist Episcopal Church, York, South Carolina, raised \$38.88 for the Centenary. The Rev. T. W. Williams is pastor.

An interesting Easter program under the leadership of Miss Ossie Hunter and Miss Magnolia Strong was conducted at our church, Morton, Mississippi. The Resurrection Sermon was preached by the pastor, the Rev. R. L. Carpenter. The total collection for the day was \$31.00.

An impressive program was rendered at our church, Enterprise, Mississippi, on Easter Sunday. The collection for the day was \$77.79.

An excellent program was rendered at Wesley Methodist Episcopal Church, Gunnison, Miss., on Easter Sunday under the leadership of Miss Fannie L. Turner, Sunday School Superintendent. Collection for the day was \$37.00.

On Easter Sunday a program was rendered at Mallaleu Methodist Episcopal Church, Fort Smith, Arkansas. The choir rendered an Easter Cantata, representing the resurrection of Christ. The Sunday School rally resulted in the raising of \$43.00. The total collection for the day was \$267.00. The Rev. J. H. Greer is pastor.

An interesting Easter program was rendered at our church, Wiggins, Mississippi. The exercises were conducted under the leadership of Mrs. M. L. Griggs, Mrs. H. Cannon, Mrs. F. Dunning and Mrs. E. McKay. \$86.43 was raised on that day. Mr. J. B. Dunning is Superintendent of the Sunday School.

The members of our church at Kosciusko, Mississippi, raised on Easter Sunday \$301.00. The Rev. C. E. Moody is pastor.

On Easter Sunday, an excellent program was rendered at our church, Villa Rica, Georgia by the members of the Sunday School. The Rev. R. L. Hunnally preached an able sermon to the delight of all. Collection for the

day was \$83.50. The Rev. I. C. Rucker, Jr., is pastor.

An interesting program was rendered at our church, Lincoln, Ala., on Easter Sunday. The total collection was \$43.22. Mr. E. M. Turner is Superintendent of the Sunday School.

On Easter Sunday our church at Madisonville, Texas, had a great time. The total amount collected for the day was \$46.33. The Rev. W. A. Parham is pastor.

PERSONAL AND GENERAL

The members of St. James Sunday School, Birmingham, Alabama, rendered an excellent program on Easter Sunday. The pastor preached an inspiring sermon on the Resurrection of Christ. The collections for the Sunday School were \$48.00. \$403.00 was reported for the Centenary. Mr. Ben Ellis, Senior, is Superintendent of the Sunday School. The Rev. A. L. Boyd is pastor.

On a recent date the members of Richardson's Chapel Methodist Episcopal Church, Hallettsville, Texas, adopted resolutions commending Dr. J. N. Wallace, District Superintendent of the Birmingham District of the Central Alabama Conference, for the fine work done in the interest of the Centenary in this church.

Our church at Gordonville, Tennessee, is making every effort to build a new church under the pastorate of the pastor, the Rev. Wm. Neal. The pastor takes this method of asking each pastor of the Tennessee and East Tennessee Conferences and any friends to send \$5.00 or any amount available, which will be appreciated by the members and friends of this church. Send to Rev. Wm. Neal, pastor Gordonville Church, Gordonville, Tenn.

Mr. J. Milton Arbuckle of Cambridge, Massachusetts, has been appointed one of the Minute Men on the Boston District. He is a member of The Fourth Methodist Episcopal Church, Boston, Mass. On a recent date a Joint Musical was rendered at the Massachusetts Baptist Church by Mr. Arbuckle, Miss Pattie Yates and Mr. Wm. S. Lawrence.

A Stewardship meeting of the Centenary of the Atlanta Area, Savannah, Ga., Conference, was held in Asbury Methodist Episcopal Church, Savannah, Ga., March 20th. The meeting was called to order by Dr. J. W. Mourtrie, Area Secretary. District Superintendent, the Rev. James Jackson, conducted the devotions. Dr. J. W. Robinson, pastor St. Marks Methodist Episcopal Church, Chicago, Ill., was present and spoke in the interest of the Centenary Movement. A number of tithers were secured and \$2,350.00 was pledged. At the close of the meeting, Dr. Daughtry made a second appeal and a total of \$2,775.00 was secured as the result. The Rev. J. A. Ricbie is pastor.

Our church at Magda, La., is making every possible effort to put the Centenary Movement over the top on Easter Sunday. A revival is being conducted by the Rev. S. L. Lemons with great success. Recently the district superintendent was present and preached to the delight of all.

Recently Mrs. Lillian Ogilvie,

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RALPH W. TYLER, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to the War Fronts in France;

WILLIAM ANTHONY AERY, Publication Secretary, Hampton Normal and Agricultural Institute;

MONROE N. WORK, Director, Division of Records and Research, Tuskegee Normal and Industrial Institute;

MRS. ALICE DUNBAR NELSON (formerly Mrs. Paul Lawrence Dunbar) a leader in mobilization of Colored women of the Country for War work under the auspices of the Women's Committee, Council of National Defense;

MISS EVA D. BOWLES, Executive Secretary in charge of the Colored work of the Y. W. C. A.;

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daughter of the Rev. and Mrs. J. D. McCain made a trip to Cotton port, Louisiana, to visit her parents.

Recently Mr. Dock High of Bradley, Mississippi, after spending a few weeks with his sister, Mrs. Ida Barnes of Aberdeen, Miss., has returned to his home.

Mrs. Cora Jackson, the wife of the Rev. S. J. Jackson, recently was called to the bedside of her sister, of Jeanerette, La. Mrs. Jackson resides at New Orleans University.

Mrs. Ronana Gannaway, \$31.55; No. 5, Mrs. Bettie Dorsett, \$25.00; No. 6, Mrs. Susan Mock, \$32.51; No. 7, Mr. N. M. Gannaway, \$28.80; No. 8, Mrs. Anna Aibea, \$26.12; No. 9, Mr. R. M. Aibea, \$45.00; No. 10, Mrs. Nora Leach, \$15.30; No. 11, Rev. D. C. Skeen, \$20.04; making a total of \$301.73. The Rev. D. C. Skeen is pastor.

St. Paul Methodist Episcopal Church, Palestine, Texas, is progressing under the pastorate of the Rev. S. M. Bolden. This church is planning to go over the top on Easter Sunday for the Centenary Movement.

On a recent date a Sub-District group meeting was held at Sardis, Mississippi, with Dr. J. Hayward presiding. Rev. C. H. Molen, pastor of the Methodist Episcopal Church, South, was present and delivered a strong address in behalf of the Centenary Movement. Mr. S. D. Ross was present and made some timely remarks. Dr. Hayward

delivered an inspiring address on the Centenary Movement to a large and appreciative crowd. Fourteen churches were represented in the meeting.

Our church at Terrell, Texas, is in better condition than ever before. Recently Mrs. Simpson conducted a revival at the church. At the close of the meeting, \$110.00 had been raised. Rev. W. Scott Chinn was present on a recent Sunday, and spoke in the interest of the Centenary Movement. \$188.30 was raised. The Rev. James Hants is pastor.

CARDS OF THANKS

The Rev. and Mrs. H. F. Long of Bunkle, Louisiana desire to thank the members and friends of our church, for the large number of pounds of choice groceries and a cash purse. The movement was led by Mrs. Olivia Gearring and Mrs. Helen Christian.

The Rev. Edward Powell, pastor of Trinity Methodist Episcopal Church, Wilmington, N. C., wishes to thank the members and friends for the surprise given him recently.

The Rev. S. M. Haynes, pastor of Washington Chapel Methodist Episcopal Church, Wardville, Louisiana, wishes to thank the members and friends for the 157 pounds of choice groceries presented him on a recent date. The movement was led by Mrs. Mary Jones, President of the Ladies Aid Society.

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ROBT. B. HAYES, Sedalia, Missouri.

May 15, 1919

DO MEN CONFESS CHRIST
AND HOW DENY HIM?

(Continued from Page 11.)

the whole human race. Whenever an attempt is made to limit its operations to any particular race or nationality it shrivels up and dies. From the beginning it has been a propaganda. Ultimately it aims to transform society and make the kingdoms of this world the kingdoms of our Lord, but its first objective is the individual. He is the unit in the plan of salvation set forth by Jesus. An scheme that fails to take into account the individual and his life and destiny can boast the approbation of the Christ. On the other hand it is altogether a matter of the individual's choice as to whether Christianity can function in his life or not. The individual who would link up with Jesus Christ must indicate his acceptance of him by a formal confession of faith.

And how must I confess him? The apostle speaks of confessing with our mouths. That is to say there must come that time in my life when I am happy to make a public declaration to the effect that I am a disciple of Jesus Christ. But this declaration must be only the beginning of any number of such confessions. That is to say it should be a joy to speak my allegiance to Jesus whenever the opportunity is afforded. How many Christians dwarf their religious life by never testifying in public to their belief in Jesus Christ. We owe it to him, the cause of Christianity, and our own religious life to testify to the marvellous transformation wrought in our lives and living by the power of Jesus Christ. Let no Epworthian fail to take advantage of his opportunity and privilege in this respect.

The Apostle goes on to speak of believing in our hearts. We must never allow our confessions and professions of Christianity to degenerate into a formal "lip-service" or mere high-sounding platitudes. Our acceptance of Jesus must be a mighty passion with us, the dominating passion of our lives. "I believe," must be the mighty acclaim of our very souls. Then there is the confession by one's life. It is not enough to simply speak for Jesus or to believe in him in one's heart. This acceptance of him must show itself in one's every day life. Whether in the home or in the public marts there ought to be the stamp of the Christ on all of his followers.

The Epworth League Quarterly tells of a young convert in one of the South Sea Islands who pruned as follows after listening to an earnest message from God's word: "God grant that the good words to which we have listened be not like unto the beautiful Sunday clothes which we lay aside and put away until Sunday comes again; but let these truths be like

the tattoo marks upon our bodies which cannot be removed while we are still alive."

A great prayer for those of us living in Christian lands. Let us see to it that none of us Epworthians be found among those who deny him, but let all confess him by thought, word and deed.

PERSONAL AND GENERAL

On a recent date a revival was conducted at LeMont Methodist Episcopal church, LeMont, Va., by the pastor, the Rev. E. E. Rodgers. As a result 115 new members united with the church. The Rev. Mr. Rodgers visited the public school and as a result 15 children joined the church. Recently Woman's Day was held and \$50.00 were raised for the benefit of the stewards.—Daisy E. Weston, reporter.

Our church at Litcher, Louisiana, is in splendid condition under the leadership of the Rev. J. D. Wilson. On a recent date the Rev. C. Bradford was present and organized the Sunday School into the Woman's Home Missionary. Mrs. Ophelia Aguster was elected president.

In the absence of the pastor, recently, the Rev. E. F. Jackson of Montgomery, Texas, a graduate of the 1918 Class at Gammon Theological Seminary, S. Atlanta, Ga., preached at our church, Leonidas, Texas, morning and night. Twelve persons united with the church. Collections were good.

The members and friends of our church, Bryan, Texas, on April 5th, "stormed" the parsonage and left a wagon load of groceries. The movement was led by Mrs. V. J. Haynes, class leader. The Rev. W. Hartley Jackson is pastor.

Recently the 45th Anniversary of Wesley Methodist Episcopal Church was held at Clow, Ark. The meeting was very enthusiastic and interesting. The following pastors were present: The Rev. Mr. McDaniel of the Colored Methodist Episcopal Church; Rev. Miles Jordon, Rev. Anderson of the Baptist Church, and the Rev. G. W. Thompson. The choir of the Baptist Church was present and rendered excellent music under the leadership of the Rev. Jordon. A very interesting program was rendered each night during the week. The total amount of money raised was \$110.25. The Rev. E. Washington is pastor.

Recently Mrs. J. W. Turner, President of the Woman's Home Missionary Society visited the Malheur Methodist Episcopal Church, Lafayette, Louisiana to speak in behalf of the Society. The welcome address was delivered by Mrs. W. S. Jones. Fifteen new members were added to the Society. A reception was tendered Mrs. Turner by the members of the church. The Rev. W. S. Jones is pastor.

Mrs. Fannie (Wright) Turner, of Beloit, who is taking special courses in the Beloit College of Child Psychology and Religious Education, uses her spare moments in community service, and is doing much to counteract the sentiment made by the thoughtless class of our people, who came first to this city. She finds no trouble in making friends



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with best citizens, white and colored. Recently Mrs. T. C. Kenyon, the president of Woman's Home Missionary Society of the First Methodist Episcopal Church, addressed their Woman's Society. Quite an impression was made and Mrs. K. C. Brown, who accompanied Mrs. Kenyon, made a very strong plea for a closer relation between the auxiliaries and they planned to attend each other's meetings. Rev. W. S. Turner has been instructed to take work leading to the Master's degree in the Beloit College.

On a recent date, a rally was conducted at Emory Chapel Methodist Episcopal Church, Newport, Arkansas, which was a great success. Mr. D. S. Reeves and Mr. E. D. Terry were captains of Clubs No. 1 and No. 2, respectively. Club No. 1 reported \$200.70 and Club No. 2 reported \$162.60, making a total of \$363.30. The church is in splendid condition under the pastorate of the Rev. W. C. Rivers.

A recent rally was conducted at our church, Lineville, Ala., \$451.65 was raised. Two prizes were offered to any person who brought in over fifty dollars. Mr. Howard Turner and Mr. G. S. Steed were the winners. The Rev. T. H. Ham is pastor.

Recently the members and friends of St. Luke Methodist Episcopal Church, Bayou Goula, Louisiana, "stormed" the parsonage and left more than thirty pounds of choice food stuffs on the table. The following members took part in the movement: Mrs. Rena Thomas, Mrs. Susan Glimore, Miss M. M. Lardne, Miss Ella Jones, Miss Elvora Fisher, Miss Casaline Williams. The Rev. F. R. Butler is pastor.

Our church at Magda, Louisiana, is in splendid condition. On a recent Sunday \$35.20 was raised and the members are looking forward to building of a new church with keen interest. The Rev. S. L. Lemon is pastor.

Our church at Kenton, Tennessee, is making rapid strides under the leadership of the new pastor, the Rev. J. H. Walters. The Rev. Mr. Walters has won the confidence of the people at Kenton and is doing a great work. The Centenary Move-

ment has been organized and the membership is planning to go over the top on Easter Sunday.

On a recent date, the members and friends of Wesley Chapel Methodist Episcopal Church, Baton Rouge "stormed" the parsonage and left 400 pounds of food stuffs and presented the pastor, the Rev. T. A. Hampton, a purse. This movement was led by Mrs. Lovey Montgomery and Mr. Mike Winfield.

On a recent date, the members of Brooks Memorial Methodist Episcopal Church, High Point, N. C., conducted a financial rally and as a result \$301.73 was raised. The captains of the clubs with the amount reported are as follows: Club No. 1, Mr. Geo. H. Cress, \$23.50; No. 2, Mr. A. E. Gannaway, \$32.10; No. 3, Mr. Jerry Gray, \$21.80; No. 4,

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Recently a Centenary Training Conference and School of Methodist was conducted by Doctors Bancroft and Stanford at Leitchfield, Ky. Dr. J. E. Wood, the district superintendent was present and pastors from Taylor Mines, Beaver Dam, Greenville, Hartford and Drakesboro, Kentucky, were also present. Dr. W. H. Riley was present and organized the Centenary Work in the Sunday School and Epworth League, and delivered an able address. The Rev. Richard Hughes is pastor.

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CRESCENT CITY NOTES

Trinity—The new Pipe Organ was unveiled at Trinity Methodist Episcopal Church on a recent date. Mrs. I. E. Mullan is chairman. On April 13, the Order of Eastern Star held its Thanksgiving celebration. Mrs. M. B. Douglas delivered the Welcome Address, which was appreciated by all. The Rev. L. H. Smith, pastor of Williams Methodist Episcopal Church preached the anniversary sermon.

Mt. Zion—The annual reception of the Ladies' Aid was given Monday night, April 28, at Mount Zion Church in honor of the pastor, the Rev. B. J. Reddix, D. D. The decorations were tastefully arranged. The following ministers were present: Drs. W. A. C. Hughes, Haywood, Hubbs, Collins, Williams, Granderson, and Marshall. The president, Mrs. L. P. Evans was presented with a lavalier, with a diamond set. Mr. J. D. Butler made the presentation in behalf of the circle. Many flowers were also given. Mrs. Evans thanked the circle for their splendid gift. The choir rendered many beautiful selections. The following boys from overseas were present: Corps. H. Weaver, Joseph Hunter and Charles Hunter.

First Street—On Easter Sunday the members and friends of First Street Church, this city, anxiously awaited the report of the Great Centenary Drive in the presence of the Grand Lodge K. of P. Grand Chancellor, S. W. Green, John D. Brown, Keeper of Records and Seal and many other officers that were present. Mrs. Cora M. Allen, worthy council of the Courts of Calanthe and thirty members came forward and reported as follows: Sarah Johnson \$45.00; Celia Mitchell, \$26.00; Sarah Sanders, \$100.00; Carrie Wallace, \$48.55; Anna McCalister, \$109.00; Mattie Cleaves, \$45.20; Mary Steele, \$108.20; Ella Liberdale, \$79.65; Viola Brooks, \$35.25; Connuess Beatrice, \$164.10; Ethel Finnie, \$118.00; Mary Booker, \$151.20; Ethel Brown, \$111.00; Carrie Crowley, \$131.72; Selena Blum, \$100.00; Ella Bertrand, \$147.10; Arthine Rose, \$141.10; Kate Clark, \$250.00; Lillian McMurry, \$100.00; Velma Adams, \$217.00; Dicy Wright, \$133.00; Eliza Steele, \$140.00; Rosa Ross, \$161.00; Augusteen Allen, \$153.87; Ella S. Boyd, \$203.28; Public collection for the day, \$193.91, making a total collection of \$3,213.13.

BATON ROUGE DISTRICT GROUP MEETING

Every member canvas, commencing May 18th to 25th, inclusive.

Clinton—Group No. 1, Rev. Sam Green. Churches—Asbury, Mt. Carmel, Macedonia, St. Peter, Norwood, Rylander, Jackson and Willson.

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Baton Rouge—Group No. 4, Wesley, B. R., Rev. T. A. Jackson. Churches—St. Mark, Neely, Prairieville, Jones Creek, Denham Springs, Springfield, Stony Point.

Dear Brethren:—You have done well in first drive. Now we want every man to go over the top this second intensive eight-day drive. Yours very truly, J. A. Landry, district superintendent.

CARDS OF THANKS.

I wish to return my sincere thanks to the friends and members of Wesley Chapel Methodist Episcopal Church and the Rev. Alston, pastor, and Revs. Taylor and Whitenburg and also the following organization: St. Elizabeth Temple, No. 6 S. M. T., Julia Weeks Chapter, No. 7 O. E. S., Ladies Olive Branch Ben. Ass'n. for services rendered during the funeral of Mrs. M. C. Brady. Respectfully, Mrs. E. I. Johnson.—Cyles Lovels.

The Rev. G. G. Priestley, pastor of Gueydan Methodist Episcopal Church, Crowley, La., desires to thank the members and friends for the pound party and cash purse given him recently.

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NEW ORLEANS, MAY 22, 1919

Vol. No. 48—No. 21

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EDITORIAL

THE AMERICAN LEGION

There was held in St. Louis, Mo., recently a meeting of soldiers, sailors and marines of the United States who were drafted or enlisted for the world war which is now coming to a close. A temporary organization was formed and plans projected looking forward to a permanent organization. The moving spirit of the organization is Colonel Theodore Roosevelt, Jr., who seems to have much of the personal magnetism and force of leadership that made his father an outstanding citizen of the nation and world. Young Teddy is a chip off the old block.

The timidity of this organization is apparent to all. The spirit of the men who gave themselves for world freedom should be preserved. The spirit and purpose of the organization has met with favor on every hand. The Memphis Commercial Appeal in pointing out some of the fundamental reasons for the organization says:

"There is much work that can be performed by this great body of sane healthy Americans in safeguarding the principles upon which the republic was founded and which have given life to it. The members have seen these ideals tested in the most cruel war that the world has ever known, and they have witnessed the triumph of democracy over the most powerful and heartless autocracy that history has recorded. Through the hell of battle and its thousand evils these young Americans have helped to establish the right of freedom for all peoples, whether small or great, weak or strong. It was largely through American inspiration and partly through the shedding of American blood that the people of Germany were convinced they were bound to be destroyed unless they got rid of their military masters who had brought on the monstrous conflict. Now even Germany has a clear path to freedom, and all peoples are afforded the opportunity of living together in a brotherhood of peace."

What are the qualifications for membership in the American Legion? All men who saw service in the world war? No, not if some Americans (?) who seemingly would carry their race prejudice inside the gates of heaven, can have their way. There are those who would admit to membership in the proposed American Legion only white men and deny colored men, even though they wore upon their breasts the highest award for bravery and patriotism which our nation and her allies could bestow. Plainly the effort will be made to make it a lily white organization. This will not be done, however, if the Negro and his friends can possibly prevent it.

Some one has suggested that the Negroes set up an organization which shall be affiliated with and subordinated to the major or white organization. The Negro soldiers will never affiliate with an organization that bars them on account of color. If Negroes are forced into a separate organization, it will be distinct from top to bottom with no jim-crow side door of communication. There are some things they will submit to and there are some things they will not submit to—And this is one of them.

Why not an American Legion of all soldiers, sailors and marines who saw service in the world war? The Grand Army of the Republic was composed of all soldiers who

fought for the flag during the sixties. Is the American Legion to be less national in scope than the Grand Army of the Republic? We rather suspect that the Southern white soldiers who would draw the color line will face a stern opposition to this program. The opposition will come from men who are big enough to recognize 100 per cent American even though it is wrapped in black skin.

IS LYNCHING FOR RAPE?

There are quite a few "good meaning persons" who put the soft pedal on lynching because it claims to throw a mantle of protection over womanhood. At the same time these "good meaning persons" hold their breath when they refer to "your people"—the Negro race—as a race with a record for rape that is unmatched. If we tabulate all the virtuous colored girls that are raped by white men we would make some of the pretended saints "shut up".

No decent man would defend even a single case of rape. We would not whether committed upon a white woman or a black woman. The brute who commits the crime white or black deserves the limit of punishment in degree and kind that civilize people can afford to administer.

But are the Negroes the only rapists?

It seems that in an address, James Welton Johnson, Field Secretary National Association Advancement of Colored People, in Carnegie Hall before a Mass Meeting of the National Conference on Lynching, Monday evening May 5th answered this question very clearly. He said:

"The impression has been fostered in this country that the lynching of Negroes in the South and the crime of rape go together. When Negroes have protested against lynching, southern newspapers have called upon them to condemn the crime which leads to lynching. Such editorial sentiments are intended to foster in the mind of the public at large, the idea that rape and the lynching of Negroes in the South bear the relation of cause and effect.

"In the single county of New York, which is only a part of New York City, there were more indictments for rape in the first degree in one year than there were lynchings of Negroes in the whole country on the charge of rape, in the last five years.

"In the five year period, 1914 to 1918, 325 Negroes were lynched in the United States, and only 28 of these were charged with rape. In 1917, in New York County, the Grand Jury indicted 37 persons for rape in the first degree. This is nine more than the total number of Negroes lynched on the charge of rape in the entire United States during the five year period, which includes 1917, and within 13 of the total number of charges of alleged attacks of every character upon women, including rape.

"I ask not only black Americans but white Americans, are you not ashamed of lynching? Do you not hang your head in humiliation to think that this is the only civilized country in the world, no, more than that, the only spot on earth where a human being may be tortured with hot irons and then burned alive. The nation is today striving to lead the moral forces of the world in the support of the weak against the strong; well, I'll tell you it can't do it until it conquers and crushes out this monster in its own midst.

"A great deal has been said about atrocities committed during this terrible war by Huns and Turks; but there are millions of intelligent Americans who do not know who are not concerned with the fact that every year atrocities are committed in this enlightened land that would cause envy in the heart of the most benighted Turk."

DR. GEORGE HEBER JONES

The Rev. George Heber Jones, one of the pioneers of Methodism in Korea, having gone to that country only three years after Methodism began work there, was born at Mohawk, N. Y., August 14, 1867. He joined the Methodist Episcopal Church in 1883, being the only person converted in the revival which took place in his home church (The South Street Church of Utica, N. Y.) that year. He received the degree of D. D. from Illinois Wesleyan University in 1906 in recognition of his work as one of the translators of the Bible into the Korean language. At the time of his going to Korea, in 1887, he was a member of the St. Johns River Conference; was later transferred to the Northern New York, then to Japan, and finally to the Korea Mission Conference at its first session in 1906. He was a Charter Member of the Korea Annual Conference at its organization in 1908, and represented it as its first delegate in 1912.

His first five years in Korea, 1888 to 1892, were spent largely in the educational work in Seoul, both as professor and president of the Paichai High School and college. In 1892, Dr. Jones went to Chemulpo, to open up Methodist work in the West Coast of Korea, being the first resident missionary in that region. There he made his headquarters for the next ten years, being successively pastor and presiding elder. When he went to Chemulpo, there were no Christians in all that region. Ten years later there was a presiding elder's district with 44 organized churches; 22 local preachers and exhorters; 109 class leaders; and 2,800 Christians; and Dr. Jones had the unique honor of being the presiding elder of a district, every church of which he had himself organized; every preacher and class leader was a son in the Gospel to him; and he had personally baptized every church member on the District. There is today seventeen members of the Korea Annual Conference who were won to Christ by Dr. Jones, and all of these men have records as soul winners, one of them having brought into the church during his ministry over five thousand souls. During his period Dr. Jones also served as Superintendent of the Methodist Missions throughout all Korea. During a furlough period in the United States, 1903 to 1906, he was Secretary in charge of the Station Plant of the Missionary Society of the Methodist Episcopal Church. In 1905 he was a lecturer on Missions at Morningside College, Sioux City, Iowa, and filled the same lectureship in Boston School of Theology and in De Pauw University in 1911. Returning to Korea in 1906, he was in charge of the Chemulpo District for one year, and was then moved to the Capital, where he became Superintendent of the Seoul District, which included the Chemulpo District; pastor of the First Church; and president of the Biblical Institute. Returning to America in 1909, he served as Executive Secretary of the Korea Quarter Centennial Campaign until 1912.

Dr. Jones was a member, 1902 to 1905, of the Board of Translators of the Bible into

Korcan. He was Vice-President of the Korea Branch of the Royal Asiatic Society from its founding until his permanent removal from Korea. He was presented five times to the Emperor of Korea. Dr. Jones' literary works included the following in the Korean: *Studies in the Old Testament*; *The Korean First Reader*; *Short History of the Christian Church*; *The Korean Methodist Hymn Book*; *Korean-English Dictionary of Scientific and Technical Terms*. He also translated into Korean the *Methodist Catechism* and the *General Church Catechism*. He was Korea correspondent of the *London Times* from 1893 to 1894, and editor of *The Korean Repository* from 1895 to 1898. He wrote in the English: *Korea—The Country and People*; one of the series of *Little Books on Methodist Missions*. He was a contributing editor to *The Journal of Race Development*; and was a member of the American Society of International Law, the American Academy of Political and Social Science, the Board of International Hospitality and Conciliation, and of the Japan Society of New York.

In 1916 he was elected Secretary of the Foreign Missions Conference of North America, an organization in which 107 Foreign Missions boards are represented.

For a number of years Dr. Jones was editor of the Annual Report of the Board of Foreign Missions of the Methodist Episcopal Church, serving also as a staff secretary of the Board.

He was a popular lecturer and speaker on missions, and did much in the advocacy of the cause to which he devoted his life.

Dr. Jones died at Miami, Florida, May 11th, and the funeral services were held in Leonia, New Jersey, May 15th.

AN OPPORTUNITY FOR THE RURAL PASTOR

It is with pleasure and anticipation that we note the announcement, set forth elsewhere in this paper, of the approaching Summer School on Rural Work to be held at Gammon Theological Seminary, Atlanta, Georgia. The proposed session has our hearty approval and commendation and we hope for it unmeasured success.

The importance of this project for Methodism can hardly be overestimated. The stronghold of the Church in the past has been in rural fields. With considerably more than three quarters of all Methodist Episcopal churches in country communities, the same is true in this new day. Much has been said and written about strategic city fields. It is true that Methodism cannot afford to be defeated in the city; but it is no less true that she must not lose out in the country.

The appeal of the rural church program here in the South is especially arresting because of the overwhelming number of rural charges. Ours is distinctively a rural field. We have insistent problems which must be solved and we must learn how to meet successfully the challenging opportunity created by modern conditions.

We have heard much about the decay of the country church. Doubtless the changing conditions of rural life in recent years have undermined to some extent the work of the Christian minister. But the crisis threatening the church can be greatly exaggerated and we are ever open to the danger

of assuming that a small section of the field is typical of the whole. What we are witnessing is not the decay of the church but the demise of inadequate methods of relating the church to the life of the community. In other words, what the Church needs is not the coroner to perform an autopsy, but a constructive thinker, or worker, with a new program, adequate to the modern demands for efficiency and fully awake to the entire community need.

That is why we welcome with enthusiasm the announcement of the session of the school on rural methods at Gammon Theological Seminary. June 2nd will bring together several hundred rural pastors to sit in conference with teacher, experts, specialists and, by no means least, pastors from rural fields who have actually demonstrated the possibility of reviving decadent churches, rescuing so-called "hopeless" situations, and have made conspicuous successes in relating the church in a new way to every worthy community enterprise.

Several members of the faculty of Gammon Theological Seminary will co-operate with Dr. Paul L. Vogt, Superintendent of the Department of Rural Work, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and Dr. George B. Dean, Superintendent of the Department of Evangelism, of the Board of Home Missions and Church Extension, in bringing the result of their mature judgment and observation in conjunction with the hard facts of experience of men who have hoed a long row, often in difficult soil, but who have seen the harvest grow.

The fortunate pastors who attend this summer school will learn how to make an intelligent survey of their fields. They will be instructed definitely in specific tasks and in meeting actual situation. They will be given a working program for a rural church covering a period of time. Religious education and evangelism will receive their proper emphasis and, indeed, every phase of the pastor's varied tasks will doubtless receive recognition. It is to be not simply a school, we take it, but an actual training conference, where the pastor will receive actual demonstration of the sort of thing which he may wish to accomplish in his own church. There will, withal, be abundant opportunity for extended conference and discussion on specific rural problems.

We congratulate the Department of Rural Work in the proposed schedule, and the Methodist Episcopal Church upon her leaders of quickened vision, who are seeking in a comprehensive way to so relate the rural church to community life that it will be henceforth an indispensable factor in all community progress and betterment. There have been discouragements in the past, and there have been failures, but we hail this series of conferences for training rural leadership as the prophecy of better things.

Of General Interest

Victory Medal For Soldiers

Every soldier who fought in the allied armies is to receive a "Victory medal", the design for which already has been approved by several governments. The face of the medal bears a winged Victory. The reverse an inscription. "The Great War for Civilization", in the language of the country con-

ferring it, and the appropriate device of arms.

Army's Reconstruction Work Recorded

In order to conserve and apply the valuable lessons learned at the Army's many physical reconstruction hospitals, it is now required that the chief educational officer in each institution prepare a historical sketch, showing the growth of the work by accurate details and figures. These records of knowledge gained and methods established are to be filed by the government as a permanent aid to civil as well as military hospitals.

Chinese Support School

Chinese business men of Victoria, B. C., maintain a free school for children of their race, which began with 40 pupils in 1899, and now boasts an enrollment of 200, instructed in both English and Chinese by a staff of six teachers. It is the desire of trustees and faculty that the children be trained, not only as worthy citizens of the Dominion in which they live, but also as pioneers who shall some day return to their native land to assist in its development. The work has had the endorsement of the last two Chinese ministers of education, as well as of the President of China, who lately presented the school with five hundred dollars.

Great Stadium To Be Given To French

On the completion of the inter allied games in June, General Pershing will present to the French government the keys to "Pershing Stadium", built by the co-operative effort of the French and American armies and the Y. M. C. A. Situated not far from Paris, the stadium will hold 62,000 spectators within its concrete walls, besides the field itself, which has a 200 meter straightaway and a 500 meter elliptical track, including the football field in the center.

National Convention Of Music Teachers To Convene

The first Convention of the National Association of Colored Music Teachers, organized sometime ago by Clarence Cameron White, of Boston, Mass., will be held in Chicago, July 29-31. On this occasion all the leading musicians of the country will be brought together. Various phases of Negro musical life will be discussed, and an effort will be made to promote a higher appreciation of Negro musical efforts.

A special invitation is extended to all musicians and teachers throughout the country to be present at the convention.

\$10,000 Fund To Fight Lynching

A \$10,000 fund has been raised to fight lynching in the United States, it was announced recently at the headquarters of the National Conference on Lynching, 70 Fifth Avenue, New York. Of this \$5000 was contributed by Madame C. J. Walker of New York City and \$1000 by Scott Bond a wealthy Negro farmer of Arkansas. The remainder of the amount was subscribed and pledged in amounts ranging from \$5 to \$100. The National Conference on Lynching is proceeding with the appointment of a committee, to represent every section of the country, which will draw up an address to the American nation on the subject of lynching. Moorfield Storey of Boston, ex-president of the American Bar Association, will announce in a few days the names of a committee of prominent lawyers who will frame a proposed Federal anti-lynching law.

Southwestern Christian Advocate

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

NOTICE

Centenary credit will be given for gifts for emergency relief in European countries including the Central Powers where Methodist children are reported in desperate condition for lack of food. We are sending generous remittances to authorized agents and shall ship food if practicable. Our members who desire relief for their friends are earnestly advised to entrust their gifts to our competent and authorized committees and not to untried and unknown agencies.

S. Earl Taylor, Frank Mason North, Corresponding Secretaries.

George M. Fowles, Treasurer.

Preliminary gifts and signed pledges to missionary centenary from all parts of the country reported to National Headquarters up to May 16th total more than twenty million dollars. Country wide centenary field organization greatly cheered by this initial showing. Mr. C. S. Ward, National Director General, just back from rapid tour of country declares ninety-five per cent of Methodism looks favorable to securing quotas in eight allotted days. Nineteen out of twenty areas are on their toes to show the Christian world that American Methodism can put over the greatest effort of Christian record.

News was received by the Joint Methodist Commission while in session at Columbus, May 16th that the railroad Administration has decided to grant a reduced rate of one and one third fare for the round trip for the celebration beginning June 20th. Official announcement of rates from Washington will be made as soon as tariffs can be computed. This will tremendously increase the attendance at the celebration at Columbus.

People of Interest

The Hon. R. L. Smith and Miss Ruby Loda Bell of Waco, Texas, were married May 18.

Dr. John B. Hall, of Boston, Mass., who is visiting his parents, Mr. and Mrs. J. B.

Hall, this city, was a caller at our office last week.

Dr. J. J. Wallace, editor of the Pittsburg Christian Advocate, is president of the Methodist Editorial Association.

The Rev. J. R. Ross, our pastor at Summit, Miss., will preach the baccalaureate sermon for the Magnolia High School, Magnolia, Miss.

Bishop W. F. McDowell is to be one of the principal speakers at the Lake Geneva Conference this summer.

Mr. Wilder J. Moore of Knoxville, Tenn., passed through the city last week enroute to Waco, Texas, where he will organize the War Camp Community Service Work.

The Rev. E. C. W. Cox, D. D., pastor, Minister Church, Muskogee, Okla., will preach the baccalaureate sermon of the Muskogee Training, High and Industrial School.

Bishop E. D. Mouzon, of the Methodist Episcopal Church, South, delivered the Commencement address at Drew Theological Seminary on May 13.

The Commencement exercises of the Asheville Academy and Allen Industrial Home, Asheville, N. C., began Sunday, May 18, with the annual sermon by The Rev. J. C. Sherrill, D. D., of Chattanooga, Tenn.

During the Commencement week of the Iliff School of Theology, Denver, Colorado, the Commencement Sermon will be delivered by Bishop Francis J. McConnell and the Commencement Address will be delivered by the Rev. James Taylor Carlyon, S. T. M., of the Iliff School of Theology.

Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools, recently conducted a most successful Sunday School Institute in the Wesley Tabernacle, Galveston, Tex. On Sunday, May 11, Dr. Jones, upon the invitation of the faculty of the Prairie View Normal and Industrial School addressed the student body on Sunday School Methods.

Central Alabama College, Birmingham, Ala., has just closed a school year of unprecedented prosperity. Dr. J. B. F. Shaw, the President, reports the year closed with no bills collectible and all bills paid, and a balance in bank of \$1500.00 cleared out of the local income of the institution, which amount will go into permanent improvements in the school during the coming summer.

The Rev. L. W. Briggs, a retired minister of the Washington Conference, died April 30th, in Cumberland, Maryland. He was a member of the Washington Conference for 42 years and wrought well his ministry. He is survived by eight children, among whom is the Rev. C. S. Briggs our pastor at Parkersburg, W. Va. The funeral was conducted from Sharp Street Methodist Episcopal Church, the Rev. M. J. Naylor, D. D., pastor.

Bishop Thirkield returned to the city Tuesday, the 13th, from the Bishops' Conference. He is overjoyed at the success of the Centenary Campaign, the record of which has thrilled the whole Church. On Wednesday he presided over the Board of Trustees of New Orleans College and spoke at the commencement. Sunday he spoke on the Centenary at Lake Charles, Iowa and Welch, in the Gulf Conference. On Monday morning he made the opening prayer at the convention of the Interstate Cotton Seed Association and left in the evening for the meeting of the Board of Trustees of Gammon Theological Seminary, Atlanta, Ga.

The school for training community workers in after-the-War Problems under the auspices of the National War Work Coun-

cil, department of the Southeast, held for Colored Workers at Gammon Theological Seminary, Atlanta, Ga., February 20th to April 19th was attended by five hundred and fifteen community representatives from Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina and Tennessee. In the six groups were ministers, teachers, physicians, farmers, business men and others, all carefully selected because of their high standing with both races. The Conference was tactfully and efficiently managed by Secretary W. A. Bell.

A party of four newly appointed Methodist missionaries sailed from New York, May 6th, by steamer "City of Lahore". Mr. and Mrs. H. N. Taylor, of Scottsville, Mich., are both graduates of the Methodist Agricultural College. They served three years as teachers in the Philippine Islands, under the Government. Both are student volunteers for foreign work. For the present they will have charge of the Methodist Mission Farm at Inhambane, and later will probably be transferred to Rhodesia. Rev. and Mrs. William E. Shields, of Livingston, Ill., are on their way to take up evangelistic work in our Belgian Congo Mission. Mr. Shields, who is a member of the Indiana Conference, was graduated from Northwestern University with the class of 1917, and from Garrett Biblical Institute the following year. He is a student volunteer. Mrs. Shields is a member of the Northwestern University class of 1916.

The musical world was shocked to learn of the tragic death of Lieutenant James Reese Europe, which occurred in Boston, May 9, during an engagement at Mechanics' Hall. Lieutenant Europe was the leader of the famous "Hell Fighters' Band," which charmed all Paris. The New York Times, in referring to the loss of an American musician, said:

"When Europe took his Negro musicians abroad, already a good military band, he studied the French music, concluded that his own men could operate extra batteries of horns as well as the Frenchmen, enlarged his force, and presently produced an organization which all Americans swore, and some Frenchmen admitted, was the best military band in the world. It was in itself a creditable artistic accomplishment, if a small one; and Europe might have done much more if he had lived."

The funeral services were conducted from St. Mark's Methodist Episcopal Church, the Rev. W. H. Brooks, D. D., pastor.

The thirty eighth anniversary of the Tuskegee Normal and Industrial Institute began Sunday, May 18, and will continue through Thursday, May 22. The Baccalaureate sermon was preached by Dr. George H. Denny, president of the University of Alabama, Tuscaloosa, Ala., and the Commencement address will be delivered by Mr. Isaac Fisher, a graduate of Tuskegee Institute, class 1898, former editor of the Negro Farmer and now university editor of Fisk University. On Monday night, May 19, the annual exercises of the Phelps Hall Bible Training School was held, at which time Dr. W. W. Matthews, pastor of Old Ship Church, Montgomery, Ala., delivered the address. On Tuesday night, the Annual Trinity Church Contest will be held and on Wednesday night Class Day Exercises. In addition to the address by Mr. Isaac Fisher on Thursday, the feature of the program will be the Industrial Exhibit, which will take place in the Institute Chapel. More than 100 young men and women are candidates for diplomas this year.

SUMMER SCHOOL FOR RURAL PASTORS AT GAMMON THEOLOGICAL SEMINARY

On June 2 Gammon Theological Seminary will open its doors to a host of rural pastors, who will gather for a three weeks' session of intensive study of the problems confronting the rural church. An opportunity will be given to combine Seminary instruction with instruction from the field, and under most pleasant circumstances and conditions an intensive study of the problems peculiar to the rural field will be made and definite programs of a constructive nature will be worked out.

The Rev. Philip M. Watters, D. D., President of Gammon Theological Seminary, will be Dean of the Summer School, and will deliver several lectures on the general topic, "Timely Messages." He will also deliver the opening lecture of the course on Monday evening, June 2, on "Forward-Looking Men." Associated with President Watters will be five professors of the Gammon Faculty. The Rev. Dempster D. Martin, D. D., Professor of Christian Missions and Comparative Religion at Gammon Theological Seminary, will relate in a series of lectures the modern Missionary enterprises of the Church to the fundamental teachings and spirit of the Bible; the Rev. John Wesley E. Bowen, D. D., Professor of Historical Theology on the Gammon Faculty, will have charge of the Department of Homiletics, and will lead the assembled pastors through the mysteries of the "Making of a Sermon"; George H. Trever, D. D., Professor of New Testament Exegesis and Christian Doctrine, will give a corresponding course in Homiletics on "The Preacher and His Bible"; Charles H. Haines, D. D., also a member of the Gammon Faculty, under the general theme of "Modern Messages," will show the relation of modern Church life and thought to the faith of the fathers. The recreation period in the morning and another period in the afternoon will be in charge of Professor Willis J. King, who will not only make provision for the entertainment of the pastors, but will conduct the department in such a way as to carry the ministers through the sort of thing that they themselves can use in their own communities.

In addition to these members of the Gammon Faculty, the instructors and lectures of the Summer School include Paul L. Vogt, Ph. D., Superintendent of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and George B. Dean, D. D., Superintendent of the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, who will speak of the general principles of rural sociology, and of evangelism as it relates itself to the work of the rural pastor.

An important feature of the conference, and one which insures that the school will be more

than a mere discussion of theories, will be the presence of eight rural pastors who have demonstrated the art of turning Hard Scrabble Circuit into Paradise Regained, and who, therefore, are well fitted to tell others how to do it. The Rev. Peter Jacobs, Pastor of the Methodist Episcopal Church at Randolph, Iowa, who has inspired perhaps more people a Epworth League Institutes, Conferences and Camp Meetings in the past dozen years than almost any other Methodist pastor; the Rev. Charles E. Ely, of Mount Airy, Maryland, Pastor of the finest church of rural Methodism; the Rev. R. M. Jones, Pastor at Crystal Springs, Mississippi, one of the most progressive pastors of his Conference, who sets his people a good example by farming in-

eral city appointments which have been offered him, and whose progressive methods in the service of rural churches make him worthy of the degree of "Rural Reconstructionist," or "Rebuilder of Congregations"; the Rev. C. J. Hewitt, Pastor at Greenwood, Illinois, who has demonstrated his ability to put things across in the rural church and, in addition, is something of an author on rural subjects, having written the pageant, "King Corn and Queen Alfalfa," besides several other plays and pageants; the Rev. Elmer K. Smith, Pastor at Delta, Michigan, organizer of Community Betterment Clubs, Potato Clubs, Girls' Sewing Clubs and other clubs engaged in community enterprises, besides the promoter of organized Sunday School Classes, Co-Operative Societies, a parish paper and other rural community agencies; the Rev. C. M. McConnell, Pastor at Lakeville, Ohio, the pioneer of the modern movement to relate the Church in a vital and many-sided way to the needs of the community.

The days at Gammon will be exceedingly busy. The opening lecture on Monday evening, June 2, will be followed on Tuesday night by a reception to the pastors given by the Faculty of Gammon Theological Seminary. The program for the evenings of the conference include illustrated lectures on the rural church and its problems, which will show both the larger world program of the Church, as well as the needs of the local field, and lectures by Bishop Wilber P. Thirkield, LL.D., resident Bishop of the New Orleans Area, and the Rev. M. T. J. Howard, Superintendent of the Brookhaven District, Mississippi Conference, of the Methodist Episcopal Church.

The attempt will be made not only to provide a course of instruction that will be full of good things of practical advantage to the leaders of rural work, but such recreational features will be introduced as will make the school a real vacation. Recreation will have a large place in the program. The ample campus of Gammon Seminary offers facilities for all kinds of out-door games, of which Professor Willis J. King will be the competent director. He will also promote interesting hikes into the surrounding neighborhood.

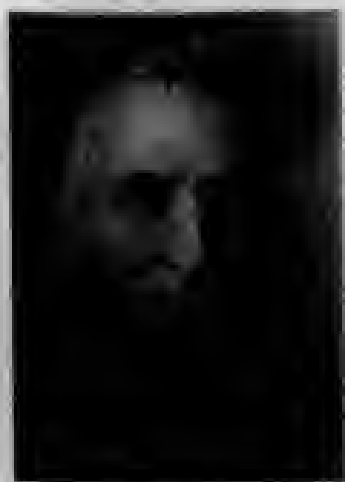
On Tuesday and Wednesday, June 17 and 18, there will be a special meeting of District Superintendents from the following Conferences: Savannah, Atlanta, Florida, South Carolina, South Florida, Tennessee, North Carolina, East Tennessee, Central Alabama, Upper Mississippi, Mississippi, Louisiana, Texas, Little Rock and West Texas. From all of these Conferences it is expected that rural pastors will be in attendance at the school.

Immediately preceding this session of the
(Continued on Page 12)



Library, Gammon Theological Seminary

tensively his own three-quarter-acre garden around the parsonage and proving that good religion is not unrelated to the production of better vegetables; the Rev. M. A. Dawber, Pastor of the Maple Grove Charge at Pike's Creek, Pennsylvania, who three years ago took charge of four churches classed as "almost hopeless," but who has not only succeeded in making them all self-supporting, and in this brief time has raised over three thousand dollars for improvements, but who also has provided a community hall at each of the four, preaching appointments for community gatherings; the Rev. J. S. Tomlinson, Pastor at Quarryville, Pennsylvania, who has remained a rural pastor by choice, having refused sev-



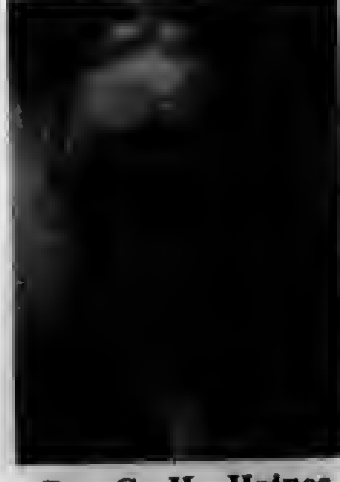
Dr. D. D. Martin



Dr. J. W. E. Bowen



Dr. George H. Trever



Dr. C. H. Haines



Dr. W. J. King

A Final Word

By CHARLES SUMNER WARD

Director-General Centenary Intensive Financial Campaign

THE Centenary Intensive appeal for \$105,000,000 closes next Sunday, May 25th. A glorious victory is within reach, but to assure that victory every worker should give his best efforts up to the last hour. Hundreds of churches will have reached their quota by the middle of the week. The workers in these churches should continue their efforts for a large oversubscription until the last friend of the church is reached. There may be weak churches that will be unable to reach their quota, and the strong must bear the burdens of the weak.

On the other hand, the weakest church should do its utmost in this time of crisis. By putting forth all its strength any church will become stronger. If any church has not rallied all its available lay forces and set them at this work, this is the last opportunity. It is very late, but much may yet be done in the great final rally. Many a battle has been won after all seemed lost. In such cases, a determined will was the deciding factor. In the case of a church whose quota seems unattainable the will of the pastor or some devoted layman may be the deciding factor. The Centenary Movement means so much to the church and to the Kingdom of God in the world, that the utmost that a man can do or give is not too much to ask. In these last days and hours of the greatest effort of its kind in human history, let every man who loves the church pray with the utmost faith and work with the utmost zeal, until victory is assured not only for a single area but for the entire church.

The Kingdom At Stake

By David D. Forsyth, D.D.,

Chairman Missionary Centenary Committee

THE urge of the finish is upon us. The financial goal toward which the Methodist Episcopal Church has been striving is now in sight. But in order to attain it every man, woman and child must bend every effort and press forward with united zeal.

Already our churches are responding with heroic sacrifice. Men who have never had the affairs of the Kingdom at heart are sharing their income with the Lord. The great adventure on which the Church has started out is appealing to women who never before grasped the significance of the possibility of women the world over enjoying the blessings which womanhood enjoys in our own land. And even the children are awake to the needs of boys and girls less fortunate than themselves.

What a day is just ahead of us! To participate in putting over the Centenary is the privilege of a life time. Throughout the homeland eager hearts are beating in anticipation of our making good. For it means a new life for so many thousands to whom the message

of the Christ has never come in the form of Christian service. And in lands afar folk of every color are looking toward the United States to see if our great Church is equal to the task which it has set for itself.

If the membership of the Methodist Episcopal Church at large could only know how individuals are planning and getting ready to give to their utmost that Christ may reign at home and abroad, if they could know of the sacrifices being made by Chinese, Malay, African and all the others whom we do not see in our daily walk in life—each would say to the other: "All together now; for the Kingdom of God must be established in the earth."

Indeed, that is the challenge which greets us this week. The need of the world cries out for help. The multitudes who do not know the Church of Jesus Christ except in a critical way are watching to see if it can be done. The millions of Methodists who love the Kingdom and would see Christ worshipped the earth around have been and are praying unceasingly.

The hour has struck. Let every one be found at the place where he is expected to be. Together we will reach forward and attain the goal of which we have talked and for which we have prayed. But let no individual conclude that it will be done without him. This is a Methodist drive and every Methodist counts.

On, then, to the realization of our hopes!

The Centenary

By Dr. Fred B. Fisher,

Secretary, National Campaign Committee.

THE Methodist Centenary is a scientific program based upon a scientific survey. It is not a guess; nor a rapid sort of prayer for God to bring in his Kingdom, but it is the taking of the machinery of the whole country, and sitting down and intelligently praying that God will lead to a right program. And somehow he has done it.

It is a program for money, and we say that very intelligently. Any man who says this is not a program for money makes a mistake. We want the money because all the survey will have done nothing unless we underwrite that survey and the scientific program with the dollars necessary to make the program vital. Therefore we are asking for \$105,000,000. Mr. Kresge, of Detroit, said, "Cents bother me. I don't use them in my business, and I want to make it a round figure of \$80,000,000."

Then came the great program for reconstruction in Europe and America, and now the commission has come back with a program which calls for \$25,000,000, so we have moved up to \$105,000,000.

First Obligations

By Dr. E. C. Hickman,

Associate Executive Secretary, National Campaign Committee.

WE have just passed through a great period in which men have ceased to call their lives their own, in which men have not counted the cost, in which the Government has come and said, "This one thing you must do." We are not through that period, but as the Church of Jesus Christ we are facing that period now and it is the time when it is up to every man of us to say, "This one thing, before God, I do."

The Centenary Program has a lien upon your life. It is the first great obligation now. In all there is only one word I have to say to you, and that is the one great essential in putting this program over is this—believe in it, as the program of the Almighty God. There is not a single church in Methodism, rich or poor, large or small, that if it faces up to this task and accepts this program, will not come out a bigger church and more ready to do the work of the Kingdom of God for its own community.

Remember May 18-25! Think of this intensive campaign as the one thing we must do—and do NOW!

From the Ends of the Earth

An Interesting Forecast of the Centenary Celebration of American Methodist Missions at Columbus, Ohio, June 20 to July 13

FOR the first time in the history of American Protestantism a great denomination is going to gather from the four corners of the earth "samples" of its missionary activities, bring these "samples" to one place and there show the world what it is doing for the worldwide advancement of the Kingdom of God and His Righteousness. The denomination doing this new thing under the sun is American Methodism, and the place where it is to show its world activities is Columbus, Ohio, where the Centenary Celebration of American Methodist Missions is to take place June 20 to July 13.

Climax of Centenary

THE Celebration will furnish the climax of the Centenary campaign for \$105,000,000, which began May 18 and is to close May 25. With the culmination of this campaign, the greatest effort ever made by any church since the dawn of the Christian era, all Methodist roads will lead to Columbus. Hundreds of thousands of visitors of all religious faiths and from every part of this and foreign countries are expected to attend the Celebration.

There they will find in the five large exposition buildings a variety of exhibits showing all types of missionary activity and enterprise in both home and foreign

fields. Native Christians from many lands, models of missionary plants, pictures, motion pictures, paintings and many other means will be utilized to give a realistic and vivid portrayal of modern missions.

Represented in these exhibits are Africa, India, China, Latin-America and Europe, and the Asiatic Archipelagoes extending from Japan to the Philippines. Native dwellings, native shrines, idols and curios of all sorts, reproduced with great care, fill these buildings.

From Heart of Africa

FROM the vast and mysterious Dark Continent, one of the most fertile missionary fields, has been gathered a wealth of material for the African exhibit. Because Africa has not been penetrated by any but a handful of the hardest explorers and missionaries, the exhibits which the Dark Continent sends to the Centenary Celebration bring this

great world and its life and unusual attractions to the American people. Not only has it sent its scenes and curios, but also its native Christians, bringing with them some of their strange customs and industries.

An immense Kaffir kraal enclosing five full-sized huts and a cattle stockade is one center of attraction in the African building. Here sixty natives of Africa will be found at work.

The Most Momentous Week

By Dr. Edgar Blake

Associate Executive Secretary Missionary Centenary

IN some respects May 18-25 is the most momentous week in Methodist history. Whether the Centenary is to succeed or fail is being determined during these fateful days. The future of Methodism is at stake. Whether we are to move out as a great world church to a great world task will be decided. Our answer to the challenge of the ages is being given. It is the day of visitation.

The Centenary must, and will, succeed if every Methodist does his or her duty. It is of the utmost importance that every church should push its campaign to completion during this week. The church that fails to do this will mar by so much the full success of the Centenary. Unless all signs fail Methodism is going "over the top" splendidly and every church should go with it.

Let there be no laggards!

The desert and mountain life of Northern Africa, and a reproduction of ruins of ancient Roman civilization are among the features of this section, following plans sent from Algeria. In another part of the building a big screen has been erected, on which will be shown the Roosevelt and Rainey motion pictures showing big game stalking, episodes from the life of Doctor David Livingstone, lion and Kaffir dances, the Uganda railway and African mission scenes. Curios from Liberia and Kongo form a part of the exhibit in this building.

The picturesque walls of a Kuong city confront the sightseer as he enters the Chinese building. Once inside the walls he will find the principal exhibits include a Chinese restaurant, curio shop, drug store, money exchange and Confucian temple. Here also is a typical Chinese home, and a Methodist church, such as is found in China, reveals the progress of Christianity in the Dragon Republic. Mr. Y. C. Yimg, of the Chinese Legation at Washington, has arranged a valuable art, medical and educational exhibit in a part of the Chinese section.

The Japanese exhibit is being arranged with great care. A Japanese street, typical tea houses, a gold-inlaying scene and the famous Hiroshima kindergarten are among the interesting exhibits of this section.

What the Methodist missionaries have done and are doing in Korea, Malaysia and the Philippines is shown with the aid of natives from those countries, and representative scenes reproduced in detail.

India, with its teeming millions, is depicted in the India building. An Indian bazaar overflowing with Oriental silks, brass vases, wrought silver, idols and flower shops, may be found here.

A Sacred Brahminy

A LONG a miniature Ganges, actually flowing through the building, one may find Hindu temple, Mohammedan mosque, the burning ghat for cremation of the dead, and many other sidelights on life in that country of strange customs and strange peoples.

Scenes of Indian village life are reproduced, including a Hindu wedding procession, while a dramatic life play portrays the rescue of a Baroda girl by missionaries.

A brahminy bull, held sacred by certain religious sects of India, has been ordered for this exhibit. Photographs and charts show the problem of the church in India, the educational work that is being carried on, the mass movement, the Mohammedan situation and the religious and social aspects in that land.

In the European section of the building devoted to Europe and Latin-America, scenes from devastated France and Belgium are portrayed realistically. Separate sections dealing with Russia, Scandinavia and the Balkans occupy a large share of the Europe-Latin America building. Native scenes and colorful costumes worn by representatives of these regions have

been obtained to make this an interesting contribution to the Centenary Celebration.

Tropical scenes and interesting exhibits in charge of gaily appressed natives from the South American countries have been requisitioned to draw special attention to this vast field of Methodist missionary work.

Five hundred natives of foreign lands give life and color to the foreign buildings' exhibits, their lives and customs being interpreted by squads from the Celebration's corps of 16,000 demonstrators and participants. Truly, this is "bringing the World to Columbus."

Of all the exhibits at the Centenary Celebration the American building, naturally, is the biggest. The building is a double structure, one-half of which is devoted to Continental America, while the other half is devoted to the insular possessions.

The American exhibits run the entire gamut of the home mission field, from the city slums to the pueblos of the Southwestern American Indian, and from the immigrant landing at New York, where the first steps are taken by the newly arrived potential Americans, to the totem poles of the old inhabitants of the Northwest. Every exhibit has a full complement of natives with a staff of demonstrators who explain the life and conditions of these particular objects of the Methodist home missions.

City life, that supposedly less picturesque field of missionary work, is depicted in American building No. 1. The first glance reveals the immigrant landing in New York,

against a life-like scenic background representing New York harbor with the Statue of Liberty and the Ellis Island Immigration Station.

City slum conditions, the "boozeless saloon," the "sweat shop," the soap-box agitators, the Chinese laundry, the street gamins in their play streets with a gigantic policeman guarding them—these and many other scenes familiar in slum districts form part of this exhibit.

Scenes in U. S. Insular Possessions

IT is only a step from the slum exhibits to the great American Southwest, with its Mexicans and Indians, adobe houses, lofty pueblos, and a bit of the old California Missions. Indians from the Isleta and the Santa Clara Pueblos of New Mexico have been recruited to give authenticity and color to this section. Navajo women rug-weavers from the Southwest, and Indian basket-makers from Northern New York will be seen working side by side. Choctaw Indians from Oklahoma have been called upon to demonstrate their life in industries.

How the Methodist missionaries have been a practical daily help to these primitive tribes is demonstrated by their introduction to the Indian of modern medical science and sanitation.

Mrs. Edie, an Eskimo widely known in the mission field, who was an interpreter for Stefansson, the

"Every Day a Feature Day"—

That's what every one of the twenty-four days of the Centenary Celebration of American Methodist Missions at Columbus, Ohio, will be. Hundreds of thousands of Methodists and their friends are planning to visit this "Missionary World's Fair." The following schedule will help you decide when to attend:

June 20—Opening Day	July 4—America Day
June 21—Ohio Day	July 5—Minute Men's Day
June 22—Stewardship Day	July 6—Enlistment Day
June 23—Africa Day	July 7—Americanization Day
June 24—Women's Day	July 8—Reconstruction Day
June 25—City Day	July 9—Pan-American Day
June 26—Epworth League Day	July 10—Eastern Asia Day
June 27—Sunday School Day	July 11—Southern Asia Day
June 28—Labor Day	July 12—Farmer's Day
June 29—Bible Day	July 13—Consecration Day
June 30—Allies Day	
July 1—Temperance Day	
July 2—Centenary Day	
July 3—Peace Day	

explorer, when he was at Point Barrow, has volunteered for the Celebration work of interpreting her people to exposition throngs. Her story is a fascinating one of life in the Arctic wastes. Daily talks on Alaskan and Eskimo life will be features of the Eskimo and Alaskan exhibit.

Mexican and Negro Exhibits

MEXICAN scenes are shown in the American building. A number of Mexicans have been obtained to remind the sightseers that there are hundreds of thousands of these natives of the southern Republic living within the borders of the United States, all clinging to their old customs, garb, and housing methods. Included in the Mexican scenes designed for the Methodist Centenary Celebration are the International Bridge at El Paso, the Plaza of Los Angeles, and one of the old Spanish missions of California. Mexican girls and boys have been obtained to demonstrate the life in the Mexican mission fields of the American Southwest.

Missionary work among the Negroes, the mountaineers, and the rough-and-ready men of the Western frontier form other interesting and picturesque features of the American building exhibits.

The life of the transplanted Oriental in America, including Chinese, Japanese and Koreans, requires a special section in this building to differentiate it from the exhibit in the separate building assigned to those races. Here the Orientals are shown working at in-

dustries which they have taken up, particularly those situated on the Pacific Coast.

The commercial associations of Hawaii, to offset the prevailing idea that life in that American territory is represented entirely by hula dancing and ukelele playing, have sent to the Centenary Celebration scenic effects and native relics. Real Hawaiians have been selected to play their native music and to picture their real life in Hawaii.

Replicas of street scenes in Porto Rico and Cuba, with thatched houses and backgrounds of sugar and tobacco plantations, are shown in American building No. 2, which contains the Mexico exhibit in addition to those from America's island possessions.

To Travel by Motor Caravan

ALTOGETHER the twin American buildings of the Methodist Centenary Celebration contain, not only a complete index of the home mission field, but an exhibit of diversified interest and wide public appeal.

How to get to this unprecedented Methodist exposition is not troubling many Middle Western automobile owners; for one of the features of the affair is to be the organization of Methodist motor caravans throughout that section of the country. Maps of the best roads from points for many miles around Columbus have been prepared and whole counties of Methodists and their friends expect to drive to the Celebration in their cars.



An entirely new thing in the musical world is the trombone choir of one hundred which has been organized to play at the Centenary Celebration of American Methodist Missions at Columbus, Ohio, June 20 to July 13. Here are all the ladies and part of the men who will play for the thousands of visitors to the Celebration

CHALLENGE OF THE RURAL COMMUNITY

By Professor Paul L. Vogt. Ph. D.

For many years the rapidly-growing cities of America have attracted much attention because of the problems arising out of congestion of population, and the necessity of providing adequate common public utilities and of so gaining control of indus-

least a thousand ministers already in the field during the present year several week's training in the program of the rural church, rural community conditions, rural church building and equipment rural, rural church finance with special reference to budget raising for adequate building and equipment, pastoral service and presentation of the evangelistic message.

The ministers of the future are being provided for by assisting in the creation of departments of rural leadership in Methodist colleges and theological seminaries. These departments will make student pastorates, which have often been undesirable from the point of view of the former, training stations for leadership. These should become outstanding charges in their effective service to rural communities. The presence of a live teacher in the college whose interests are in rural

people should turn many of the ablest young men and women to service in rural communities.

The second task is that of providing adequate equipment for rural service. The Centenary program hopes to care for every

work. In order to overcome this traditional attitude toward the rural ministry and in order to give rural ministers opportunity to discuss problems related to their own work, rural ministers' associations are being formed. Thirteen of these have already been brought into existence and all are doing good work.

District Societies as provided for by the last General Conference are being organized. These groups take up through committees the problems of interdenominational adjustment so that Methodism will be free from the stigma of competing with other groups in overchurched communities; they are to consider parishing districts so that it shall no more be said that families living in sight of rural churches never see a minister in their homes. They are studying the social needs of the district so that every church shall take part in improving conditions affecting the entire district. They will endeavor to provide for adequate educational and evangelistic work as recommended by the Department of Evangelism, and will operate with other agencies interested in rural life.

Surveys are under way which it is hoped will give religious leaders the facts as to the religious situation in every part of the country. Maps of sixty districts in Methodism are now being prepared showing the location of every church and the residence of every pastor of every denomination. In co-operation with Home Missions Council a map of the State of Montana is now being prepared for use during the visit of the representatives of the several missionary boards to that State within the next few months. Similar maps of other states will be completed as rapidly as facilities will permit. The goal to be reached is that of no community overchurched; no community without adequate religious equipment; no rural family without fixed responsibility to some religious agency for its religious life; and no rural community without residential pastoral service.

Special studies are being made of the supply situation, of the student pastorate, of the circuit system and of other conditions as a basis for more effective missionary administration. These studies have already revealed some very serious tendencies in rural church conditions.

The prime interest of the department is in the welfare of rural people rather than of the rural church. Its attention has been given largely to rural church conditions because it has been found that more effective church organization is necessary to accomplish the ultimate aim of making the church



Refectory, Gammon Theological Seminary

trial life that humanity would not be sacrificed to wealth-producing machinery. More recently the problems arising out of the great war has brought home to us the fact that the rural community has lagged behind the cities in many ways, and in certain sections greatly deteriorated. It has been found that rural communities particularly have suffered in the recent influenza scourge. Poor housing and bad hygienic conditions in rural village homes have fostered this tendency. Investigations have also shown that rural school children have a larger proportion of physical defects than city children. Rural schools have poorer paid, and in many cases, less efficient teachers than city schools, and rural churches are constantly losing their most able leadership because of living conditions and the relatively lower standards of living made necessary by poorer salaries. There are certain exceptions of real missionaries who have caught the vision of the possibilities of rural life and the need for pastoral care. Before the war rural people were unable to compete with the city folk in payment of salaries either for teachers or ministers. In Ohio at least 2,000,000 rural and village people were without adequate public library facilities. Recreational and social life was at a low ebb. The sad part about all is that investigations show these conditions to be most prevalent where Methodist Episcopal and other church buildings are most numerous. The church has not yet touched the problems which have been a constant challenge to it.

The Department of Rural Work of the Board of Home Missions and Church Extension, through the Methodist Episcopal Church as a leader in this great service, has set itself definitely to the task of making rural and village life in America as wholesome and safe spiritually, morally, economically, socially, and physically as the best of American life anywhere. It is approaching its problem from several angles, each designed to accomplish a definite result.

The first great task is that of supplying leaders for the new day. In preparation for putting into effect the great Centenary program, plans are now under way to give at



Library, Gammon Theological Seminary

rural church where Methodism has sole responsibility for community development that is ready to undertake an adequate program of rural service. As soon as interdenominational adjustment makes it possible, the department of rural work hopes to co-operate with every rural community that wishes to develop a community program. The presence of interdenominational complications has been a serious handicap to the development of rural work. A very large proportion of rural Methodism is organized on a church instead of a community basis. This condition must be modified before Methodism can proceed unless the church wishes to engage in disgraceful competition with the other responsible representatives of Christianity. It is equally true that a like readjustment must be made by other denominations.

In many sections of the country, service to rural people is held in low esteem. Pastors deem it a promotion to be transferred to city



Interior of Refectory, Gammon Theological Seminary

a leader in making rural life wholesome and satisfying.

Mr. O. Henry and his disciple, Irvin Cobb, emphasize strongly the idea that the Metropolis is nothing but an exaggerated village. Certain it is that the village and country crossroads have all the human elements that exist in larger forms in the great city. A comparison of the city daily and the country weekly paper indicates this human identity. The rural problem is simply a human problem—a problem of the lives of men and women under certain conditions. These conditions are now to have careful consideration.

The celebration of the Centenary of Meth-

odist Missions has come at a critical and strategic time in the history of the church and already marked advances have been made in the service of the church to the entire community. It believes that a rural church properly organized on a community basis can do, through its own organization, the work demanded by modern rural conditions, and that regardless of what may be done in the way of utilizing other agencies during the time of war, in times of peace the church should be prepared for rendering every religious service through its own organization and is fully competent under trained leadership to do so.—Adult Bible Class Monthly.

intellectually, his people starve spiritually, and his church becomes a mere meeting place.

A New Rural Consciousness Needed

In order to have a ministry free to do the task to which the new day calls, and adequate living wage must be paid. The rural pastor knows this all too well. Not so in many communities the rural laity. The women, tired with the week's labor of cooking, washing and ironing, churning, caring for pigs and chickens, looking after the children, find the church service a place for discussing the week's news. The men look to the grange and the lodge for real ministry. In some instances they blame the minister. Is he to be blamed? No, the laymen are the ones who must be aroused. The feeling that the rural church has lost its opportunity must be overcome. A sense of the dignity of the place of the rural church must be re-established. Men and women must hear the call to render service through the church to the folks whom they have known from childhood. The life of the rural home must be related to the rural church. Interest in the right kind of church building must be stimulated. Recognition of the task to be done must stir the community to putting a program into practice. All this must be done without blare of trumpets and rattling of drums.

A Rural Department Plan

Already in some Conference districts the Department of Rural Work of the Board of Home Missions and Church Extension is helping to meet the new demands on some one charge. The method used is to select, in consultation with the district superintendent, a rural charge that seems to promise better things under better leadership. A man is then appointed whose support is provided in part by the Department of Rural Work. He first gets acquainted with his community by means of a survey which takes into account every community need. He organizes the group comprising the church to do the particular community tasks which ought to be done under the leadership of the church. Manifestly not every item included in the program of the Department of Rural Work can be applied in every rural community. The task of the pastor therefore is to put into operation those parts of the program which fit in with the needs of his community. It takes time to do this. A man must give more than one year to a charge. He must be willing to stay "on the job" until he has put an adequate rural community program across. This will help in re-establishing the laymen's confidence in the importance of the leadership of the rural church. It will arouse them to venture with daring in Kingdom affairs. It will do much toward spreading through each of these districts a desire for a church at the center of rural affairs.

The Rural Church Society

Rural ideals and church efficiency are being helped by the rural church societies, which are being encouraged by the Department of Rural Work. These societies are composed of all ministers in a given Conference district in active bonafide rural service, and laymen interested in the advancement of religious life in the smaller communities. The aim in every instance is to study the rural field included in the area covered by the society; to develop a more efficient rural ministry; to make the church a more active agency in the improvement of

(Continued on page 12)

METHODISM'S NEW RURAL OUTLOOK

A Proposed Rural Program

To those who inquire what sort of program a church should have in order to succeed in a rural community, the Department of Rural Work, formed by the Board of Home Missions and Church Extension in 1916, makes the following answer:

The rural church should first of all preach the gospel of Jesus Christ. But Jesus applied all his teaching to the current affairs of the people to whom he ministered. Therefore the rural church should not only preach; it should, in addition, participate in civic life, co-operate with other agencies, provide for social life, inspire to love of knowledge, stimulate missionary spirit, train for service, introduce graded Bible study, develop high ideals, foster good health conditions, provide wholesome recreation, help to make good homes, develop loyalty to the community, assist in increasing material prosperity, develop Christian democracy, and cultivate spiritual growth. Too ambitious a program? Any institution that has the vision of the advancement of the kingdom of God upon earth ought to encourage by all the means in its power everything that is conducive to the welfare of the community which it has been created to serve. The rural church must participate in the entire life of the community if it is to bring the abundant life which its message proclaims.

A Trained Ministry Essential

A program without a trained ministry will accomplish nothing. In hundreds of rural charges are men ministering who are not rurally minded. They are there because they were sent there by episcopal appointment. Their vision rests over some church to which the future may call them. They will never make active the program just announced. What is needed and what must be provided is a ministry trained for rural service, consecrated to rural service, and satisfied that in the rural field lies an opportunity for big things for the nation and the Kingdom. It is easier to formulate the new program than it is to secure the men needed to apply it. Already there are men who have accepted the Kingdom's rural challenge and are putting their trained powers into the very heart of every community activity. But these are only the small beginnings of a force which must throw itself into the rural pastorate with the abandon of their forefathers, the circuit riders. They must have the same courage, the same enduring powers, the same spiritual life and faith—and, in addition, the best training afforded by agricultural college, theological seminary, and university.

How It Is Being Secured

To meet this new insistent demand for a rurally prepared ministry, chairs of rural sociology are being endowed in Methodist Episcopal colleges and theological seminaries. Men are being encouraged to take courses in agricultural colleges near at hand. Institutes for rural ministers are held in connection with Epworth League institutes of the Board of Sunday Schools of the Methodist Episcopal Church. Rural church conferences at theological seminaries are conducted at which the themes discussed are those coming out of the practical problems met by the men themselves in their daily ministry. The co-operative demonstration work at educational institutions which are close to demonstration centers is another type of training now in force. Here the Methodist Episcopal Church is equipped in accordance with its task of rendering the best possible village-church service. Relationships are established with the best young life of the college and the young people of the town, thus at the same time give training in club work to the students and club leadership to the local group. The demonstration pastor offers two courses in the school on rural sociology and rural-church work, supervises the work of student pastors, and establishes relationships with the rural work of the entire Conference. From this sort of training there will gradually come a new leadership.

Adequate Salaries Must Be Paid

The opportunities for training the new rural ministry are being provided rapidly. But what of the candidates for this training? Shall they be paid a living wage? At present the salaries paid by the 12,004 rural charges in the Methodist Episcopal Church average as follows: 2,308 pay \$400 a year or less; 1,499 pay from \$400 to \$600; 1,905 pay \$600 to \$800; 2,093 pay \$800 to \$1,000; 1,799 pay \$1,000 to \$1,200; 2,027 pay \$1,200 or over. For 373 charges no figures are available. This list includes colored, foreign-speaking, and English-speaking Conferences. There are more rural pastors in the \$400-a-year group than in any other. Any argument of sacrifice is unavailing under such conditions. A minister and his family must be adequately supported in the country as well as elsewhere if he is to be free to perform his ministry. Otherwise he must farm, act as blacksmith's assistant, cobble shoes, or sell books or insurance as a means of providing for the necessities of his family and home. It is useless to rebuke him for thus neglecting the interests of his parish; he is obliged to do it or starve. At that he starves

GAMMON ALUMNI NOTES

By J. F. B. Coleman

Through the kindness of President P. W. Watters and the Faculty of Gammon Theological Seminary, the Alumni Association of that institution changed the time of its meeting from night to day. Heretofore it has been meeting at night, which circumstance is thought to have interfered with the attendance as well as the interest otherwise shown in this annual gathering. Whether or not the idea is correct the session held in the Seminary Chapel Wednesday, April 23, 1919, at 4 p. m., was not surpassed in interest and attendance by any held within recent years.

The annual address was delivered by Dr. N. D. Shambourger, pastor Wiley Memorial Church, Chattanooga, Tenn. Although Dr. Shambourger had but short notice of his selection to deliver the address he was fully up to the occasion and delivered an address that well sustained his enviable reputation as an orator and acceptable public speaker. It was thoughtful, timely and enthusiastically received by an audience that filled the chapel. It marked a new high point of interest in the work of the Alumni.

Each of the reunion classes was represented. There were present members of the classes of 1889, 1899 and 1909. These decennial reunions are growing upon the graduates of Gammon. It is a Commencement feature worth while, both to the former graduate and to the Seminary. The battle-scarred heroes find themselves much refreshed in the scholastic atmosphere once more. The renewal of their old fellowships is a benediction not often experienced along life's divergent ways. Those who avail themselves of the opportunity to revisit the Seminary every ten years during their active ministry will keep the best of student life glowing in their hearts to the end of the journey. It is a noble conception and is going to work out grandly. Every true Gammonite will want to go back some day to linger a short while about the old haunts; and to meet the old class there and share again the precious memories of the past, that is the point.

The business session was full of interest and enthusiasm. It was decided that the TEN THOUSAND DOLLAR ENDOWMENT FUND FOR A LECTURESHIP IN GAMMON, a movement started some years ago under the inspiring leadership of Dr. R. E. Jones, editor Southwestern Christian Advocate, be pushed to a successful issue. In order that this most worthy movement might not longer lag, or die permanently under the mighty impact of the Centenary Drive, the following were appointed a campaign committee: R. E. Jones, chairman; L. H. King, secretary, and E. H. Oliver, with instructions to revive the campaign immediately by appointing a representative from among the Gammon men in each Conference to serve as a member of the general campaign committee, whose business it will be to get in touch with every son of Gammon and put him in touch with this movement. Several additional subscriptions were taken, and the campaign limited to five years. The lectureship is much needed, and its endowment in the sum of ten thousand dollars is worthy of the men who have been going out from Gammon to do the work of the Church these thirty-odd years. They will do the neat little job by quietly taking it "Over the Top" with them as they lead their members over in the great Centenary Drive.

The following were elected officers of the

association for this year: L. H. King, president; D. H. Stanton, vice president; J. O. Thomas, secretary, and Joseph Griffith, treasurer.

The reception at night was the crowning feature. Class experiences were told by representatives from each class, and the occasion was made memorable by reason of the delightful associations.

President Watters attended the sessions and as a brother fitted in so perfectly with the men that a superior feeling of comradeship and mutual interest pervaded the meeting, a feeling that unquestionably brings the present management of the Seminary in closer and more vital touch with the men on the field.

THE CENTENARY CELEBRATION COLUMBUS, OHIO, FULL INFORMATION FOR THE TWENTY COLORED CONFERENCES

Place and Date

Columbus, Ohio, June 20-July 13th, 1919.

Railroad Rates

The Transportation Committee has the matter in hand of securing reduced rates on all railroads. Announcements will be made just as soon as these arrangements have been completed.

Registration Fee

Registration for one person, \$5.00. Family registration \$10.00. Family registration includes the father, mother and all unmarried children under twenty years of age. Registration entitles person to free admission to the grounds, exhibits, pageants and to all privileges of the Celebration. Send in your registration as early as possible and reserve your home. The best homes will be secured by those who pay their registration fee earliest. Make all money orders payable to H. B. Dickson, Secretary. Give name of Conference when sending in Registration Fee.

Tents

Tents with cots, accommodating four (4) persons, \$12.00 per week. Five dollars deposit required when reserving tent. No refund will be made.

Meals

Meals and lunches will be served on the grounds, at any time, at reasonable prices.

Entertainment

Lodging may be had in good comfortable private homes at 50 cents per night, provided there be at least two to a room. One person occupying an entire room, one dollar per day. Meals 50 cents each.

To Whom To Write

Having been selected to represent the Colored Conferences, I shall be glad to furnish information on all matters pertaining to the Celebration, also to secure comfortable homes and to make arrangements for the pleasure and comfort of all who desire to attend. Send registration card to me. Just write me and I will do the rest.

Yours,

Edward L. Gilliam,

74 E. Gay St., Columbus, Ohio.

In special small rooms will be found the opportunity for private consultation with Dr. Ream, Dr. Doughty and Dr. Cushman, heads of the three departments exhibited.

A deep toned Church bell will call the department workers to Chapel Service each morning, while an electric siren sounded from the roof of the building at noon will serve as a signal for everyone on the grounds to pause for one minute of quiet and prayer.

It is ardently hoped that through the Exhibits, the Chapel programs and the consultations, that many converts to titling, life service and the prayer life may be gained during the Centenary Celebration.

SUMMER SCHOOL FOR RURAL PASTORS AT GAMMON THEOLOGICAL SEMINARY

(Continued from Page 5)

School for Rural Pastors there will be a three-week's course at Gammon Seminary, during which the instruction will be given entirely by professors of the Gammon Faculty. The Board of Home Missions and Church Extension, which is directing the work of the Summer School, heartily endorses this course and urges the pastors who plan to attend the Conference on Rural Work, and who can be away from their churches at this time, to be present, thus making the one expense for railroad fare cover both sessions.

Pastors who desire further information concerning the School should write to Ralph A. Felton, Educational Secretary of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Room 513, 111 Fifth Avenue, New York City.

METHODISM'S NEW RURAL OUTLOOK

(Continued from Page 11)

all phases of rural life; to bring about a more efficient adjustment of the church to rural community needs, either through extension or consolidation, as local conditions dictate; to exalt the rural ministerial service, and to make it the equal in dignity and usefulness of any other kind of church work; and to co-operate with other agencies in the accomplishment of such purposes as concern the church alone. Thus they are strengthening the foundations upon which the rural church of to-morrow will be built.

Everybody's Challenge

The full ministry of the rural church demands the hearty co-operation of every person related to the church. Those who work in the Sunday School must seek to develop the very best available methods. Epworth Leaguers must see their opportunity to render genuine social service to the young people of the community church. Officials must be open to new ways of conducting church affairs. The entire task cannot be done by the new minister, however well trained and fully consecrated he may be. With every one willing to make the church the center of community influence, the plans and guidance of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church will go far toward making the rural Methodistism of to-day a strong factor in bringing to pass a new day in rural life. What can we add to the great movement?—Ralph Weller Keeler and Ellen Coughlin Keeler, in The Christian Conquest of America.

CENTRAL MISSOURI CONFERENCE

The Thirty-third Annual Session of the Central Missouri Conference of the Methodist Episcopal Church convened in Springfield, Mo., in Pitt's Methodist Episcopal Church, Pines and Benton Streets, Thursday, April 3rd, at 8:00 a. m. Devotional services were conducted by Bishop Wm. A. Quayle, D. D. At 9:00 o'clock a. m., the Lord's Supper was administered by Bishop Quayle, assisted by Bishop Camphor, of Africa, J. Will Jackson, D. D., C. S. Webster, pastor and D. D. Martin, D. D. By order of Bishop Quayle, the secretary of the last Conference called the roll and sixty-three answered. R. H. Smith and T. L. Francis died since the last Conference. B. F. Abbott was elected secretary, with A. L. Reynold, J. L. Brooks, assistants. M. L. MacKay was elected statistician, with T. A. Hermon, E. W. Hannah, F. S. Bowles, assistants. W. W. Goff was elected treasurer, A. E. Miller, C. S. Webster, A. L. Woolfolk, Albert Poston, G. D. Hancock, assistants. Reporters: J. Will Jackson, Central Christian Advocate; O. A. Johnson, Southwestern Christian Advocate; W. H. Houston, City Press. Welcomes addresses, by Dr. A. E. Harris, M. D., city, and Rev. McK. Miller, pastor of Presbyterian Church in city.

Bishop Quayle responded in behalf of the Conference. Reports of the District Superintendents, W. L. Lee, Kansas City District, A. H. Higgs, Mexico District, W. R. Rivere, St. Louis District. L. R. Grant, Sedalla District, showed advancement in every way. Silas Johnson was withdrawn from our ministry. W. J. DeBos, at his own request was given retired relation. Spencer Ray and James McKnight were admitted on trial. H. W. James was continued in the first year's course of studies, and Robert Woods was advanced to second year's course. W. H. Houston, Thomas A. Herman, Jullus C. McGinty, Edward L. McAllister and John C. Jackson, were advanced to the fourth year course of studies. Robert B. Hayes, was ordained deacon. Monroe Denny was continued in the third year course. C. N. Wright, Arthur E. Diggs were ordained elders. B. F. Bateman was made effective. Retired W. H. H. Brown, Isaac Cato, J. D. Evans, H. G. Gibson, W. E. Wilson, Dennis Payton, Richard Rush, W. J. DeBoe, Triers of Appeals, R. G. Williams, W. W. Goff, F. S. Bowles, R. H. Young, E. F. Pate. To preach Missionary Sermon, B. F. Abbott. Introduced, Bishop A. P. Camphor, D. D., of Africa, who gave a lecture on Africa. W. W. Lucas, D. D., gave as usual a rousing address on Epworth League work and Centenary. J. N. C. Coggins, D. D., delivered an address on Prohibition and Centenary. Gilbert H. Cox, D. D., Sunday Schools in Hand. D. D. Martin, D. D., Steward Missionary Foundation. W. T. Wright, D. D., St. Louis, Area, secretary has the Centenary work well in hand. W. F. Barris, D. D., made a strong talk on the Centenary movement. A. D. Ball, D. D., gave his address on Conference Claimants. Mr. D. D.

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Jones, of St. Louis Y. M. C. A., representing the Southwestern. J. Charles Gilbreath, D. D., President of Marienville College, C. Murdock, D. D., Prof. Robert B. Hayes, President of George R. Smith College, at Sedalla, Mo., J. N. Harris, M. D., of Sedalla, W. S. Bovard, D. D., W. P. McCormack, D. D., pastors in Springfield, Mo., H. O. Chatman, Methodist Book Concern, Kansas City, Mo., Rev. H. T. Reeves presided, while President R. B. Hayes addressed the Conference concerning the work done. A collection of one hundred dollars was realized.

Resolutions endorsing the Prohibition Law, now pending in the Missouri Legislature, were adopted, and appeals were made to Messrs. William Bowker, Solomon Bronson, and Loren Senaker, members of the Legislature, to give it their immediate support. Votes were unanimously adopted. The Woman's Home and Foreign Missionary Societies had a joint anniversary and addresses were made by Miss Ruby Craig, the first president of the Training School of Deaconess Home, in Springfield, and Mrs. Ora D. Ford. Mrs. Sarah Davis, first vice-president, presided. Mrs. Missouri A. Ford, of Kansas City, read an interesting paper on "True Leadership." Mrs. Ella Ward Berry, president of the Women's Foreign Missionary Society, made some very helpful remarks. Also Mrs. Jessie McPherris and Mrs. Ella B. Harris, of Sedalla, and others. Mrs. T. H. Lockwood, treasurer of the Woman's Home and Mrs. H. G. Gibson, treasurer of the Woman's Foreign Missionary Societies, made good reports.

At 8:30 o'clock a. m., in Pitt's Chapel, a Lovefeast was conducted by B. McCain and G. W. Reeves. 10:00 a. m., Bishop Quayle conducted the ordination services; Robert B. Hayes was ordained Deacon. C. N. Wright and A. E. Diggs were ordained elders. At 10:40 a. m., Bishop Quayle preached. The pastor, C. S. Websters and members of Pitt's Chapel and friends, entertained the Conference to the satisfaction of the entire conference.

Four persons joined Pitt's Chapel on Sunday night. Rev. B. F. Abbott, D. D., preached.

Adjourned to meet in St. Louis, Missouri, 1920.—O. A. Johnson, Conference Reporter.

LEXINGTON ANNUAL CONFERENCE

The Lexington Annual Conference of the Methodist Episcopal Church, convened in Lexington, Ky., in its fiftieth annual session, April 9-14. Bishop Thomas Nicholson, D. D., LL. D., of Chicago, presided. He has had charge of the Lexington Conference for the past two years. After devotionals the Lord's Supper was administered to the Conference and laymen by the Bishop, assisted by the District Superintendents. The Conference stood while the names of deceased members were called.

Dr. Joseph Courtney, Revs. W. W. Heston, V. A. Poindexter, Z. Winchester, D. W. Oglesby. These died in faith. W. H. Riley was elected secretary for the 9th successive year. Dr. E. L. Gillam was re-elected treasurer; Prof. Paul V. Smith of the City Public Schools presented the Conference for Asbury Church, a fine communion table, made by himself at the Industrial School. Dr. J. W. Robinson was elected president of the Board of Examiners, succeeding Dr. E. A. White. S. H. Sweeney was elected statistician. Reporters for our church papers: H. W. Tate, for Western Northwestern, J. M. Hayden, P. T. Gorham, Southwestern Christian Advocate. The District Superintendents, Drs. G. R. Bryant, E. A. White, J. B. Redmond, H. A. Foreman, D. E. Skelton, J. E. Wood, made good reports of their labors and men.

The Board of Sunday Schools were well represented by W. C. Henderson. The missionary sermon was preached by Wm. H. Williams, which was well received. Bishop Wm. F. Anderson received a great ovation when he delivered an address on his travels in the war zone. It was interesting and instructive from start to finish.

Dr. Johnson and Mr. Ehler, of the Centenary of the Cincinnati Area, were present and inspired us in the Centenary movement. The fiftieth anniversary of the Conference was celebrated; addresses by Dr. E. W. S. Hammond, H. W. Tate, P. T. Gorham and H. A. Foreman, District Superintendent. The American Bible Society was represented by Dr. John Fox; Gammon Theological Seminary was represented by Dr. G. H. Trever; O. H. Banks and C.

E. Ball from the African Methodist Episcopal Zion Church and William Washington, from the Colored Methodist Episcopal church were received on their credentials.

There was an increase in benevolences of \$7,644.00; membership 2,887. The next seat of the Conference is Springfield, Ohio.—P. T. Gorham, reporter.

SOUTH CAROLINA CONFERENCE

Attention Laymen!

A state-wide mass meeting of the Laymen's of the South Carolina Conference is called to meet at Orangeburg, May 27th, for the purpose of considering and devising plans, to put the Centenary Movement "over the top". Remember that our movement celebrates the one hundredth year of the Methodist Episcopal Church in Missionary fields. The church has undertaken to raise \$80,000,000.00, for missionary work at home and abroad; and \$25,000,000.00 additional for war reconstruction work in Europe and America. It devolves on every man, woman and child to do his duty. We invite every prominent Laymen within the bounds of the South Carolina Conference to meet and take a part in this great meeting.

Prominent speakers will be present to address the meeting and turn on the search-light on this important movement. Will you come? Your church calls you, your church needs you. Lay aside your business for one day and meet us in Orangeburg. Let every active Layman answer the call. Our beloved Bishop Leete will be present. We request that each Vice President have as many Laymen as possible to attend from his District. There will be a banquet at 6 p. m. at Clafflin, for the nominal sum of fifty cents a plate. A. J. Anderson, Chairman Area District, South Carolina Conference, and President Laymen's Area; J. R. Buckley, Secretary.

Under the leadership of Dr. W. S. Sherrill, pastor of Taylor Methodist Episcopal Church, Cotton Plant, Ark., every phase of the Centenary campaign actively has been organized and put in motion. On a recent date, Dr. J. N. C. Coggins delivered an impressive lecture to the Sunday School. He also preached an excellent sermon at night. The collection for the day was \$234.00.

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FAITH

The International Sunday School Lesson for June 1, 1919
By the Rev. J. Leonard Farmer Ph. D.

Last week the question was asked, What the the conditions of our salvation by the grace of God? and in that lesson one of the conditions was set forth—Repentance. We saw that repentance is but another aspect of that experience in our life known as Conversion; and that the result of either in our character is the same—a changed mind, a changed purpose, and a changed life. In our lesson today we study another of these conditions—Faith. "By grace have ye been saved through faith", says the Apostle Paul. And, again, "The righteous shall live by faith." What is the faith through which we are saved by grace, or by which the righteous shall live?

There are several kinds of faith. There is a type of faith which is nothing more than a mere belief in the principles taught in the Bible simply because we have been taught them from childhood on up, and because we have seen no good reasons for doubting their truth. According to this faith, the belief that Jesus Christ died for the salvation of the world is of no more significance and has no more influence on our character than the belief that thousands of Americans died in the Civil War for the salvation of the Union, or that thousands more died in the recent war for the salvation of Democracy. And there is another type of faith which is a belief in the principles taught in the Bible because we have studied them for ourselves and are convinced that they are true. But the righteous lives not by these kinds of faith. Saint James in speaking of them says rather sarcastically, "Thou believest that there is one God; thou doest well: the devils also believe and tremble". But still they are devils. The faith that will not restrain from evil and constrain to good is not the kind by which the righteous shall live; and the faith that will not save from sinning is not the kind that saves from sin, or the kind through which we are saved by grace.

The writer of the Epistle to the Hebrews defines the Christian faith as the "assurance of things hoped for, a conviction of things not seen". That is to say, as applied to God, faith means trust in Him; as applied to Christ, it means confidence in him as the revealer of the character of God and as the world's Redeemer; as applied to persons in general, it means confidence and trust in them; as applied to things of the future, it gives substance and reality to these things while they are still but objects of hope and expectation; and as applied to Christian principles, it means a conviction that there will eventually come the kingdom of God on the earth a world democracy in which the principles and teachings of Christ will be observed in the relationships of men and nations with each other, a conviction that righteousness will triumph in the world. All this is contained in the New Testament word translated faith in English; it means belief, conviction, assurance, confidence and trust. "For I know", says the Apostle, "him whom I have believed, and I am persuaded that he

is able to guard that which I have committed unto him against that day." But that is not all; faith also implies loyalty to the person in whom we confide; and when the person is God, it implies a commitment of ourselves, and obedience unto His will. This is clearly brought out in the lesson passage for today. Abel, Enoch, Noah and Abraham were men of strong faith, and because they were such they obeyed God. Israel trusted God that He would save them from the pestilence in Egypt, and therefore Israel followed out the regulations prescribed for the Feast of the Passover. And if we have faith in any of our superiors, we will loyally do what he requests of us. Gain sayings and disloyalty always bespeak a lack of confidence and trust.

So the faith by which the righteous shall live and through which we are saved by grace is not the superficial or intellectual type so strongly condemned by Saint James when he says, "show me thy faith apart from thy works, and I by my works will show thee my faith", or so purposely ignored by some of our modern Christians who say that we are saved by character and not by faith. But it is a vital and effective thing which controls our wills and to some extent our desires, and determines our character. Theodore Roosevelt has made famous the saying that we should back up our words with deeds. So is it with the true Christian faith; its evidence is the good life we live and not simply the good things we say we believe; and it manifests itself in a fuller and fuller expression of the character of Christ in our character. But the idea of salvation by character is quite a superficial one; for we must needs have a perfect character to be saved. But experience teaches us who keenly recognize the subtlety and insidiousness of sin that the only way for us to have a perfect character is that God through His wonderful grace will impute our faith to us for righteousness; that He will accept our good will instead of our good deed. And that is a matter of great faith which prevents our despairing and encourages us in our struggle Godward. For to will may be always present with us, but to do that which is good is not always present with us, but to do that which is good is not always present.

"Ah let us hope that to our praise
Good God not only reckons
The moments when we tread his ways,
But when the Spirit beckons;
That some slight good is also wrought
Beyond self-satisfaction—
When we are simply good in thought,
However we fail in action".

This, then, is the nature of faith as a strictly religious principle: it is not a belief merely in the sense of an assent. We may complacently assent to the Apostles Creed and to everything else taught in the Bible, and yet not be any better off because of our belief. True faith means to be faithful to the things we believe, to be loyal and obedient to Him in whom we believe. In other words we live to the best of our ability in accord-

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ance with our faith. And now a further word as to the place of faith in life in general.

It is a bond of union between men and nations, and underlies all their effort toward the improvement of conditions which surround them and toward the betterment of humanity and the world. If men have faith in each other, a spirit of harmony prevails among them, and there is a conscious endeavor to work for each other's welfare. But if there is not this faith in each other, there is a spirit of discord and distrust and mutual suspicion; there is a disintegrating force in society which sets classes off against each other, each going its own way caring nothing for the welfare of the other. The same is true with respect to faith between nations. Where there is faith in humanity, this faith adds courage to work toward the perfecting of humanity, and adds patience to tolerate conditions as they are while endeavor is being made to improve them. But without faith in humanity, our endeavors are all of the destructive rather than the constructive type. Where there is faith in the government, men, rally to its support on every occasion. But without this faith, there is opposition which may go so far as to become anarchy and a reign of terror. When our country entered the recent war of course it was not prepared for the gigantic task before it. But it soon became efficient; and its efficiency was due to an increase in the faith

of the people in each other, in the government, and in the righteousness of their cause. The different classes of the people could trust each other more than many supposed; and without this mutual confidence the war had already been lost to us. "The bond of faith is the cornerstone of democracy," and the world is safe for democracy only in so far as the peoples of the world have faith in each other.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for June 1, 1919

"He Went Out Not Knowing What He Went."

Abraham was "called to go". He is the first foreign missionary of the Old Testament. God chose him that his faith and obedience might be an example to all who might be called to like service. His call involved leaving his home country, his friends, his business,—a complete change in all his prospects. It means going to a new and strange people in a day when going was hard. There were no established hostilities to give comfort or assurance in his journeyings. The lure of travel was not inspired by the spectacular or the vivid stories of those who had preceded him. He went out not knowing whither he went. The pioneering in missionary service is the outstanding heroism of the centuries. Thus did Paul, Ulfar, Lull, Columbus, Gary, Livingston

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Cox and hundreds more of the Christian missionaries go. Livingstone declared the end of the exploration to be the beginning of the conquest. The whole world has been explored and lines of travel have been established by sea and land, so that the missionary of this century may know where he goes. The field and its needs are all surveyed and carefully studied as part of the preparation, so that it is not quite as true of the modern missionary as it was of Abraham that "he went out not knowing whither he went".

It is true however of the missionary to-day that he goes to a "strange country" and among people who do not know his religion; and that he is a sojourner away from home, and that every land is to him "a land of promise". He has heard the call and obeyed. It is counted to him for righteousness. God will reward in giving to him and to his successors after him every country that the soles of his feet press upon. By faith we may claim the world for Christ in this our generation.

GAMMON SEMINARY.

Our Relation to God, Reverence and Public Worship

(UNION MEETING WITH THE JUNIORS)

Weekly Devotional Topic for June 1, 1919

(Psa. 33:1-11; John 4:19-26)

By the Rev. Willis J. King, D. D.

Tonight we have a union meeting between the members of the Junior Epworth League and those of the Senior Chapter. In reality it is promotion night for those Juniors who have finished their work in the Junior Chapter. Miss Emma A. Robinson, who has the oversight of all the Junior work of our Church, has prepared a very suggestive program for the evening. It is as follows:

1. Hymn—"Holy, Holy, Holy".

Hymn—"The Church's One Foundation".

Scripture Lesson by the Juniors—Memory Verses.

Prayer—President Junior League. President Senior League. Junior Superintendent.

Hymn—"O Day of Rest and Gladness," by the Juniors.

2. Talks on the topic—Presentation of Junior Graduates by Superintendent.

3. Welcome of Junior Graduates into the Senior Chapter by Senior President.

Response by Junior Graduate. Hymn—"Savior, Breathe an Evening Blessing".

The topic for tonight deals with reverence and public worship. This topic seems peculiarly fitting for the character of service we have tonight. The Epworth League came into being for the purpose of training the youth of the church to become efficient workers in it. The Junior members of the League are being ushered into the Senior organization. They should be made to realize not merely the joy of promotion to the older department, but should be impressed, at this most impressionable period of their lives, with the fact of their fundamental relation to Jesus Christ through his church on earth. They should be taught the proper attitude toward God and all things holy. And so we came to the first phase of our topic—reverence.

And what is reverence? It is rather interesting to note its derivation. It came from a Latin word which means "to fear". And for centuries that was the way in which humanity expressed its reverence for Deity. It was the "fear of God which was the beginning of wisdom". He was the "thunderer of the thunderbolt," the One who could strike men dead. All stood in awe of Him. Men worshipped because they dared not do otherwise. Their whole concern was somehow to appease the angered Deity.

But how different was the Christ

conception of Deity. To him God was the loving Heavenly Father, not only of himself, but of all mankind. Our burdens and sorrows and cares are His. When we weep he is pained. "Not a sparrow falleth to the ground without his notice. He loved us so well that He gave his only son to die that all men might live".

And what a beautiful intimacy there seemed always to exist between Jesus and the Father. Even when a child he begins to talk about "being about his Father's business". Then note that wonderful prayer in Jno. 17, where he prays the Father to glorify the Son that the Son may also glorify the Father. He prays for those who have believed on him, but not only for those of his immediate disciples, but us well for those who believe on him through the words of the disciples. His one desire was that they all may be one even as He and the Father were One, and that all may be one in the Father. That was his conception of his relation to God. He was one with him and suggested the possibility of such a relation for every man.

And yet from the first he had the utmost reverence—high esteem and respect—for God and things spiritual. In the prayer that he gave us, the first petition after the address to the Father is, "Hallowed be thy Name". This does not come through fear but from the overflowing love a right-thinking child has for its esteemed Father.

And so tonight the basis of our reverence for God and for things holy is not to be found in fear but in love and respect for Him who gave us our existence and sustains us day by day by his abounding beneficence. Teach the Juniors to revere him as one who is the children's friends; as one who is saying tonight, "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven".

With this conception of reverence for God and for things holy, no man will treat lightly the public worship. Reverence for God leads inevitably to worship of Him. No man can truly revere him without worshipping Him nor vice versa.

There is one passage in Luke which is a wonderful commentary on Jesus' attitude toward the public worship.

And he came to Nazareth, where he had been brought up: And he entered as his custom was, into the syna-



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gogue on the Sabbath day, and stood up to read".

He was accustomed to attend the public worship on the Sabbath. He had a share in the worship and never felt that he had outgrown it. We might well commend his example to all men everywhere.

EASTER REPORTS

The Rev. B. McGlothlin preached the Easter sermon at Maretha Methodist Episcopal Church, Marion, Alabama, on Easter Sunday. The collection for the day was \$43.00. The Rev. Pertilian is pastor.

A very excellent program was rendered at Warren Temple Methodist Episcopal Church, LaGrange, Georgia, on Easter Sunday and the exercises were well attended. \$120.00 was raised during the day. The Rev. D. R. Cooper is pastor.

On Easter Sunday, our church at Grand Bayou, Louisiana, raised \$129.35. The Rev. A. B. Venable is pastor.

On Easter Sunday, Doniphine Methodist Episcopal Church, Holly Grove, Louisiana, raised \$39.84 under the leadership of Mrs. R. J. Adams. The Rev. B. A. Adams is pastor.

Clark's Chapel Methodist Episcopal Church, Pulaski, Va., raised on Easter Sunday \$30. The Rev. J. H. Rodgers is pastor.

The program rendered at White Pine Methodist Episcopal Church, Tennessee, Easter Sunday was a great success. The program was under the leadership of Miss Willie Sheiton and Miss Ethlyn Morris. A collection of \$30.00 was taken. The Rev. A. Roach is pastor.

On Easter Sunday the Starkville Circuit, (Miss.) went over the top reporting \$206.00 in cash with more to be reported. The Rev. C. H. Maxwell is pastor.

An interesting Easter program was rendered at our church, Oxford, Mississippi. The total amount raised during the day was \$470.59. The Rev. W. N. Redmond is pastor. Marsh is pastor.

On Easter Sunday our church at Holly Springs, Mississippi, raised \$125.50. The Rev. P. A. Lemon is pastor.

On Easter Sunday an impressive program was rendered at our church, Clifton, Tennessee, by Mrs. Aima Bogan. The pastor, the Rev. T. C. Travis preached on the Risen Lord to the delight of all present. Collection for the day \$25.10.

The children of Rosa Chapel Methodist Episcopal Church, Ajax, Louisiana, rendered an excellent program on Easter Sunday under the leadership of Miss Effie M. Hall. A number of visitors were present. Collection for the day was \$21.20.

An excellent program was rendered by the Sunday School of Cornerstone Methodist Episcopal Church, Clarendon, Arkansas, on Easter Sunday, under the direction of Mrs. Lillian Oliver and Private David Crosby. Rev. Neal, of Pine Bluff, Arkansas, was present and spoke in behalf of the Centenary movement. Collection for the day was \$13.41.

An interesting program was rendered at Ebenezer Methodist Episcopal Church, Thompson, Texas, under the leadership of the Sunday School Superintendent, Mr. D. D. Watts, on Easter Sunday. The Rally for the Centenary netted over \$100.00. The R. H. Warren is pastor.

PERSONAL AND GENERAL

On a recent date a musical was given by Misses James E. Humphrey, Sarah Jones and Blanche Venet, at the residence of Mr. and Mrs. W. H. Douglas of S. Claiborne Avenue, this city for the benefit of the Centenary Drive. The affair was quite a success.

On a recent date a meeting was held at St. Paul Methodist Episcopal Church, Laurel, Miss., in the interest of the Centenary. As a result \$746.57 was raised. The Rev. A. J. McNair is pastor.

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CRESCENT CITY NOTES

Peck.—The work is alive at Peck. The revival netted 10 converts. During the Easter drive for the Centenary, \$220.00 were raised. The King's Daughters have carpeted the entire rostrum and choir stand, strips of carpet are also laid in the aisles. All auxiliaries of the church are alive and the attendance of the Sunday School is increasing. The Rev. E. H. Langston, a retired minister, of the Mississippi Conference and Mrs. Lillie Price, wife of District Superintendent Price, have been worshipping with us.—D. S. Riley.

Mt. Zion—Rev. B. J. Reddix and wife wish to return thanks to Rev. T. A. Brown of Warren Church and the Junior Choir, the Rev. Washington, of the African Methodist Episcopal Church, Rev. Williams of the Baptist Church, Rev. Stanton of Sunlight Baptist Church all of Lake Charles; Superintendent J. W. Turner, Lake Charles, District Superintendent; T. B. Ovlile, Shreveport, District Superintendent; Rev. Jno. McKee, pastor of Daniel Church, Shreveport; Rev. H. Gray of Longville, for their services at the funeral of their daughter, Ruth, who departed this life Thursday, May 8th, 1919. Beautiful floral offerings from Mt. Zion Methodist Episcopal Church, New Orleans; Mrs. H. Daniels, Shreveport, Mt. Zion School, Shreveport, friends of Hope, Ark.; Mesdames Barbara Hendricks and Patrick Jones can never be forgotten for their faithfulness.

NOTICE LOUISIANA CONFERENCE.

Dear District Secretaries:—I have blanks in my possession for the district secretaries and auxiliaries secretaries. As I do not know your addresses, you will send to me for them at once, in order that you may be able to make your report for the quarter.—Miss Emma Bessie, Corresponding Secretary, 1566 Canal St., New Orleans, La.

PERSONAL AND GENERAL

Recently the members of the Ladies Aid Society of our church, West Point, Ga., built a new porch on the church at a cost of \$34.80. The Rev. E. E. Crawford is the pastor.

On a recent date a rally was conducted at our church, Prairieville, La., for the purpose of raising funds on the pastors salary. \$10.00 was collected and turned over to the pastor, the Rev. D. S. Kilbourne.

Milam Grove Methodist Episcopal Church, the Rev. J. F. Muse pastor is making great progress. Efforts are being made to raise \$3,000 for the

NATURES ANTIDOTE.

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building of a new church.

In a four days drive \$50.00 was raised at Pleasant Grove Methodist Episcopal Church, Meadville, Miss., recently. The Rev. J. C. Gillespie is pastor.

Recently a linen shower was given at Riley Chapel Methodist Episcopal Church, Handsboro, Miss., by the Stewardess members which proved quite a success.

Mt. Sinia Methodist Episcopal Church, Mantua, Ala., is making splendid progress under the leadership of the Rev. G. W. Jones. \$126.00 has been raised for the Centenary Movement.

A rally was conducted at our Church, Spring, Texas, April 27th which was a decided success. The rally was held for the purpose of raising funds for the building of a new church. As a result a total amount of \$249.11 was realized. The Rev. D. A. Runnels is pastor.

Mrs. S. E. Reeves, wife of the Rev. G. W. Reeves of N. Birmingham, Ala., has been seriously ill but is much improved at this writing.

The superintendents of the Tupelo District, (Miss.) in a meeting held recently reported \$2,629.50.

On Easter Sunday, an interesting program was rendered at Grenada Charge, Miss. A total of \$400.00 was raised. The Rev. L. A. Armstrong is pastor.

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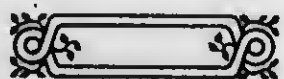
ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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NEW ORLEANS, MAY 29, 1919

Vol. No. 48—No. 22

Voice of The Negro Soldier

By Professor Henry Pearson, Vice-President, Georgia
State Industrial College



When I return from foreign shade and shore,
My native land with joy behold once more,
If I have been a soldier true and brave,
Risked limb and life my country dear to save,

Yea, nations all from autocratic greed
That they be wholly free in state and creed—
While Father, Mother made and conserved food
And war bonds bought in loyal, cheerful mood—

I will not ask for houses, favors, praise,
As we resume the toil and peace of former days,
But that you lift the cursed racial ban,
Grant me the rights of any other man.

Savannah, Georgia.

EDITORIAL

DUTY BEGINS AT HOME

The Honorable Charles Evans Hughes, one time a Justice of the Supreme Court of the United States, expressed recently before the National Conference on Lynching, a conviction with reference to the backward peoples in this country under our flag, as well as those in other parts of the world that carries at once a far-reaching admonition to the American people. Whether this admonition is accepted and heeded, will determine the judgment that history will place upon the sincerity and strength of the American Government. Of recent days we have had very much insistent preaching upon international justice and the well-being of backward peoples and the right of self determination and the right of all people to express their conviction as to laws to be enforced and the rulers who shall direct the government. Applying these preachments to our own National life, the Honorable Charles Evans Hughes says: "Little can be done in the cause of international justice unless nations establish be strongly and securely foundations of justice within their own borders. It has been said in the most formal manner in the covenant of the League of Nations that the well-being and development of the (backward) peoples is the most sacred trust of civilization. I say that duty begins at home."

A moment's reflection will convince anyone that Mr. Hughes spoke rightly and timely and logically when he said that the duty of the protection of backward races begins at home. The protection of backward peoples in foreign land and the ignoring of backward peoples only in our country is the sheerest hypocrisy. If there is anything that creates disrespect for our Government it is that we have had of late so much of preaching concerning the ills of oppressed European Nations and the atrocities and insults which Belgians and others have suffered and at the same time we have not been able to prick the conscience of the high American officials on the absolute abject peonage and in many regards the atrocities and insults heaped upon 12,000,000 Negroes who are within our own borders and who constitute a part of the most loyal element of American life.

It seems that they ask for bread and are given stone. For there 100 % loyalty in at least some sections, they are given about 95% of disrespect and of peonage and discrimination.

We said that the sincerity and the strength of the American Government will be judged by history as to its dealing with its backward people. If America is sincere in its preachment of democracy, of equal justice and of square deal, then it will apply this preachment to every class of citizenship within its own borders or else all that preachment of international justice is sounding brass and tinkling symbol. If America has not the strength to apply the principles within its own borders, then its strength abroad loses all of its force and is determined altogether by the circumstances under which it is brought into play. If America is sincere and strong it will begin at home and speedily apply the rule of justice to all the citizens within its borders.

THE NEGRO AND THE BALLOT

One of the big questions of the reconstruction period as concerns the Negro is that of Suffrage. His desire for the ballot admits of no debate. He knows too well that the ballot is not only a means of protection but of progress. Any group of citizens living in a republic and are deprived as a group of the ballot will be the victims of the whims, prejudices and human bias of the controlling group. The Negro wants the ballot because it and the American citizenship are inseparable. Any other contention is illogical and unthinkable. There are those who would contend that the ballot is a privilege to be granted. That might obtain in some forms of monarchy but it certainly does not obtain in free democracy where all men are subject to the call for the defense of the Nation and where we do not admit constitutionally of any class distinction or any gradation of our citizenry. There is no need of the least bit of deception along this line. The Negro will no longer be indifferent towards the ballot. He may be forced to submit but he will never agree to wholesale disfranchisement. He is perfectly willing to be measured by any standard that is fairly applied to any class of citizens. If he is willing to do this the preferred class can ill afford to require of him more.

Every State in the South admits the right of the Negro to vote. He is disfranchised not by the constitution but by subterfuges. True enough all these suffrage amendments were created with the avowed purpose to disfranchise the Negro but as far as it appears upon the face of it, that is not true.

We have contended all along that even the South would admit of the injustice done the Negro as to the ballot. No group of people can preach democracy and comprehend its teaching without being impressed with the logic of it. So that there is an awakening all through the South not only in the discussion of the Negro and the ballot but the facing squarely of the inevitable.

One of the most significant indications comes from Waco, Texas, where the matter was brought squarely to an issue sometime ago.

Under the auspices of the "Forum" an organization for the protection and advancement of the colored people of Waco, Texas, a writ of mandamus was issued against the Democratic Primary restraining it from prohibiting the colored citizens to vote in any election. The case was tried in the Nineteenth District court on Saturday recently before Judge Erwin J. Clark. The "Forum" was represented by Attorney R. D. Evans (colored), the Democratic Party was represented by two of the ablest jurists of the city, besides other noted lawyers were present to witness the proceedings. The case was argued on its merits. At the close Judge Clark handed down one of the most remarkable decisions in favor of the colored citizens, giving them the right to vote in any and all elections. The judge quoted in his decision the following article of the Constitution: "We the people of the United States in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution of the United States of America." The judge stated that he quoted this to show the keynote of the underlying principles of our government.

He quoted the 15th amendment at length, and cited decisions from noted jurists in handing down decisions of like character. He closed by saying that merely as a matter of personal privilege, "I wish to say, it has reached the ears of the court that it was being remarked on the streets of this town that the court had too much Southern blood in him to give the Negro the right to enter into a primary election in this country. I remark on this not because I have any personal resentment of the author of these statements, but merely as a commentary on the influences that are sometimes brought to bear on judges in this country when matters of great moment are to be passed upon by them. The times are indeed hard when a judicial officer will permit his judgments and his decrees to be influenced by his personal prejudices or popular whim. It is true that I am a Southern man and I am proud of it. I am proud of my heritage of the South, but as long as I preside on this bench my personal feelings and prejudices will have no weight whatsoever with my judgment, and will in no wise influence the dictates of my conscience in promoting my action."

This decision on the part of Judge Clark is very significant. It is true that such sentiment does not generally prevail in the South. It is also true that there is a very persistent effort to see to it that the Negro does not get the ballot. But Southern white men of constructive vision realize the inconsistency of requiring the Negro to fight and urging upon him the acquiring of education and property and then denying him the right of protection by ballot of his property as well as for himself.

The Forum in presenting this case shows fine leadership and deserves the thanks and congratulations of the colored people in all section of the country, for this decision can but have its effect upon other communities in the South. The Forum, with W. H. Lowmy as President; W. G. Sorrelle as Secretary and G. A. Deslandes as reporter, has a membership of nearly 500. This organization has been able to accomplish some very remarkable things in correcting social and moral abuses and in the adjustment of racial differences in that section.

BISHOP THIRKIELD STRONGLY CO DEMNS LYCHING

Using as his text the recent lynching of Monroe which has occasioned so much comment in many sections, Bishop Thirkield through the Times-Picayune of this city sued a strong appeal to the people of Louisiana urging a united effort to put an end to lynching. The Bishop says:

If the state of Louisiana ever proposes to put an end to the atrocious crime of lynching, now is the day for action. Wink at this crime has made murderers bold. They have now at Monroe, invaded the red precincts of a church hospital, terrified nurses consecrated to a holy task; caused one death by their brutal attack on a helpless hospital invalid and then, with deliberate deliberation, have pursued a wounded man lately returned from service in the sold camp, with no indictment against him, in cold blood, murdered him.

One man was unmasked, recognized, held by these brave nurses, only, according to the account, to be released by the police. He is known. His fellow lynchers can

found. If there ever was a time for stern and thorough-going legal action that will forever give notice that lynchers shall pay the penalty of their crimes, that hour has struck. The progressive city of Monroe has gained disgraceful notoriety through the lynching evil. At last law-abiding citizens are aroused by this crime, that, in inhumanity, has well been compared with that of the Huns in their murderous assault on army hospitals.

A score of strong, patriotic, determined citizens, intent on enforcement of the law, through swift and just punishment of the mob, can not strike at the heart of lynching forever, and thus render a service of unmeasured value to the state and to the nation. And it is clear that Ouachita parish will have the strong backing of the governor and the press of the state in proceedings for meting out summary justice. And surely the ministers and people of all the churches should stand squarely and insistently back of officers and courts in vindication of the law.

The most alarming assault on the rights of men is the crime of lynching. It is a reflection on our boasted civilization that in the midst of a war, and atrocious feature of which was the barbarism of the Hun and Turk toward the defenseless, President Wilson should feel constrained, on account of the outbreaks of murderous mobs, especially in Georgia, Illinois, Tennessee and Louisiana, to issue an appeal to the American people to suppress mob violence and to end the barbarism of lynching. He strikes at the heart of the evil when he says that it is treason against all law and defiance of our sacred institution. Contemplate the terrible facts that blacken a nation's record. Two lynchings a week for thirty years! Since the United States entered the war, careful investigation shows that 230 Negro men, women and children have been killed and lynched by mobs, in addition to two white men—fourteen of these in Louisiana. To add to the horror of the record in addition to these, 175 men, women and children were tortured, burned and killed at East St. Louis. The horrors attending more than one lynching, especially the burning of the Negro near Memphis, Tenn., on Sunday, where he was tortured to death with red hot irons gouged into his flesh, together with the beastly ferocity of the mob at East St. Louis, rivalled the barbarity of Hun and Turk.

In this late lynching womanhood was defied and the protection accorded the nurses garb desecrated. The savages of Africa have so respected the sacredness of white women that more than one woman, untended by her black burden bearers, has crossed the continent in safety; but these men defied every instinct of manhood by forcibly entering the sacred precincts of a hospital in charge of consecrated women, wearing the garb of their holy order; scorned their tears and entreaties and their appeals for the sacred rights of the sick and the dying. They were even left by the police, in the face of known perils, to face alone the terrors of the mob. An innocent sick man in the hospital, subjected to rough handling, died. Such defiance of all law and decency and order by men bent on murder should arouse every decent citizen of Monroe and the state of Louisiana to a firm and unrelenting purpose to search out and punish the guilty.

With a member of the mob recognized by the nurse in charge, the way is clear for a

vindication of the law. If such defiance of all law in a case like this is allowed to pass, then no Negro citizen in that parish is safe. For if a white man has any selfish reason for getting any black man out of his way, as one editor has made plain, he has only to trump up a charge and arouse the spirit of the mob. It is significant that The Times-Picayune says that it is alleged that "the Negro recently lynched was the victim of a plot of a little group of white men to get him out of the way." Certain it is that he was a skilled carpenter, quiet, industrious and trusted by the best white people of the city.

The interests of the state are involved. Here is the public murder of a man indicted for no crime. The commonwealth is pledged to see that law and order are maintained; that the rights of the humblest citizen are protected; that anarchy and murder shall not go unpunished. In this case has not defiance of the law reached the limit? The safety of every citizen is imperiled where the rights of the humblest go unprotected and open murder is unavenged. Experience shows that while it may be the black man today, the white man tomorrow may suffer at the hands of the mob. It is time to face the facts as to the outcome of lynching. It is significant that the victim was an employe in the camp, only recently returned.

Let it not be forgotten that the Negro was no slacker. Tens of thousands of them took the place of the white men at the front and did their duty. Members of the race at home showed unexampled sacrifices, not only in giving their sons, but their money to the cause.

Lynching is anarchy, as it overthrows all orderly processes of the law. If America is to be made safe for democracy, we must begin now. This means that the rights of every man are sacred; that every man has a right to be free and full development of himself; that every man of every race has a right to a footing of equality of opportunity in the struggle of life; and a right to protection of life, liberty and property. Or, as President Wilson has put it, "to those rights of humanity without which there is no civilization; participation in those great principles of compassion and of protection which mankind has thrown around human lives—the lives of men who are peacefully at work keeping the industrial processes of the world quick and vital—no selfish material rights, but rights which our hearts support and whose foundation is that righteous passion for justice, upon which all law, all structures alike of family, of state and of mankind rest, as upon the ultimate base of our existence and of our liberty."

Even a lower consideration urges us to now and forever put down the mob, and that is the exodus of hundreds of thousands of the best Negroes from the South. Governor Bilbo estimates that between 150,000 and 200,000 have left Mississippi. Thousands of these were church members in mission conferences under my Episcopal supervision. They were among the most law-abiding and prosperous of the people. Louisiana has more largely held her Negro population, and we need them. Only 5,000,000 out of 20,000,000 acres of rich lands in this state are under cultivation. The industrious and frugal Italian has been tried but he prefers not to serve as tenant. The Porto Ricans found unavailable have been sent home by shiploads. We do not care to face the prob-

lem now upon the West in the importation of the Mexicans. The fact is, our greatest asset is not the soil, but the Negro to till the soil. He is American to the core and has proved his loyalty. The North is face to face with rampant Socialism and the perils of Bolshevism. The South is largely without fermentation because the Negro is no anarchist, no striker, no avenger, no blackhand. There are no "blackhand societies" among the black men. My Episcopal area in this state covers not only conferences of white people but a program of missionary work in a conference of 160 ministers and nearly 20,000 members of the Negro race which gives me an exceptional light into conditions. I know that the colored people love the state and are attached to their homes. They want to remain here. They recognize what I have continually preached, that the great body of citizens are pledged to law and order, and that they are showing a growing spirit of co-operation and of good will. But face to face with such repeated murders by the mob that go unpunished and with but a passing show of indignation, they are inevitably turning from this and other states of the South to sections where they and their families may have their rights respected and where they may dwell in security and peace. Let it not be forgotten that such atrocities of the mob send shivers of fear and apprehension through hundreds of thousands of the race in our state. They know that the course of justice, that all processes of the law, that their property and lives are all in the hands of white men. The South said to the nation. "Let us have home rules, free from federal interference, and we shall protect every right of the black man." So long as lynching continues, this pledge is broken. What wonder then that with the lynching crime unabated, a recent Congress in New York, composed of representatives of law to put down lynching throughout the nation. One of the strongest pleas for a federal law was made by a Southern-born governor of Alabama as the only solvent of this problem.

At the annual meeting of the Federal Council of the Churches of Christ, recently held in Cleveland, O., under the lead of Bishop John M. Moore of the Methodist Episcopal Church, South, ably supported by other Southern men, plans looking to such a federal law were adopted.

Is it not a time when the church, the ministry, the press, the courts of law and all educational processes should unite in so awakening and educating our citizens against this crime that it shall be forever abolished? And there was never a better time to begin than now.

Here is a case where no assault by a black man against the sacredness of womanhood is alleged. On the other hand, it is the lawless white man who has outraged the sanctity of womanhood, clothed in the garb of an order that has ever ministered, free from desecration, to the sick and poor and suffering. And the word of Professor Scroggs of the Louisiana State University may well be pondered: "Not only is lynching no preventive of crime against women, but statistics prove that in only one time in four are such crimes the cause of lynching." In numerous cases the victims have been proved to be innocent.

The facts as to this crime strongly enforce the serious utterance of that veteran editor, Colonel Henry Waterson:

Southwestern Christian Advocate

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"Lynching is not an effort to punish crime. It is a sport which has as its excuse the fact that a crime, of greater or less gravity has been committed or is alleged. Lynchers are not persons who strive from day to day toward social betterment. Oftentimes they are ruffians wholly sober in so far as alcoholic indulgence is concerned, but highly stimulated by an opportunity to indulge in spectacular murder when there is no fear that the grand jury will return murder indictments against them."

Is not this an hour when we should not only think deeply over the solemn words of a Mississippi lawyer; quoted editorially in the Atlanta Constitution, but act on them, for our civilization itself is imperilled, if open crimes like this go unpunished, and the sacred rights of any humble citizen to life and liberty are trampled in the dust:

"It is next to impossible," says this representative of law and order, "to convict even upon the strongest evidence any white man of a crime of violence upon the person of a Negro and next to an impossibility to acquit a Negro of any crime of violence where a white man is concerned. We cannot continue to mete out one kind of criminal justice to a poor man, a friendless man, or a man of a different race, and another kind of justice to a poor man, a friendless man, or a man of our own race without reaping the consequences."

A LYNCHING CARNIVAL

As the sentiment in this country grows against lynching and the infamous practice is being condemned by distinguished citizens in all sections, the mob spirit grows more rampant, either in defiance of the awakened sentiment or as the last inspiring breath of the foulest organism in American life. Arkansas, Mississippi and Louisiana within recent days, have furnished us exhibitions of brutality, thirst for blood and an incontrollable passion of hate that would put the Huns to shame and would even add darkness to the atrocities of the dark ages. Surely this is not civilization. It is anarchy, gone mad. It is worse than Bolshevism. It is as if the principalities

and powers of the lower regions had been unchained and turned loose upon the earth to seek and to devour the very foundation of our government and to pollute our most sacred shrines and to offer on the altar pure-minded women and children in an effort to find something new, in this pageant of death and of the depths of savagery and barbarism.

A recently discharged Negro soldier from the United States Army was burned to death near Eldorado, Arkansas. He was tied to a tree and burned. No arrests will be made, of course, notwithstanding that the Governor of Arkansas is one of the leaders of the Southern Sociological Congress and a former chairman of the Southern University Race Commission. He is enslaved by an environment that aids and abets the mob. Whether Governor Brough is bigger than his clientel remains to be seen.

Mississippi's carnival of hate and feast of skull and blood took place in the City of Vicksburg. It was participated in by more than 1000 men and women, including school children. The Sheriff of the county stood nonchalantly by puffing at leisure a cigar. Oh proud Americans, hide your face in shame and stop the ears that have been listening to the pleas for a better and a larger civilization when we tell you that children of pure Anglo-Saxon blood of the best families cried for the crisp and charred souvenirs of the burned Negro, one little girl crying: "Mother give me a piece of the nigger's finger." Little children smeared kerosene oil on the naked form of the helpless victim; his head pinioned beneath a ruffian's heel while the women saturated the victim's hair in gasoline. A match was touched to the gasoline and the victim was lifted in the air, his head being afire, as if a torch to the madness of the crowd about. Young girls swarmed in the group with guns, many of whom carried deadly weapons to make sure that the one would-be opponent should not escape. The Negro was accused of entering a white woman's room but when the victim appeared before her she was unable to identify him; in fact she was reputed to have said that she did not want innocent blood upon her hands.

Louisiana staged its carnival of blood in the capitol of North Louisiana and in the capitol of Ouachita parish, Monroe, which has gained the distinction of being the lynching center of the State, notwithstanding the facts in the case do not bear out the charge. The Negro here was accused of writing an insulting note to a white woman. Many believe him entirely innocent and sufficient credence placed in a story with reference to this note that led the Times-Picayune to give it a place in its columns. The reporter of the Times-Picayune in reciting the cause that led up to the lynching said:

There is much doubt in the minds of some of the best citizens of Monroe as to the guilt of George Bolden, the Negro that was lynched by the mob. Bolden was accused of writing an insulting note to a white woman, but he never was placed under arrest for the alleged offense. There is a strong belief among several citizens that Bolden was the victim of a "frame-up" on the part of certain unscrupulous white men, who wanted to "get him out of the way."

This belief is based on statements by responsible citizens that they knew that Bolden could not write. A reputable citizen of Monroe is authority for the assertion that he paid Bolden, for labor performed for him, with checks, and that Bolden, being unable to write, had to make a "cross mark" with his indorsement when he cashed the checks. Another citizen makes the statement that Bolden, because he was unable to write often came to

him with checks for him to indorse by writing Bolden's name across the back.

Reports are also in circulation to the effect that Bolden, who was skilled in certain lines of work, had incurred the enmity of a small coterie of white men who are said to object to Negroes being employed at trades that require skill and that one of the white men in this coterie wrote the note to the white woman and signed Bolden's name to it. No way has been found to prove the truth or falsity of these reports.

Any one who knows at all the general situation would at once believe that the Negro lynched at Monroe was entirely innocent and that the note was a frame-up. But let us suppose that he were guilty of writing the note—the conclusive evidence that he could not write seems to prove that he did not write the note, was there not a court to try such an offense and if found guilty, should he have received the barbarous treatment that he did? Various statements account for the necessary amputation of one of the Negro's lower limbs before he met the fate of the mob. He was in the hospital, supported and directed by the Catholic Church. The angry mob actually approached the sacred portals of this house of mercy and demanded this Negro, more than helpless because of the recent amputation of his limb. Incidentally in searching the hospital, another Negro patient, who had just been operated upon, died from the shock he received, by being approached by the mob. What matters the death of this Negro to the mob? What had he done? What is even alleged that he had done? This Negro was as much lynched as the second one. Who cares? What will be done about it? Nothing! And yet we boast of the strength of our civilization. The Negro wanted for the writing of the alleged note was finally put upon a train and started to Shreveport when the mob overtook the train and shot him to death. Get the force of this North Louisiana carnival of savagery; two Negroes dead, both of whom were in a hospital—one death from fright, without the slightest word of accusation of crime, the other helpless from an operation accused of writing a note which was never proven.

The novelty about this carnival of savagery in North Louisiana as if there were a prize to mobs that added new features to their feast of skull and blood, is that it insulted white womanhood, who were themselves in charge of the hospital and who were garbed in the robes of their office. But what do mobs care about womanhood when it is bent upon blood? It is rather interesting that a mob that was seeking to avenge the insult of one woman should offer insult to others, whose very presence should have calmed their anger and put to shame their thirst for blood.

But what a brave mob this was. It called at the hospital, the first time only to be turned away by two nurses. A police was called; he left a pistol. With this one gun these innocent nurses held the mob at bay at its second entrance to the hospital and on firing one shot in the air by one of these poor frail women and holding one of the members of the mob and unmasking him, the entire mob took to their heels and ran. Here is a fine evidence of the courage of the mob if it were met by force. If one woman firing in the air with one gun could put a mob to flight two women could put ten mobs to flight and if the constitutional authorities were to make a show of force and give the mob what they invite when they seek the destruction of public property and the taking of life—without judge or jury,

mobs would be more cautious, less frequent, less bold and finally would hide themselves in cowardly shame. This Monroe lynching is unlike lynchings in that at least one member of the party is actually known by name and the irrefutable and undeniable statement is offered by none less than the holy sisters who directed the hospital. The statement coming from the good women is such a distinct indictment of the Monroe mob that we are forced to give it in its entirety. The nurses of the St. Frances Sanitarium gave out the following statement.

"It was a great surprise and indignation that we read the account given in yesterday's News-Star of the raid of a mob composed of masked men on a ward in St. Francis Sanitarium, where a number of critically ill patients were confined at the time. The mob entered the colored ward Monday night at 9 o'clock and demanded George Bolden of two nurses, who were in the ward unprotected, and as they could not recognize their victim they attacked the wrong man, who had been operated on, and who died from shock the following night.

"The police were called and only stayed a few minutes, leaving a pistol with the nurses. In an hour the attack was repeated and were held off by several nurses, the nurse with the pistol daring them to enter. The mob resisted for a few minutes then ran. One shot was fired in the air by the nurse. One man was caught, who was recognized and was thought to be a friend of the hospital. He was turned over to the police, who said he 'escaped' when he got to the corner.

"The police were called while the mob was at the sanitarium and responded one-half hour late. They then remained at the hospital until 1:30 o'clock when the Negro was removed to the jail. The sheriff and deputy sheriff came at 12 o'clock.

"The hospital was continuously watched by strange men, who helped to form the mob until 12 o'clock or after.

"The sanitarium was not trying to uphold the Negro, because if the crime they said he did was true he needed to be punished. While a patient is in the hospital he must be protected and also the reputation of the hospital.

"We think it a disgrace to Monroe for a mob to come to the sanitarium to carry out their vengeance, and to scare the nurses and patients, when they easily could have waited until the patient was carried home.

"The nurses were told by the police if the mob came again not to offer any resistance. They also wanted to take the negro to jail while the mob was still around the sanitarium, but the nurses refused to let him go.

"It certainly seems strange that the man who was caught could be held by ladies, but made his escape from the officers.

"THE NURSES."

We can ill afford to boast of civilization or of chivalry or of any sense of humanity so long as we permit such carnivals of blood as is revealed by these incidents in Arkansas, Mississippi and Louisiana.

Oh, American conscience, how thou dost sleep.

Oh, Temple of Justice, and of fair play of American life, thy very walls and thy foundations shake and the throne of thy power rocks toward destruction.

Oh, boastful leader in the saving of the weaker Nations of the earth, thou goest to thy task with hands stained in blood and thou leavest upon those whom thou wouldst help the prints of thy fingers that have been used in strangling the life out of a still more helpless people who in their helplessness rose to mighty strength to defend thy laws and thy institutions. These same helpless Negro Americans sought to give justice to others only to find injustice for themselves. In pity they died for others to find

no sympathy at home. They offered themselves that others might have life more abundantly, only to find their kith and kin with life restricted, strangled, and crushed.

Oh, Goddess of Liberty, how long will thine own conscience permit thee to stand in strength and might abroad before thou wilt awake and give justice to the oppressed within thine own borders?

How long, oh how long, are Americans to be lynched without redress!

We are reproducing in this issue a very remarkable paper which appeared in the Times-Picayune, by Bishop Thirkield, urging united effort for the suppression of lynching. This is truly a great state paper on lynching and will have profound effect in crystalizing the sentiment against this inexcusable and indefensible crime.

We are exceedingly fortunate in having in our midst a man with the strength and courage of Bishop Thirkield and one who has so won the confidence of all the elements of the community that his words carry

SPECIAL TO NEW ORLEANS AREA SUPERINTENDENTS

Our Easter collections have been reported to Dr. Fowles, Treasurer of the Centenary Funds. We hold a receipt from the Office for cash put in our hands amounting to \$77,683.09. The difference between this amount and the \$91,378.31 was sent by District Superintendents or pastors direct to New York and not handled by the Area office. We are busy working out our report so as to give proper credit to the charges and districts contributing. There were some mistakes in the district report as published recently. These are being corrected where the Superintendents have communicated with this office and in next week's Southwestern will be a statement showing district cash contributions as handed into the New York office. If any Superintendent has not answered the recent communication sent him from this office requesting an itemized statement of contributions from his district please rush that statement in now or hereafter make no complaint.

W. A. C. Hughes, Area Secretary of New Orleans Area.

weight. This address has heartened all the Negroes in this section without regard to church lines. Bishop Thirkield more and more is taking a place as the foremost protestant leader in this section.

All doubts of success Missionary Centenary disappeared Saturday, May 24th, when a flood of pledges totalling several million dollars reached National Headquarters here and brought total for the church North, to \$79,206,358.00, church South \$28,133,000.00 or combined total of \$107,339,358.00. Paragraph following are latest returns by areas received national headquarters up to noon Saturday. Atlanta, \$668,000.775; Boston, \$2,998,715; Buffalo, \$8,175,000; Chattanooga, \$706,757.00; Chicago, \$8,256,789.00; Cincinnati, \$11,083,647; Denver, \$1,045,000.00; Detroit, \$4,311,000; Helena, \$1,200,000.00; New Orleans, \$500,000; New York, \$6,219,110.00; Omaha, \$6,500,000.00; Philadelphia, \$4,376,180.00; Pittsburgh, \$5,241,044.00; Portland, \$1,649,546.00; St. Louis, \$1,951,000.00; St. Paul, \$2,819,000.00; San Francisco, \$3,900,-

000.00; Washington, \$4,504,795.00; Wichita, \$3,100,000.00.

Of General Interest

Oilcloth Helped Fight The Influenza

During the worst of the influenza troubles, upright strips of white oil cloth were stretched down the center of each long mess table of certain army posts. They made conversation across the table rather difficult, but everyone realized their worth in checking contagion.

Mosquitoes Given Place in National Museum

Mosquitoes representative of all species found at camps where Army troops are stationed are being assembled for display at the Army Medical Museum in Washington, D. C. Besides prescribing most carefully the manner of collection, the order directs that they be shipped to the museum in lots of 25 each.

Balloon Observers To Stand Guard Over Forests

It is safe to predict that destructive forest fires will soon go out of fashion as a result of the many preventive measures being taken. Quite the latest is the forest balloon service. Experiments at an army balloon school have shown that the innovation is entirely practicable, and most efficient when in the hands of trained observers, who can spot a blue wisp of smoke miles away. The observer's telephone will be an essential part of the system that will spread the fire alarm through the great forests.

Surgeon Uses Same Iodine Many Times

Iodine is now recovered from the hundreds of gauze and cotton "mops" used daily in the surgical wards of a large army hospital. Instead of throwing them away, as formerly, they are heated in an apparatus prepared for the purpose. Alcohol evaporates and condenses in the cooled upper tube, then falls back through the mops, carrying the iodine down with it to the bottom of the flask in the form of a tincture. The mops are saved, too, by subsequent washing and sterilizing.

Roosevelt's Birthplace Bought As Memorial

Colonel Roosevelt once protested against "meaningless mansoleums and monuments to the dead." Accordingly an organization of women, formed to perpetuate his memory, has bought his birthplace in New York with the intention of making it more than a memorial; they would make it a busy center of citizenship activities; would have men, women and children leave it's assembly halls resolved an better citizenship and a deeper love for America. The association is attempting to interest women in all parts of the United States in the undertaking.

Lincoln Highway's Last Gap Eliminated By Gift

With a recent gift of \$100,000, it is announced that two Nevada stretches of the Lincoln Highway will be improved, thus filling the last gap in the first American transcontinental highway. It is the sentiment of the donor that the work should properly be done by the state and Federal government, but he is glad to make a personal sacrifice that the finished road may be presented to the American people as an object lesson. It is felt that the greatest value of this pioneer highway lies in it's educative value for the general public.

Recruiting for the King's Service

Expansion of Methodist World Activities as a Result of Missionary Centenary
Calls for 53,000 New Workers

SYSTEMATIC action to remedy the present embarrassing shortage of candidates for the ministry, for the home and foreign mission fields and for other branches of church activity, especially of well trained young men and women of adequate personality, will be taken by the Life Service Department of the Missionary Centenary, of which Dr. G. Franklin Ream is secretary and Bishop Theodore S. Henderson, executive chairman.

Dr. Ream outlined the personnel needs of the ministry and his plans for filling them in a striking manner at a recent meeting of the Centenary Life Service Committee in New York City. The committee voted unanimously to adopt these plans as the department's policy.

The plans are subject to the action of the Centenary Conservation Commission, which decides to what extent Centenary activities will be continued after the intensive campaign, but it is confidently expected the commission will enlarge the work of the department, rather than confine it within narrower limits.

Yearly Net Loss in Effectives.

DR. REAM in his address to the committee said that to provide for the normal expansion of the ministry and to furnish one-half the "supply" charges with regular pastors, the church needs an annual addition of 1,850 men a year, or about ten per cent. of the number of ministers (18,000) now in the Annual Conferences. How far the present situation is from this standard may be judged from the fact that five per cent. of the 18,000 ministers required are lost annually from various causes and instead of taking in a like proportion, only 3½ per cent. are added, of whom eight per cent. come from other denominations. There is thus a net loss of 1½ per cent. in ministerial effectives each year.

"There is no board in the church which is primarily responsible for seeing that these men are found," Dr. Ream continued.

"There has been a prevalence of opportunism. The matter has been in the hands of the district superintendents, but no blame attaches to them. The charges are there and must be filled each year. If the district superintendents can not find men qualified to fill them, they must put in unqualified men. And after these unqualified men, lacking in education, have been in their posts a year or two and have done fairly good work, they are taken into the Annual Conferences.

"This system results in lowering the standard of the ministry. It makes the ministry less attractive to qualified, 'big' men. We must show the ministry has a place for the highest qualifications. We must convince the men in our colleges that they will be fairly treated by the Annual Conferences on a basis of ability.

"All through the country there are many places needing men and there has been no one place where those needs head up.

To Get Down To Brass Tacks

IF we can get semi-annually from the district superintendents a definite statement of their openings, the qualifications required and the dates for entering on the tasks, then our department will cooperate to the full in finding the men.

"The proposition at present is entirely too hazy for college men. We can't tell them what is offered. Only one Bishop has given men definite data which I can take before the colleges. The men are not looking for a chance to make money, but they want to know whether they will have a living. I find in every college a disposition to entertain anything definite.

"We must begin an immediate program among Army and Navy men. One hundred and two names have been submitted to me, by interdenominational representatives, of men considering entering the ministry. And I can't give them anything definite.

"We should visit the theological schools, to find out where the men are going. We should visit the colleges to present the ministry as a life work. This latter never has been done by any board in a large way.

Where Candidates "Grow"

THERE are many men in state normal schools who are becoming teachers instead of ministers, simply because the ministry never has been adequately presented to them.

"In institutions other than colleges or state universities we would be welcomed and assisted to meet the Methodist group.

"There should be visitation of the cities. We should assemble the young men who are early in their careers and never really have chosen a life work. If three-men teams should put it up to them in the biggest, strongest way, they could be mightily and seriously interested in the ministry.

"I suggest that a committee present the ministry in secondary schools as a vocational possibility. The high schools make a practice of having various callings thus presented, and the ministry often is not represented. We must not go into this as denominationalists or propagandists. We can, however, do a great deal of cultural good which can be followed up later in the colleges and universities.

"We will exert ourselves to the limit to cooperate with the Epworth League, the Board of Sunday Schools and all like bodies in order to keep in touch with the promising young men developed there and to draw them into life service.

"A call should be issued to our ministers for a Paul and Timothy covenant. I found this idea well received in the sixteen area training conferences for pastors recently completed. If one out of ten ministers would bring a young man to the Annual Conference every year our task would be done.

Three Definite Proposals

IT is incumbent on the Annual Conferences to make themselves attractive, progressive bodies to which young men would like to belong. Toward this end I would suggest three measures:

"1. A minimum salary for Conference members, letting supply men understand they would obtain this minimum by coming up to the educational standard.

"2. A strictly observed educational standard for admittance to a Conference.

"3. Get the Conferences to agree that young men be dealt with on a basis of merit and real ability.



"Painless extraction," African style. It is significant of the new meaning of missions that missionaries are of many professions in "real life." Doctors, teachers, nurses, business executives, agricultural experts and others as well as preachers to the total of several thousand are needed this very minute to fill positions in Methodist mission fields alone

"It is well known that many district superintendents actually urge men to leave college before graduation in order to fill charges. This practice can not be too strongly condemned, but the superintendents themselves are the victims of the present system.

"The Missionary Centenary Life Service Department will attempt to build up a better system."

But it is not in the home pulpits alone that there is almost a dire shortage of workers. In both home and foreign mission fields as well, the normal growth of Methodist work calls for more laborers than have thus far been forthcoming, while the great impetus given to worldwide Methodist activities by the Missionary Centenary entails the enlistment of young men and women teachers, preachers and doctors in unprecedented numbers.

The Shortage of Workers is Everywhere

IN addition to the 1,850 ministers a year for the next four years, Dr. Ream's bureau has undertaken to provide the Church with 1,250 missionaries for the foreign fields, 1,400 for the home fields, 1,000 missionary women, 250 specially equipped teachers in American college faculties and 1,700 special workers to act as church secretaries, deaconesses and the like. Aside from this it is expecting to train 40,000 young people to

become permanent members of local church staffs.

Student conferences to call attention to the vast possibilities for service now opening up in connection with Methodist world enterprises are already being held in various colleges throughout the country. One week-end gathering of this kind at Ohio Wesleyan University, Delaware, Ohio, was recently attended by 150 delegates.

In this great drive to secure the recruits necessary to the work of the Kingdom, one primary principle has been adopted by the Life Service Department. The difficulty is not to get young men and women in sufficient numbers. That is comparatively easy. The trouble is to get the *right* young men and women. The advancement of the Kingdom of God in the world has become of such import to humanity that only the most fit may now have the privilege of serving.

A Virtual Selective Draft

IN no case are the young to be asked to commit themselves irrevocably to any suggested life service. Opportunities will be clearly pointed out, however, and there is likely to be an eager response. No one will know that they are virtually being subjected to a "selective draft," but the most apt candidates will be. Thus will the most promising material for future Church leadership be culled and called to Christ's colors.

The Christian Religion Triumphant

Soul-Stirring and Inspired Pageants to Depict the Christian World Conquest in Song and Story at Columbus, Ohio, June 20 to July 13

MUSIC, voiced in majestic strains, and pageantry on a stately and elaborate scale, are two of the big features of the Centenary Celebration of American Methodist Missions to be held at Columbus, Ohio, June 20 to July 13, when the Methodists will "Bring the World to Columbus."

With music the spirit of the great missionary movement, which has swept around two hemispheres in the last one hundred years, will be heralded to the world. Special scores have been composed, unusual musical organizations have been formed, instruments which have not been used for more than a century have been revived, prominent composers and musicians have been enlisted and great choruses have been drilled to make this epochal gathering one long to be remembered in musical history.

The Methodist Centenary Celebration Trombone Choir of one hundred instruments is probably the most unusual feature of this elaborate musical program. This choir is the first organization of its kind ever known to have been organized on so large a scale. In the huge Coliseum, which has an auditorium with a seating capacity of 8,000, the ringing harmony of the "Hallelujah Chorus" and the "Holy City" may be heard daily during the exposition.

One hundred trombones have been harmonized to blend their music in one triumphant chorus. Some of these instruments were so large and some so small that they had to be made to order for the Celebration.

Under the direction of Frank M. Sutphen, one hundred trombone players living within reasonable distance of Columbus were enlisted and drilled. Nationally famous musicians were interested in this project to create a new form of musical organization. Dr. Edgar Stillman Kelley, who occupies the chair of musical composition at the Western College for Women, and who is best known as the composer of "The New England Symphony" and of "Pilgrim's Progress," prepared a new harmonization of "America" which he dedicated to the Celebration Trombone Choir for its first rendering.

Nation's Best Organists to Play

ALTHOUGH Dr. Kelley and other prominent musicians were skeptical of the success of such a project before they heard the trombonists in action, they were quickly convinced and enthusiastically engaged in the work of making this orchestra a famous one in musical history.

"I had serious doubts as to the feasibility of an orchestra of one hundred trombones," said Dr. Kelley, "but I was delighted to find that my doubts were

groundless. This orchestra is more than a local affair, in the matter of historical musical interest."

Unique also is the great pipe organ especially constructed for the Centenary Celebration and installed in the Coliseum. The organ was built under the direct supervision of William J. Kraft, director of music at Columbia University, who was selected to be the director of all the Celebration music. Professor Kraft agreed to preside at the organ on a number of days, and through his efforts many leading organists of the world have been obtained for special occasions.

Another musical unit of leading importance at the Celebration is the special pageant orchestra of seventy-five pieces. The Boston, Chicago and Cincinnati Symphony Orchestras were drawn upon for musicians to make up this orchestra to furnish the incidental music and choruses at the pageants in the Coliseum.

Because of the importance of Africa in the Methodist foreign mission field it was considered an excellent idea to bring to the Celebration a Zulu band, made up of native Africans. This organization produces the quaint and weird harmonies of the Dark Continent.

The climax of the Celebration's attractions is to be the great religious pageant, "The Wayfarer," arranged by Dr. James E. Crowther, of Seattle. In order to present "The Wayfarer" and other pageants embraced in the program of the Centenary Celebration, it was necessary to enlist between 16,000 and 17,000 participants to be trained by hundreds of skilled instructors under the direction of dramatic and musical experts from New York and Chicago.

The Spiritual Liberation of the World

"THE Wayfarer" symbolizes the release of the world from spiritual bondage and the triumph of religion over apparently insurmountable obstacles throughout history. Opening on scenes of desolation caused by the late war, the episodes of the pageant go back to the earliest days of Biblical history to convey the point that the present destruction and unrest is but a repetition of historical events. The unfolding episodes of the great pageant are designed to show that God did not forsake the afflicted nations in the past, and to convey a message of hope to the world.

The Wayfarer, as the title character of the pageant, represents that element of society that is so bewildered by the social and industrial upheaval throughout the world as to be almost in despair. Led by Understanding, portrayed by a woman, The Wayfarer journeys through the great events in religious history, discover-

Come One, Come All!

"Every Day a Feature Day"—that's the slogan for the great Centenary Celebration of American Methodist Missions at Columbus, Ohio, June 20 to July 13. Hundreds of thousands are planning to attend. Here is a complete official schedule of the twenty-four big dates every one will want to keep in mind:

June 20—Opening Day	July 4—America Day
June 21—Ohio Day	July 5—Minute Men's Day
June 22—Stewardship Day	July 6—Enlistment Day
June 23—Africa Day	July 7—Americanization Day
June 24—Women's Day	July 8—Reconstruction Day
June 25—City Day	July 9—Pan-American Day
June 26—Epworth League Day	July 10—Eastern Asia Day
June 27—Sunday School Day	July 11—Southern Asia Day
June 28—Labor Day	July 12—Farmer's Day
June 29—Bible Day	July 13—Consecration Day
June 30—Allies Day	
July 1—Temperance Day	
July 2—Centenary Day	
July 3—Peace Day	

ing that in every age the strengthening power of religion has enabled the peoples to rise triumphant from crushing oppression. The Wayfarer discovers, in other words, that men can always count on the presence of the power of God in every situation, and that in the long run God has his own way in the world.

The pageant opens with a crash of war, depicting the outbreak of the conflict in Europe, followed by a scene of desolation consequent upon the war, which forms the background for The Wayfarer, who voices his depression. Understanding then leads him into Babylon to show him the conditions of despair in which the remnant of a nation, to which God had promised the dominion of the world, once found itself. This episode reaches its climax in the rejoicing of the Jewish captives at the end of their Babylonian captivity.

The second episode is a portrayal of the life of the Saviour, in a series of scenes from Bethlehem to Calvary. The despair of the peoples who have followed Jesus to the Crucifixion is changed to rejoicing in the scene at which they made the discovery of the Resurrection.

World conquest by Christianity is the motif of the third episode. In this episode are presented The Messengers of the Cross from the Apostle Paul to John Wesley, and including noted missionaries down to David Livingstone and the thousands of men who have gone into the far corners of the globe spreading the gospel.

The Christian League of Nations

THE World's response is presented and a procession of Nationals begins, with Christianized natives from every land followed by flags of all the nations of the world. Then follows the American procession, designed to show that not only have the peoples accepted Christ, but the whole of our social and industrial order has been permeated with his ideals.

As the great pageant nears its climax, the Christian League of Nations is introduced, followed by the New

Jerusalem on earth—realization of Isaiah's vision. By this time The Wayfarer has been confirmed utterly in his view of life. He sees in the final scene, Immanuel's Coronation, the crowning of Christ as the spiritual conqueror of the world. The pageant ends on this majestic scene.

The incidental music for the leading pageant of the Methodist Centenary Celebration is by Handel, Kraft, Steiner and McFarland, and includes some of the greatest compositions in religious music.

Other Pageants also Planned

ONE of America's most noted scenic artists and costumers, Livingston Platt, of New York, was engaged with his staff to produce the costumes and to design the scenery of "The Wayfarer." Gates & Morange were chosen to construct the scenery according to Mr. Platt's designs and to furnish the requisite properties.

In addition to the principal pageant, the various other dramatic forms of presentation at the Celebration are as follows:

A mammoth patriotic pageant on the great oval.

A great religious prophecy, bringing together in massed array, in the open, all participants in the service activities of the Celebration.

The children's pageant, produced on the oval before the amphitheater seating 75,000 persons.

The demonstration pageantry, given daily in the several exhibition buildings.

Each of these realistic presentations has been designed not only to interest but to emphasize repeatedly the vast scope and import of the Methodist missionary movement throughout the world. More than this, it raises pageantry to the loftiest pinnacle, where it is the vehicle for the interpretation of a world movement. In presenting this great spiritual message to the thousands of sightseers, the Methodist Centenary Celebration will have accomplished a mission worthy of the effort spent on the entire exposition.

The "Mopping-up" Stage

Wise Churches Will End Centenary Campaign at Once

WHEN this brief message reaches the readers of this paper, the "mopping-up" stage of the Methodist Missionary Centenary will have arrived. What is by far the greatest effort ever made in the history of American Protestantism will have attained one of its main "objectives," if reports of preliminary subscriptions being received even at this early writing are an indication.

In these pages last week it was urged that there be no laggard churches nor laggard individuals in any congregation. Let the Centenary financial campaign be wound up everywhere now. Do not drag it out to the wearying of the congregation. Reaching your Centenary quota is a question of "do it now or never."

A word as to the future. The Centenary money is now pledged, but vast sums of the aggregate are to be paid in over a period of five years. It would be a catastrophe to the kingdom of God for the "shrinkage" of payments to reduce the total below the \$105,000,000 required. Let every individual church and every individual Methodist pay *regularly* and *in full* what has been pledged.

It is safe to say that Methodists will not have stinted their gifts. Thousands will have given far beyond the point of sacrifice, and in fairness to these, if for no other reason, every one who made a pledge is obligated to pay it in accordance with the terms agreed to.

Throughout the coming five years of the Centenary payments, the case of the anonymous, non-Methodist giver in the West should be kept constantly in mind.

This man gave \$750,000, half of his fortune.

"I went to him," states George M. Fowles, Missionary Centenary treasurer, "and told him I wanted a million dollars."

"How much do you think I have?" he asked.

"A million and a half," Dr. Fowles replied.

"Right," said the man. "And you have the nerve to ask me for two-thirds of it?"

Dr. Fowles took the next two hours explaining to this man the Centenary World Program.

"Well," said the business man, "the Church for the first time is attempting a really big thing, in a big, businesslike way."

"I'll compromise with you, Dr. Fowles, on \$750,000."

CENTENARY CELEBRATION

Columbus, Ohio, June 20th to July 13th

WHY COLUMBUS?

What brought the Methodist Centenary Celebration to Columbus, June 20 to July 13, is the question in the minds of a great many Methodists and non-Methodists throughout the United States and elsewhere.

When H. B. Dickson was chosen organizing director of the Celebration by the Joint Commission of the Methodist Church South and the Methodist Church, he immediately set about to find the most suitable place for the greatest event of its kind ever held—a city which would care for the 250,000 persons who would come to this gathering and one which was so located that it could be most easily reached by the people most concerned.

Mr. Dickson made a tour of a number of the principal cities of the United States, including Washington, Baltimore, Cincinnati, St. Louis, Kansas City, and others of that class. He came back by way of Detroit, where he received instruction to go over the same territory again, stopping at cities that had not been visited before. On the way Mr. Dickson stopped at Indianapolis. Indianapolis tried to sell him by showing him the Indiana state fair grounds. This gave Mr. Dickson an idea, but he was not convinced on location. Previously he had not considered the possibility of utilizing buildings such as constitute the equipment of a state fair grounds.

Next he came to Columbus. Mr. Dickson was shown the state fair grounds, or state exposition grounds, and he was captivated at once. "There is nothing like these accommodations anywhere in the United States", he said, but this was not enough to sell the proposition to the combined board of dignitaries of the two churches most interested. Then it was up to him to get an argument that would sell the bishops, district superintendents, and others in authority in the churches.

Mr. Dickson began to draw circles around the cities of any size in the United States, to find out where the Methodists were to be found. In this way, he discovered that there were more Methodist churches with 1000 members and over in the city of Columbus than in any other city in the world. He also found that there were 100,000 Methodists living within two hours' ride of the city of Columbus; and more than 1,000,000 within a three-hour ride of the city 3,000,000 Methodists within an over-night's ride of the city.

With reference to the Methodist Church South, it was found that there was not a city the size of Columbus, even including Baltimore, Washington, and Cincinnati, within an equally convenient railroad distance to as large a proportion of their membership as Columbus.

These facts laid before the Joint Centenary Commission settled all arguments and determined definitely on Columbus as the site for the Methodist Centenary Celebration in June and July.

GENERAL SURVEY.

The visitor who comes to the Methodist Centenary Celebration at Columbus, June 20 to July 13 will find himself suddenly transplanted into a large park of more than

100 acres, which has cost the state of Ohio millions of dollars to develop, with an immense oval, in front of which is an amphitheater seating 50,000 people, the coliseum with a seating capacity of 8000, and eight exhibit buildings with a floor space of 200,000 square feet, scattered over these exposition grounds.

The exhibits will come from every part of the world. Settings built under the personal direction of men who have just returned from the country represented are now in construction. Later, natives will begin to arrive, bringing their strange customs, costumes and industries. A true picture of the lives of these people is the aim of the directors of the Centenary.

A miniature Ganges river actually flowing through the India building is the center of queer heathen religious customs. Here are found Hindu Temple, Mohammedan mosque, and sacred monkey temple, filled with 12 chattering monkeys. Here, too, the sacred pigeons are fed every day, amid much ceremony, and a fakir on his bed of spikes, proves to less stoical observers that his soul is above the trivial sufferings of this world.

An Indian bazaar, overflowing with silks, wrought metals, idols and flower shops, occupies a large part of the India building. Public letter writer, sweetmeat seller, teeth-cleaner, beggars and curio-seller mingle with the crowds of sightseers.

India village scenes and an Indian marriage procession, with the bridegroom riding an elephant, are included in the plans of Dr. Lewis E. Linzell of India, who is in Columbus to direct this building for the Centenary.

In an immense Kaffir kraal containing five full sized huts and a cattle enclosure, 60 Ethiopians will be found working at various typical industries, as a part of the African exhibit. The desert life of Northern Africa with Bedouin tents and Moorish town is pictured in another section of the African building. This exhibit is directed by J. T. C. Blackmore of Algeria, who is also directing a reproduction of early Roman civilization in the same building.

Another part of the African building is devoted to Roosevelt and Rainey motion pictures, episodes from the life of Dr. David Livingstone, lion hunts and Kaffir dances, the Uganda railway and African mission scenes. Other sections of Africa are fully represented in the large building which is under the direction of Dr. E. H. Richards of Oberlin.

The high gray walls of Kwang city confront the visitor at the entrance of the Chinese building. At the left is a farm scene, inside the walls are the principal exhibits, including a large Chinese restaurant open to the public, curio shop, money exchange, Confucian temple, typical Chinese homes, and a Methodist Church such as is found in the Celestial Republic.

Art, medical and educational exhibits revealing the progress of Christianity in that country form a part of the plans of Dr. John M. Gowdy of Fuchau, who with Y. C. Yong of the Chinese legation in Washington, is directing this building.

Devastated France and Belgium are realistically represented in the European section, under the direction of Dr. E. M. Tipple, who has recently returned from

abroad. The reproduction of a ruined French cathedral which seats 500 people will be used for lectures and motion picture views. Through the shell-shattered walls are seen the plains of Lombardy and ravaged Belgium.

Separate sections dealing with Russia, Scandinavia, and the Balkans occupy a large share of the European building. Dr. G. B. Winton, Dr. W. H. Teeter, and S. A. E. Neblett are in charge of the South American, Cuban and Mexican sections.

A Japanese garden with wishing bridge, lily pond, pargola and pavilion is being built for the Japan building by a Japanese expert gardener. A gold mining scene and the famous Hiroshima kindergarten will also be reproduced in this section. Dr. E. R. Bull, formerly of Tokyo, is in charge of the Japan building. Exhibits from Korea, under Dr. W. H. Kram of Nashville, Tenn., from the Philippines under Dr. Harry Farmer of New York and from Malaysia under Dr. J. R. Denyes of Pittsburgh will be held in the same building.

Two large administration buildings are devoted to scenes and exhibits from every corner of North America, under the direction of Dr. Ralph E. Diffendorfer of New York. Alaskan and Pueblo Indians, mountaineers, New York shop keepers and California Japs will be found working at their various industries, and living in widely contrasting environments. A typical Southern plantation scene and a Mexican village will be picturesque features of the building. The purpose of these exhibits is to emphasize the work of the church in the diversified sections of the United States and Canada.

A machinery hall containing 40,000 square feet, will be filled with photographs, charts, books and miscellaneous exhibits from all countries represented in the exposition.

TROMBONE CHOIR

One of the minor triumphs of the Methodist Centenary Celebration will be the vested trombone choir of 100 performers who will be heard daily during the Celebration June 20 to July 13. The triumph comes in the fact that the idea that a large band of trombone players originated with H. B. Dickson several years ago, when visiting among the Moravians in Eastern Pennsylvania. He met a little encouragement among a few ardent trombone players, but for the most part, band men discouraged it altogether.

To Mr. Dickson the outstanding appeal lay in the fact that a completely organized trombone choir never had been gotten together in this country. It was for this organization that the soprano trumpet, as it is known, was resurrected, being almost unknown among musicians. Hector Berlioz had written for it 100 years ago, but from that day to this, both the instrument and music suited for it were unknown quantities, and both had to be provided for the trombone choir. The same was true of the double bass.

When the right and left wings of this musical army were finally in position supporting the center, the results were a revelation to musicians everywhere, and their comment changed almost instantly from frank skepticism to ardent enthusiasm.

No musical composition of known stand-

had ever been scored for complete expression by trombone, and from the very set, providing a program was beset with difficulties. In the end, however, Ohio came to the rescue, as it did in many other features of the Centenary Celebration. Herman Bellstedt, of Cincinnati, one of the best known band masters of America, not only has arranged many well known scores, but has provided original compositions for use of the choir, while Dr. Edgar Stillman Kelley, occupying the chair of musical composition at Western College for Women, Oxford, Ohio, not only arranged to have the original performance of his harmonization "America" given by the trombone choir, but is also at work on special music for the organization.

"Until the present time, America has failed to realize the possibility of the trombone, both as to instrument and technique," says Mr. Bellstedt. "The tone resembles very much that of the cello and contains many possibilities which yet remain undeveloped. The trombone is the oldest musical instrument known. It was the trombone which is referred to in Judges 7:16 as a trumpet, which was used in Gideon's attack on the camp of the Midianites."

AUTOMOBILE STORY.

By automobile caravan to Columbus—that is the world that has gone to Methodism in the United States and to much of the automobile world outside Methodism—as an excursion proper for the early summer of 1919.

It all started back during the war. In the interval, it has gained such an impetus that there is no stopping it.

The proposition of getting a large throng to Columbus, Ohio, for the Methodist Centenary Celebration June 20 to July 13 was put up to H. B. Dickson, organizing secretary, some two years ago. With the government trying to discourage railway travel, he hit upon the idea of bringing as many thousands as possible to Columbus by automobiles. He made a canvass of the Methodist church and found more than 75,000 persons owning automobiles within touring distance of Columbus. He also made arrangements for parking in all desirable areas within 25 miles of the Ohio capital. Special police protection has been provided to watch the cars. A storage rate of 50 cents per day will be charged.

To facilitate these tourists, the Centenary is issuing 100,000 automobile road maps, distributed gratis throughout the United States. F. W. Briggs of Boston, a man of national reputation in the handling of tour parties, was installed at Celebration headquarters to give his entire time and attention to routing parties through the most desirable sections of the country, advising them of accommodations en route and of what they might expect on arrival.

Methodist auto owners were quick to grasp the possibilities of reaching the big Celebration by machine. W. H. Cable of Council Bluffs, was the first man to organize a considerable party. He reported 50 cars and a party of 200 which will start early in June from Iowa to Columbus.

Dr. E. M. Antrim of Springfield, Ill., was a little later in organizing, but topped his competitor by enlisting 1000 automobiles for the trip.

City Council of Columbus has placed all the city parks at the disposal of Celebration tour parties. Director of Public Safety Thatcher has assured protection to any number of automobiles that may come.

Most of the parks of Columbus are provided with elaborate shelter houses, which not only contain rest rooms and toilet facilities, but in most instances community kitchens which will be available to those who employ the parks as camping grounds. All of them have heat, light and water, without money and without price to all who come to the big celebration.

LOWELL THOMAS IN HOLY LAND

Recommended to the religious world by a unanimous vote of the Clergy Club of New York city and by many Protestant clergymen as individuals the Lowell Thomas travelogue, "With Allenby in Palestine", will be an important entertainment feature at the Methodist Centenary Celebration at Columbus, Ohio June 20 to July 13. Being selected by a group of newspaper editors to get a pictorial record of the war on all fronts, Mr. Thomas former faculty member of Princeton University, probably saw more of all the war than any other living individual. When he came back to the United States in January of this year, he divided this material into groups, making a series of travelogues to be illustrated by his most amazing collection of pictures.

One of these travelogues is on American achievements in the war, one on the German revolution, one on the Palestine campaign, one on the Arabian campaign, and one on fighting in the many countries that border the Mediterranean. Because of its amazing popularity, the travelogue "With Allenby in Palestine", soon attracted the attention of religious leaders of New York City. The Clergy Club, by unanimous vote passed a resolution commending it to the Christian people of the whole nation and advising none of them to fail to see it.

The appeal to the Christian is two-fold. The Turk being driven from the land he has desecrated for many centuries and all the places dear to the Christian heart everywhere are presented most vividly. How many Christians, have ever stood within the cave of Machpelah and seen the supposed tomb of Abraham, Isaac, Jacob, Rebecca and Sarah? Only three so far as there is any human record. One of these was King Edward VII of England. The second was the ex-Kaiser, and the third Lowell Thomas. Thanks to his remarkable photographs, his audience is permitted to stand with him in front of the barred gate, covered by the tapestry of silk embroidered with gold and precious stones, which screens what is said to be Abraham's last resting place.

All churchgoers are familiar with the hymn—

Could we but stand where Moses stood,
And view the landscape o'er.

In Mr. Thomas' pictures, one actually stands where Moses stood, or at least, hovers over the place in an airplane and looks down upon the winding silver thread of the Jordan where its valley divides the hills of Moab from those of Judea. One knows, in looking down upon the panorama that, somewhere in the scene below, is the actual place where the children of Israel crossed over into the promised land.

Mr. Thomas takes his hearer on a pilgrimage along the Jerusalem-Jericho road,

where a certain man fell among thieves, and shows them the Good Samaritan Inn, now reduced to ruins by the venomous Turkish artillery. He takes them to the little town of Bethany, and to the little cave where, Lazarus lay until the Saviour called him back to the living breathing world. In his company, they visit practically every place in the Holy Land of which they have read all their lives.

But it is not alone cities and ruins and ancient roads they see. Actual life is portrayed as it goes on to-day. They see from its beginning to its triumphant finish the new crusade which has replaced the crescent with the cross in the flags that wave above Palestine. They see how brave Christian, American women stayed by their heroic tasks in the cities during the bitterest moments of the war, tending the wounded, caring for the sick feeding and clothing the poor and saving a whole people from cruelty and starvation.

IMPORTANCE OF AFRICA

"Africa, and only Africa, will be important in the world's politics for the next 10 years.

"Africa may cost what is yet left of the civilization in Europe, for Europe has neither the men nor the money to maintain dominion over Africa.

"Africa has 138,000,000 discontented people.

"Europe is sending back to Africa tens of thousands of black men who have been trained to face white men under arms. These black men who have been denied arms in the past can manufacture their own weapons in the future.

"Liberia is the only hope of Africa. Liberia may save the world from chaos. Liberia is the greatest marvel of the nineteenth century and I mean to make my exhibit of Liberia and the Congo Free State so vivid and so real that it will impress these facts on all who come to the Methodist Centenary Celebration in Columbus, June 20 to July 13", says Dr. Frederick J. Starr of the University of Chicago, anthropologist, traveler, lecturer, educator and political authority of national reputation.

Dr. Starr has postponed what will be his ninth trip to Japan in order to be present in person and supervise the display of his curios, conceded to be the largest and finest collection in America, at the Methodist Centenary Celebration.

"Liberia", says Dr. Starr, "represents the largest thing the black man ever has accomplished. Liberia is at present represented before the peace commission of Europe with plans that territory unjustly taken from it from France and England may be restored to it. Liberia represents the only expression of self-government in Africa, and I am not speaking as a radical when I say that this is the only hope of the continent.

"Egypt is in a foment Algeria is only held by force of arms. That which was German Africa will not be content as a province or colony of any other nation. Leading French and English, military and civil authorities have told me and have informed the cabinets of their governments, that with any considerable evidence of disorder their African possessions cannot be held by the number of men and the amount of money they can afford to spend on them."

Dr. Starr is a world authority on the condition of Africa. He led an expedition in the Congo Free State in 1905-06, investi-

(Continued on page 12)

CENTENARY CELEBRATION.

(Continued from Page 11)

gating conditions there and visiting 28 different tribes. In 1912 he spent another year in Liberia and as a result of these two expeditions he was made an officer of the Order of Leopolds by the Belgian government; awarded the palms of the officer of public instruction by France; made a chevalier of the Order of the Crown of Italy, and is a Knight Commander of the Order of African Redemption, the only civic order open to foreigners in the state of Liberia.

Africa is the greatest threat in the world, according to Dr. Starr, because Europe is not strong enough to insist on its rule in case the Africans awake to their own strength and possibilities. "I am a great believer in expositions, having had more or less to do with nine different world gatherings of the type being arranged for Columbus. They have great educational possibilities and I have been continually surprised at the number of persons who get the real message that carefully prepared exhibits have for the world. It is because I see the educational possibilities that I am postponing my ninth trip to the Orient in order to be in Columbus in person and to deliver the series of lectures which the committee in charge has asked me to prepare.

"My exhibition of curios is not meant to be spectacular, but to represent the history, the present conditions, the politics, the religion and the resources of Liberia. This collection has never been seen outside of Chicago and never there but once. The Methodists should have a particular interest because their first foreign missionary work had Liberia as its field. Liberia is a state about as large as Ohio and with a population of 1,500,000 natives, among which are 17 or 18 tribes, almost untouched by European civilization, and divided between paganism and Mohammedanism, so far as any religious belief is concerned.

"Liberia is the richest section of Africa because it is the only section of equal size which has not been exploited by European interests. Organized by a band of freed slaves from the United States, it has enjoyed 70 years of uninterrupted civil government. It is to-day more peaceful than the United States, for its government is not threatened by internal disorder and agitation as we are in America. It is because of these things that Liberia is the hope of Africa and if Africa can cease being a menace to the world's peace, there will be just that much more time, energy and means to be devoted to other problems that are crying out for solution."

PAGEANT

The program of missionary, musical, and dramatic training which has been provided by the Joint Commission of the Methodist Centenary Celebration in Columbus June 20 to July 13 for the 20,000 persons who will participate in one way or another, reads like a university extension course.

J. S. Stowell of New York, secretary of the Board of Methodist Episcopal Sunday Schools, is at the head of this department. Under him is a corps of 50 experts recruited from religious and educational centers in Boston, New York, Chicago, and other points. These in turn have normal classes

with a total of 500 special students. These normal graduates, when they have finished the course mapped out for them will have direct charge of the instruction of the 20,000 participants.

There are courses of study in mission work, in music, in pageantry, and stewardship. In addition to the central pageant, which will be given daily in the coliseum, there is a large number of other pageants provided in the program, all of which are already in rehearsal.

The Pageant of Patriotism, which is to be presented in the open as a church contribution to the Fourth of July Celebration will trace in panoramic review pivotal epochs in the development of the American republic, from Revolutionary times through the recent world war. Incidents and institutions typically American will be featured, thousands participating in the procession which will march to patriotic music.

The Pageant of Prophecy, the date of which is yet to be announced, will be made up of all the stewards and the participants in Celebration pageantry, and the singers enlisted in Centenary service. Its motif is "The Forward Movement of the Church through Individual Service."

An attraction of wide appeal planned in connection with the Celebration pageantry is the Children's Pageant, written by Mrs.

NOTICE TO PASTORS.

Pastors are urgently requested to mail back immediately to the Committee on War Emergency, Dr. George B. Dean, Executive Secretary, 111 Fifth Avenue, New York City, the Methodist War Rolls which show the name and service of Methodists who participated in the World War, blanks for which have been mailed to every pastor in Methodism. These pages are to be bound together in large books and placed on exhibition at the Missionary Centenary Exhibit to be held in Columbus, Ohio, June 20th to July 13th, 1919.

Madeline Sweeny Miller of Johnstown, Pa., who names her cleverly constructed drama for juveniles. "The Children's Crusade". The synopsis covers two periods of 12 months each—the years 1212 A. D. and 1919 A. D.

Mrs. Miller speaking entertainingly of the intent and scope of her drama of and for Youth, says:

"Outsiders may realize but they can scarcely understand the difficulty of adequately presenting the Centenary idea and ideals to the youth people of our Sunday schools. In the attempt to do this I have built my pageant upon that fascinating episode from the Thirteenth century French history, the Crusade of the Children. I have incorporated in it four typical missionary situations demanding of the youth of the present age the kind of Christian chivalry displayed by early French soldiers. The latter part of the pageant is up-to-the-minute in timeliness, portraying much of the current patriotism which has found expression in refuge relief work, in college women's units, and in similar organized effort.

"The Children's Pageant will be presented out of doors on the lake front."

Pageantry as an educational feature of the Celebration will be presented in infinite variety in the Exposition buildings which house exhibits. Daily dramatic demonstra-

tions will be given, nationally typical of or more countries of the Old and New World. Native costumes will be used, and in not a few of the playlets, native actors pilgrims to the Centenary from far corners of the earth will assume character roles.

In Each instance the pageantry will take the form of native scenes, racial customs, historical episodes—all illustrative of the immediate exhibit. The program arranged as supplementary to the Africa exhibit is indicative of the general "Demonstration" plan in this building five major and minor dramatic episodes will be enacted daily. Among the former will be shown incidents in the African life of David Livingstone and his wife. Culled from the latter are such glimpses of African life as are offered in a native courtship and wedding, the first congregation of native Christians, the evolution of dress in Africa, and the Tonga Mite Box.

In connection with the exhibit from India will be found bazaars, street scenes, folk dances, a Hindu funeral, child marriage, and Zenana interiors and a host more.

From the Philippines will be transplanted a wayside restaurant, and open-air Evangelistic meeting, a dialect Sunday School class off-set by a native football game and the preliminary stages of a cock fight.

Every other country will be similarly represented. Two whole buildings will be given over to the pageantry and the exhibit of North America, showing home missionary work among the negroes, Indians, Orientals in America, Eskimos, Hawaiians, and a long array of other nationalities. Plays illustrative of each racial type, flanked by an arm of informational stewards will drive home the missionary moral.

People of Interest

Dr. S. D. Redmond, after a trip to France has returned to his home in Jackson, Mississippi.

The Rev. R. W. Winchester, D. D., delivered the baccalaureate sermon during the recent commencement of Bennett College and the Rev. Gilbert Haven Caldwell, the Alumni address. The address to the graduating class was delivered by Dr. J. E. Wallace.

Dr. M. S. Davage delivered the commencement address of Alcorn College and made a profound impression. He was in the city recently enroute to West Texas where he is in constant demand for public addresses.

The baccalaureate sermon of Philander Smith College Little Rock, Ark., was delivered Sunday, May 25, by the Rev. Pezavia O'Connell, D. D., Ph. D. Cleveland, Ohio. Dr. O'Connell also delivered the address to the class from Adeline Smith Home.

The Honorable Perry Howard on his return from his trip to France was given an ovation by the people of Jackson, Mississippi and vicinity. It is said that no person in the city of Jackson has received such an ovation in its history. Mr. Howard is the pride of the people in Mississippi and elsewhere.

Wesley Church, this city will have her closing rally on June 8th, at which time the pastor, Dr. W. G. Alston hopes to raise the last dollar on the Church debt. Bishop Thirkield will be present and call the roll of collectors. Drs. W. A. C. Hughes, J. W. Haywood and J. F. Marshall will be among the visitors.

DISTRICT ROUNDS

FORTH SMITH DISTRICT THIRD ROUND

ville, June 7-8; Rolan, 14-16; Mamelie, 22-23; Pemell, Circuit, Marche, 28-29; Conway, July Springfield, 12-13; Solgohachia, Morrilton, 26-27; Bentonville, 34; Fayotville, 10-11; Van 17-18; Fort Smith, Msl. 24-25. Brethren: Will you do your along all lines. D. H. E. Harris, District Superintendent.

ROME DISTRICT THIRD ROUND

glasville, June 28-29; Acworth Carterville, July 5-6; Cedartown Limebranch, 12-13; Adairsville, Aragon, 26-27; Summerville, 23; Cave Spring, 9-10; South 16-17; Robertsville, 17; District 20-24; Cohutta, 30-31; Circuit, 30-31; Rome, First 31-September 1; Villa Rica, Chickamauga, 13-14; Austell, 20-

Brethren: You are challenged church to help her fight for world wide Christian Democracy, faith is put to a test. Your work, and gifts to promote the Centenary Funds will prove your faith God, yourself and collaborators. This is to build churches, schools, hospitals, in our home and Foreign Fields. It is the greatest Missionary undertaking the world has had. The church calls for your and active service in a program will better the condition of unity through out the world. Let support it with our time, talent, and prayers. Remember Children's Day, June 15th. Raise your full support. The District Conference, with League and Sunday School Convention will convene in Summerville, Ga., Wednesday, August 20th at 10 a. m. Let the delegates collect 50cts from each League and for expenses. Get 10 subscribers to the Southwestern. H. E. Burns, District Superintendent.

LOPELIKA DISTRICT THIRD ROUND

met Mission, June 14-15; West 28-29; LaFayette Circuit, 5-6; LaFayette Station, 11-13; Points, 12-13; Roanoke, 18-20; Mount, 19-20; Wedowee, 26-27; Lenoirville, August 1-3; Ashland, 16-17; Alexander 22-24; Kellyton Circuit, 23-24; 27-28; Sylacauga, 30-31; Circuit, September 6-7; Circuit, 13-14; District Conference, Ashland, August 6-10. Jones, District Superintendent.

PALESTINE DISTRICT THIRD ROUND

an, June 13-15; Bryan Circuit, 21-22; East Calvert, 28-29; Fairfield, 5-6; Oakwood, 12-13; Palestine, 26-27; East Mexia, 23; Jewett, 2-3; Teague, 9-16-17; Hemphill, 23-24; Leona,

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23-24; Jacksonville, 29-30; Nacogdoches, 29-30.

Dear Brethren:—Now is the time to push forward the Centenary collection. Strive to have every dollar of your apportionment in hand by District Conference, which will convene at Teague, Texas, August 6-10. Your Co-worker, G. W. Carter, District Superintendent.

MONTGOMERY DISTRICT THIRD ROUND

Mobile, Warren St., June 17; Wesley and Theodore, 18; Montgomery, July 16-17; Harris Mission, 18; Castleberry Circuit, 19-21; Brewton Circuit, 26-28; Pensacola, Fla., 31-Aug. 3; Booth Circuit, 7-10; Evergreen Circuit, 12-17; Wetumpka Circuit, 19-21; Electric Circuit, 22-24; Union Springs, 26-27; Troy, 28-29; Aberfoill Circuit, 30-31.

The District Conference will be held at Evergreen, Ala., Aug. 13-17. We hope that every member and delegate will be present, and do their best to make the Conference one of the best ever held on the District. Programs will be out in full time. On Children's Day, we hope that every pastor and Local Council will do their best to finish their quota for the Centenary. Our report to the Area meeting in New Orleans the other day was too good for us to now backslide. If every Church raises its apportionment, the District can not fail. Do not forget the revival.—Joel C. Carson, District Superintendent.

WAYCROSS DISTRICT THIRD ROUND

New Zion and Flint Chapel, June 7-8; Barnesville, 14-15; Bolingbroke and Flovilla, 21-22; Forsyth, 28-29; Fitzgerald and Ocilla, July 5-6; Cordele and Americus, 6-7; Bainbridge and Whigham, 12-13; Valdosta and Thomasville, 13-14; Sparks, 19-20; Liberty Hill, 26-27; Blackshear, August 1-3; Patterson, 2-3; Waycross Circuit, 9-10; Waycross Station, 10-11; Traders Hill and Manor, 16-17; Eastman and Helena, 23-24; Macon Station, 30-31; South and East Macon, 30-31.

Dear Brethren:—Let's go "over the top" with our Centenary Drive. Second Sunday in June is Children's Day. Get program in time and make it tell for Christian education. Let's try to put the Southwestern Christian Advocate in every Metho-

dist home. Now is the time of revivals. Let each pastor do his best to bring up a long list of precious souls saved. District conference, Sunday School and Epworth League conventions for South end of District will convene at St. Peter's Methodist Episcopal church, Sparks, Ga., July 17-20, 1919; at Pleasant Grove Methodist Episcopal Church, Orchard Hill, Ga., July 24-27, 1919. Program will be out in time.—W. H. Brown, District Superintendent

LA GRANGE DISTRICT THIRD ROUND

Chipley and Smith Chapel, May 31-June 1; Culloden and Yatesville Circuit, June 7-8; Whitesville and Union Springs, 14-15; LaGrange Station, 22-23; Mountville, 3 p. m., 22; Zebulon and Concord, 28-29; Harris and Springs Chapel, July 5-6; Greenville, 12-13; Columbus and Waverly Hall, 19-20; West Point and Pine Grove, 26-27; LaGrange Circuit, August 2-3; Cannonville and Pine (Miss.) 9-10; South LaGrange Circuit, 23-24; Stovall and Arbor Chapel, 30-31; Thomaston and Crest (Miss.), 31-Sept. 1.

Dear Brothers:—Children's Day is the second Sunday in June. Let's make it a great day for raising money to push educational causes. Urge everybody to take advantage of the splendid offer on the Southwestern. The District Conference will convene at Union Chapel, four miles north of LaGrange July 31st to August 3rd. Push the every member campaign in the Centenary intensive drive. Let every charge go over the top with full quota.—G. H. Lennon, District Superintendent.

GREENWOOD DISTRICT

Dear Ministers and Lay members of the Greenwood District. Let me commend you for the results of your splendid efforts put forth on Easter, it was indeed a great victory for you in the first battle for the centenary goal, I say to you to remember the great highroad of human welfare, lies along the highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful. Success treads on the heels of every right effort. Thus I am now calling upon you to make special preparation for our great "Over The Top" drive on Children's Day.

PERSONAL AND GENERAL

The Ladies Aid Society of our church, at San Angelo, Texas, recently furnished the parsonage. Mrs. C. Callhand is President of this Society, and Mrs. R. L. Johnson, Secretary. The church is doing an excellent work under the leadership of the new pastor, the Rev. J. D. Mackey.

The Woman's Home Missionary Society of the Central Alabama Conference wishes to thank the District Superintendents and pastors of the Central Alabama Conference for the great sacrifices they have made; both in money and time to push the work of the Society. Mrs. Beulah E. Moore is President.

The Commencement Exercises of Douglas Academy, Lawndale, North Carolina, were held from April 27th to 30th. On Monday, the 28th the exercises of the Elementary Department were held and the Annual Sermon was preached by the Rev. J. A. Laughlin, District Superintendent. On Wednesday, April 30th the High School Department held exercises. The annual address was delivered by the Rev. D. W. Brown. The Rev. J. A. Cherry is principal of the Academy.

The Woman's Home Missionary Society convention of the Birmingham District was held April 3-6 in Cedar Bluff, Ala. The meeting was presided over by the President, Mrs. B. E. Moore. The meeting was said to be the best in the history of the Society. 200 more subscribers were secured to the Missionary Society paper. \$40.00 was contributed for a number of children and aged persons. The total amount raised in the convention was \$185.55.—Mrs. Mary Oatman, Cor. Secretary, reporter.

Recently the members and friends of Leigh St. Memorial Methodist Episcopal Church, Richmond, Virginia, tendered the Rev. C. C. Gill a reception in honor of his return to this charge for the third year.

Our church at Warren, Ark., is making splendid progress under the pastorate of the Rev. H. Albright. Over \$450.00 has been raised for all purposes. Recently \$200.00 was raised, making a total of \$650.00 raised.

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Obedience, A Test of Discipleship

The International Sunday School Lesson for June 8, 1919.
From Lesson Hand Book--

Golden Text.—Ye are my friends, if ye do the things which I command you.—John 15, 14.

When Obedience Becomes Loyalty

With the increase of popular intelligence and the increase likewise of co-operation and teamwork among men, obedience becomes loyalty to the common task and program. Blind obedience has a place only in conjunction with ignorance on the one hand, and just as benevolent authority on the other. Such obedience is a virtue so long as ignorance is unavoidable. As soon as men are able to comprehend the higher purposes and the ends to be attained through their faithful allegiance and service to guiding authority, then blind, unreasoning obedience is out of place and should be supplanted by intelligent, willing co-operation in the execution of plans and programs that have become, in part at least, one's own. Little children obey blindly. But as rapidly as their mental development permits the reasons and purposes of parental authority should be made clear to them and their willing consent obtained to the tasks and rules of conduct imposed. Later the time should come when they have a part in determining the family or school or community program which they are expected to carry out. So in the political state, autocratic rule, however benevolent and just, does not accord with the highest good of enlightened peoples capable of shaping their own destinies in accordance with the requirements of the common good. So also in religion. An autocratic church is out of place in the modern world. No man or group of men may arrogate to themselves the right to exercise absolute spiritual authority over their fellowmen. It is the plan of Christ that ours should be a democratic fellowship of believers, a spiritual brotherhood in which even Christ our Lord becomes to us an Elder Brother, whose thoughts and purposes we share as in his company we approach the heavenly Father and learn in turn to understand and share his divine purposes for the redemption of the world.

A Test of Loyalty

The world war has proved to be a time of testing and of judgment for men everywhere. It has brought all men face to face with the ultimate issues of life, compelling them to choose between selfishness and service, ease and sacrifice, loyalty and disloyalty, honor and shame. It has tested men's ideals, their allegiance, and has revealed the deeper purposes of their lives. In a democracy the test of loyalty goes deeper than mere outward evidences of patriotism. It involves intelligent co-operation in a clearly conceived national program that seeks to make of war as of peace a constructive tool for the further establishment of democracy in all the relationships of life and for its further spread throughout the world. The meas-

ure of such cooperation is the test of loyalty to the program of democracy, and such loyalty in turn is a test of individual character. In the higher, wider fellowship of the kingdom of God, the same test applies. Christian character is revealed in intelligent loyalty to the program of the Kingdom as this has been revealed to us in the life and teachings of Jesus. Discipleship consists in maintaining toward Christ the attitude and relationship of pupils and of apprentices. His life and his character, his principles and his conduct are recognized as ideal and worthy of emulation. The sincere disciple orders his life and his conduct according to this ideal and the measure of his loyalty to Christ and to his teachings is the test of his discipleship.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for June 8th, 119.

"By Their Fruits Ye Shall Know Them"

"Like begets like." This is a principle holding good in nature and grace. This is why in Abraham all families of the earth would be blessed. No Christian family can take up residence in a bad or sinful community and not change somewhat the life of the whole community. Goodness as well as badness is contagious. We can provoke others with good works. Thus it is the life of the missionary more than his teaching that wins the heart of the heathen.

Robert Moffat bared his breast to the angry ferocious mob of natives and said: "thrust your spears in here and when you have killed me, my wife and helpers will know it is time to leave your country." His boldness and willingness to die won them and for forty years Doctor and Mrs. Moffat were a blessing to South Africa. Saul, as an officer, held the clothes of those who stoned the martyr Stephen, but he never outlived the effect of Stephen's faith and vision. His life and ministry were the direct fruitage of the first Christian martyr. It is the loyalty and obedience of God's servants that has given the unanswerable argument to the heathen world of the value of the Christian faith.

Only good trees bring forth good fruit. Bad fruit or no fruit is a sign of a worthless tree. Whether the tree may represent the individual, the Church or the nation, it is ordered that the tree be hewn down as not worthy its place. Only things worth while will permanently stand. So with every false religion of all lands; the fruit is not unto holiness but to uncleanness. These must be displaced by the gospel of truth as it is in Christ. The earth will yet be God's garden full of good trees bearing good fruit.

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To handle Scott's Official History of "The American Negro's Part in the World War," prepared by Emmett J. Scott, Special Assistant to the Secretary of War, and collaborating agencies that assure authentically a full detail, including the organization and training of Negro military units and a complete record of their service in Camps and on battlefields; work of civic auxiliaries, Etc., Etc. No scissors and paste pot "insert" a History freshly written from first to last page. Dr. Scott has had co-operation of the following collaborators:

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MONROE N. WORK, Director, Division of Records and Research, Tuskegee Normal and Industrial Institute;

MRS. ALICE DUNBAR NELSON (formerly Mrs. Paul Lawrence Dunbar) a leader in mobilization of Colored women of the Country for War work under the auspices of the Women's Committee, Council of National Defense;

MISS EVA D. BOWLES, Executive Secretary in charge of the Colored work of the Y. W. C. A.;

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Why Go To College In War-time

Weekly Devotional Topic for June 8, 1919

(Prov. 8:10; 24:5, 6; Tim. 2:15) By the Rev. Willis J. King, D. D.

Tonight is College night in the Epworth League. No night should be more important in the League's Calendar than College Night. The great purpose for which the league was organized is to help train young people for service, and one of its best ways of doing that is to impress upon them the value of a college education.

Great preparations ought to be made for this evening's service. The Epworth League room should be decorated with college pennants. Have as many students as possible of those who attend some college during the year. Have three or four of them make short addresses or read papers on different phases of college life and the value of a college education.

For the most part this war was a terribly destructive affair, and all of us are quite ready to say in those beautiful words of President Lincoln's Gettysburg speech, "Fondly do we hope, fervently do we pray, that this great scourge may speedily (and forever) pass away;" but there are some things the war im-

pressed upon us in a way, that had never had them impressed before. One of these was our cry need for education. The war made some humiliating revelations to us. We found more than 700,000 men who were not able to sign the payroll in order to receive their monthly pay. These are indicative of a yet larger number at home, who can not read or write their names. Such a condition can never be allowed to obtain again.

We have been talking a good deal about patriotism and being good Americans and all that kind of thing, but it would be well to remember that one of America's greatest needs is an intellectually prepared citizenship. This is peculiarly needed in America where we talk much about democracy and believe so ardently in the rule of the people. Where every voter is sovereign with as much power, rhetorically speaking, as any other man there is the most urgent need that every man have some degree of intellectual training to fit him for his duties as a sovereign citizen.

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ROBT. B. HAYES, Sedalia, Missouri.

The republic is derelict to its citizens when it fails to allow every man the fullest opportunity for such intellectual development. On the other hand the citizen is a "slacker" who fails to take advantage of the opportunities given for such development. This matter of the training and development of all one's powers, as far as one's moral right to receive or not receive it when the opportunity is afforded is concerned has passed out of the domain of individual choice. It is a requirement that the group has a right to enforce. No man liveth to himself, and while the interests of the individual must ever be subserved, we are coming more to the view that the rights of the group, in most matters, have precedence over the rights of the individual. Let us then agree thus early in our study of this topic, that this matter of training for every American is absolutely necessary to the welfare of the country. The call then to school is just as urgent as was the call to the army camps. America's flight is by no means ended. Whatever the outcome of the Peace Conference, and we are earnestly hopeful that a real peace will be reached, America will still need her young men and her young women. There are other battles than the merely physical, sterner ones, which only prepared young people can fight. The country is calling for such at this hour.

One has only to study even very casually the details of this late war to note the value of a college education. The leaders among the great nations have been college men. The great generals have been men of the most thorough training. Marshal Foch, the great leader of the Allied forces and one of the greatest strategists of modern warfare, was at one time professor in the French Military Academy. The war had not been going on a great while before the allied nations were astounded by the use of poisonous gases on the part of the Germans. While this was a most barbarous practice, this method of warfare could never have been employed if Germany had not had the most learned chemists to prepare these gasses for her armies. And it was only as the Allies could have their chemists prepare more powerful gasses that they could offset the work of the Germans. The wonderful feat of those great German guns which shelled Paris from a distance of seventy-five miles was a matter purely of mathematical calculation which could never have been done by any other than a college-trained mind. We are going to turn these agencies of destruction into instruments of service and helpfulness, thank God, but we shall need the same type of well-trained minds to continue us along the road of progress.

But having settled the question of one's need of and one's desire for an education, there is still the problem of how it can be obtained. How many men when they speak about their lack of training later in life say, "Well if my father had lived I would have received an education, etc." It is a great misfortune and handicap to lose one or both parents, but what are handicaps for but to be overcome? A certain well-

known track athlete was such a speedy runner that most of the time in his career he had to agree to run under a handicap—that is to give his opponents some distance ahead in the race—in order to get a race at all. But this was a compliment to his ability in his chosen line of endeavor. I have wondered sometimes if that were not the view of the Heavenly Father in starting so many of his children on the road of life handicapped. He knows some have the advantage of others in the matter of capacity and so some are handicapped at the start to give the weaker brother a fairer and more even chance in the race of life. When we are handicapped we have been paid a compliment.

The average man who wants a college education can get it if he is willing to pay the price in hard work and sacrifice. There is no royal road, no bed of roses; just a grim, dogged determination "to fight it out along this line, if it takes all summer."



REV. JACOB WADE

The Rev. Jacob Wade, one of the retired ministers of the Missouri conference, departed this life recently. He served in the active ministry 42 years and retired 3 years ago. He joined the Methodist Episcopal church in Rathford County, Tennessee, 45 years ago, and has continued in its service ever since. He was a faithful consistent christian and died in the full triumph of faith. He leaves to mourn a wife, a host of relatives and friends. Funeral services were held from the Methodist Episcopal Church in Fulton, Missouri, conducted by the Rev. B. McCane. Interment was made in Oak Ridge Cemetery.

Brady—Mrs. Marie Cecelia Brady, a good and faithful member of Wesley Methodist Episcopal Church, New Orleans, La., died Sunday, April 20, 1919, at 1:05 o'clock p. m. She connected herself to the church under the pastorage of the Rev. W. T. Johnson. By her death the church has lost a true and faithful member, but our loss is heaven's gain. The funeral services were attended by the Rev. Alston, pastor, assisted by the Rev. Taylor and Rev. Whitenburg, of St. James African Methodist Episcopal Church.—Mrs. E. I. Johnson.

Rollins—Mrs. Maranda Rollins wife of O. C. Rollins of Razor, Tex., departed this life on a recent date. She became a member of the church when quite young. At the time of her death she was a faithful member of Macedonia Methodist Episcopal Church and was Superintendent of the Sunday School. A husband, four daughters, four sons and a number of friends survive her. The funeral services were conducted by the pastor, the Rev. A. R. Luster, assisted by the Reverends H. C. McCarty, C. W. Mitchell and Hodge. Interment was made in Razor Cemetery.



TUSKEGEE INSTITUTE SUMMER SCHOOL FOR TEACHERS, JUNE 9, THROUGH JULY 18, 1919, COURSES IN LITERARY AND INDUSTRIAL SUBJECTS.

Shuford—On a recent date, Mr. Perry Shuford of Shelby, N. C., departed this life at the age of 80 years. He was a member of Roberts Tabernacle Colored Methodist Episcopal Church. The funeral was conducted by the Rev. A. L. Carr, assisted by the Rev. J. N. Roberts. He is survived by a wife and one daughter, and one son.

Richardson—Mrs. Nettie Richardson, a faithful member of Centerville church, Centerville, La., departed this life after an illness of six weeks. She leaves a husband, seven children, mother, two sisters, one brother and a host of friends to mourn. The funeral service was conducted in Butlers Church, by the pastor, the Rev. T. B. Cooper.

Henderson—Mr. Caleb Henderson, of Centerville, Louisiana, seventy-six years of age, departed this life, April 24th. He leaves a wife, a brother and a host of children and grandchildren to mourn. The Rev. T. B. Cooper, conducted the funeral services.

House—Mrs. Julia House, a faithful member of St. Peter's Methodist Episcopal Church, Lake Providence, La., departed this life, April 15th, after a brief illness. The Courts of Calantha, of which she was a member, had charge of the funeral. She leaves two sons and one daughter. The Rev. Mathews, of the African Methodist Episcopal Church, and the Rev. Debro, of the Baptist Church, assisted in the services. The Rev. Israel L. Turner is pastor.

Lee—Mr. Arthur Lee, a faithful member of St. James Methodist Episcopal Church, Pine Bluff, Ark., departed this life April 18, at the age of 46 years, in full triumph of faith. A sister and a host of relatives and friends survive him. The Rev. A. T. Stephons conducted the funeral services, assisted by the Rev. A. H. Hill, of the African Methodist Episcopal Church.

Gillum—Mr. Washington Gillum, a faithful member of St. James Methodist Episcopal Church, Pine Bluff, Ark., departed this life April 16. He was 79 years of age, and

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at the time of his death, was a trustee. A wife and a number of friends survive. The Rev. A. T. Stephons, pastor, conducted the funeral services.

Grimes—Mrs. Catherine Grimes, a faithful member of St. James Methodist Episcopal Church, Clifton, Tenn., departed this life recently. She had been a member of the church for 31 years and lived a consistent christian life. She was a loving mother and devoted wife. She is survived by a husband, Mr. G. T. Grimes, two daughters, one son and eight grandchildren. The Rev. W. T. C. Travis, pastor, conducted the funeral services.

Clagton—Mrs. Bertie Clagton of Ellisville, Mississippi, departed this life May 2nd, at the age of 85 years. She joined the Methodist Episcopal Church 60 years ago and lived a christian life to the end. She is survived by a daughter and two sons. The Rev. N. E. Goodloe conducted funeral services.

Stephons—Mr. Bradford Stephons, son of Mr. and Mrs. Henry Setphens, of Dayton, Tenn., departed this life on a recent date. He joined the Methodist Episcopal Church at the age of 15, while a student in Morristown College. He was a member of Wiley Memorial Methodist Episcopal Church, Chattanooga and served in the capacity of Recording Secretary and Class Leader. He later moved to Cleveland, Ohio, and joined the Corey Chapel Methodist mother, one sister and one brother survive him.

Wilhite—On a recent date Mrs. Georgia Wilhite, a faithful member of Reeds Chapel Methodist Episcopal Church, Paris, Texas, departed this

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CRESCENT CITY NOTES

Mt. Zion—Our Dear Pastor, in the death of your daughter, you have sustained a misfortune which all who had the pleasure of knowing her can feelingly estimate. We condole with you most sincerely on the sad event, and if the sympathy of the Sunday School can be any consolation under the trying circumstances, be assured that all who knew her share in your sorrow for her loss. Much sin and woe has she escaped. It is a treasure laid up in a better world and the gates in which she has passed to peace and joy unspeakable is left open so that you, in due time, may follow. Let this be your consolation.—Mt. Zion Sunday School.

NOTICE

Doctors A. W. Brazier, B. F. Easter, Rivers Fredericks and E. C. Thornhill, announce their new office location, Pythian Temple, Suite 301-2-3-4, New Orleans, La

NOTICE

The Woman's Home Missionary Society's Annual meeting, of the Little Rock Conference Methodist Episcopal Church; will convene at Sweet Home, Ark., June 26-29. We are expecting to have a great meeting. Every conference officer should be present on the first day and as many of the other delegates as possible. Executive board meeting at 4:30 p. m., June 26th. We hope each district will be well represented.—Mrs. G. T. Saxton, Conference Corresponding Secretary.

WEST TEXAS CONFERENCE

Dear Pastors: Please send in your share of the expense money to defray the Rev. T. H. Wyatts, expenses to Columbus, Ohio, who must attend the meeting, as our representative. Do this at once, only 5 cents per member. Send it to 232 N. Center St., San Antonio, Texas.

L. H. Richardson.

QUARTERLY CONFERENCES

Batesville Circuit, (Ark).—Recently the second quarterly conference was held with the District Superintendent the Rev. M. F. Strong presiding. The Rev. Mr. Strong preached an able sermon to the delight of all. Paid the District Superintendent in full. Raised during the quarter \$8.74. The Rev. N. B. Robinson is pastor.

NATURES ANTIDOTE.

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Franklin, N. C.—On a recent date the quarterly conference was held. \$58.00 was raised. The Rev. B. C. Littlejohn is pastor.

Sparta, Tenn.—The third quarterly conference was held on a recent date. The Rev. J. W. Sebastian, president of the Epworth League presided in the absence of the District Superintendent the Rev. J. D. Chavis. \$107.00 was raised on the District Superintendent's salary. The Rev. J. S. Nance is pastor.

West Point, Ga.—Recently the second quarterly conference was held with the Rev. D. R. Cooper in the chair. The District Superintendent was paid \$18.30. Raised during the quarter for all purposes \$251.51. The Rev. E. E. Crawford is pastor.

Cotton Plant, Miss.—The second quarterly conference was held at Jamison Groves, April 26-27, with the District Superintendent the Rev. W. H. Golden presiding. All officers had good reports. The District Superintendent was paid in full. Collection for the quarter \$30.19. The Rev. S. D. Troupe is pastor.

Handy-Bow.—Recently the first quarterly conference was held at Ryley Methodist Episcopal Church. The District Superintendent preached a strong sermon in the interest of the Centenary. Edward Smith, reporter.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN }
Publishers

NEW ORLEANS, JUNE 5, 1919

Vol. No. 48—No. 23

Methodism Goes "Over The Top"

We announce with a great deal of satisfaction that the Methodist Episcopal Church, up to reports received on Memorial Day, had passed the One Hundred Million Dollar mark in its Centenary Campaign. We now have given a million dollars for each of the one hundred years of missionary activity. We can now celebrate the one hundredth anniversary of the founding of Methodist missions by going forward with a larger program for world-wide evangelism and for world-wide reconstruction on the basis of the Gospel and in the spirit of Jesus Christ. In announcing the largest achievement of its kind in the history of Christianity, the Methodist Episcopal Church does so in no spirit of boast but with devout thanksgiving to the Almighty God that we have a Church adequate to the task in faith and in resources. Notwithstanding the Church as a whole has passed the One Hundred Million Dollar mark, we must not rest satisfied until the last church in Methodism is reached and has raised its quota. We must not stop until the last member in the last church has given according to his ability to this campaign which is now evident was divinely inspired. Our immediate task is to combine our forces and help other churches to put over the Centenary program. The last church and the last man must be reached. We owe this to the churches themselves and also to the Kingdom of God throughout the earth. We are happy also to report that the Methodist Episcopal Church, South has gone over the top, raising its quota of Thirty-Five Million Dollars. These large sums will give combined Methodism an additional advantage in pushing the cause of the Kingdom, but it should also send us to our knees that we may have divine wisdom and guidance in the mighty task of world reconstruction which we undertake in His name.

EDITORIAL

DEMOCRACY APPLIED

It would have been a fine thing for the comfort of a certain portion of the world's population if it has never been lead to a clear conception of the meaning of democracy. Once subscribing to the principles of democracy there is revealed unmistakably and inconsistency of a position that ought to be embarrassing and humiliating to many of those who are persistent verbal exponents of this principle of government and brotherhood.

In the application of the principles of democracy the Negro does not expect the impossible but he does expect the possible. He knows the possible from the impossible. He does expect civil treatment. It is the height of inconsistency to demand of the Negro to fight or even permit him to fight for the principles of democracy and then refuse to apply the principles to the common courtesies of life. We are reproducing in this connection a most interesting story that appeared in the New York Globe and was written by one who signs himself as "Justice."

It is well written and tells a very pathetic story. There is a good deal made of the matter of eating and there are those who would make this story apply to the Negro's aspiration for what is termed social equality. This Negro officer was hungry and was thinking little and cared less about what some people term social equality. We are not very much concerned about the application for we know too well that 90 per cent. of the people who mingle in hotels do not mingle as social equals. As a matter of fact, men have sat at the same table in dining cars, hotels, and restaurants and have not exchanged a word. It was not social contact but a matter of satisfying the inner man. With this explanation, we reproduce this story which shows the embarrassing situation which comes to Negroes in American life when there is unwillingness to apply our much preached principles of democracy, even when courtesy and humanity demand that we apply it. We are giving herewith this very interesting letter which tells its own story:

DEMOCRACY

Editor Globe—One evening last week I was eating my dinner in a restaurant on lower Eighth Avenue. The place was not crowded, and several tables were vacant. A neatly dressed colored man, carrying a suit case, came in and seated himself at one of the vacant tables. As he began to examine the bill of fare the waiter in charge of that table gave him a quick surprised glance and passed on. Two white men came in immediately afterwards and took seats at a table nearby. The same waiter hurried to them at once and took their orders. The colored man called to him as he passed by, but the waiter could not hear. And then the truth dawned upon me. I knew that such things happen frequently in our country, but this was my first experience as an eye witness.

I looked at the colored man to note the effect. His face was a study if ever there was one. Outwardly calm in manner with never a muscle moving, there passed over his features in one brief instant a veritable rhapsody of expression. He was still sitting there, motionless and unserved when the two white men who came in after him were eating their desert. I had finished my own dinner and now arose to depart. I paid my bill, tipped by waiter and started for the door. I had to pass by the colored man on my way out. By some impulse which I probably

never will be able to fathom, I stopped deliberately at his table and asked this question:

"Are you a stranger in New York?"

He started as if coming out of a trance but recovered himself quickly.

"Yes, I have just been discharged from the army and am on my way to my home in Baltimore."

"Then you have been a soldier?"

He reached in his inside coat pocket, pulled out his army discharge and handed it to me without comment. It was an honorable discharge indorsed "Character Excellent" by his commanding officer. But what burned deeply into my brain was the big plain letters on the reverse side showing that this colored man had been wounded in the Argonne.

A queer feeling came over me—a feeling of personal guilt in connection with the conditions which make such things possible. I knew that there was no discrimination at the Pennsylvania Station because I had seen colored people eat there. I therefore took this man to the Pennsylvania Station talked with him while he ate his dinner and tried to pay for it, but he would not allow me to do so. Incidentally I learned that he was a man of commendable intellectual attainments; a graduate of Howard University in Washington.

Before passing through the gate to board his train for Baltimore he gripped my hand and looked me squarely in the face.

"In America", he said, white men of your type are rare exceptions, scattered here and there like oases over the broad desert of American prejudice to cheer the weary black man on his way."

I left him with a full consciousness of how little I deserved the compliment, for it was the first time in all my life that I had ever gone out of my way to do a service for a colored man. But it shall not be the last.

New York, May 1.

Justice.

THE WASHINGTON PUBLIC SCHOOL SCANDAL. (?)

Nothing in recent years has stirred the Negro race so intensely as the recent rumor involving the good name of teachers and pupils in the Dunbar High School and other public schools for colored people in Washington, D. C. There were all sorts of statements, some of them so vile as to make one shudder. As a race we were depressed. But tongues still wagged and Dame Rumor had her day. She spared none and alleged nearly every crime in the catalog of indecency and obscenity To make good of her chane, Dame Rumor caught the names of innocent girls and sought to blight their future and all else. Now it turns out that there were no larger number of obscene pictures; that only one teacher was in any way involved; that the whole story was a lie. The chief motive was to displace a teacher who had won the disfavor of many of the citizens of the District. Dame Rumor in this instance was made up as a Negro and played her part well. She was received with open arms by many who should have known better and did, but they thought that this was a fine way to get rid of a certain teacher. But it was a mighty hazardous business to pull down the whole moral fabric of a whole race to reach one man.

As a race, Negroes are big gossippers. They have been taught this by contact with white people. Some white people think all Negroes rotten and they will give audience readily to those Negroes who will peddle rumors. And some Negroes to win white people's favor (and there is no easier way) gossip on one another, and Negroes have deliberately lied on one another to win white favor. This is another instance of the effects of slavery.

SIMPLICITY OF SCHOOL ATTIRE

The Commencement season is on—The girl graduate is busying her well-seasoned intellect with the thoughts of graduation attire. It has been the custom in most educational institutions in past years to leave that matter entirely in the hands of those specially interested; so the girls plotted, planned and dreamed, with a copy of their favorite fashion journal under their pillows at night, the general result being what are called "astonishing creations," on the commencement platform. But this sort of thing cost money and as there were no signs of any approach toward moderation, on the contrary such progress as was made being in the directions of extravagance and elaboration of costumes, parents and faculties throughout the country began to take the situation into serious thought. The increasing cost was found to tell heavily upon the parental pocket and members of the faculties could not help but notice that excess of dress was being indulged in by many girl students who really could not afford it. Yet who felt themselves forced to spend the money to "hold their own" in the social scale. So the wiser and braver school and college faculties have in recent years been disposed to frown upon this unreasonable personal beautification and in many institutions over the country, it is now forbidden, the tendency being to prescribe plain, simple gowns, not much more elaborate than street attire—no gauze work or vapory materials, the dresses to be made of real cloth without limit of neat design, but with a positive stopping place beyond which no adornment must go. In other words, \$10 is given as about the approved cost of a graduating dress and no \$15 or \$20 shoes allowed.

In most colleges where young women are admitted, they appear on graduation in Oxford caps and gowns, the same as the men students, and it seems only a question of time before this will be the rule in Academic institutions. Parents will welcome such a movement and will be a glad to take a firm stand in it.

INCREASING THE NEGRO WORKER'S INEFFICIENCY

Negroes form one-seventh of the country's labor supply; so that in the vital need, in post-war competition, of making American labor 100 per cent. efficient, the Negro cannot be overlooked. The plans of the Department of Labor for increasing the content and effectiveness of both immigrant and native labor are especially timely as regards the Negro, since we have here not only the delicate and difficult readjustments incident to replacing industry on a peace basis, but the additional complications of racial problems. These plans, already well under way in several states, North and South, are of particular concern to the South, where full prosperity is almost entirely dependent on Negro efficiency.

In five Southern, and as many Northern, states Advisory Committees of employers and representatives of colored labor have been formed through which surveys conferences and adjustments have been made. Better understandings are being reached, the employer learning the value of better housing school and recreational facilities, in stabilizing Negro farm labor; while the Negro is learning his own vital interest in promptness, diligence and thrift. Hundreds of meetings have been held in Negro churches and

lodges where these and kindred matters are discussed; and many employers have secured the Department's co-operation for shop talks to colored industrial workers, in which the mutual interest of employer and employee are shown, and the worth of morale, efficiency and health to the worker.

Much had been done to aid the absorption in industry of the returned soldiers; and for these as for other workers shop training is planned to increase the productive power of all classes and groups.

The Hun still hopes to wreck our national and industrial life; but if this kind of co-operation in industry continues as it has begun Teuton gold and I. W. W. preachments will find in the future, as heretofore, that Negro life is a sorry recruiting ground for Bolshevism and disloyalty.

OUR FALL CONFERENCES

Bishop Bristol holds the East Tennessee at Graham, Va., September 24th and the Tennessee at Nashville, October 9th.

Bishop Shepard holds the West Texas November 12th, place not yet announced.

Bishop Leete will preside over the Savannah at Savannah, Georgia, November 12th; South Carolina, December 10th, at Charleston and Atlanta, South Atlanta, Georgia, December 18th.

Bishop Thirkield will hold the Texas at Houston, November 19th and the Central Alabama at Mobile, December 11th.

REGISTER EARLY

The one plea of H. B. Dickson, organizing secretary of the Methodist Centenary to Methodists North, South, East, and West is that they register early. The registration fee is \$5.00 for an individual, or \$10.00 for a family including all members under 21. Registration covers admission to the Exposition Grounds each day of the Celebration, June 20 to July 13, and it also secures the services of the Methodist Celebration Housing Committee in securing lodging for those who are not in position to make arrangements for themselves.

The Celebration headquarters has put in an organization many times larger than the largest hotel in the United States, which is already busily engaged in making reservations for those who are not acquainted with Columbus.

"There is no use mincing matters", says Mr. Dickson. "Those who register earliest will get the best services and best accommodations. We are trying to provide for an 11th hour rush, but it is never so satisfactory to work under these conditions as when people take matters in their hands early enough to get good attention. If the Methodists who are coming to Columbus will register early, we are perfectly safe in promising every one adequate accommodations."

CLASSIFIED EXHIBITS

How would you enjoy living in the horse exhibit building at the exposition grounds, chaperoned by hideous Chinese idols by Kali, the Goddess of Murder, and numerous other deities more powerful than they are beautiful? That is what a dozen young women from New York and New Jersey are doing, and furthermore, they like it.

In order to classify and guard the thousands of valuable curios coming every day

from all parts of the world, in preparation for the Methodist Centenary Celebration, a score of people are living on the grounds, working day after day in the erstwhile horse exhibit building where the huge boxes are unpacked.

"Don't think for a moment that we are not having a fine time," said one of the young women. "Our quarters upstairs are quite cozy. We even have a piano, and it is like a vacation for us to be camping out here. Besides, the work of classifying and arranging all these wonderful foreign exhibits is fascinating."

C. C. Miles is in charge of the building, and has the responsibility of seeing that the valuables which Dr. John J. MacMurray of Chicago has been collecting for months, are safely guarded. As the exhibits are classified, they are placed in the gallery of the building in sections devoted to the foreign country to which they belong. The ground floor is a medley of cowboy trappings, East Indian idols, Hawaiian hats and Japanese rickshas.

The work of cataloging the exhibits is being directed by Rev. E. S. Miles of Plainfield, N. J. Miss Mabel Meade of New York is in charge of all exhibits and curios collected by or belonging to the Board of Foreign Missions, of the Methodist Church.

That Negro Methodists in Columbus as Centenary Celebration visitors will make a pilgrimage to Upper Sandusky, birthplace of the Home Missionary movement, to honor the memory of its founder, John Stewart, a man of their own race, is an additional feature of the celebration authorized at the recent meeting of the Joint Commission. The trip is scheduled for Saturday, July 5, and will probably be made by special train. Arrangements are being perfected by Dr. E. L. Gilliam, head of the Negro Bureau of Centenary activities, who will personally conduct the tour.

Other trips planned include a visit to the grave of Ben Hanby, author of "Nellie Gray", in Otterbein cemetery, Westerville, where national headquarters of the Anti-Saloon League and Otterbein University offer open doors to all celebration visitors, to Ohio Wesleyan University, Delaware, perhaps in smaller numbers to Wilberforce and possibly to Oberlin, where so many Negroes found by underground railway route, safe haven in Civil war days.

Monday, July 7, has been designated officially as "Negro Day" and will be observed at the Centenary celebration grounds with an elaborate program of pageantry, addresses, special music and parades. For this occasion Dr. W. E. Dubois, editor of the Crisis, published in New York, has written a pageant, "The Star of Ethiopia", which will be produced in the Coliseum by colored participants. The theme of the pageant is the evolution of the race traced through progressive stages of achievement to the present day. A chorus of 500 voices, all Negroes, will present the pageant music.

Rehearsals of the regular chorus of 500 Negro singers in the general musical program of the celebration are held three afternoons each week, under direction of Prof. Charles Harris of Payne College, Augusta, Ga.; Prof. Dennis Norton, Wiley University, Marshall, Texas; and Prof. B. F. Sykes, Bennett College, Greensboro, N. C. Three Negro musicians of prominence are now in Columbus to direct the drilling of this division of the great Centenary chorus.

Of General Interest

Sheep Raising Advocated

About 10 per cent of all the sheep in the world are in the United States, according to Dr. John R. Mohler, chief of the Bureau of Animal Industry of the United States Department of Agriculture. The world during the war found how much greater than it realized is its dependence upon sheep for clothing, food and other comforts, and a more general raising of sheep is urged by the Bureau.

Lowering Of Cost Of Living

Living costs will be greatly lowered when American soldiers return to productive industry in the United States, according to Julius Barnes, United States Wheat Director, who issued a statement in reply to a letter protesting against high and increasing prices. Mr. Barnes said that the outlook was encouraging, production was being resumed by 400,000,000 people in Europe who had been fighting for the last four years, and Belgium was now able to stand alone. Mr. Barnes declared there had been no real reason for any advance in the price of flour.

Atlantic City Air Port

In the heart of Atlantic City, N. J., lies a large level field that is soon to become the first "air port" in the world. Starting from this port, air craft will be registered, and will receive their clearance papers exactly as with ships of the sea. This feature will no doubt be prominent in the future when regular transatlantic flight is assured. The field at present, however, is important chiefly as an aerial mail and police station for Atlantic City; it will serve as an aerial garage and as a terminal for the coming New York-Atlantic City passenger service.

Army Release Of College Students

College students are not to be discharged from the army as a class, but it is believed in the office of the chief of staff that only a small number will be in service by the time the autumn sessions begin. By using regular army troops and volunteers now being recruited, it is hoped that virtually all men who entered the service for the emergency only will be released by September 1. Any college students remaining in the army would have opportunities of study in the American Expeditionary Force University, where more than 200,000 officers and men now are enrolled.

Britain Will Pay \$35,500,000 To United States

A "complete and comprehensive settlement" of all claims between the United States and Great Britain growing out of the military operations has been reached by the American liquidations commission. According to an announcement made by Secretary Baker, the British government under the terms of settlement, will pay the United States \$35,500,000 as a net and final adjustment. The claims made by the United States largely of the British government's share in the expenses of procuring spruce for aviation material, the production of Liberty engines, the proportion of American wool turned over to British manufacturers for uniforms, and shipments of cotton liners, powder and listillates. It was estimated that the British should pay 11 per cent of the total cost of producing the Liberty engines, this item alone amounting to \$16,500,000.

Southwestern Christian Advocate

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

The Washington Conference made a fine showing in the Intensive Centenary Campaign which recently closed. The Washington Conference was allotted a quota of \$503,505 but gave \$618,780, and was the only conference in the Washington Area that went "over the top." The Baltimore and the Washington Districts went over the top on the first day. In the Baltimore and the Washington Districts every church on the district went "over the top." The Baltimore had a quota of \$27,010 and raised \$40,333. Dr. E. S. Williams is the progressive superintendent and deserve the congratulations that he is receiving on every hand. Dr. M. W. Clair is the Superintendent of the Washington District. Metropolitan Church Baltimore is located on the Baltimore District, Dr. R. W. S. Thomas is pastor. It had a quota of \$4,709 and raised \$13,000. Each district of the Washington Conference went "over the top." Of the eighth districts in the Washington Area that went over the top, five of them were in the Washington Conference. These brethren have made a great showing.

In connection with the city exhibit at the Columbus Missionary Exposition, it is desired that a great exhibit of church printed matter shall be made. Pastors, Sunday School workers and Epworth League officers are urged to send samples of printed matter of all kinds to the Reverend Roy L. Smith, 1615 West Jackson Boulevard, Chicago, Illinois. Please attend to this immediately in order that the exhibit may be set up promptly. This will be the greatest exhibit of church advertising ever brought together in America.

The tenth annual session of the Tuskegee Institute Summer School for teachers will be held June 9th to July 18th. Courses will be offered in English, mathematics, science, history, geography, business practice, education, physical training for women, first aid, agriculture, handicrafts, domestic science, sewing, canning and manual training.

A special feature again this year will be

the attendance of the teachers in the schools aided by Mr. Rosenwald. More than 400 of these teachers will be in attendance taking a special course. The General Education Board is paying the car fare of the Rosenwald teachers to and from Tuskegee Institute.

People of Interest

Bishop McDowell will deliver the commencement address at the Ohio State University, June 17.

Mrs. Amelia Turner, wife of District Superintendent J. W. Turner, Lake Charles District, is visiting Mrs. J. J. Obee, Los Angeles, Cal.

Mr. C. B. Hosmer, Field Secretary, Tuskegee Normal and Industrial Institute, was in the city recently perfecting arrangements for the appearance of Tuskegee singers.

The baccalaureate sermon of Morgan College, Baltimore, Md., was preached June 1st by the Rev. Charles A. Tindley, D. D., pastor of Metropolitan Methodist Episcopal Church, Philadelphia.

The Rev. J. W. Robinson, pastor St. Marks Church, Chicago, is enjoying remarkable success at this church. In his recent Centenary drive, the church subscribed more than \$12,000.

The Ohio Northern University, during the recent commencement season conferred the degree of Doctor of Letters upon the Rev. Ernest C. Wareing, Editor of the Western Christian Advocate.

The Bishops and District Superintendents of the Methodist Episcopal Church in this Country are to meet in the auditorium of Hotel Cleveland, Cleveland, Ohio, June 24th and 25th.

Dr. G. R. Bryant, pastor of South Park Avenue Church, Chicago, is having a great time as the pastor of this church which promises to be the largest church of all the churches among our people in Methodism.

Cards are out announcing the marriage of Mr. William J. Huntley, our Business Manager, to Miss Vernice C. Obert, a faithful employee of our office. Mr. and Mrs. Huntley will be at home at 1630 St. Peter Street, this city.

East Calvary, Philadelphia, reports as pledges for five years for the Centenary \$155,000. This is \$31,000 a year for five years. Dr. C. A. Tindley is the very popular pastor of this the largest church in our colored membership.

Dr. E. R. Miller, pastor of St. James Church, Columbus, Miss., reports that in the last rally on May 18th \$2,804.80 was raised. This will more than pay the balance of the debt on the Church. Dr. Miller's success at Columbus has been most remarkable.

Alcie Doyle Brown is the name of the new comer in the parsonage of Trinity Methodist Episcopal Church, Houston, Texas. This likely young lady was named in honor of Miss Alcie Doyle of Allen Home, Asheville, North Carolina. Dr. C. K. Brown was once pastor at Asheville.

Miss Maud Foster of this city and Dr. J. H. Thomas of Baltimore, Maryland, were recently united in marriage at Baltimore by the Rev. C. H. Steppo. Miss Foster was one of our prominent young women and was a teacher in the public schools. Dr. Thomas practiced medicine for sometime in this city but recently moved to Baltimore.

Dr. J. W. Haywood p reached the bacca-

laureate sermon of Wiley University during the recent commencement. The annual sermon was delivered by the Rev. J. W. Gilder and Dr. J. R. Shepherd delivered the address to the normal graduating class. The Commencement address was delivered by the editor of the Southwestern.

At the last session of the Lexington Conference, Dr. B. F. Smith was appointed pastor of Fulton St. Church, Chicago and Rev. H. M. Carroll as pastor of Park St. Church, Cincinnati. Bishops Nicholson and Anderson announce a change in these appointments. Dr. B. F. Smith returning to Cincinnati and Dr. H. M. Carroll to Fulton Street Chicago.

The Rev. Samuel Delaney of the East Tennessee Conference died April 22nd. He had been engaged in the ministry for nearly 20 years and during that time has served some of the best charges in the Conference. At the time of his death he was pastor at Cleveland, Tennessee. His death was a shock to his friends. He leaves a wife and several children to mourn.

Rev. Dr. N. D. Shamborguer of Chattanooga, Tennessee, delivered the Alumni address of Gammon Theological Seminary during the recent commencement season. The Rev. L. H. King was elected President of the Alumni; Rev. D. H. Stanton, Vice-President; W. O. Thomas, Secretary; Rev. Joseph Griffith, Treasurer and the Rev. N. R. Clay of the Upper-Mississippi Conference was selected to deliver the Alumni address in 1920.

Miss Margaret Edmunda Hingeley, the daughter of Dr. and Mrs. J. B. Hingeley of the Board of Conference Claimants was united in marriage to Mr. Edgar Blake, Jr., on the Twenty second of May in the First Methodist Episcopal Church, Evanston, Ill. Mr. Blake's father is Corresponding Secretary of the Board of Sunday Schools. This has brought together in this wedlock two of the outstanding families in present day Methodism.

Dr. John Lowe Fort, Director of Local Church Organization in the Centenary Campaign, reports that an overwhelming majority of all the really functioning charges in the United States are now organized under the Unit System—11,965 charges representing every District in the United States, have reported the personnel of their organization at his office in Chicago. A very conservative estimate would be 500,000 members of the Methodist Episcopal Church definitely appointed to specific church tasks as leaders and workers in the Units.

A successful Commencement of the Morristown Normal and Industrial College was closed on April 30, 1919, with 54 graduates in all of the different departments of the school, with 15 Normal graduates in this number. On Sunday, April 27th. The Baccalaureate Sermon was preached by Dr. Roy E. Vale, Pastor Second Presbyterian Church, Knoxville, Tennessee.

At 8 p. m., the Annual Sermon was preached by Dr. N. D. Shamborguer, Pastor Wiley Memorial Church, Chattanooga, Tennessee.

Monday was "Presidents Day" when our people showed their appreciation for the long and valuable service of Dr. J. S. Hill, as president, who during these years of hard work has built up a great Institution for our boys and girls.

Dr. Graft (Director of Music of Centenary Convention at Columbus, Ohio) has chosen a double quartette from this school to sing at the Convention in June.

Report Of The Easter Drive New Orleans Area

The week following the report of our Easter Centenary collections our District totals were published in the columns of the Southwestern Christian Advocate. These reports as explained last week, were not carefully worked out and there were some mistakes. We are now publishing corrected reports. We wish to make these observations, however.

At the close of the first roll call of Districts at our After-Easter Area Convention Dr. Wm. McMorris was leading the Mississippi Conference. Before the day closed Superintendent Rembert received additional amounts from his District which put him in the lead. This explanation we are glad to make.

The Area office hold a receipts from Dr. Fowles for \$77,643.09. This amount passed

through our hands. The difference between this and the Grand Total is explained as follows. A number of our charges and several of our Districts sent cash directly to New York without its having been handled through the Area Office. We took these figures as reported by the brethren. This money is all in New York which keeps our Area total in tact.

Our Area office has received considerable money since the Easter collections. This is not reported here. These additional sums coming in from the churches will be reported together with our collections of June 8th.

We are profoundly thankful to our Pastors, Superintendents and laymen of the New Orleans Area who have done the noblest Centenary task reported to date.

W. A. C. Hughes, Area Secretary.

NEW ORLEANS AREA CASH REPORT

District	Superintendent.	Cash Amt.	Previously Reported	Total
Central Alabama Conference				
Birmingham—J. N. Wallace		\$ 1,414.00	\$ 2,325.00	\$ 3,739.00
Huntsville—J. L. Carr		794.00		794.00
Marlon—J. J. Harrison		322.57	120.00	942.57
Montgomery—Joel C. Carson		1,459.00		1,459.00
Opelika—William Jones		1,785.28		1,785.28
		\$ 6,274.00	\$ 2,445.00	\$ 8,719.85
Louisiana Conference				
Alexandria—W. J. M. Price		\$	\$ 2,005.00	\$ 2,005.00
Baton Rouge—J. A. Landry		2,223.77		2,223.77
Lake Charles—J. W. Turner		3,015.00		3,015.00
LaTeche—C. S. Stanley		2,496.00		2,496.00
New Orleans—J. F. Marshall		7,391.63	5.00	7,396.63
Shreveport—T. B. Oville		3,000.00		3,000.00
		\$18,126.40	\$ 2,010.00	\$20,136.40
Mississippi Conference				
Brookhaven—M. T. J. Howard		\$ 2,028.00	\$	\$ 2,028.00
Gulfport—P. H. Rembert		2,841.50		2,841.50
Hattiesburg—S. H. Cannon		2,619.57		2,619.57
Jackson—W. P. C. Morrison		2,067.00	170.00	2,237.00
Meridian—Mm. McMorris		2,772.36		2,772.36
Vicksburg—D. L. Morgan		2,400.00		2,400.00
		\$14,728.43	\$ 170.00	\$14,898.43
Upper Mississippi Conference				
Aberdeen—G. M. Chisolm		\$ 2,006.13	\$	\$ 2,006.13
Clarksdale—N. R. Clay		3,065.86		3,065.86
Greenwood—J. W. Golden		3,368.00	755.47	4,123.47
Holly Springs—F. H. Henry		3,125.96		3,125.96
Sardis—W. F. Isalah		702.27		702.27
Starkville—E. F. Scarborough		2,320.00		2,320.00
Tupelo—W. H. Golden		2,661.00		2,661.00
		\$17,249.00	\$ 755.47	\$18,004.69
Texas Conference				
Beaumont—G. E. D. Belcher		\$ 4,147.00	\$ 81.00	\$ 4,228.00
Houston—J. E. Bryant		2,051.44	3,388.60	5,440.04
Marshall—A. W. Carr		1,735.00	880.00	2,615.00
Navasota—T. M. Jackson		2,500.55		2,500.55
Paestline—G. W. Carter		2,441.65	125.00	2,566.65
Paris—J. O. Williams		1,648.11	583.35	2,231.46
		\$14,523.75	\$ 5,057.95	\$19,581.70
West Texas Conference				
Austin—S. E. Jones		780.00	\$ 900.00	\$ 1,680.00
Dallas—D. C. Lacy		2,471.22		2,471.22
San Angelo—A. D. Jacques		548.69		548.69
San Antonio—T. H. Wyatt		2,266.13		2,266.13
Victoria—J. H. Swann		1,183.46		1,183.46
Waco—W. B. Lott		1,875.00	500.00	2,375.00
		\$ 9,124.50	\$ 1,400.00	\$10,524.50
		Grand Total		\$91,865.57

THE CENTENARY TREASURY

I. Local Collection and Records.

1. The responsibility for the collection of all Centenary subscriptions inheres in the local Church.

2. It is strongly recommended that the General Conference provision concerning the election of a Treasurer of Benevolence be followed in every local church, said Treasurer to collect and forward to the Centenary Treasurer all benevolences, including Centenary gifts.

3. For churches where there is a Financial Secretary a Treasurer of Current Expenses and a Treasurer of Disciplinary Benevolences, we would recommend

c. That the Financial Secretary use Clark's Improved Labor-Saving Church Treasurers' record.

b. That the Treasurer for Current Expenses use official Treasurers' Record of Current Expenses, Book B, for receipts and disbursements.

c. That the Treasurer of Disciplinary Benevolences use official Record of Treasurer of Church Benevolences, Book E, for receipts and disbursements.

4. For churches where there is no Financial Secretary but where there is a Treasurer of Current Expenses, and a Treasurer of Benevolences, we would recommend:

a. That the Treasurer of Current Expenses use for recording weekly receipt and Disbursement Official Record of Current Expenses, Book C.

b. That the Treasurer of the Disciplinary Benevolences use for recording weekly receipts and disbursement Official Record of Benevolences, Book F.

Note: Form F is also published in a pocket record edition for those who desire a book with more compact ruling.

All the books above mentioned are published by The Methodist Book Concern and may be secured at any of its depositories. A free leaflet, furnished by the Book Concern upon request, gives detailed description of various sizes to meet the requirements of individual churches.

5. Where churches are using the duplex envelope we recommend that Centenary Funds be collected through the benevolent side of the duplex envelope, in connection with other benevolences.

6. Where no envelopes are being used, we advise the introduction of the duplex envelope.

7. Where churches are using the single envelope for current expenses, we would recommend that single envelopes be continued for the balance of the year, with special envelope for the weekly offerings to the Centenary and that the duplex envelope be introduced for next year.

8. The Centenary Committee has envelopes for the Sunday School only at ten cents per hundred and may be obtained at any Area office.

9. The following form of printing is recommended for all envelopes.

Centenary Fund.

Board of Foreign Missions and Church Extension (Including War Emergency and Reconstruction).

Freedmen's Aid Society.

Board of Sunday Schools.

Public Educational Collection.

American Bible Society.

(Continued on Page 12)



Entrance to the State Fair Grounds at Columbus, Ohio, where the Methodist Centenary Celebration will be held June 20 to July 13. The Grounds comprise 114 acres, furnishing an ideal setting for the many special features

Showing Methodism to the World

Seven Great Exhibits, Outdoor Features, a Huge Stereopticon and Other Unusual Means to Tell the Drama of the Church's Achievements

WHILE the seven great exhibit palaces at the Methodist Centenary Celebration to be held at Columbus, O., June 20 to July 13, are devoted to foreign and domestic displays, pageantry and demonstrations, a striking program of outdoor features has been arranged for production on the spacious grounds surrounding the exhibition buildings.

The State Fair Grounds, where the Centenary Celebration is to be held, consist of 114 acres, with beautifully kept shrubs, lawns and roads. There are cooling lakes and shade trees and one may rest on the grass just beyond any of the buildings during the intervals of the special events.

The wide expanses of turf provide an ideal setting for the special outdoor features. The trees and shrubbery form a natural background for the series of pageants which will be produced out-of-doors.

The oval in front of the grand stand is an ideal place to stage the "frontier stunts." Genuine Indians, scouts and settlers have been recruited to participate in these

Here's How

ANY one desiring to attend the Centenary Celebration should first register by mail with H. B. Dickson, 74 East Gay Street, Columbus, Ohio. The fee is \$5 for individuals and \$10 for a family.

To reserve accommodations, apply to C. J. Young, at the same address, giving number of your registration card, number of persons in party, date of arrival at Columbus and contemplated duration of stay. It is unnecessary to send money. Only requests of those registered will be honored.

If you expect to travel by automobile, a limited supply of road maps may be had from F. W. Briggs, at above address. Better than this, send 50 cents to John S. Halfaker, 226 Columbus Savings and Trust Building, and secure Centenary Celebration number of *Automotor*.

Single admission fee to Celebration grounds will be 50 cents, but the registration fee admits to grounds, exhibits, pageants, lectures and other attractions for entire period of twenty-four days.

Estimated expense for one person entire period is \$75. Rooms in private houses, \$1 and \$1.50 a day. Hotel rooms, for not less than two persons, \$3 to \$5 a day. Meals will average 50 cents apiece and incidentals at Celebration grounds \$1 a day.

events, which will give one a realistic view of the days when the West won its name for being "wild and woolly."

On the field facing the grandstand, which has a capacity of 50,000, the greatest of all picture screens, stereopticon or cinematograph, has been ordered for erection for this most ambitious of all church expositions. On this gigantic expanse of white, 110 by 110 feet, the work of the Methodist missions in all fields will be shown in stereopticon views. To project the pictures onto this screen requires a specially made projecting machine of large dimensions.

For the slides to be shown on this enormous screen, the Celebration exhibitors had the

greatest collection in the world to draw upon. These were composed of the collections of photographs sent by Methodist missionaries from all the far corners of the earth. These were not the mere surface impressions photographed by a professional travel lecturer passing through a land, but the real life of the strange peoples of the earth photographed by men and women

who lived among them and who had caught with their cameras the rare and salient points of their lives. The number of photographs in the collection available is estimated at 100,000.

Hourly addresses by notable pulpit orators of the Methodist Episcopal Church form another interesting feature of the outdoor program. Because this Celebration brings together the leading men of the Church and many who have gained fame as missionaries in China, India, Africa and other strange, fascinating fields, the opportunity for hearing the best and most interesting is available to all attending. Many delegates to the Celebration may come from small communities where the opportunity to hear famous preachers is rare, if not utterly absent. For this reason a program of noted speakers of the Church was considered a most excellent idea.

On the various special days, such as Sunday-school day, Minute Men day, and the like, practically all the exercises attendant upon these occasions will be in the open air. Special programs, including pageants, addresses by noted speakers, and a variety of exercises, have been prepared by the committee in charge.

Many of the children's pageants and life demonstrations will be produced on the green in front of the grandstand.

Athletic contests and field meets, in which famous athletes will appear, are scheduled among the outdoor features. One of the biggest of these is being arranged by J. T. Cottingham, who is in charge of the Philippine exhibit at the Celebration.

June, that month of rare days, bright sunshine and good roads, will offer its irresistible appeal for automobile tours to the great Celebration. Whole communities of Methodists plan to travel to Columbus by automobile. Parking space, garage and other accommodations will be found by all automobile parties. The spacious grounds alone afford acres for parking.

Picnic parties will find the exposition grounds well adapted for their gatherings. There are wide stretches of greensward, hundreds of shade trees, and natural camping grounds where an outdoor jollification may be held.

Centenary Cadets to Guard and Guide Visitors

IN connection with the many features, the Centenary Cadets must not be forgotten. This is a battalion of young men formed to act as guards, messengers and guides at the Celebration.

A call has been sent out for one young man from every one of about a thousand districts. Candidates should be sixteen to nineteen years of age, of good physique and sound health. Sufficient military training to adjust the candidate to company drill and at least one year in high school or its equivalent have been stipulated to attract young men of intelligence and soldierly bearing.

Appropriation was made for the living expenses of all these Cadets, including barracks, mess, laundry and the like, and the only items which the young guards have to defray are transportation and a reasonable charge for uniforms. Enlistment is for a period of thirty days, from June 16 to July 16 inclusive. Quarters are reserved for the Cadets at the Columbus Aviation Barracks, where many noted American army fliers were trained.

It was decided to follow the regular scheme of regimental organization, by battalions, companies, platoons and squads, with company officers selected from boys in the ranks, regular army officers to be field officers.

Major General Leonard Wood, the noted American Army commander, has accepted the title of Honorary Colonel of the regiment and has agreed to review the Centenary Cadets at the Celebration.

Experts Will Handle Accommodation Problem

"BRINGING the World to Columbus" means more than merely transporting peoples from every land to the Methodist Centenary Celebration. It means the bringing to the Ohio capital of a crowd of sightseers which is estimated to equal the population of the city, a quarter of a million souls. In order to accommodate this throng the exposition management has made arrangements commensurate with the size of the Celebration.

Preparations to receive, shelter, feed and entertain the big exposition crowd are intrusted to competent hands, specialists being called in from various cities in many cases in order to assure the best handling of this problem. Columbus has sixty-five hotels, some of them as fine as can be found anywhere in the United States. These, however, are not depended upon alone to house the Celebration throng. A systematic program has been laid out to locate every available room in the exposition city.

The Celebration management placed Charles L. Young, of Chicago, an experienced hotel man, in charge of the work of obtaining a minimum of 30,000 rooms—and as many more as he could—for the accommodation of all Celebration delegates who have registered and have sent in registration fees in advance of the opening date. In this manner the wishes of delegates are being ascertained and met, delegates designating the sort of accommodations desired,

whether furnished room, tent or light housekeeping suite.

In preparing lists of rooms, Mr. Young's department not only obtained the thousands of furnished and unfurnished rooms for rent in the city, but also sought the use of institutions untenanted in the summer months, such as dormitories, fraternity and sorority houses of Ohio State University and other large public buildings near the exposition grounds.



Parked at the Fair Grounds: "Bringing the World to Columbus" will, among Americans, be partly done by automobile. Early reports show that thousands will join the automobile caravans to the Centenary Celebration



The Angol ranch purchased by the Board of Foreign Missions promises not only to revolutionize agricultural methods in Chile and to give the peon a chance, but to place the church in a strategic position for making Christianity count in that country

A Missionary Ranch in Chile

Board of Foreign Missions Acquires 3,700 Acre Estate in Chile—To Teach Farming and Practice Applied Christianity

ALL records for foreign missionary enterprise by American denominations have been broken by the establishment at Angol, in Southern Chile, of a great agricultural and industrial project which promises in a few years not only to revolutionize the agricultural methods of that South American nation, but also to put the Methodist Episcopal Church, the sponsor and backer of the undertaking, in an unusually strategic position in the country. The Board of Foreign Missions has just purchased, at an initial cost of \$275,000, a ranch of almost 4,000 acres that stretches for miles along both sides of the Malleco River and is situated in one of the most productive agricultural districts in the Western hemisphere.

Great Opportunity for Practical Service

ON this large property the Board proposes to train thousands of Chilean peons in modern agricultural methods and thus equip them to work out their own economic and spiritual betterment upon their return to their homes. The undertaking, in short, is an experiment in applied Christianity on a scale far larger than that ever essayed before.

The estate, which is one of the finest in all of Chile, lies between the coastal range and the Andes, about eighty miles south of Concepcion. The climate is such that a wide variety of products, ranging from the semi-tropical to those grown in the temperate zones, may successfully be raised. The former owner of the prop-

erty is Don Manuel V. Bunster, a Chilean land baron of English extraction. His ranch was run on modern lines and he was especially progressive in his attitude toward his peons. Although the place is worth almost \$400,000, Don Bunster gladly sold it at the reduced price when he saw the possibilities of the Methodists' plan for serving his less fortunate fellow countrymen.

Products of the Ranch Varied and Abundant

WHEN purchased, the ranch had on it over 4,000 producing apple trees, large orange and lemon groves, and hundreds of peach, pear, apricot and persimmon trees. It was fully stocked with horses, cattle, hogs and sheep, the latter ranging the hilly parts of the estate and proving a profitable investment.

The soil of the bottom lands along the river is admirably suited to wheat and other cereals, while the annual production of potatoes runs into many tons. The lowland portions of the ranch are fully irrigated, while the physical equipment includes modern buildings, steam tractors, automobiles for the use of foreman and directors, and modern farming implements.

The considerations which led the Board of Foreign Missions of the Methodist Episcopal Church to launch upon an enterprise of such pretentiousness are interesting in themselves as well as indicative of the statesmanship of modern missionary endeavor. To understand the wisdom of such a large investment, it is necessary to know something of conditions in rural Chile.

The country today, outside the cities, is but little removed from the feudal system which has existed not only the 400 years since the Spaniards came, but which reaches back through many preceding centuries of Indian and Inca supremacy. Peons have lived on the same estates for generations.

Angol Solves the Practical Dilemma of the Church

ALTHOUGH steeped in poverty, victims of drink and other vices and living at a very low standard, these childlike people have readily responded to the missionary appeal of the Methodist Episcopal Church. Heretofore, however, the Church has been greatly handicapped in its work through its utter inability to offer to its many converts any means of economic betterment.

The ranch at Angol is the solution to this dilemma. Here peons from every part of Chile will come for modern agricultural training. Theoretical instruction will take up a portion of the time, practical application of the theories by actual work on the estate will occupy the remainder.

Bishop William F. Oldham, head of Methodist Episcopal work in South America, is of the opinion that this great missionary enterprise will be self-supporting, practically from the start. One of the side lines contemplated is the building of large canneries where



The physical equipment of the ranch includes modern buildings, steam tractors, automobiles for the use of foreman and directors, and many modern farming implements

Brand-new kinds of foreign missionaries, horticultural, agricultural, and other experts, are to be sent to Angol to teach. This park is evidence that some expert with an eye to intensive beauty has been at work



An apiary is not the least of the many enterprises the ranch includes. It is stocked with horses, cattle, hogs, and sheep, and has on it over 4,000 apple trees, and many large orange and lemon groves



the products of the estate may be prepared for shipment throughout Chile. The many foreign mining and commercial interests, which have now to import practically all the supplies for their foreign employees from England or America, provide a market ready to hand.

Native workmen taking the course of instruction at the estate will work the land at the same time they learn the new methods. This labor will serve in lieu of "tuition." Students desiring to remain on the ranch during vacations, as well as the requisite number of regularly employed laborers, will be paid a decent living wage instead of the pittance usually received.

FRANCE AND THE CENTENARY

By Bishop Wm. F. Anderson

THE visit of the Methodist Deputation to France is sure to prove of large significance. The French Government treated us with the greatest possible consideration. The French Protestants soon learned that we came, not as rivals, but as friends and helpers. This fact disarmed all criticism and made the honors easy. The Government, ever on the alert and eager to improve the opportunity to visualize—through us the actual condition of France to the American people, took us in charge and conducted us over the battle-front from the Belgian border on the west to the Swiss border on the east. We spent six days in charge of officers of the French army in the inspection of this devastated region.

We called upon the Minister of Reconstruction the day before leaving Paris with a view to ascertaining what we could do by way of helping to bring relief to the present distressing situation. We found that the Government had large funds for building purposes and would exercise supervision and guidance, thus helping the people to get back to the normal conditions of life.

No provision has been made, however, for those features of life which might be regarded as in a sense incidental, but which are nevertheless of the greatest significance. England, realizing the desperate situation of France, has recently made a gift of 250,000 horses to the French people. It would be an unspeakable blessing if there were some way to provide them with cows and sheep and pigs and goats and chickens and other kinds of domestic and useful animals. Farming implements, garden tools, kitchen utensils and every little thing that contributes to the comfort and convenience of life is in the greatest demand. Throughout the devastated regions crowds were standing around the little tables where garden tools and household utensils were for sale.

If we could load a ship with this sort of things and scatter them throughout the smitten territory it would be of the largest value in helping the French people to get back to life again.

We discussed this matter fully with the Minister of Reconstruction then asked him what, in his judgment, we could do that would be of largest value to the French people. To our surprise and great delight he outlined to us just such a community center as we had decided, after study, should be built in such centers as Paris, Lyons, Marseilles, Toulon, Crenoble, Metz, Nancy, Nancs, Noyon, Amiens, Chatteau Thierry, and other places. The French people are getting a vision of the relation of the moral and spiritual to the best interests of their life, as never before.

We have splendid orphanages in Grenoble and Mentone on the Revierra and at Charvieu, about twelve miles distant from the city of Lyons. We purchased there during the summer of 1918 a farm of 210 acres. There is a large, substantial stone farmhouse with sufficient capacity to accommodate from 75 to 100 boys. There are outbuildings of every kind and character and it is an ideal spot for the development of such an institution. We have in it now about fifty boys, ranging from the age of ten to fourteen years. We have been fortunate in securing an experienced and scientific farmer,—a Frenchman who spent a number of years in Canada who understands the English language. The proposition is to have the

boys work the farm and thus support themselves. Our farmer believes that he can make the institution self-supporting within a period of three years. The first payment that was made upon this farm was a payment of \$13,000 out of the funds which came in response to my appeal to the Cincinnati Residential Area. Other funds have been secured in a quiet and personal way until there remains yet to be raised but about six or seven thousand dollars of the purchase price, which was forty thousand dollars. I have agreed to raise the entire sum outside of regular gifts.

The opportunity for constructive evangelism is very unusual.

There have been many independent efforts in many parts of the country, but they have lacked continuity and the spirit of aggressiveness. About thirty millions of the French people are entirely untouched by the Church. Now what is needed is a strong organization that will carry on a Christian propaganda with a persistency and steadfastness worthy of such an undertaking and it is perfectly clear to the members of the deputation that France will respond quickly to such a policy.

The conditions in the city of Cannes afford an illustration: There is in this city a Swiss Evangelical Minister who has devoted his life to the upbuilding of Evangelical Christianity in that beautiful city of 80,000 population. He and his wife are people of considerable means. He has worked independently throughout many years. He is now a man beyond seventy years of age and is eager to have his life work conserved by some institution which is on the field to stay. Learning of Dr. Bysshe, he sent word that he would like to have him come to Cannes for an interview. He stated to Dr. Bysshe that he had put more than a score of the best years of his life into this work and now that

he was getting along in years and there was no provision for the conserving of his life efforts, he was very anxious to link it up some way with some organization that would not let the work perish. He has succeeded in building in these years three churches in that city. One down town, one in the best residential region and one in a growing suburb. The largest of these churches would seat 350 people, the second one hundred less and the smallest 150 people. The church buildings are beautifully adapted for worship and service. There had accrued an indebtedness of about \$2,000 for current expense. The only condition that Pastor Martin made was that this indebtedness should be provided for. This being done, he was willing to pass over the properties, the values of which is several thousand dollars, and the congregations. The outcome of it was that we took over these properties and the congregations and appointed to be their Pastor a brilliant young Belgian Chaplain, who was well known to Pastor Martin and whose appointment was acceptable both to him and to the people.

There are other places in France where the situation is similar and there can be no doubt whatsoever that there is an opportunity for the building of the Kingdom that is unique and unparalleled.

The members of the deputation did not make this visit primarily for the building up of Methodism. We carefully studied the needs and conditions of churches and institutions that have been carried forward under other Protestant auspices and we believe that the time has come when we can afford to ignore denominational lines in the larger interests of the Kingdom.

Our visit to Europe has brought new hope and new heart to many Protestant workers of other ecclesiastical affiliations who knew little or nothing of us before our arrival, but who are now thanking God for the visit of the Methodist Deputation and for the spirit of helpfulness which has been shown in the effort to help solve their difficult problems.

THE CENTENARY AWAKENING

By L. M. Dunton, D. D.

THE Church has not been making satisfactory progress. We have not the grip on our young people we ought to have. The older people, as a rule, are not enthusiastic Church goers and workers. Our religious life has been largely secondary. Our Home and Foreign Missionary program has been entirely inadequate to meet the world's needs.

For these and other reasons we are not only justified but really forced to revise our Methods and introduce some radical changes in our Church management. We must adapt ourselves to new conditions and new demands.

We need revivals of course and many of them. We must raise our part of the one hundred five millions of dollars for the Centenary but we must go further and help our people to realize that a new day has really come to the Church.

We should have with as little delay as possible institutional departments in our Churches in the larger towns and cities. In the country we should have community Churches. These Churches should be made the centers of active civic, social, spiritual and community life. The institutional Churches should maintain rest, writing, reading and work rooms and a good library. There should be sewing rooms both for in-

struction and to assist in clothing the unfortunate and needy. There should be primary and kindergarten rooms where mothers could send their children and have them cared for and instructed while the rest or labor.

The Community Church should have a well equipped kitchen where frequent demonstration should be given in cooking, canning and the like. Teas could also be served to community workers. On Saturdays a farmers' co-operative market could be held.

City pastors should have an office in the Church or in the heart of the town or city where they could always be found at certain hours of the day.

Other professional men have their convenient offices why should not the City pastor be in easy reach of any one who may desire to see him. The office should be made attractive with pictures, books, magazines, papers, Church supplies and good furniture.

The country pastor should rent and pay for a room near each Church where he could be found on certain days of the week and whether he lives within the bounds of his circuit or not he should be on his job seven days in the week. There are a hundred things an earnest pastor can do to help his people and improve his work every week in the year.

The greater plans suggested by the Centenary Movement must be carried to the most remote country Church and the people must be made to feel that a new day has not only come to the great Church of which they are a part but to their individual Church.

This is the time for every Methodist pastor to get a vision not only of what can be

done to save people in remote nations to save, improve and render effective every member of his Church and save the people in his immediate community.

By these and other increased activities let us make it known to our own people that a great awakening has come to world wide Methodism.

Orangeburg, S. S.

"SMOKED OUT"

By the Rev. C. C. Warick, Executive Secretary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church

YES, we have been smoked out. Our land has been all smoked up and we are all roused up about it. There is an element in society that purposes to make smoke stacks of all our boys. It shall be our job from now on to advocate smoke extinguishers. They use them in all well regulated cities where they have a regard for decency and cleanliness. They are even more necessary for tobacco smoke. In many cities smoking is prohibited on street cars. On the railway trains separate compartments are provided for smokers. All this is because tobacco smoke is very offensive to some folks. Most smokers are decent enough to recognize this and abstain from smoking in the presence of ladies in public and especially in the home. But hear this:

"The Cigarette Won The War!"

This is the bold, brazen statement that has been placed before the public on huge bill boards and through the printed pages of the American Tobacco Trust Organs. What of the prayers of Christians, and their money which they poured out so lavishly, and the sacrifices they made in giving their sons? What about the Red Cross and the Y. M. C. A. and the Salvation Army? What about the knitting and the slavish hours given by mothers and wives and sweethearts of the boys in Red Cross work? What about the "Four Minute Men," and the clergy? What about scores of other constructive influences? Did these count for naught?

When we entered the war appeal was made for men, real men, the very best we had. We all knew the value of clear brains, sound nerves, and strong healthy bodies. We were going into a serious business and we began to eliminate the "unfit." We knew the harm that the cigarette did. We knew that the cigarette smoker is shaky and nervous, that his nerves are apt to give way at any moment. We knew that the athlete does not smoke because he needs a strong heart. We knew that tobacco is a heart poison, that nicotine is nearly as deadly as prussic acid. We knew that smokers are twice as liable to consumption as non-smokers. We knew that smoking makes one short of wind and that soldiers must not be short of wind. We knew that the men who smoke most are the first to fall out on a "hike." We knew that the great smoker is a "quitter," that he cannot stand the pace. We knew also that smoking interferes with the healing of wounds and the recovery from illness. We knew that many have died from surgical operations who would have gotten well had it not been that they were soaked with nicotine. We were not surprised therefore when recruiting officers told us that many of our boys were rejected because of "tobacco heart." They were patriotic fellows but they had been weakened by that deadly drug and were rejected as "unfit." That was their misfortune, and ours. They were all cut up about it, and so were we. We wanted our boys to be patriotic and go. We were sorry

for the fellows who were rejected.

When that fine army of picked men was marshalled for war, we were proud of our boys—tall, alert, responsible fellows. The world had never seen such an army. Then we took steps to protect them from harm. We told those in authority over them that they were under obligation to keep them fit and to return them to their homes as pure and clean as they were taken from us. The Government tried to accede to our request. Wholesome recreations were provided for them. Alcoholic beverages were eliminated from the camps, and finally a "War Time Prohibition Measure" got past Congress and the Senate. Physicians and surgeons were provided to keep them well. Loathsome vice was frowned upon. Moral and religious environment was created for them. At last we were told that our boys were safer from a moral view point in the United States army in the army camps than in their home cities.

The great general "over there" knew the value of these restrictions and tried to keep the fighting army clean from all those weakening influences. David Lloyd George said: "England fights three enemies: Germany, Austria and Drink, and the greatest of these is drink." King George said, six months after England entered the war: "Drink imperils the supplies of the army and the fleet and prolongs the war." Throughout France a poster, signed by the President and approved by the Minister of Commerce, was conspicuously placed, which declared that France had suffered a greater loss in men and money through drink since 1870 than she would suffer from this war. England and France respected our wishes and tried to keep our boys clean as far as these things were concerned. We are grateful for that.

But all the time the American Tobacco Trusts were working with the cunning of the serpent. They appealed to us to send the boys "smokes." When we protested we were called unpatriotic. They cried "shame" at us through the press for trying to deny to our boys this "one comfort." The horrors of the trenches were pictured to us. The cigarette was glorified as a great comforter of the soldiers. They told us that the boys wanted "smokes" above everything else. They began to think that they must have them above everything else. Thousands of the people began to believe it and forgot all that they ever knew about the harm that the cigarette had done, forgot that "tobacco heart" was the cause for which many of our boys were rejected in the beginning of the war. We were told that the boys needed "soothing" when coming from the battle front with their nerves shattered. We were told that nothing would "soothe" them as the cigarette would. The Y. M. C. A. Secretary was pictured with several cigarettes in his mouth at once, lighting them for the boys who were pouring past him in a great stream from the front, with nerves so shattered

that they could not hold a match to their own "smokes." The Secretary must light them and put them in the mouths of the boys. This hypocritical blubbering is nothing but the rankest "tommy-rot." We thought so all the time, but we did not say it, at least very loud. We confess with shame that we let the Tobacco Trusts "put one over on us." It is our guess, and we are quite sure that it is a good one, that if any of the boys came away from the trenches with nerves in such condition as is here described that their nerves were gone because of the cigarette rather than for lack of it, and that the fellow whose constitution was not undermined by the cigarette habit knew nothing of such miseries.

The dulling "soothing" results of cigarette smoke is weakness of the power of decision and slowness of action. Everyone knows that the fraction of a second is worth everything in the prevention of an accident on the street car or on the railroad. In responsible positions where clear thinking and strong nerves are needed cigarette smokers are not wanted. They endanger both life and property. Are not clear brains and strong nerves needed just as much in war? The fraction of a second may mean the loss or the winning of a battle. It is said on good authority that many of our brave lads might be living to-day, or have come home without wounds had it not been for the cigarette, which "soothed" them and robbed them of their alertness.

But there are millions of our boys who did not see the battle front. Full half of our army did not cross to Europe. There were many thousands of those who did go to Europe who did not get into battle. Did they need "soothing?" Why did the Red Cross workers over here meet the trains at every station and urge our boys to take cigarettes? Did they need "soothing" too? Did those women think that they were doing a patriotic service by furnishing cigarettes to our boys, hundreds, thousands of them, who had just come from our homes? Perhaps they did. We will pardon them if they thought so. But look at their work now. Not only the boys in uniform have acquired the cigarette habit, but the cigarette has been so glorified that in every city the little fellows, many of them not yet in their teens, are smoking without shame or hindrance. Surely they realize by now that they were but the tools of the Tobacco Trusts.

The Tobacco Trusts boastfully say that they produced 39,000,000,000 cigarettes in 1918. They tell us that this quadrupled the output of 1917.

The Young Men's Christian Association announced in New York, December 20, 1918, that they would give away 80,000,000 cigarettes to the men of the American Expeditionary Forces at the Christmas Tree celebrations in the 1500 "Y" huts. We will not harshly criticize the Young Men's Christian Association for this. We know that they did much good in many ways. They meant well, we are sure of that. We realize too that they were in an embarrassing situation. They had taken over the Government Grocery Business with its tobacco. There were many of the soldiers who had acquired the tobacco habit. The tobacco was for them, but not for the many thousands of our boys who had not acquired the habit. Their fault was that they dignified the cigarette. But they were deceived by the Tobacco Trusts just as the Red Cross workers were deceived, just as

(Continued on page 12)

THE CENTENARY TREASURY

(Continued from Page 5)

Board of Temperance, Prohibition and Public Morals.

General Deaconess Board.

10. All envelopes may be purchased through the Methodist Book Concern and its depositories.

11. A record of the Centenary subscriptions and the amount already paid should be given to members who transfer their Church membership, such statement to be incorporated in the membership transfer certificate, or written on back of same.

II. Remittances

1. To avoid the necessity of Church Treasurers having to divide benevolent money and remit to the various Treasurers, arrangements have been made whereby benevolent funds for the following Boards may be sent without division direct to the Centenary Treasurer, George M. Fowles, 150 Fifth Avenue, New York City:

Board of Foreign Missions

Board of Home Missions and Church Extension.

Board of Education (except Children's Day collection).

Board of Sunday Schools.

Freedmen's Aid Society.

The American Bible Society.

Board of Temperance, Prohibition, and Public Morals.

General Deaconess Board.

2. The Centenary has guaranteed the full apportionments to the six smaller Boards mentioned above.

3. According to this arrangement, the Centenary Treasurer must remit to each Board its apportionment in monthly payments. It is therefore imperative that money be remitted monthly, or large sums of money will have to be borrowed from the banks in order to meet these remittances.

4. Church Treasurers may make their own divisions and remit directly to the Treasurers of the eight Boards if they prefer, but the former method is urged because of its simplicity.

5. Children's Day collections are not credited on the apportionment and should be sent directly to the Board of Education, 150 Fifth Avenue, New York City.

6. All other money should be sent direct to the Centenary Treasury or the Board Treasurer and not through Area or Conference Officials.

7. All gifts for designated purposes must reach the Centenary Treasurer or Treasurer of the Board administering the gift, with sufficient information to connect payment with honor and designated work.

8. All official vouchers will be issued only by the Centenary Treasurer or by the Treasurer of the individual Boards, and only upon the receipt of cash.

III. Vouchers and Conference Credit

1. Conference Vouchers, issued by the Centenary, will be accepted by the Conference Treasurers for each of the above mentioned Boards. When money is paid directly to any of the above named Boards a Centenary voucher will be issued by the Board receiving it.

2. No vouchers should be accepted by the Conference Treasurer for Centenary

funds except those issued by the Centenary Treasurer or by a Board Treasurer.

3. At the annual conference pastors may report as paid in full apportionment of the six smaller Boards above mentioned and then divide the balance equally between the Board of Home Missions and Church Extension and the Board of Foreign Missions.

4. Churches in Fall Conferences which have accepted the Conference year ending 1919 as the first year of the Centenary period, may have credited to them all money paid in after the end of the session of the Conference in 1918, and will be given star credit when first year's allotment has been met in full.

5. Churches in Fall Conferences which have accepted June 1st as the beginning of the five year Centenary period will be given star credit when one-half of their Centenary Allotment for the first year has been paid. All receipts of the Conference year will be supplied on the 50 per cent.

6. Spring Conference will be given star credit when their first year allotment is paid in full.

7. Gifts sent to the Centenary Treasurer for Boards of organizations participating in the overpayment of Centenary funds will be acknowledged by a Treasurers' receipt. Such gifts will be forwarded to the organization as directed. These Treasurers' receipts may be exchanged for Centenary vouchers when the amount of the overpayment has been determined, and to the extent to which these organizations may participate in the surplus.

IV. Report of Subscriptions

Blanks for reporting Centenary subscriptions are being prepared as follows:

Form C: on which the local church shall record a complete list of subscriptions in each church a copy to be sent to the area or regional office.

Form B: on which the District Superintendent shall list all the charges of the District with the aggregate subscription of each charge. The original to be retained by him, a copy to be sent to the area or regional office, and another to the Centenary office.

Form A: on which the area or regional secretaries shall list all pledges of \$200 per year or upward, one copy to be left in the area or regional office and one copy to be sent to the Centenary office.

Forms A, B and C are being sent out to the Area offices and will be distributed by the Area Secretaries.

All original pledges of \$200 per year and upward should be filed with the Centenary Treasurer at 150 Fifth Avenue, New York City.

George M. Fowles, Centenary Treasurer.
W. J. Elliott, Associate Centenary Treasurer.

"SMOKED OUT"

(Continued from Page 11)

thousands of other will-intentioned folks were deceived.

The whole thing is more like a hideous night-mare to us now than anything else. We are beginning to awaken to the awfulness of it. Every day brings us fresh evidence of the machinations of the Tobacco Trusts. What sacrifices did they make to win this war? None whatever. Did they shed any tears because our boys were

being wounded and slaughtered? If they did any weeping it was when they were sitting in their Board of Directors Meetings in the smoke-filled office, weeping from too much smoke or from joy because of their increased profits, or at their success in pulling the wool over the eyes of the Christian people of the United States.

Now, they boldly tell us that they must "Clubify" their cigar stores and divert to their tills the \$2,000,000 000 that formerly went each year over the saloon bar. To do it they will have to fasten the tobacco habit on every child in the land. They propose to enlarge their cigar stores, put in billiard and pool tables, boxing contests, base ball scores, etc., and get every dollar from the public, in every way they can, regardless of the results. The manufacturer and vendor of alcoholic beverages violated every principle of human law and decency and thereby sealed their own doom. Is the cigar store to follow their example?

The distiller and the brewer are now packing their plants and moving them to Mexico, South America, China, and other countries, cursed as those countries have been by centuries of heathenism, now to be cursed by a product that a Christian civilization has repudiated. We have driven these accursed destroyers out of our land. We thought that the money spent over the saloon bar would be used to buy shoes, clothes, groceries, homes, and be laid away for a "Rainy Day." Now the Tobacco Trusts vow that they are going to get every dollar of it. How much better off will we be?

Yes, we have been smoked out. We will redouble our efforts in behalf of the heathen. The brewer and distiller, outlaws as they are and always were, have no interest in the heathen. They would push them into a worse savagery than that from which we have tried to rescue them. China, after putting the ban on opium, must now be cursed with drunkenness brought upon them by men whom the law of the United States has made criminals. So we enlarge our work. We will do our utmost to see that the law is enforced at home, and we will follow the rum traffic to the ends of the earth till it is totally destroyed. In this is the only hope of humanity. And we will do our best to put on a smoke extinguisher. There must be more education in our Public Schools as to the evil of Tobacco. We will do our utmost to secure legislation controlling its sale and use. Yes we have been SMOKED OUT.

ON TO COLUMBUS OHIO

Arrangements are being made to leave here, Wednesday, June 18th at 8:30 a. m., over the L. & N. for Columbus, arriving there the afternoon next day. The railroad fare will be one and a third, upon the Certificate plan, plus the war tax both ways.

From New Orleans it will be \$30.90 one way, holder securing a receipt for same, and one fare rate will be granted from Columbus returning. Ministers may travel on their Clergy Permit, plus war tax. Arrangements will be made for sleeper from Birmingham, at \$3 and 2 respectively plus the war tax.

The party plans to travel in day coach taking on all who will join either here, from other points near also Mobile, Montgomery, and along the Gulf Coast.

It is very important that all who plan going with the party write us at once in order that reservation may be made.

Write W. Scott Chinn, Director publicity and Minute Man, 633 Baronne St.

Speech, Wise And Otherwise

Weekly Devotional Topic for June 15, 1919.

(James 3:1-18)

By the Rev. Willis J. King, D. D.

Our topic tonight is an exceedingly interesting and pertinent one. It has to do with the power of the tongue for good or for ill; for weal or for woe.

The Apostle James, the leader of the early Christian Church is writing to the Jews outside of Jewry who have accepted Christ. He gives them advice about various matters, and on none did he lay greater stress than on this matter of governing the tongue. He compared the tongue to the bridle which is put into the horse's mouth and which is meant to govern his whole body. He also compared it to ships, which, despite the fact that they are very large, and are driven by rough winds are nevertheless guided and turned about by a very small rudder, in whatever direction the steersman desires them to go. He calls the tongue a fire which setteth on fire the wheel of nature, and is itself set on fire by the wicked one. The tongue is full of deadly poison; it is a restless evil, which no man can tame.

This is a terrible indictment against what was meant to be a very useful member. Note what Dr. Newell Dwight Hillis has to say of the tongue:

"Wise men have searched the world for images rich enough to set forth the full power of the tongue. Of the children of sympathy it may be said the tongue sheds forth healing balms and cordials; but of the envious man it is true that the poison of asps is under the lips. For, as of old so now, the tongue is a hand wherewith we lift men up or a club wherewith we strike men down. With this instrument bless we God; with it curse we men. No other member carries such influence; and nothing taxes men like the skillful handling of the tongue and its bridling, even as the charloteer lifts the reins above his well-trained steeds. For the tongue gushes forth comfort like a cool, sweet spring; the tongue is a harp, piling up masses of melody; the tongue is a fruitful bower, full of bounty and delight; the tongue carries a glow, warming the soul like a winter's fire; it sends forth sweet songs to be sung in camp and wept over in cottage. Out of words the tongue weaves for the hero an armor against all enemies. Happy, thrice happy, are they whose tongue speaks fit words, that seem like notes of amethyst dropping from a harp of silver"—(Epworth League Quarterly.)

How different the impression as to the work of the tongue on the part of these eminent apostles of Jesus Christ—one an ancient, the other a modern. And why this different estimate? Is it because of the different times in which the two men lived, a difference in viewpoint as far as the years are concerned? No, it is rather a different approach to the same fundamental proposition. They are agreed on the power of the tongue. It is simply a question of whether they would emphasize its power for good or for evil. The two views are complementary the

one of the other. Both are needed to give us a comprehensive view of the situation. The picture which the apostle James gives is the result of unwise speech. The one given us by Dr. Hillis is what happens when the tongue is drilled into habits of kindness, purity and refinement.

And now let us note briefly some forms of speech that we may call unwise. First we may speak of the speech which one uses to another when he knows in his heart that it is a deliberate falsehood. The man who is using it has no good purpose to serve; he means to deliberately deceive as his own attitude. The psalmist says of such an one, "Jehovah will cut off all flattering lips, the tongue that speaketh great things." This has nothing to do with the person who speaks out of his heart an honest word of praise to the man whose efforts deserved it, but applies to the wicked disssembler who knows when he is saying his words of praise he does not in the slightest mean them.

Then we may speak of maligning speech. That type which deliberately misrepresents one and seeks to destroy his influence in the community. Says Shakespeare: "He who steals my purse steals trash; but he who robs me of my good name takes from me that which does not enrich him, but leaves me poor indeed." Jesus Christ put in the same category the man who would commit murder and the man who would speak evil of his brother. In speaking of the six things which the Lord hateth, the wise man in our Book of Proverbs, put most emphasis on a lying tongue, a false witness that speaketh lies, and one who soweth discord among the brethren.

Another type of unwise and unchristian speech is "Gossipy speech"—that which delights in digging up and distributing all the foul and filthy gossip of the community. Human carrions are they who fatten on what everybody else in the community turns away from in disgust. The filthiest stuff, they regard as "dainty morsels," and are never satisfied until, as far as they can facilitate it, it has gone to the ends of the earth.

It was these types of speech that the apostle James had in mind when he spoke of the tongue as being an unruly member. His words are just as pertinent now as when he spoke them in their application to the types of speech we have spoken of above. As opposed to that type we have wise speech, which may be classified, although it is all a species of the same thing, as truthful, kind and Christian speech.

In Ps. 15, Psalmist asks for a description of a citizen of the new Zion he is telling about. His answer is, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

It is wonderful what good may be done by the tongue where one

has the right kind of a heart. As Dr. Hillis says again; "Happy are those whose gentle speech fills the common life with sweetness and light as did the ancient ministers of music. For their wholesome tongues are indeed trees of life and their words like apples of gold lying in baskets of silver."

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for June 15th, 1919

"Men Ought Always to Pray and Not to Faint."

The prayer life is the life of conquest. The prayer life is the genuine life. There is no room for sham or pretense in the life of communion with God. We cannot live in constant fellowship with Jesus and not love what He loves, and try to do what He would like us to do. His heart burden becomes our heart burden. He felt the world's need; He gave himself to satisfy the hungry soul of humanity. He did answer the world's sad cry with every grace that bringeth hope and salvation. It is his genius that responds to all who come to God by Him.

We are burdened with the world's sorrow; overwhelmed with a sense

of its lost condition and become sick and faint that we are so helpless to relieve. The call is so urgent and the field so large, we despair in our efforts to bring relief. This is the feeling of the one missionary with more than ten thousand in India, China or Africa; this is the test of every sensitive Christian spirit in the world, where the numerous appeals reveal how great is the work as compared with the smallness of our gifts. We weary and faint in the apparent helplessness of our task, forgetting the genius and resources of the Infinite One, are ours for the asking. "Men ought always to pray and not to faint."

God is honored when we ask for large things. It is not too much to ask and believe for the conversion of the world. Jesus prayed; "Thy kingdom come,—in the world as it is in Heaven." He sent his disciples out to this end. The promise is "unto the end of the ages." The failures are caused by the fainting ones. God's time has been deferred because men have forgotten to pray. We are in a new day of world opportunity. In this great Centenary call and universal rally of the Church, men ought to pray and not to faint.

Gammon Seminary.

The Christian Conception Of Prayer

International Sunday School Lesson for June 15, 1919

Matt. 6:6-15

In Lesson Hand Book

Golden Text.—In nothing he anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4, 6.

Prayer as Communion

Prayer is the communion of the soul with God. It presupposes faith and invariably results from faith. He that approaches God in prayer "must believe that he is and that he is a rewarder of those who diligently seek after him." But with faith in God and confidence in his justice, goodness and interest in human welfare, prayer is the inevitable resultant. Christian prayer involves every form and aspect of communion. It includes both petition and expression of gratitude, thanksgiving

and praise. But it implies also a spiritual fellowship that does not necessarily express itself either in the asking of favors or of thanksgiving, but which brings enrichment of the spiritual life through contemplation of God's character and purposes with the consciousness of the guiding presence of his spirit. Christian prayer seeks principally to know more fully and completely the will of God. It seeks strength and wisdom in carrying out his known will in daily conduct. It concerns itself with the extension of the kingdom of God, trusting that to those who seek first his Kingdom there shall be added such other things as are essential to daily life. At the same time Christian communion recognizes the daily dependence in

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daily gratitude and petition expressed in prayer. All this Jesus teaches us about prayer in the model he has given us and which constitutes a part of our lesson for to-day.

When Prayer is Answered

"If we ask anything according to his will, he heareth us." This is the condition that must be met before prayer can be answered. The prayer itself must be in accord with the will of God. This throws needed light upon those promises of Jesus in which he assures his disciples that anything they ask of the Father in his name shall be given them. To ask in the name of Christ is to ask in his spirit and in harmony with the will of God. Jesus clearly distinguishes between merely lip acknowledgment and true discipleship. Not every one that saith unto him Lord, Lord, shall enter into the Kingdom, but those only who do the will of the Father. Thus obedience to his known will, that is, personal loyalty to the program of his Kingdom, and prayer in harmony with these, constitute the conditions on which prayer can be answered. The first essential therefore is to discover the will of God and the first prayer that has assurance of answer is a prayer for knowledge concerning his will. The next step is to do fully and earnestly the known will of God. The life out of harmony with the divine purpose of truth and love is closed to the influences of his Spirit, and the prayer of such a life is vain. But the deeper insight into the divine will and a fuller comprehension of the vastness of God's plans for individual and world redemption will make the desires and the needs of our daily life seem petty and unimportant in comparison with the larger interests of the kingdom of God. Thus will prayer be chastened and lifted to a higher plane and broadened into some measure of harmony with the divine will, and the degree of that harmony, the extent of our knowledge and obedience, will determine the answer to our prayer.

NEWMAN DISTRICT, ATLANTA CONFERENCE THIRD ROUND

Bowden Circuit, June 21-22; Hogansville and Tremble, C. W. Adams, 27-29; Hogansville Circuit, C. W. Adams, 28-29; Carrollton, D. Gray, 27-29; Whitesburg, 28-29; Newnan Circuit, 28-29; Burnes and Evergreen, July 12-13; Rivertown Circuit, 19-20; Bremen Circuit, Z. K. Gowen, 26-27; Grantville, 25-27; Grantville Circuit, 26-27; Temple, August 2-3; Newnan Station, R. T. Jackson, 10-11; Franklin Circuit, 16-17.

Dear Brother:—The District Conference Sunday School and Epworth League Convention will convene at Burn Chapel, Newnan, Ga., August 5-10. Let all delegates be present on first day at 11:30 A. M. Programs will be out on time. Let the stewards see to it that the pastor is paid in full, and pastors see that every dollar assessed for the Centenary is raised and the Southwestern is in every home. Plan your revival. Remember C. U. Rally. Let our slogan be over the top. J. D.

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SHREVEPORT DISTRICT SPECIAL NOTICE

Dear Brethren, Minute Men, Counsels, Lay Secretaries, Sunday School Group Workers, and Sunday School Superintendents:—The drive is on for the every member canvass. Each church is asked to register her membership and pledge per year, with correct address, sending same to the office at New Orleans at once. We made our arrangements at Fairfield, to put this programme across. Do not fail. Children's Day is second Sunday in June, our special effort day for gathering funds for the Centenary from those members who have not paid. Let us report at least a thousand dollars more for the greatest of all causes. Let the acting pastors of churches where pastors are attending school, carry out this program with the officers. Ladies Aids and other committees will please collect for the district parsonage as per programme, 35 cents per member. Now is the time for the Southwestern push, 75 cents for the balance of this year; let each push the programme as it is for one thousand subscribers. Dr. R. E. Jones will lecture at four points on our district. This is a special request to which he has kindly consented; the places are Shreveport, Grand Bayou, Monroe and Lake Providence. This will be in the near future. May I depend on you? Can we not give him one thousand cash subscribers at 75 cents.—T. B. Oville.

EASTER REPORTS

On Easter Sunday, Morris Methodist Episcopal Church, Pittsburg, Texas, reported \$85.43. The Rev. T. Scott is pastor.

On Easter Sunday, Jackson Methodist Episcopal Church, Eufaula, Oklahoma, reported \$31.29 raised for the Centenary. The Rev. H. G. Kirkpatrick is pastor.

A very interesting program was rendered on Easter Sunday at Taylor Chapel Methodist Episcopal Church. The Ministers Council of the San Antonio District met in Floresville, Texas, April 22 with the Rev. T. H. Wyatt, district superintendent presiding. All of the pastors on the district were present except three. After de-

votions and remarks by the District Superintendent the council was organized by electing the Rev. J. W. Stone as secretary and the Revs. L. H. Richardson, K. W. McMillan and Finsnce. The Rev. Mr. Wyatt conducted a helpful school, touching on all the phases of the Centenary program. On Wednesday morning the roll of the district was called and the following pastors reported their offering for the Centenary Drive: The Reverends L. H. Richardson \$505.00; K. W. McMillan \$335.00; N. H. Townsend \$150.00; J. Joung \$10.00; J. T. Carper \$78.00; W. M. Ellerson \$88.00; J. W. Stone, Jr., \$28.00; Geo. Waters \$162.00; J. L. Edmondson H. Townsend \$150.00; J. Young \$10.00; \$265.50; W. M. Mooney \$155.00; C. H. Franklin \$28.00; G. F. Alexander \$80.13; J. H. Hutcherson \$88.00; V. A. Cook \$90.00; E. J. Eggleston \$30.00; Walter Duhart \$31.00; William White \$100.00; C. B. Melton \$43.00, making a total of \$2,266.18.

PERSONAL AND GENERAL

A report from our church at Cen-

ter, Point, Ark., reads: "We, the staunch members of the Methodist Episcopal Church, Center Point, Ark., with the Rev. J. S. Stokes, as pastor, are now struggling to erect a church, creditable not only to this community, but the entire district. We are rallying as never before. On last rally-day, our collection exceeded \$35. The club which Mrs. Callie S. Wesson is captain, lead by reporting \$120."

Recently the members and friends of our church, Prairieville, La., "stormed" the parsonage and left 100 pounds of choice foodstuffs. Those who participated in the movement were Mrs. Josephine Edwards, Mr. Henry Willis, Miss M. Josephine Williams, Mr. Ed Milton and a number of others. The Rev. E. J. Kilbourne is pastor.

The Local Church Council of the Centenary Movement was organized in New Salem Methodist Episcopal Church, Duck Hill, Mississippi, on Sunday, April 20th, by the pastor, the Rev. W. C. Hilliard. On that day \$12.25 was raised, cash, and 50 dollars in pledges was secured.



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WILLIAM ANTHONY AERY, Publication Secretary, Hampton Normal and Agricultural Institute;

MONROE N. WORK, Director, Division of Records and Research, Tuskegee Normal and Industrial Institute;

MRS. ALICE DUNBAR NELSON (formerly Mrs. Paul Lawrence Dunbar), a leader in mobilization of Colored women of the Country for War work under the auspices of the Women's Committee, Council of National Defense;

MISS EVA D. BOWLES, Executive Secretary in charge of the Colored work of the Y. W. C. A.;

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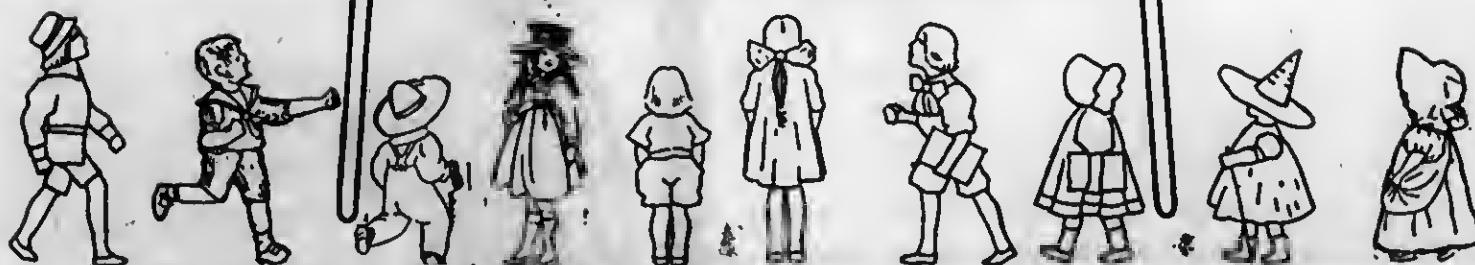
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CRESCENT CITY NOTES

Mallalieu.—At 8 P. M., the pastor preached and administered the Sacraments of the Lord's Supper. Sixty-eight persons communed. Mallalieu has gone "Over the Top" in subscriptions for the Centenary. Previously pledged \$850.00, pledged during the campaign, \$1,500.00, making a total for the church, \$2,350.00. The Sunday School pledged during the campaign \$294, making a grand total for Mallalieu \$2,644.00—(Mrs.) L. Cleese, reporter.

KANSAS CITY DISTRICT

Central Missouri Conference

Wanted—A pastor for Des Moines, Iowa. Young man not over 35 or 40 years old. Must have some experience; a man with small family preferred. Must furnish reference and be willing to sacrifice and build a church. The charge will pay \$615 and furnish a parsonage. A good opportunity for the right man. Address W. L. Lee, District Superintendent, 1009 Virginia Ave., Kansas City, Mo.

NOTICE LA TECHE DISTRICT

Dear Brethren:—There will be held at Centerville Monday and Tuesday, June 9-10th, a Centenary institute. All the pastors will report their Children's day collections. Meeting begins at 3 P. M. Other business of importance will be transacted. Dr. E. W. Kinchen, of New Orleans, will be with us.—Calvin S. Stanley, District Superintendent.

NOTICE—PREACHER'S MEETING

The following preachers will meet in Oakdale, La., June 10th, to report their Centenary money. G. G. Priestly, H. A. Landry, T. A. Brown, S. L. Limons, J. S. Jones and W. R. London.

The following preachers will meet June 12th, in Lafayette, La., to report: H. Taylor, J. B. Johnson, I. C. Dougherty, A. Robinson, W. L. Amos, A. B. Harris, R. F. Long, J. Long, J. E. Rolax, J. L. Augustus, John Wise, N. Ford, J. D. McCalne and Wm Harrell.—John W. Turner, District Superintendent.

BIRMINGHAM DISTRICT THIRD ROUND

Birmingham: East Thomas, June 27-29; Mount Pleasant, 28-29; Scotts Chapel, July 2-6; Enon, 3-6; St. Paul, 11-13; Attalla and Collinsville, 18-20; Gadsden Circuit, 22-23; Gadsden, 25-27; Hobson City, 31-August 3; Haven Chapel, —; Saint John, 6-10; Heflin Circuit, 7-10; Birmingham, Mount Moriah, 13-17; Mason City, 14-17; Brownville and Irondale, 21-24; Bradford Chapel, 22-24; Ashville Circuit, 30-31; Jasper and Manchester, September 2-3; Oakman, 4-5; Corona and Cardiff, 6-7; Village Springs Circuit, 11-13; Oneonta and Altoona, 13-14; Cedar Bluff Circuit, 16-17; Center Circuit, 19-21; Talladega and Kild Street, 23-24.

My Dear Brethren:—We have raised for the Centenary up to this writing, \$4,099. Our quota is \$6,150. Let us raise the balance before the Columbus Meeting. Five Charges have reported their quota

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in full. Would you like to join the hanner charges? Continue the campaign for subscriptions until our entire allotment has been subscribed. We need at least \$14,000 more in subscriptions. Do not forget to emphasize the necessity of our members tithing. Begin now a campaign of education. Let us place a Southwestern Christian Advocate in every home. The District Conference will convene at Ashville, August 27-31. We are expecting a large attendance. The Rev. R. H. Cox is the host of the Conference. Urge a large attendance of your young people who are members of the Epworth League and Sunday School and those who have offered themselves for special Life Service in the Church. Come prepared to make a report of all of your Unit Leaders and their Assistants.—James N. Wallace, District Superintendent.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, JUNE 12, 1919

Vol. No. 48—No. 24

The Monroe Lynching

(An Editorial in the Times-Picayune, published in this city)

There have been a number of lynchings in Louisiana—it stands fourth in the record—but public sentiment in the state as a whole is opposed to this lawlessness. The lynchings usually have been of local character, confined to certain limited sections, but this fact does not relieve the state from full responsibility. There have been many brutal lynchings, but we can recall none which presents more offensive features than the recent lynching of a wounded Negro near Monroe. That section of Louisiana has a record for lynchings, but its last demonstration is about the worst it has been guilty of. Some plea usually is presented in defense of these acts of mob violence, but the Monroe case apparently has no defense. We do not presume to pass upon the guilt or innocence of the mob's victim. That is not an issue. This is a country of law, and all loyal citizens should uphold the law. Lynchings are against the law; mob rule is anarchy in action.

When a sanitarium is filled with sick, suffering humanity, guarded only by women nurses, it is the duty of every decent citizen to protect that institution against invasion of any sort. It is bad enough when citizens fail to come to the assistance of those charged with the care of the sick and injured, but when police authorities look on, and by their conduct give approval to a mob that violates a sanitarium, the time has come for radical action on the part of those responsible for such men holding public jobs.

All honor to the women who faced the mob and protected their charges. Their conduct showed of what cowards mobs are usually composed.

The Times-Picayune has withheld comment on this matter until it could investigate fully the reports it received from Monroe. The full story is told in The Times-Picayune to-day. We know that public sentiment in Monroe is opposed to mob rule, and that the good citizens of that city will uphold the law. District Attorney Montgomery has promised a thorough investigation by the grand jury, and that every effort will be made to punish the guilty persons. The federal authorities also are making an investigation. Every citizen of Louisiana is interested in this case, for such crimes injure all the state.

Mobs have been guilty of many outrages and atrocities in the heat of their search for blood, but never that we can remember have they invaded hospitals to drag out wounded patients to lynch them. It is one of the worst charges made against the Germans that, in the heat of war, they refused to recognize the sanctity of hospitals and attacked and bombed them, and nothing did more to arouse the sentiment of the civilized world against German terrorism than this cruelty and barbarism. The assault on the sanitarium at Monroe must not go unpunished. Mob rule in Louisiana must end now. Policemen and sheriffs who fail to protect hospitals and prisoners should be treated as members of the mob.

EDITORIAL

"THE GREAT AMERICAN PROTEST"

Under the above caption, the Northwestern Christian Advocate published recently a very significant editorial growing out of the movement of a large number of Negroes to the North. Chicago has perhaps a larger percentage of these migrants than any other city. More than fifty thousand have moved into Chicago. We have gone in that city and met people by the score whom we knew in Mississippi, Louisiana and Arkansas. The Northwestern has interpreted the situation correctly. The Negro has moved North because of the unbearable conditions in the South, but what is more, he is still going and what is still more he will go in larger number in spite of all that may be said to prevent his going unless living conditions are made better, and unless living conditions change he ought to go. For instance, all along the Red River valley in the state of Louisiana and along side of the Mississippi River above Baton Rouge, Negroes are quietly stealing out from their homes and going North. They have no particular destination. They are simply leaving largely because of poor living conditions, and poor school facilities. In response to the request and in justice of the claim of the Negroes, the State of Louisiana is putting on the largest program for the education of Negroes in the South. This program is offered the Negro for reasons.

In writing upon this question under the above caption, the Northwestern Christian Advocate says:

The American Negro is the modern Protestant. His present migration to the Northland is a protest resulting from generations of oppression that have weighed with increasing heaviness until the last year or two, when the Negroes began to shake it off. To-day, in all, half a million of the better element of the race have left and followed the gleam of the star until it rested over some Northern city. There they have stopped; there they are working. The population of Chicago has been augmented by 50,000 of these pilgrims from the Southland. Other Northern cities have received their corresponding quota. We are informed that the currents are still surging northward. When it will cease, no one can predict. That it has seriously affected labor conditions in the South is already admitted. The Southern employer of labor may well be greatly concerned.

Great shifts of population like the colored exodus do not happen. There is a cause—a fundamental cause—lying back of it, and that not difficult to discover. The demonstration is the most peaceable and, withal, the most strategic revolt against unbearable social and industrial conditions that can be imagined. Not every people would have left hands and household goods and, empty-handed, sought a new, strange abode. Some peoples would have thrown their protest into more forcible and dangerous form, but the Negro can almost be called a passive resister.

The reason of his going need not be dwelt upon. He has not been getting a fair deal. That is all. He does not vote in the Southland. A prominent Negro Churchman smiled recently when we asked him if he did not vote. He explained that, though he might not be personally attacked should he vote, such an act would result so embarrassingly that he would never repeat the offense. The sacrifice of the franchise were bad enough, but the Negro, however much he prized this right, would not have made that the ground of so decided a protest; but he was deprived also of an honest chance to make a comfortable living and lay by for a rainy day. It was then his patience broke.

The other day a southern Mississippi farmer asked of his agent: "How much money did Jim

make with his cotton this season?" To this the agent responded: "Jim has made \$3,000."

"Give him \$1,000 and keep the other \$2,000. He can live comfortably with that." And when Jim was handed his \$1,000 he nearly shouted for joy.

Many of these Negro immigrants have never had a "settlement" with their employers. One Negro farmer, who is reliably informed, has not had a settlement for fifteen years. He simply had his keep, and all he has made has gone back into the coffers of the employer.

These Negroes have left many thousands of dollars' worth of farming implements and stock—left them without a cent of compensation—and come North, willing to sacrifice all they owned for the privilege of fleeing these intolerable conditions. The other day (and this incident comes from a reliable source) an employer of a certain Negro couple that was already at the station ready to board the train for the Northland said to the husband: "Tom, I 'stood' for those shoes your wife is wearing. She will have to take them off if you insist upon going." In the twinkling of an eye she reached down, drew them off, and tossed them to him. At the same time her husband pulled off his brogans from his own feet and handed them to his wife to wear. Then they boarded their train.

This is the spirit of these men. Their dream is often too rosy. Many of them have been disappointed upon arriving at their destination. New problems have been created in these Northern cities, for the black man has brought his faults and shortcomings with him; but he has brought something else. He has brought the spirit of freedom. He is the true Protestant. Evidence that he has already produced serious labor problems in the South which are likely to still further jeopardize the labor problem is very strong. This determination upon the part of the Southern Negro to actually possess that which theoretically was bequeathed them over a half century ago, but which they have not possessed sufficiently to bring comfort or hope, is now within their reach.

They have given expression to their yearning in the most orderly effective fashion possible. They will undoubtedly develop new problems and endure strange trials, but there is this hope most certainly playing upon their hearts: "They will have a chance to move up out of the pit upon the level land of promise where they can have a fair chance. That is all that is due them; that is all they want—a chance to make good."

And he will.

The Northwestern calls attention to several items. First, that "the living conditions are unbearable" and they are and that is why the Negro goes North. We have seen some people who lived in the South in alleys, poorly lighted houses, on streets with filthy gutters and inaccessible in rains now living on paved streets in Chicago with steam heat and electric light and all other modern facilities. We have talked with them individually and by the scores, we could easily say by one hundred. We have visited them in their homes by the scores. Their living conditions have been vastly improved.

Again, the Northwestern calls attention to the fact that the Negro does not vote in the South. Some one remarked not long ago that "the Negro does vote in the South." This is rare. Evidently they are making an attempt at humor. The Negro does not vote in the South, except in rare instances. The South is in a turmoil now over Woman's Suffrage less Negro women be admitted to the ballot on the same terms as others. Last week in a debate in the senate, Senator Gay of Louisiana threatened the defeat of the Woman Suffrage amendment by the the South because it would admit Negro women to vote on the same basis as others. The Negro does not vote in the South and this is the rub. It is bad enough to prevent the Negro from voting but it seems worse to deny the fact and try to hoodwink the world into the belief that the Negro does vote ac-

cording to his ability as other men of the same standard of qualifications.

The Northwestern states that the Negro does not get a square deal in crop settlement. In some instances the Negro does not get a square deal, but it is talked openly by the Negroes themselves how in a large majority of cases they receive a raw deal at the end of the year. Any one who listens to the average conversations and the discussions in the South would learn beyond peradventure how the Negro is actually robbed of his labor not in one instance but in multiplied instances. In some sections the Negro is not allowed to see his cotton weighed. All that he does is to pick it. He cannot even suggest the price for which it is to be sold. He must take what is offered to him and that without question. It is certainly a long ways towards the infallibility of ordinary humanity to assume that a square deal will be given the Negro by white planters when there is no chance to check up behind them.

We have heard Dr. W. W. Lucas tell the story about the Negro taking of his shoes and putting them on the feet of his wife. This is one of the many instances told to show how intent Negroes are on going North. The Negro is not going North because it is North. He would go to any other place that would better his conditions. He prefers to remain in the South and no sort of inducement could lure him to the North or any other place if he were given the ordinary courtesies of life. The Negro loves the South, its climate, its environment, here he was born and his loved ones buried and there are many other things that link him to the South. And there must be a strong appeal to him to go North. And if he goes North he goes for his real choice but under a protest against the unbearable living conditions in this section.

THE HONORABLE EMMETT J. SCOTT GOES TO HOWARD

Dr. Emmett J. Scott for 18 years the private secretary of Dr. Booker T. Washington and more recently, secretary of Tuskegee Institute, educator, promoter, statesmen and recognized by a very large group of American Negroes as the undisputed spokesman of their hopes and desires, has been elected Secretary-Treasurer of Howard University and it is expected that Dr. Scott will accept. He leaves the important post at Tuskegee much to the regret of the friends of the institution, only to accept a position which is larger and of a more definite responsibility which will give him a chance to direct that institution that is now seeking to nationalize itself to assist in furnishing leaders for the crucial period of the Negro's life that is just ahead of us. We congratulate Howard in selecting such an acceptable man for such a large responsibility. The Treasurership and Secretaryship of Howard were in the hands of Professor George W. Cook, known so favorably throughout the Nation and Dr. Edward L. Parks, who is quite well known throughout our Methodism and who is greatly loved by each alumnus of Gammon Theological Seminary whose pleasure it was to sit at his feet. These two gentlemen were also teachers at Howard. They will now give their entire time to their departments and Dr. Scott will take over the entire responsibility of Secretary and Treasurer of Howard University.

We also congratulate Mr. Scott upon his

promotion which comes entirely unsought but as one of the fitting rewards for his splendid service at Washington where his every act was carefully scrutinized and was the subject of praise and commendation in the press. No finer tribute could be given to Mr. Scott's administrative service to the War Department than his selection by the Board of Trustees of Howard University to this large and responsible position.

DOES HE NOT DESERVE IT

We name the Honorable Emmett J. Scott, Special Assistant to the Secretary of War, who closes his connection with the War Department on the first of July, for the Distinguished Service Cross. Mr. Scott has rendered to the Nation a most valuable and far-reaching service. No man of the Nation during the war gave more devotion to a given task and worked harder than Emmett J. Scott as Special Assistant to the Secretary of War. The Distinguished Service Cross is awarded by the Nation in recognition of the high water mark in patriotic service and if Mr. Scott has not brought himself by merit, devotion, loyalty, intelligence, dignity, dependableness, efficiency and concentration, to deserve this recognition then we do not know what meritorious service is. If the point is raised that Mr. Scott is a civilian, then the reply is at hand that the Distinguished Service Cross was conferred upon Dr. Anna Howard of the National Council of Defense who has the distinction of mobilizing the women during the war period. Dr. Anna Howard deserves the Distinguished Service Cross as clearly as any one who has received it and to our mind Mr. Scott is equally as deserving. While we are arguing the case, we have not the slightest doubt but that the Secretary of War will recognize the service of Mr. Scott in this way as he passes out from the Department on the first of July.

A REVIVAL IN THE CHURCH

There comes a time when the church like all other institutions, falls into a routine way of doing things, and rather an indifferent way of doing anything at all.

Members of the church get careless as to their attendance upon the services of the church. Some fall to criticising the preacher and members who try to keep the church alive, and still more take no interest in the matter whatever. Sin becomes bold and shows itself on every hand and thrives best when the church is at low ebb.

All these call for a general revival in the church first and then in the entire community. A revival of the genuine sort always begins in the church and spreads like wildfire into the whole society and like leaven it will reach the whole lump.

Properly conducted religious revivals are productive of much good. The operation of the gospel and divine truth on the minds and hearts of men defies analysis and baffles explanation, but he who belittles it or refuses to believe in it because he cannot understand it, flies in the face of the accumulated experience of the ages and impeaches his own intelligence. The how of it no man can explain; the results millions can testify to.

A TREAT FOR RURAL MINISTERS

The Summer School for Rural Pastors held under the auspices of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church in connection with Edu-

cational Institutions has proved to be of such value that requests have come to the Department from various Institutions covering every section of the United States. The aim of these Schools is to educate ministers in rural church work along modern lines. Certain periods are set aside for the discussion of rural church problems and programs are assembled for community centers. Only those who have been in attendance upon previous Conferences can realize the benefit that is in store for all who may attend. For further information write to Mr. R. A. Felton, 111 Fifth Avenue, New York City.

NEW PROGRAM FOR NEW ORLEANS COLLEGE

New Orleans College will open its doors next fall under the most favorable circumstances of all its history. The College has had large success during the administration of Dr. Melden. During the recent commencement exercises there were Eight graduates from the college department, and this was the largest college class in many years. Located as it is in the great city of New Orleans, the largest city South and relating itself as it does to a large constituency, New Orleans College has a greater demand for a larger and better equipped faculty. To strengthen New Orleans College, Gilbert Academy has been moved from Baldwin, Louisiana, and will hereafter be associated with New Orleans College. The revenue from the endowment of Gilbert will become at once available for the strengthening of the faculty of the new and combined school. Already a dean of the Teacher's College has been employed; expert teachers will be secured for the several departments of the school and "New Orleans" will open next fall offering not only the finest Teachers' Course in this section but will be manned by a strong faculty.

Bishop Thirkield, president of the Board of Trustees of New Orleans College is lending himself in every possible way to the development of this institution and he is thoroughly behind this new program to make the Teacher's College the outstanding institution of its kind in this section. In discussing the matter of transfer of Gilbert Academy to the campus of New Orleans College the Bishop says "I have deep sympathetic interest in the position taken by the friends of Gilbert Academy with reference to the transfer of the Academy to the campus in New Orleans in connection with our College. The institution is now to be known as New Orleans Teachers' College and Gilbert Academy. Gilbert does not pass out of existence but according to our plans will open an entirely new and larger career of usefulness than it has known in recent years. Gilbert has been in existence for some years and is now the school which the many friends of Gilbert knew and which was founded by the sainted Dr. W. D. Godman. Through its location and through lack of funds, the Freedmen's Aid Society declined to do anything for the endowment and the institution had declined until there was scarcely any pupils above the grades. The Academy practically became a Parish School for the children of St. Mary's Parish and others within a radius of a few miles. It had become practically a grade school for the Parish, started by the church. So far as real academic and normal work is concerned, it was not practical to support two schools within three hours ride of each other. Again, the Society declined to stand for the \$8,000, or \$10,000, really re-

quired to put the buildings in decent repair and give any sort of equipment for academic work. While deeply sympathetic with the past history of this school and eager as I was to serve all the people in that section, I joined the Freedmen's Aid Board in their delayed action which seemed a necessity. It is proposed to pay the fare of any students for advanced work and to help them in every way possible at Gilbert in New Orleans. It is an injustice to offer them what we called academic work at Baldwin. Now we shall do justice to them by giving them thorough courses and the new program includes a new, modern, well equipped academy building, which will give new life and glory to Gilbert Academy. Prof Reynolds gave himself with fine consecration to the task but it was impossible for him or any one else, with the resources at command, to make of Gilbert what it should be. I am happy that this new position opened to him, which he is eminently qualified to fill, both of character and scholastic equipments."

We desire to heartily commend the move of the Board of Trustees of New Orleans College and the Freedmen's Aid Society in strengthening this school which by this new program starts on a larger career.

Owing to the pressure of Centenary tasks, the Annual Meeting of the Council of Cities, usually called by the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, has been omitted this year. Dr. M. P. Burns announces that the City men present at Columbus will be called together for council sometime during the Centenary Celebration of American Methodist Missions.

Of General Interest

Crippled War Veterans Form Amputation Club

"The amputation Club of British Columbia" has been legally incorporated in Vancouver, and now has a membership of 90 men, who have all been so severely wounded overseas that amputation of one, and sometimes two, limbs, has been necessary. The strange club meet twice a month to consider the furtherance of its object, which is the procurement of the most satisfactory artificial limbs on the market. Its most interesting activity so far has been the publication of a Christmas booklet, "The Gold Stripe," which is to be followed, toward the last of this month, by a second volume featuring the soldiers' own stories, illustrated and supplemented by artists and authors throughout the Dominion.

World Jewry At Greatest Crisis

The war has dealt world Jewry a blow from which it will not recover for generations, and only the rising of American Jews in all their strength and nobility can prevent annihilation of Jewry in Europe, says Dr. Hain L. Davis, a Major in the Red Cross Commission to Poland, in a statement, made by him upon his recent arrival from that country. "World Jewry is at the greatest crisis in its history," Dr. Davis declared. Five years of terrible war have decimated the Jewish population throughout eastern Europe and the ebb and flow of fighting in Poland, Tzecho-Slovakia, and Russia have virtually wiped out the younger generation of men. The only hope of the children of Israel is in the 3,500,000 Jews of America, who are still financially sound and whose younger generation has not suffered so terribly from the inroads of war."

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GOOD NEWS IN ZION

The latest centenary report shows that the Methodist Episcopal Church has raised over one hundred five million dollars. If all the Areas raise or exceed quota we will have enough over subscriptions to provide for efficient requirements for all benevolent boards. This means at least one million dollars for the Freedmen's Aid Society. Let us not stop until the full task is accomplished.

EPWORTH LEAGUE DAY, COLUMBUS

June 30th. is the date fixed for the Epworth League Day at the Columbus Celebration. Some time ago announcement went out stating it would be held on the 26th, but this is a mistake. June 30th. is the day and all Leaguers are invited, and expected, who can possibly reach Columbus at that time.

STEWART FOUNDATION PRIZE HONORS

The first, or grand, prize over all the schools entering the contest in prose writing was awarded Miss Mae Frazer of the Morristown Normal and Industrial College, who wrote on the subject: "The Redemption of Africa". The Grand Prize in prose writing from all secondary schools was awarded Mr. Toussaint L. O. Hale of the Central Alabama Institute, who wrote on the subject: "The League of Nations".

The Grand Prize for Hymn writing from schools of college grade was awarded to Miss Fostoria D. Logan of Rust College, who wrote on "The Call of Africa". The Grand prize for hymn writing in secondary schools was awarded Miss Carrie W. Dubose of Morristown, who wrote under the caption: "Waft the News".

The contestants in Gammon Seminary are not eligible to the Grand Prize. The honors in the Seminary contest were awarded as follows: The first prize in oratory was given to R. M. Williams of the Middle Class, subject—"God's Liberty Loan"; the second prize in oratory was given to B. P. Jordan of the Senior Class, subject—"Militant

Africa"; the first prize in hymn writing was given to Rev. R. R. Bailey, now pastor at Port Arthur, Texas; the second prize to Mrs. Lillian B. Perry of the Middle Class in Missions.

Four Areas have passed their Centenary goals. The total reported to June seventh was \$105,535,728 for the Church, North and \$35,249,223 for the Church, South. Buffalo, Detroit, Helena and San Francisco Areas have reached their quotas. The following are the latest Area summaries: Atlanta \$1,155,275; Boston \$4,476,275; Buffalo, \$8,415,000; Chattanooga, \$1,036,725; Chicago, \$11,280,778; Cincinnati, \$14,885,738; Denver, \$1,538,041; Detroit, \$5,951,187; Helena, \$1,700,000; New Orleans, \$975,174; New York, \$6,884,600; Omaha, \$8,150,000; Philadelphia, \$6,754,000; Pittsburgh, \$6,817,642; Portland, \$2,196,764; St. Louis, \$3,414,000; St. Paul, \$4,679,529; San Francisco, \$4,600,000; Washington, \$6,475,000; Wichita, \$4,150,000.

Wanted at Columbus for Negro Exhibit: 1. Models of Patent; 2. works of Art and Sculpturing; 3. Rare and fine pieces of Art Sewing and fancy work. All exhibits must be of highest order. Carefully pack label and ship to Negro Exhibit Commission, 74 E. Gay Street, Columbus, Ohio. All exhibits will be returned and express paid both ways.

The death of Madame C. J. Walker removes a woman who has shown marked business ability. Some twelve years ago she was a washerwoman receiving for her services something like a dollar per day. Within twelve years she amassed a fortune easily rated at a million dollars and was occupying one of the really fine residences on the Hudson above New York City, her property being adjacent to that owned by one of the Gould family. It is said that Mrs. Walker took to her wealth with quiet dignity as though she was "to the manor born." She was a fine executive and developed her business systematically along lines of the latest approved methods. From the time that Mrs. Walker began to accumulate wealth, she gave generously to the various causes that appealed to her. Her last large gift was five thousand dollars given the National Conference on Lynching for the suppression of lynching. Mrs. Walker represented in a very significant way the capacity of the Negro for large things and showed at the same time the Negro's keen appreciation for the more refined phases of civilization.

People of Interest

Dr. Emmett J. Scott was the commencement speaker at Wilberforce University during the commencement exercises.

Drs. J. N. Coggins and R. N. Brooks, both of Washington, D. C., spent Sunday June, 1st. with Asbury Methodist Episcopal Church at Annapolis, Md.

The Rev. William Jarrell, pastor at New Roads, La., passed through the city Monday enroute to Atlanta to attend the School for Rural pastors held at Gammon.

The Rev. W. J. M. Price district superintendent of Alexandria district, is bereaved

through the death of his sister, Mrs. Clarisy Davis, which occurred June 6th. Mrs. Davis was a staunch friend of the Southwestern.

Memorial Day Services were duly observed at Annapolis, Md. Many of the citizens and the public school children marched in a body to the National Cemetery. Rev. W. C. Thompson delivered the oration.

Dr. E. W. S. Hammond is still rendering fine service. He is one of the most active members of the Lexington Conference and is now serving Barnes' Methodist Episcopal Church, Indianapolis, Ind., and says his church will go "over the top."

The Rev. Frank S. Delaney, Sunday School Missionary of the Methodist Episcopal Church, has been called from his regular work on the Chicago-District to Columbus, Ohio, where he will after June 10th be engaged in special work helping prepare for Sunday School day at the Missionary Centenary.

The Board of Foreign Missions, Methodist Episcopal Church has received word that a fire completely gutted the Union Methodist Seminary at Seoul, Korea. In it consumed the Seminary library. One of the finest in the Far East. It consisted of invaluable English, Chinese, Korean and Japanese books.

Claflin University, Orangeburg, South Carolina has just celebrated her Fiftieth Anniversary. Bishop John W. Hamilton, who has been familiar with the history of the institution from its beginning, Dr. I. Garland Penn and the Rev. Bishop F. D. Leete were the principal speakers. Several thousand people were present and the occasion was marked with great enthusiasm.

Wesley Church, this city, is free of debt. The mortgage, which has been a burden to this congregation was burned Tuesday night of this week amid great joy and enthusiasm. These good people and pastor have worked zealously for the past three months in a rally which netted \$3,000 and the church clear of debt. The pastor, the Rev. W. G. Alston, D. D., and people are joyously happy over their achievement. We congratulate the pastor and congregation.

The Okolona Industrial School recently closed its seventeenth anniversary Commencement. The out-standing features of the Commencement were the Commencement Sermon by Dr. Jos. Rennie of Greenwood, Miss.; the review of all demobilized colored soldiers in the vicinity, with a big dinner for them in the school's beautiful Picnic Grove; a patriotic drama in three acts; meeting of the Farmer's Banking Union; graduating exercises with address by Rev. A. C. Williams, D. D. Birmingham, Ala.

A successful commencement of the Morristown Normal and Industrial College was closed on April 30, 1919, with 54 graduates in all of the different departments of the School, with 15 Normal graduates in this number. On Sunday, April 27 the baccalaureate sermon was preached by Dr. Roy E. Vale, Pastor 2nd Presbyterian Church, Knoxville, Tennessee.

At 8 p. m., the Annual Sermon was preached by Dr. N. D. Shambourger, Pastor Wiley Memorial Church, Chattanooga, Tenn. Monday was "Presidents Day" when our people showed their appreciation for the long and valuable service of Dr. J. S. Hill, as president who during these years of hard work has built up a great institution for our Boys and Girls. Dr. Graft (Director of music of Centenary Convention at Columbus Ohio) has chosen a double quartette from this school to sing at the Convention in June.

SPECIAL DAYS AT COLUMBUS EXPOSITION

Rev. Fred B. Fisher, D. D., Executive Secretary of the National Campaign Committee of the Missionary Centenary, has been appointed chairman of Special Days at the Columbus Centenary Exposition.

In an interview to-day, Mr. Fisher said: "Every day at Columbus is a special day. The celebration lasts twenty-four days, from June 20th to July 13th and each day, following the custom of great expositions like the San Francisco event, etc., is designated as a special occasion.

"On Ohio Day, June 21st, the governor of Ohio, presides. On Stewardship Day, June 22nd, Governor Henry J. Allen, of Kansas, will preside. On Conservation Day, June 26th, all the bishops and district superintendents of the two Methodisms will be present in common assembly for the first time in the history of modern Methodism. On that day we hope to have the largest possible number of pastors in attendance.

"Sunday School Day, June 27th, will be a tremendous affair. Twenty-five thousand Sunday School teachers are expected.

Ex-President Taft Will Speak

"Labor Day, June 28th, will be a special occasion when the leaders of the labor world will be present.

Epworth League Day, June 30

"Prohibition Day, July 1st, the day the nation goes dry, is of great importance, and on that day, Honorable Josephus Daniels, Secretary of the Navy, and Honorable Wm. J. Bryan, will deliver the addresses.

Centenary Day, July 2, Dr. John R. Mott, Speaker

"On Americanization Day, July 3rd, General Leonard Wood will be present and make the address.

"On Victory Day, July 4th, we are hoping to announce President Woodrow Wilson, but he will not give a definite announcement until his return to this country.

"July 5th is Minute Men's Day, and Theodore Roosevelt, Jr., will be present and deliver one of the principal addresses, and there will be not less than 20,000 minute men present. They will have a special minute men's hat. They will have special cars coming from the various cities, brass bands, etc.

Negro Day, July 7th

"Pan-American Day, July 9th, the United States Ambassador from Mexico, and ambassadors from several of the South American republics, and Mr. Barrett, who is secretary of the Pan-American Union, will give addresses.

"On Rural Day, July 12th, which is to be a great farmers' picnic day, the old fashioned kind, Secretary Lane of the Department of the Interior is expected to be present.

"The Special Days Committee has opened an office in Columbus at the Exposition Grounds and Mr. Alonzo E. Wilson, who is president and general manager of the Lincoln Chautauqua system, and has had many years' experience in this line, is director.

"Now that the financial drive is a assured success, the whole Centenary organization, the district superintendents, pastors, minute men organizations, all over the country, everything related to the great Centenary project, should now have to tasks before them—first, Cleaning the last possible offering from churches and districts—second, staging the

celebration and making it a great success as a wind-up of the campaign."

COMMENCEMENT, NEW ORLEANS COLLEGE

Beginning with the Musical Recital on Friday night, May 8th and right on through to Commencement day, the several programs proved to be of a high grade, and elicited from all, words of praise and commendation.

Each night, representative white citizens, fully interested and in sympathy with Negro education, and uplift were present and went away impressed with the kind of work being done at the College. The citizens and friends of the College also the many parents from all over the country, who were present gave similar expressions of approval and encouragement.

Prof. Stewart and his assistants in Music are working with might and main to make that department A No. 1, and the graduates showed much of their training in the technique and splendid execution rendered during the night of their exercises. The Eight Grade exercises were well up to the standard and expectation of those present, and those receiving their certificates encouraged and inspired to go further.

President Charles M. Melden, preached the Baccalaureate Sermon at 3 p. m., Sunday, from John 8:33. "And you shall know the Truth, and the Truth will make you free." The discourse was plain and illuminating, and set forth in bold relief the true idea and definition of Truth as exemplified in the very life of Jesus Christ. The visiting ministers of the city took part in the devotional and other exercises.

Tuesday May, 13 at 8 p. m., was Class Day exercises of the Preparatory, Normal, and Nurse Training department, and in a befitting and interesting, as well as amusing manner, those on the program entertained the vast audience present, with pleasant reminiscences of their school life, added to which the future was foretold also their several wills and bequeaths made to those left to follow, also to the several members of the Faculty.

The College Graduates had their exercises on Wednesday night, along the same lines as the other classes, only on a much higher order, and as becomes College men. J. L. Wilson, Jr., acted as Master of Ceremonies for them.

Thursday May, 15 was Commencement Day proper, and promptly at 2 p. m., the "Grand March" began, led by a Junior, consisting of the graduates from the Domestic Art Department, of Peck Home; the Normal, Train, Nurses, College Preps, Teacher's College and the College proper, followed by the Resident Bishop, W. P. Thirkield, President Melden, members of the Board of Trustees, and regular Schol faculty, consisting of the teachers from the Peck Home also Dean and others from Sarah Goodrich Hospital.

It was an impressive sight, and quite interesting to those present. Rev. J. F. Marshall led in prayer. Dr. E. Wittenburg, rendered a vocal solo of merit. Mattie B. Brown, spoke upon the "Effects of Co-operation;" Beatrice L. Monetta spoke on "The Negro's Place in Civilization;" Alvin D. Nurse, on "True Greatness in Service;" Elise G. Ford on "Reconstruction in France;" William R. Adams, on "The Root of Modern Evils;" Annie F. Johnson, on "Theodore Roosevelt, Patriot;" Flora B. Auston, "James Russell Lowell;" John L. Wilson, Jr., on "International Ethics;" Bishop Thirkield in a brief address complimented the school and faculty up it's splendid presentation of the subjects, and declared that they would compare favorably with those delivered by any school elsewhere, and also told of the plan for a greater New Orleans College, wherein it is the desire and hope of the Parent Board and the local Board Trustees as well, to build up and establish a University that would register Grade A in point of equipment, finance and attendance. The Bishop called attention to the growing sentiment and change taking place throughout the entire South as relates to Negro education, and pled with everyone to stand back of the program and help to carry on, the needed work.

President Melden announced the retirement of Dean and Mrs. Fuller as head of the Sarah Goodrich Hospital and Nurse training School.

Rev. M. Blackmore, a returned Missionary from Africa, and representing the Centenary spoke, and told of his impressions of the exercises, and expressed himself as being well convinced that the work of the school was worth while.

Diplomas and certificates were presented to the graduate, amid applause and compliments from the friends. Another year's program is outlined, which plans to take over the Gilbert Academy, and thus build a great school, that will seek to serve in every way the greatest number, and along those lines as will make the school meet every requirement asked by the general educational boards, and which will mean that the graduates of the school, will receive all of the benefits upon graduating as are accorded to other well established and well-equipped schools throughout the country. Already, a Dean from one of the great schools of the country has been employed, looking to that end.

A word about Peck Home, operated and under the direction of the Women's Home Missionary Society, with Mrs. Fisher as Superintendent. The Home is well managed and deservyng of all the patronage and support possible and pastors and friends should support it most liberally, for it seeks and strive to give to the girls just such home-training and instructions as will better fit them for every duty of life.

The Classes in Domestic Arts and Science was the largest in years, and in truth, the College Class is the largest in the History of the School, which shows that more of the youths of the Race are anxious as well as their parents to complete their education and thus make useful men and women of themselves. It is interesting to note also the fine spirit of loyalty and patriotism shown by the students for the "service flag" shows 59 stars, and 1 gold star, while a half dozen or more returned students now wear the "Croix de Guerre." These and other outstanding features all testify in unpeaseable terms of the kind of work being done under the presidency and leadership of Charles M. Melden and Faculty, ably assisted and advised by the Resident Bishop and the local Board Trustees.

The following received Diplomas: College of Liberal Arts—Flora Belle Austin, Alcee Aristide Boyd, Annie Florice Johnson, Inez Landry, Beatrice Mable Lee, Arthur Willard Mallalieu Obee, Calvin Simmon Stanley, John Louis Wilson, Jr.

Teachers College—Idelle Ruth Easton, Elise Goldstein Ford, Eva Jerald Lachine. Preparatory—William Roosevelt Adams, (Continued on Page 12)



What laymen will do when once started has been amply demonstrated in the Missionary Centenary Campaign. July 5, as the above poster proclaims, one of many "feature days," is to be their day at the Columbus Celebration of American Methodist Missions

Makers of the Exposition

WITH the opening day of the great Methodist Centenary Celebration only a week off, heads of the various exposition departments at Columbus, Ohio, are working feverishly putting the finishing touches on arrangements for the mammoth display which opens June 20 and ends July 13.

For weeks past department heads have been on the ground directing the 17,000 participants in the Celebration, placing the exhibits in their final positions and arranging for the comfort and entertainment of the hundreds of thousands of Celebration visitors.

Now that the great task virtually is completed a word about the men who were entrusted with the big problem of creating an exposition of the size and importance of the Methodist Centenary Celebration is timely.

Who's Who at the Columbus Celebration

THE idea of a Missionary display to commemorate fittingly the Church's entry into the missionary field was conceived by Dr. S. Earl Taylor, director general of the Missionary Centenary. Dr. Taylor proved himself a leader of the type developed only once in a generation by his organizing and directing of the great

money drive of the Church for funds to extend the Methodist Missionary work to the entire world.

Dr. Taylor conceived the Centenary Celebration as a high spot in the campaign of the Methodist Church, a tremendous demonstration and gathering which would focus the attention of the world upon this notable move of the denomination which spread Christianity to all mankind.

As the task of organizing the great exposition was one of paramount importance Dr. Taylor chose Harry B. Dickson, who had wide experience in organizing big conventions and other gatherings of the Church, for that important duty. Mr. Dickson entered into the task of providing an exposition, arranging for the housing and entertainment of hundreds of thousands of spectators, their transportation, and other details. One of his first acts was to surround himself with a competent and experienced staff of assistants.

One feature alone of his mammoth task was the organization and developing of the automobile caravan idea. This one feature serves to relieve the railroads of a heavy strain and at the same time provides a pleasant summer excursion for thousands. To assist these tourists, the Centenary has issued one hundred thousand automobile maps distributed free throughout the United States. A limited supply of these are still available for those who may still desire them. F. W. Briggs, of Boston, with a national reputation in the handling of touring parties, was added to the Celebration staff to give his entire time and attention to routing parties through the most desirable sections of the country, advising them of the accommodations en route and what they might expect on arrival.

Prof. La Mont A. Warner, of Columbia University, has charge of the designing and the art of the exposition.

On plans which he laid down, the multitude of exhibits, domestic and foreign, were arranged in the exhibit buildings in scenic settings to make them at once appropriate and impressive. Professor Warner has had charge of the world exhibits held in Boston, Chicago, Baltimore and Providence in past years. He brings to the Centenary

Celebration a full experience and ability which leaves no detail unfinished.

Participants Total More Than 17,000

PROF. W. J. KRAFT, a musician of high order and instructor of organ music at Columbia University, has charge of the musical part of the Centenary. Under his direction the choruses of the Centenary have been trained. In addition to this Professor Kraft has

been assigned the leadership of a one-hundred piece Celebration symphony orchestra which includes members of the Boston, Chicago and Cincinnati Symphony Orchestras.

Percy Jewett Burrell, of Boston, was appointed director of selective service. His was the great task of recruiting directly the 17,000 workers, demonstrators and other participants necessary for the success of the exposition. Livingstone Platt, well-known designer of New York City, was chosen to design the costumes for the Celebration and the scenery for the pageant. Jay S. Stowell, of New York, is head of the Educational Department.

Especially mention should be made of the man who arranged the great celebration

pageant, "The Wayfarer." He is Dr. J. E. Crowther, of Seattle, who undertook this monumental work and brought forth a production worthy of the best in religious pageantry. Mr. Montgomery Lynch, of Seattle, is the musical director of the pageant orchestra and choruses in connection with the pageant.

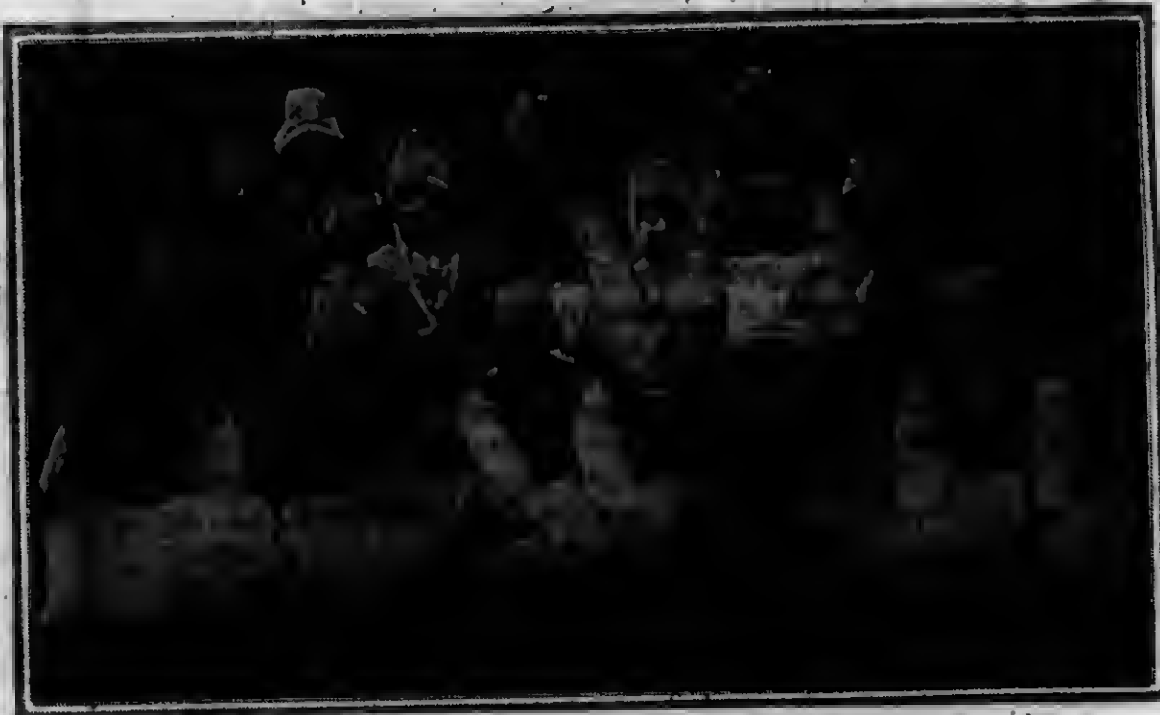
The various exhibits, American and foreign, were placed in charge of directors eminently fitted for the work, with Dr. John F. Goncher, of Baltimore, in general charge. Ralph E. Diffendorfer, of New York, is the director of the American building, with Mrs. R. W. MacDonnell, of Nashville, as associate director. Dr. Elmer E. Higley, of Des Moines, is director of the exhibit of Alaska Indians,

and Eskimos, with B. A. Kesser, of New York, as associate director. Dr. Higley also directs the exhibit of American and Pueblo Indians. Associated with him are Dr. R. T. Blackburn, of Oklahoma City; Dr. H. A. Bassett and the Rev. Bruce. The frontier exhibit is in charge of Dr. Edward Laird Mills, of San Francisco.

Come One, Come All!

"Every Day a Feature Day"—that's the slogan for the great Centenary Celebration of American Methodist Missions at Columbus, Ohio, June 20 to July 13. Hundreds of thousands are planning to attend. Here is a complete official schedule of the twenty-four big dates every one will want to keep in mind:

June 20—Opening Day	July 4—America Day
June 21—Ohio Day	July 5—Minute Men's Day
June 22—Stewardship Day	July 6—Enlistment Day
June 23—Africa Day	July 7—Americanization Day
June 24—Women's Day	July 8—Reconstruction Day
June 25—City Day	July 9—Pan-American Day
June 26—Epworth League Day	July 10—Eastern Asia Day
June 27—Sunday School Day	July 11—Southern Asia Day
June 28—Labor Day	July 12—Farmer's Day
June 29—Bible Day	July 13—Consecration Day
June 30—Allies Day	
July 1—Temperance Day	
July 2—Centenary Day	
July 3—Peace Day	



Chinese Methodists, Japanese, Korean, Indian, Spanish, Eskimo Methodists, light Methodists, dark Methodists, long and short Methodists—and these pseudo-Danish Methodists, all will be found at the great Missionary Exposition

The Negro exhibit is in charge of Prof. C. H. Tobias, of Washington, D. C., assisted by I. Garland Penn. The chief of the Hawaiian exhibit is the Rev. W. H. Fry, of Honolulu. The mountaineer exhibit is under the direction of Prof. G. H. Trowbridge, of Brevard, N. C., assisted by Rev. E. A. Bishop, of Murphy College, Servierville, Tenn.

Rev. J. A. Phillips, of Roswell, N. M., and Rev. Vernon M. McCombs, of Los Angeles, have charge of the Mexican-American exhibit. Dr. H. B. Johnson, of Berkeley, is chief of the Orientals in the American exhibit, assisted by Rev. William Acton, also of Berkeley. The Porto Rican exhibit was assigned to the direction of Rev. Manuel Audujar, of San Juan, P. R. In charge of the rural church exhibit is Rev. Paul L. Vogt, of Philadelphia, assisted by Miss Anne Evans, of Columbus, and J. A. Brock, of Roanoke, Ala.

Various Foreign Exhibits

FOREIGN exhibits are in charge of men who know the countries represented from personal experience. The India building is in charge of Dr. Fred B. Fisher, of New York, with Dr. Lewis E. Linzell, of Columbus, as associate director, and Rev. W. E. Bancroft, of Westerville, O., as chief of division.

The China building has for its director Dr. John Gowdy, of New York. Assisting him is Dr. Y. C. Yung, of the Chinese Legation at Washington. The Central Africa exhibit is under the direction of Dr. E. H. Richards, of Oberlin, O., assisted by Dr. D. L. Manpower, of Doniphan, Mo., and Mrs. Johnson. North Africa will have as exhibit chief Dr. J. T. C. Blackmore. Dr. C. S. Davison, of New York, was chosen director of the Japan building, with J. A. Meyers, of Baltimore, associate director. Included in the Japan buildings are the Korean exhibit under the direction of Dr. W. J. Cram, of Nashville, Tenn.; the Malaysian exhibit under the direction of J. R. Denyes, of Pittsburg, and the Philippine exhibit under the direction of Dr. Harry Farmer, of New York, and J. J. Cottingham, of Milan, Ind.

The Europe exhibit is under the direction of Dr. B. M. Tipple and Dr. J. T. C. Blackmore. Latin-America has exhibits in the same building under the direction of George B. Winton, of New York, and Dr. W. A. Shelley, of Greencastle, Ind. The Mexican exhibit is under the direction of W. H. Teeter, of New York. The Cuban

exhibit is under the care of S. A. Nehlett, of Nashville, Tenn.

The joint commission, made up from leaders of the Churches, North and South, under whose direction the great Centenary Celebration organization is working, follows: W. W. Pinson, chairman; John R. Pepper, vice-chairman; R. A. Ward, secretary; Bishop James Atkins, John F. Goucher, D. D. Forsyth, W. B. Beauchamp, John T. Stone, Bishop John M. Moore, Miss Belle Bennett, W. H. G. Gould, L. C. Murdock and E. B. Chappell.

These are the official "makers of the Exposition." But the list of all would run into tens of thousands. The fact is that, as in the Missionary Centenary Campaign, so in the Centenary Celebration of American Methodist Missions, only a community of effort throughout the denomination, in both its Southern and Northern branches, makes possible the gigantic enterprise.

A Community of Effort

IN the immediate vicinity of Columbus young, middle-aged and old Methodists in very large numbers have for weeks been giving their time and energy in the preparation for and rehearsal of the pageants, choruses, trombone choir and others features. Carpenters and other workmen have been busy as proverbial bees making ready the booths, tents, stands and various exhibit paraphernalia. No one who has not personally witnessed the work of preparation can begin to realize the real pains, energy and interest that have been devoted to the huge undertaking.

The tasks of training and drilling the now familiar trombone choir and the participants in the Centenary pageant, "The Wayfarer," are alone herculean. The choir is composed of one hundred players and is an entirely novel thing in the musical world. To get together so many expert trombonists re-

quired a careful searching throughout many sections of the country.

"The Wayfarer" contains 750 different characters, a fair-sized village in itself, while the seated chorus that will furnish the incidental vocal music is composed of one thousand voices.

These hundreds of singers, musicians, workmen, directors, and the like are just as truly "makers of the Exposition" as are those men and women whose names will most prominently adorn the programs.



Mrs. Irene Q. Vogel, assistant director of children's exercises

Here's How

ANY one desiring to attend the Centenary Celebration should first register by mail with H. B. Dickson, 74 East Gay Street, Columbus, Ohio. The fee is \$5 for individuals and \$10 for a family.

To reserve accommodations, apply to C. J. Young, at the same address, giving number of your registration card, number of persons in party, date of arrival at Columbus and contemplated stay.

If you expect to travel by automobile, a limited supply of road maps may be had from F. W. Briggs, at above address. Better than this, send 50 cents to John S. Halfaker, 226 Columbus Savings and Trust Building, and secure Centenary Celebration number of *Automotor*.

Single admission fee to Celebration grounds will be 50 cents, but the registration fee admits to grounds, exhibits, pageants, lectures and other attractions for entire period of twenty-four days.

Estimated expense for one person entire period is \$75. Rooms in private houses, \$1 and \$1.50 a day. Hotel rooms, for not less than two persons, \$3 to \$5 a day. Meals will average 50 cents apiece and incidentals at Celebration grounds \$1 a day.



A few of the demons, large and small, to be kept under confinement in the Oriental building. Actual objects of heathen worship. Many native Christians from various countries, costumes, utensils, tools, houses and the like, included in the many exhibits will portray vividly the customs and "atmosphere" of foreign lands as well as be of immense informative value to Exposition visitors.

Comparative Values of Gods

IF a little god from Africa, ten inches tall and weighing only twelve ounces, is valued at \$200, by what reasoning process does one arrive at the decision that a great big god from India is worth only \$20?

This is one of the perplexing questions confronting Customs officers at New York, San Francisco, and other ports of entry who are passing on the value of the nine gods and fifty-seven varieties of idols which are coming into this country from Africa, India, China, Japan and other countries for exhibition at the Methodist Centenary Celebration, Columbus, O., June 20 to July 13.

Explaining Idols' Intrinsic Values

THE Customs officials, according to Henry W. Ewing, traffic manager of the Centenary Celebration, who attends to the payment of duty on imported exhibits, do not understand that some of the idols are plentiful and therefore of little value while some of the gods are rare and most difficult to find. The Christianized natives of India, Africa, Japan, China and other lands who renounced the belief of Mohammed and other religionists to embrace Christianity have difficulty in

explaining the intrinsic value of the various gods and idols when they arrive at the ports of entry. So Ewing goes to the rescue.

Some of the gods and idols consigned to the Centenary Celebration are made of ivory, gold and precious stones. The Centenary Celebration management puts up a bond guaranteeing the return of these at the close of the Exposition. Duty is paid on gods, idols and other curios which will be sold at the Celebration or kept in this country as part of the Board of Foreign Missions' permanent collection to be installed in an appropriate museum.

Other Puzzling Rarities

NOT only are gods and idols for the Centenary Celebration causing the Customs officers to scratch their heads and figure, but so are many other curios, such as dolls made by the children of the Hiroshima kindergarten, gold and silver exhibits from India, precious stones from Africa, silken robes from China and Japan, ivory sets, and other things collected by Methodist missionaries in all parts of the world, which form part of the fifty car-loads of exhibits received at the big missionary exposition.

BOTH METHODISMS IN NORTHERN AND SOUTHERN STATES

By Bishop J. C. Hartzell, D.D.

THE division of the Methodist Episcopal Church in 1844, seventy-five years ago, was inevitable; and was not that division providential? Only a separate church in the South, dominated by sentiments favorable to slavery, could save Methodism in that section from disintegration; while in the North, Methodism was a growing factor in the rising tide of abolition sentiment. Further compromise was impossible. The issues were infinitely greater than the administrative status of a bishop or the possibility of another church organization. The supreme crisis was hastening. Sumter and Appomattox were only a few years ahead, and between them slavery was to be wiped out in blood. It is needless, and would be unjust, to hastily criticize or impugn the motives of the men, many of them great men, who lead on either side of that "irrespressible conflict." Generations of heredity and environment often divide the best men on fundamental issues. "Devils firm concord have, men only differ. Conscience is largely a matter of education."

During those tragic years the two Methodisms have had remarkable growth and prosperity in the midst of our unparalleled national development in its wealth, moral power, and world leadership. Together there are more than 20,000,000 in membership and constituency, and they represent a tremendous moral factor in the life and future of the republic, and of the Protestant world. The relations between the two great bodies are coming to be more and more satisfactory. The latest and greatest manifestation of fraternal co-operation is now going forward in the Joint Centennial celebration of the common origin of Methodist home and foreign missionary work. That there should be in some form closer relations between the two churches is the manifest will of God; and is earnestly desired by the great majority of both communions.

The plan for direct organic union has been abandoned. The Methodist Episcopal Church has at sundry times proposed the consideration of that subject, but the Church South, for reasons satisfactory to its leaders and people, has, since its organization, in 1846, declined all overtures looking toward direct organic union. Its General Conference in 1874 cordially welcomed fraternal delegates from the Methodist Episcopal Church, and suggested a joint commission to "remove all obstacles to full fraternity between the churches;" and also declared "corporate union undesirable and impracticable." Finally a joint commission in 1911 decided "organic union is impracticable." The plan now before the church proposes "unification by reorganization" and provides for several regional conferences in the United States, with one supreme body. All former slave territory is included in the three Southern conferences.

The heading of this article, "Both Methodisms in Northern and Southern States," calls attention to a very important fact bearing upon the present relation of the two churches. The development of the Methodist Episcopal Church in the South is generally understood, but the fact that the Church South has a resident bishop and eight conferences in the Northern States it not so widely known. These conferences include 250 appointments, 28,712 members, and nearly \$2,000,000 in property. A \$100,000 church is

being erected in San Francisco and a \$50,000 church has been completed in Oakland, Cal. Other large and creditable enterprises in important centers are completed or planned. The Southern Church press, with practical unanimity, stands by the work of its church in the North. The Methodist Episcopal Church has on what was slave territory thirty-seven annual conferences, three resident bishops, 812,118 members—of which 463,641 are white and 348,477 are Negro—fifty institutions of learning, and total properties in church schools and endowments \$42,108,326. Nearly one fifth of the world membership of the Methodist Episcopal Church is now on what was slave territory. The entire episcopal areas of three Methodist Episcopal bishops and parts of the areas of four bishops are in the Southern States.

There is seldom a protest from any source against the work of the Church South in the North. It is treated as any other denomination would be. On the other hand, the cry is often heard in the Southern States of "altar against altar" and "Northern Methodism in the South," and "violations of sacred compacts," etc. There is no friction between the churches in the North, and in the South there is comparatively little in the territory as a whole.

Both churches have the legal and moral right to prosecute their work wherever providentially led. The Methodist Episcopal Church General Conference in 1848, four years after the division, after an exhaustive report on the situation by the bishops, declared:

"Having found upon clear and unmistakable evidences that the fundamental conditions of the said provisional plan of separation have severally failed, we have found and declare the whole and every part of said plan to be null and void."

It must be remembered that Maryland, Delaware, and the District of Columbia did not go with the South in 1844, and that the larger part of Methodism in that slave territory, as well as in some territories in other border States, remained in the Methodist Episcopal Church.

At the close of the war two vast fields were providentially opened to the Methodist Episcopal Church in the Southern States; one among nearly 5,000,000 freedmen and the other among the loyal, uncared-for white population, especially in the Central South, who called for and welcomed the church of their choice. The final action, covering the whole question of God's call into these fields, was taken in the Chicago General Conference in 1868. Twenty-five men, some white and some Negroes, appeared at that conference as provisional delegates from twelve missions located in as many states, beginning with Virginia and ending with Texas, being the results of advance in the South during the previous three years. They represented 700 ministers and 175,000 members. After lengthy and exhaustive discussions the missions were made annual conferences and the twenty-five men were admitted as full delegates. The development of the Methodist Episcopal Church on what was slave territory during the past fifty years, is one of the most remarkable chapters in Methodist history, and one of the most significant facts is that fully ninety-five per cent of the ministers and people are native born.

The Methodist Episcopal Church, South, in 1846, the first year of its organization, organized a congregation in Cincinnati, Ohio. In 1886 its General Conference took the following action:

"We are bound neither legally nor morally by it (the dividing line), and we feel ourselves at liberty to extend our ministrations beyond that line to all who desire us to do so."

The same conference authorized and requested its bishops to organize conferences north of the Ohio. The Pacific Conference had been organized fourteen years before.

Not only the General Conferences of the two churches, but the Joint Cape May Commission, representing both, settled in 1876 the legal and moral right of each body to extend its work as it felt divinely led. The purpose of that commission was to open the way for formal and permanent fraternity. It declared each church was "a legitimate branch of Episcopal Methodism, having a common origin in the Methodist Episcopal Church organized in 1784." All questions of territorial divisions were thus ended, including each church wherever then organized. The commission also planned for the settlement of disputes as to church property titles, which had been the source of many local conflicts in the border States especially. Its decision was that the buildings and grounds should belong to the people occupying them, while technical legal points were to be settled by the court. There were three important cases in New Orleans, La., where the properties of three of our large Negro churches were still held by a board of white trustees belonging to the Methodist Episcopal Church, South. Being presiding elder in that city at the time, the writer secured Acts of Incorporation for the three Methodist Episcopal boards of trustees, and at his request the white trustees transferred the three properties to the respective churches. That request and the action of the trustees were in accordance with the Cape May settlement.

If each church has a perfect right to establish its work in the United States wherever it feels divinely called, why should the presence of the Methodist Episcopal Church in the South, where nearly one fifth of its entire membership resides, be so persistently and often harshly criticized by a large proportion of leaders, bishops, pastors, and laymen of the Methodist Episcopal Church, South? This is a fair question and fundamental in any unification program. Even during the consideration of the plan of unification there has been a widespread policy of urging the pastors and people of the Southern white Methodist Episcopal churches to go into the Church South and take their properties with them: while, on the other hand, not to "yield one inch," using the words of a Southern bishop, in permitting Church South Methodists to unite with the sister church. All such overtures have been declined.

In Atlanta, Ga., led by Bishop Leete, a splendid church property has been developed for our forty-years-old white church in that growing and cosmopolitan city. The property is worth \$125,000, and out of debt with aid of \$25,000 from our Home Board. Besides, that church has raised \$15,000, being more than its quota for the Centenary. Why should there be so much hostile criticism of that godly enterprise?

In Dallas, Tex., the Methodist Episcopal Church has for years had two self-supporting white churches. These churches are in Methodist Episcopal (white) Oklahoma Conference, which has 41,872 church members and \$1,760,705 in property. The Church South has recently bought property for a

large church enterprise across the street from one of them, which was organized forty years ago. Bishop Shepard wrote to Bishop Mouzon, the resident Church South bishop questioning the propriety of such a procedure, and received in reply a letter in which were the following statements:

"We have no purpose or desire to embarrass the Tabernacle congregation. Indeed, I should like to have them come into the merger but the location of the Tabernacle Church can not be permitted to stand in the way of the great forward movement of Methodism in the city of Dallas; and I know of no agreement entered into by the Methodist Episcopal Church, South, with the Methodist Episcopal Church which in any wise has been violated by the purchase of a location for our new First Church near Tabernacle Church. Such agreements as we have entered into with our brethren of the Methodist Episcopal Church have to do with the problems which arise on the border between the territory properly occupied by the Methodist Episcopal Church and the Methodist Episcopal Church, South, and not in the heart of our territory where one Methodism is abundantly able to do all that Methodism ought to do and where the interest of

the kingdom of God would be better served by one Methodism than by two. I am praying for the day when there shall be a reunited American. Methodism, and toward that end I am continually laboring."

Dallas is a city of 150,000 people and is destined to be one of the great cities of the Southwest, in which Northern people and their enterprises have been and will be leading factors. Thousands of these people will prefer the social and spiritual atmosphere of a church of their own choice, and will pay the bills and find scope for larger usefulness. The Northern Presbyterian church of that city recently entertained the Northern Presbyterian General Assembly. Why this ignoring of a sister Methodism, and under the camouflage of diplomatic platitudes proceed to greatly embarrass its churches, while the Church South Home Board is paying large sums annually in support of its work in Illinois, Colorado, and the Pacific States?

In Protestant countries church relations are both voluntary and sacred. The latter is especially true when those relations are held where strong and diverse personal convictions prevail on religious, social, racial, and political subjects.

Blue Ash, Ohio.

the authorities develop for you, and I am sure will use their best endeavors to further develop it to fit their needs.

May God bless you one and all with an unselfish, patriotic, democratic, spirit for you need it greatly just now.

Yours in Christ,

Inez A. Godman.

WASHINGTON BRANCH OF N. A. A. C. P. TAKES ISSUE WITH DR. DUBOIS.

Neval H. Thomas, a member of the Executive Committee of the National Association for the Advancement of Colored People (Washington Branch), has written the following letter to Dr. Emmett J. Scott, Special Assistant to the Secretary of War, with reference to the recent implied criticisms of the latter in the May issue of *The Crisis Magazine*:

Mr. Thomas' Letter to Dr. Scott

Washington, D. C., May 3, 1919.

Mr. Emmett J. Scott,

War Department,

Washington, D. C.

My dear Mr. Scott—Do not, for one moment, think that the belated attack of Dr. Dubois will in any way destroy the confidence the colored people have in you for the able **championship** of their interests since you have been our representative here.

I cannot forget that whenever our devoted president, Mr. Archibald H. Grimke, of our great organization, the National Association for the Advancement of Colored People, wanted to present the grievances of our brave soldiers, it was to you, and **not to the Editor of *The Crisis***, whom we are paying \$5,000 per year, that we came—and we never came in vain. You took up every case with enthusiasm and indignation at the wrong, and **most always with results.**

During those weary months the Editor of *The Crisis* was preaching Complete Surrender. "Forget your grievances and look to the hills!" was his slogan; and as the war went on, you were busy day and night, trying to lighten the burden of our suffering soldiers. Dr. Dubois, instead of giving you support in *The Crisis*, was using the editorial columns with Christmas stories, and "Steve"—and, worst of all, he said that we, who were asking America to treat the black soldier as a soldier, so as to improve his morale, were "forsaking their sons in the blood and dust of battle."

No, Mr. Scott, you have been with the Negro, and Dr. Dubois from June (the month of the "Captaincy" episode) to April of this year, was silent upon our burning wrongs, and it ill becomes him to print in his first militant issue in a year, an attack upon a man who fought when he was silent.

With full confidence in you, and appreciating your many services to our gallant troops while your critic was seeking honors at the price of complete surrender, I remain,

Very truly yours,

Neval H. Thomas, Member Executive Committee, Washington Branch, National Association for the Advancement of Colored People.

The Board of Foreign Missions has received a cable to the effect that Bishop and Mrs. Herbert Welch are due to arrive at Vancouver, B. C., May 29, by steamer "Empress of Russia." With them are a group of Korean and Japanese native preachers who are coming to attend the Columbus Centennial Celebration.

AN OPEN LETTER

Dear Louisiana Folks:

I have been receiving letters lately that seem to require a general statement upon my part.

You still remember about me but the long separation seems to have dulled your memory of me.

I desire to remind you that I am a very frank, straightforward sort of person. You may not like what I do or agree with what I say but you may depend upon the openness of my dealings.

I have learned that the simplest, cleanest, truest life is free from secret diplomacy, so I will none of it.

I am not writing one thing to Louisiana and another to Cincinnati; indeed I am not writing to Cincinnati at all.

When Dr. Maveety informed me that the Freedman's Aid Society planned to sell Gilbert Industrial Institute and combine the money gained with what could be realized from New Orleans University,—I considered. Of course my heart protested but there was nothing I could do to prevent.

I have made no outward protest simply because such a protest would be without power, and would be likely to stir up ill feeling. I take no pleasure in high sounding adjectives concerning my parents and myself. The work we did in Louisiana lives or dies in the lives of our pupils. If the righteous power of Gilbert is not felt in the lives of her students she had better be blotted out. I am not on the ground to sense the situation or to know what is best, but of course I have some thought upon the subject and they are open to any who may desire to know them.

I think the work we did at Gilbert was blessed of God.

I think that our boys and girls have had a share in the uplift of their Race.

I think that despite the poor work done there God has used the efforts put forth.

I think that Prof. J. R. Reynolds has accomplished more to put the school on a

righteous footing than any one person since my father, and I regret to see him removed.

I think it wrong to take the money from Gilbert and put it in a school in another part of the State.

I consider that we raised the money and built up the school for the Negroes of the Sugar Section. I consider that the Negroes of that section need the school more deeply than those of any other; moreover it is their school, and the white people of that vicinity realize the need and are willing to pay to retain the school.

I consider it a breach of equity for the Freedman's Aid Society to take the School from the people for whom my parents worked to save it.

I do not consider the size of the school a factor in the case. I prefer that it should remain moderate in size and serve its own constituency as a Home School of Practical Religious Education. I know that Mr. Gilbert desired this same thing for we talked the matter over and he promised to assist me in founding three other of the same simple helpful character in other parts of Louisiana. His death defeated my plans and the long illness of my parents absorbed my years of activity and strength.

Now, you know my thoughts.

They may not be correct or wise thoughts but they are mine, and I give them to you that you may understand my heart.

I make no protest.

I have no claim.

No words of mine can change the situation.

The Freedman's Aid Society will sell Gilbert and combine the money so gained with what they can get from The University and somewhere endeavor to build up what they call a Great School. Also they will spread some high sounding adjectives over my father's memory.

The present authorities surely must understand the situation better than I. I have been long away, and far be it from me to clog the wheels of progress with my personal desires. Your children will inherit it whatever school

EMMETT J. SCOTT'S HISTORY OF NEGRO'S PART IN GREAT WAR

It is expected that the comprehensive story of the part played by the Negro in the world-war, announced some time ago by Dr. Emmett J. Scott, Secretary of Tuskegee Normal and Industrial Institute, now serving in the War Department as Special Assistant to the Secretary of War, will be issued about the first of June. It will be brought before the people by a publishing house, the officers of which recognize the tremendous interest of the colored people in this subject, and the aim of the projectors will be to place a copy in every school and home in America.

The history will not only be a complete story of the valorous deeds of the colored fighting units on the battlefields of France and a thorough-going recital of the essential work done by the not less courageous men behind the lines "over there", but it will offer an enduring record of the valued labors of the soldier lads in the camps and cantonments here at home, and tell of the sacrifices and services of the patriotic men and women who gave the best that was in them to help this nation to win the war for freedom and democracy.

As has been announced before, associated with Dr. Scott in this big undertaking will be a number of agencies which assure a comprehensive and authoritative history of the important part the colored people of the United States have played in the great struggle.

Among these co-operating agencies are Frank Parker Stockbridge, publicity director of the American Library Association, New York; Dr. Robert E. Park, professorial lecturer in sociology, University of Chicago; Dr. Carter G. Woodson, director of research, The Association for the Study of Negro Life and History, Inc.; William Anthony Avery, publication secretary, Hampton Normal and Agricultural Institute; Monroe N. Work, director Division of Records and Research, Tuskegee Normal and Industrial Institute; Ralph W. Tyler, accredited representatives of the Committee on Public Information at the war front in France; Mrs. Alice Dunbar-Nelson, who has helped to mobilize the colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense; and Miss Eva D. Bowles, executive secretary in charge of Colored Work, Young Women's Christian Association.

A staff of assistants of experienced and technical training is now at work gathering and compiling a vast amount of material under the auspices of these co-operating agencies.

THE NEGRO AND THE CENTENARY

The Methodist Centenary Celebration which will be held in Columbus, Ohio, June 20 to July 13 will for all time establish recognition for the Negro on the international church map by transferring him from his traditional racial role of recipient to that of a potent contributor to the world's religious uplift.

"The very fact that all Methodism is celebrating the one hundredth anniversary of the birth of missions is a tribute to the zeal and the consecration of its Negro membership exemplified in the person of John Stewart, a Negro member of the Methodist Episcopal Church, who started, at Upper Sandusky, the first home missionary work ever done in our country", said Dr. E. L.

Gilliam, pastor of St. Paul's Methodist Episcopal Church of Columbus and Chairman of the Centenary Bureau for Colored Conference in recent interview.

Among the colored men of prominence who will be in Columbus to take part in the Centenary proceedings are Bishop Alexander Camphor of Monrovia, Africa; Bishop Isaiah Scott of Nashville, Tenn.; Dr. W. A. C. Hughes, field secretary of the Board of Home Missions; Dr. J. C. Sherrill, Field Secretary of the Board of Foreign Missions; Dr. N. C. Coggins, Field Secretary of the Board of Temperance; Dr. I. G. Penn, corresponding secretary of the Freedman's Aid Society; Bishop O. A. Carter, presiding over the Colored Methodist Episcopal Church of Tennessee; Dr. J. W. Robinson; Dr. G. R. Bryant and Dr. E. M. Carroll of Chicago; Dr. W. H. Brooks of New York; number of college presidents and district superintendents as well as a host of well educated, intelligent men and women, lay representatives of the varied fields of an Methodist church activities.

Columbus boasts of eight Methodist churches, among colored people, a new Y. M. C. A. building valued at \$100,000; two community social center houses, one the tax duplicate for \$25,000, the other for \$20,000; a Y. W. C. A. war community center; a theater and a movie house and two good hotels.

A thoroughly organized Centenary Committee is actively engaged in perfecting plans for the participation of nearly 2000 Negroes in various forms of the Celebration activities. This committee includes district superintendents and the pastors and lay members of the Columbus churches who have charge of the enlistment of the colored people for pageant and musical service and securing of accommodations for the Centenary visitors. Already a chorus of 500 colored singers, two colored bands, one of men, the other of women, and eight college quartettes are pledged and in training. In addition 300 Negroes will take part in the pageants and assist in the demonstration exhibits.

TO THE BRETHREN OF THE SOUTHWESTERN

I have retired from the active work, but I trust not to an inactive ministry. I will continue to edit The Bible Champion as I have for six years, as a labor of love. It is the organ of the Bible League of North America, and interdenominational Association that stands for the Bible as the inspired Word of God. I will send to any Minister a sample copy of the Magazine who will write asking for it and enclose a two cent stamp. Address Jay Benson Hamilton, 24 East 125th Street, New York City, N. Y.

NOTICE

The meeting is assembled by the call of the Joint Centenary Committee and the entire program and management is under direction of that body.

That there may be no diversion from the main purposes of the meeting, to conserve the impulses and organization of the Centenary, no meeting of the International Association of District Superintendents of the Methodist Episcopal Church will be held in connection with this meeting.

The Executive Committee of the Association will be convened at some convenient time during the Cleveland meeting for the regular Biennial meeting to be held in the Spring of 1920.

F. W. Luce, President, International Association of District Superintendents of the Methodist Episcopal Church.

CORRECTION CONCERNING THE CENTENARY TREASURY STATEMENT

On the same day that the Centenary treasurer sent out for publication the statement entitled "Centenary Treasury," the Commission on Finance took up the subject for discussion and have made a recommendation one of which the treasurers are very glad to adopt. The following therefore, should be substituted for III "Vouchers and Conference Credit," so that this entire point should read:

Churches in Fall Conferences which have accepted June 1st as the beginning of the five year Centenary period, will be given star credit in the reports of 1919 if they pay the following percentages of the full annual Centenary quota.

Conferences meeting in August	30%
Conferences meeting in September	35%
Conferences meeting in October	45%
Conferences meeting in November	50%
Conferences meeting in December	60%

TO PREACH FROM AIRPLANE

The first sermon from the air, preached by a minister of the Methodist Church, will be one of the features at the Centenary Exposition to be held at Columbus, Ohio, June 20 to July 14, according to plans announced by the committee on arrangements.

According to the announcement the aerial sermon will be preached by a minister who will float above his congregation at a height of 2,000 feet. His message will be audible by means of a wireless telephone and a megaphone attachment.

COMMENCEMENT NEW ORLEANS COLLEGE

(Continued from Page 5)

Rachel Thelma Bertrand, Alice Henrietta Bloch, Joseph Leonard Francois, Dewitt Clifford Haywood, Gladys Cleora Kinchen, Alvin David Nourse, August Caswell Terrence, Jr., Aletha Patsy Twine.

Normal—Eleen Ruth Allen, Thelma Lucille Anderson, Mattie Beatrice Brown, Marie Catherine Calvin, Sophia Margarite Clark, Louise Isabel Cooil, Ettamaye Kendayle Davis, Josephine Adele Harris, Frances Eleanor Jefferson, Inez Leonora Johnson, Laura Ethelma Jones, William Marie McClinton, Beatrice Laura Monette, Carrie Jenette Robinson, Lillian Leola Robinson, Olivia Alma Ross, Eunice Wilhelmina Tircuit, Hildred Valena Tircuit, Martha Louise Vincent, Aline Catherine Washington.

Commercial—Flora Belle Austin, Laura Ethelma Jones.

Domestic Art—Naomi Bourgeois, Henrietta Bryant, Mildred Coffey, Emily Davis, Jessie Davis, Charlotte Hinds, Edith Johnson, Georgia Landry, Gladys Mitchell Elsie Morgan, Ethel Pittman, Rebecca Spellman, Ruth Thompson, Genevo Todd, Lucille Turner, Ethel Williams, Ruth Williams.

Domestic Science—Ethel Ruth Allen, Thelma Anderson, Mattie Brown, Marie Calvin, Sophia Clark, Louise Cooil, Ettamaye Davis, Laura Jones, Eva Lachine, Marie McClinton, Beatrice Monette, Carrie Robinson, Eunice Tircuit, Hildred Tircuit.

HATTIESBURG DISTRICT THIRD ROUND

Heidelberg and Paulding, June 21-22; W Enterprise, 28-29; Little Zion, July 10-11; Desoto, 12-13; Shubuta, 12-20; Shubuta Mission, 18-20; Shubuta Circuit, 16-17; Woyoesboro, 26-27; Enterprise, 24-25; District Conference at Matherville, July 30-August 3; Mallalien and Blue Ridge, 7-8; Bay Springs, 9-10; Laurel, Wesley, 14; Ellsville, 15-17; Collins, 20-21; Hattiesburg, St. Paul, 22-24; Bentley Chapel, 23-24; Hattiesburg Mission, 25; State Line and Qultman, 30-31; Laurel, St. Paul, Sept. 5-7.

Dear Pastors and Residents of the Local Church Council, greetings and appreciation for the splendid work that was done in the extensive drive last week. The Hattiesburg District went over the top with the quota subscribed in full, notwithstanding several clubs have not reported. The roll will be called on Friday during the session of the Conference. Furthermore this is an opportune time for a great revival. Let the minute men take the lead in saving souls as they did in securing money for the Centenary. Our goal is one thousand souls and five hundred subscriptions for the Southwestern Christian Advocate. Two hundred and fifty to be reported at the District Conference and two hundred and fifty at the Annual Conference.—S. H. Cannon, District Superintendent.

NAVASOTA DISTRICT THIRD ROUND

Brenham St., June 29-30; Brenham Circuit, 28-29; Bedias Circuit, July 5-6; Caldwell Circuit, 5-6; Bellville Circuit, 12-13; Stoneham Circuit, 12-13; Anderson Circuit, 19-20; Madisonville, 26-27; Hempstead Station, August 3-4; Hockley Circuit, 2-3; Hufsmith, 9-10; Sealy, 9-10; E. Hempstead, 16-17; Brookshire, 23-24; Katy, 24; Somerville Circuit, 23-24; Millican, 23-24; Navasota Station, 24-25; Singleton, 26.

Dear Brethren:—You have done fine in the past, yet there is room for improvement. We must raise our entire apportionment for the Centenary this year. We cannot afford to fail. We are on trial, and as we do in this great program so will we be classed. I have sent Dr. Hughes a telegram stating that we would raise our full quota for this year. Before I shall see you again I shall have gone to Columbus, Ohio, there to report our doings on the Navasota District. Send me the monies you have on hand that we may have three thousand dollars (\$3000) to report for our district. Get ready for the District Conference which convenes on the 13th-17th of August, with the Saint Thomas Church, E. Hempstead Circuit. I am looking for each brother to report his full apportionment of Centenary money for this year there. We are also expecting each pastor to bring a large list of subscriptions for the Southwestern to the District Conference with him. Brethren make things go as never before.—T. M. Jackson, District Superintendent.

HUNTSVILLE DISTRICT THIRD ROUND

Bellemeind and Johnson, July 5-6; Gantersville, 12-13; Scottsboro, 19-20; Huntsville, 25-27; Huntsville

Circuit, 26-27; Center Grove, Aug. 2-3; Triana, 9-10; Madison, 16-17; Decatur, 22-24; Albany and Oakland, 23-24; Athens and Beulah, 30-31; Blount Springs and Colony, Sept. 6-7; Sheffield, 9-10; Warrior, 13-14.

Dear Brethren:—Now is the time to push forward the Centenary collection. Let every charge go "Over the Top" with full quota by District Conference, (which will convene at Triana, Aug. 6-10.—Joseph L. Carr, District Superintendent.

NASHVILLE DISTRICT FOURTH ROUND

Stone River Circuit, June 28-29, Rev. J. T. Patillo; Dilton and Cainsville, July 5-6; Smyrna, 13-14; Brentwood Station, 13-14, Rev. F. N. Collier; Flatrock, 20-21, Rev. J. W. H. Barham; Eleventh Avenue, 20-21; District Conference, 23-27; Murfreesboro Circuit, August 2-3; Shelbyville Circuit, 8-10; Shelbyville Station, 10-11, Rev. W. B. Crenshaw; Murfreesboro Station, 17-18; Springfield Circuit, 23-24; Springfield Station, 24-25; Nolensville Circuit, Sept. 6-7; Seay, Dr. I. W. Davis, 14-15; Clark, 14-16; Hubbard, 21-22; Gordon and Missions, 28-29; Braden, October 5-6.

Brethren:—This is the day of big things and when every man is called on to do his best, this must be the banner year of our district of all its years. Only three things to be done in our Great Church. Namely, local conditions watched after, Centenary and the Southwestern. This well done is the test of our efficiency.—J. H. Ellis, District Superintendent.

MARION DISTRICT THIRD ROUND

Bessmer and Reeders, June 20-22; Tuscaloosa and Buhe, 28-29; Eutaw and Springfield, July 4-6; Mt. Sterling Circuit, 12-13; Gainesville Circuit, 18-20; Clinton Circuit, 26-27; Mantua Circuit, August 2-3; Union Circuit, 9-10; District Conference to be held at Mt. Sterling, J. L. D. Knox, pastor, 14-17; Newbern Jackson Chapel, 22-24; Oak Grove, 30-31; Marion, Sept. 5-7; Marietta Circuit, 6-7.

Dear Brethren:—The date of the District Conference is herein given. You will clear the mind of your solemn promise to report your full quota in cash and subscriptions. The drive is still on and will continue until every man, woman and child shall have done his part. Remember too, we expect a splendid report for Conference Claimants—Episcopal Funds and the balance of our General Conference expenses. See to it brethren, that your district "Goes over" and hold her place with others of the Conference. Let us report three hundred new subscribers and a prospective scholar-roll of at least fifty students for our own "Central." Elect your delegates for the District Conference at once and send names to me. Each pastor will please send in at least two suggestions for program.—J. J. Harrison, District Superintendent.

GULFPORT DISTRICT THIRD ROUND

Lumberton, June 12-13; Sumrall, July 9-10; McNeal, 12-13; Richton, 17; New Augusta, 15; Ramsey, 19-20; McClain, 26-27; Wiggins, 31-

A COLLEGE that has its students devote one half their time to actual useful work is so in line with common sense that we are amazed that the idea had to be put in execution by an ex-slave as a life-saver for his disfranchised race. Our great discoveries are always accidents; we work for one thing and get another. I expect that the day will come, and ere long, when the great universities of the world will have to put the Tuskegee Idea into execution in order to save themselves from being distanced by the Colored Race.—Elbert Hubbard, In "A Little Journey to Tuskegee."

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August 1; Gulfport, St. Mark, 5-6; Gulfport, St. John, 2-3; Biloxi, 9-10; Moss Point, 16-17; Pascagoula, 23-24; Bay St. Louis, 27-28; Ocean Springs, 30-31; Basin, Sept. 6-7; Pass Christian, 13-14; Pearlinton, 16-17; McHenry, 20-21; Handsboro, 27-28.

Pastors and Members:—Don't fail to raise every cent of your Centenary apportionment. Put your Southwestern committees to work at once and secure your whole number of subscriptions. We must not fail in our District Conference at McLain. Our District Conference will convene at McLain, Miss., July 24-27, at 9 A. M. All pastors, local preachers, exhorters, Sunday School Superintendents, District Stewards, and all District Conference members are required to be present at roll call. Thursday morning, July 24th. All visitors will be given a cordial welcome, to 10 P. M. We are working to make this the greatest District Conference in the history of the Gulfport District.—P. H. Rembert, District Superintendent.

TOPEKA DISTRICT SECOND ROUND

Mound City, Kansas, June 12; Ft.

Scott, Kansas, 15-16; Grand Island, Nebraska, 19, 1-2 combined; Hastings, Nebraska, 20, 1-2 combined; Lincoln, Nebraska, 21-22, combined; Bonner Springs, Kans., 28-29; Rose-dale, Kansas, 29-30; Salina, Kansas, July 6-7; Alma, Kansas, 8-10; Topeka, Kansas, Mt. Olive, 12-13; Sunday School and Epworth League Convention, Bonner Springs, Kansas, 16-18; Topeka, Kansas, Asbury Methodist Episcopal, 19-20; Wichita, Kansas, 23-25; Manhattan, Kansas, 26-27; Clay Center, Kansas, 26-28; District Conference, Dunlap, Kans., 31-Aug. 3; Pueblo, Colorado, 9-10; Colorado Springs, Colo., 16-17; Denver, Colorado, 23-24; Omaha, Nebraska, 29-31; S. Omaha, Nebraska, 30-31.

Have Quarterly Conference business arranged for before the date above. The Centenary payments are now the big job. The Southwestern must be in the home of every member. Work and success and not excuses are expected. Let all the reports be carefully written and prepared before the meeting of your Quarterly Conference.—Griffin G. Logan, Res. 1628 N. 22d, Omaha, Neb., Phone Webster 5003.

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The Stronger Bond Between Men and Nations

International Sunday School Lesson for Sunday, June 22

In Lesson Hand Book

Golden Text.—Now abideth faith, hope, love, the three; and the greatest of these is love.—1 Cor. 13, 13.

The Most Excellent Way

Striving of the right kind is not only commendable, but indispensable to growth in character and to worthy achievement. Some of the things the Christian should desire and strive for the apostle mentions in the section of his Corinthian letter immediately preceding the passage with which the scripture material for this lesson begins. He exhorts his readers to "desire earnestly the greater gifts," that is, to endeavor earnestly to achieve the highest and best possible in the Christian life. But he immediately proceeds to add that there is yet a way of superlative excellence to which he desires to call their attention. This most excellent way, which is the way of highest achievement in the Christian life, is the way of love. Then follows Paul's description of love, which one commentator has called "the greatest, strongest deepest thing Paul ever wrote." To this description of the most excellent way we give our attention in this lesson.

A Bond of World Fellowship

The hope of the world lies in the final triumph of love, which is the heart and soul of the Christian religion. All the good of Christianity is born of love and all the progress it has made has been toward a greater measure of good will, human sympathy, helpfulness, and loyalty, virtues that one and all spring from the supreme Christian virtue, which is love. All other elements in religion, its ritual, its belief, its organization, its experience, its power over men are not to be compared with this attitude of mind and heart that is the essence of the Christian religion. He knows most about the gospel who knows most about love in his own personal life. He is the best Christian who is like his Master—and this means that he loves most. The first step toward permanent world peace and a brotherhood of nations likewise is the spread of the spirit of goodwill and brotherly kindness that springs not from autocratic rule or power but from the democratic fellowship of free peoples dominated by the ideal of the common good and of humanity. The utmost parts of the earth are today bound together by many ties. Commerce and industry, science and art, literature and education are so many strands in a mighty cord that circles all nations and peoples. But none of these strands, nor all of them together, can hold the diverse groups of men and nations together or prevent their grinding each other into the dust in their struggle for dominion and power, unless there be added to this cord the binding force of brotherly love, manifesting itself in mutual sympathy, trust, cooperation and loyalty to a common program of world betterment and progress. Upon those who realize

this need of the world and who in their religious life have experienced love for God and for their fellow-men, there rests the responsibility of sending this gospel of love and of humanity to the ends of the earth.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for June 22nd, 1919

"The Greatest of These is Love"

The way of love is the more excellent way; better than speaking with tongues better than prophesying, better than the way of faith is the way of love. Bestowing gifts on the poor or making the "supreme sacrifice," giving one's life as a martyr to a good cause, will profit the giver nothing if prompted by any motive other than love. Selfish ends may be sought in outward Christian service; it may be of value to others and much good may be done through gifts of money or ser-

vice rendered from other than true love motives; but love is the only motive that will link the soul with Christ in real service.

The whole missionary program is to be carried out in the spirit of love. "God so loved the world." It was love's passion for humanity that made Gethsemane and Calvary. Such love made missionaries of the early disciples. The "love of Christ constrained me;" was the testimony of Paul as he recounted hardships and faced death for the cause he had espoused. Such love moved Melville Cox to give the precious days of a rapidly closing life to Africa, and to say in dying: "Let a thousand fall but let not Africa be given up." Love has ever burned in the hearts of the faithful who have given all to save men; but the world is still dying for that revelation of love that can come only through consecrated lives.

There is so much of hollowness and deceit; so much of selfishness and greed! so much of lust and crime; so much of hypocrisy in the Church and so little of the divine in human love, that the love of heaven's real friendship toward earth is hardly known at all in much of earth. "The world is dying for knowledge of him who loved us and gave himself for us." So tell of his love, for "the greatest of all is love."

Gammon Seminary.

The Art of Building Character

Weekly Devotional Topic for June 22, 1919.

(1 Cor. 13:10-17)

By the Rev. Willis J. King, D. D.

Our topic tonight is "The Art of Building Character." This topic seems trite because we hear it so often and take it as a matter of course. However, the frequency with which we hear it spoken of should not lessen its value but enhance it in our estimation. But whether it does or not it is none the less fundamental in our lives.

What is Character? I have just read two statements by different authors, which seem to me, when taken together, to sum up the meaning of character. One is by Abbott. He says:

"It would be well if character and reputation were used distinctively. In truth character is what a person is; reputation is what he is supposed to be. Character is in himself; reputation is in the minds of others. Character is injured by temptation and by wrong-doing; reputation by slanders and libels. Character endures throughout defamation in every form, but perishes when there is a voluntary transgression; reputation may last through numerous transgressions but is destroyed by a single and even an unfounded accusation or aspersion."

The second comes from Emerson: "The difference between talents and character is adroitness to keep the old and trodden round, and power and courage to make a new road to new and better goals."

The idea in the first definition is to emphasize the fact that character is a matter of the inner life; it is a matter of what one in his own heart of hearts feels and is. It is the stamp of one's own individuality and personality. It is not a matter of what anybody on the outside

thinks he is, but what he and the great God above us know he is. Note the statement, "Character endures throughout defamation in every form, but perishes when there is a voluntary transgression."

That was the burden of the great work of the prophets—to lead Israel to the view that Jehovah, their God was a god of Character, and they who worshipped him must have the same attitude and disposition. If Israel would remain righteous and true to the character of Jehovah, the vauntings and temporary triumphs of their enemies could not harm them. It was a matter of their inner life. "Not in the plaudits of the crowded throng, but in ourselves is victory or defeat."

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The other definition by Emerson is just as true a setting forth of another phase of character. It means an appreciation of the best there is in the splendid heritage that has been brought to us by tradition and yet an openness to new truth that will make one dare to "make a new road to new and better goals."

How may one build such character—that which gives him inner light in days of deepest gloom; and that which gives him the moral courage to leave the beaten paths, if necessary, to find the truth he seeks? First there must be the desire for such a character. There must be a dissatisfaction with the heights attained thus far, and a burning ambition to scale to yet higher heights. One is reminded of those striking lines of Oliver Wendell Holmes:

"Build thee more stately mansions, O, my soul

While the swift seasons roll.
Leave thy low-vaulted past,
That each new temple nobler than the last,

Shut thee from heaven with
dome more vast,
Till thou at length art free,
Leaving thine outgrown shell,
By life's unresting sea."

This must be our ideal in the ethical and spiritual spheres as well as any others.

And now having definitely settled the question of my desire for the

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very highest levels of character, how may they be attained? It is about this that the apostle is writing the Corinthians in our scripture lesson this evening. In the little church at Corinth, there were a number of jealous, members arrayed in separate camps against each other. The main thing that divided them was the question of the primacy of the Apostles in the church, especially as they were related to their particular church. There were the Pauline adherents, those who leaned to Apollos, and those who gave the primacy to Peter. The Apostle tells them that all of these men are simply agents and servants of Jesus Christ. Paul planted, Apollos watered; but God gave the increase. There was only one foundation for true character and that is in Jesus Christ. Other foundation can no man lay than that which is laid in Jesus Christ.

The principle the apostle set forth then is the one we would suggest now. "He is the fairest of ten thousand and altogether lovely." Would you be like him? Keep him before you as a mirror, as a model. Shape your life by his. Seek to know what he did and how he did it and let that be the guiding principle of your life.

Many of you have read the story of the "Great Stone Face," written by Nathaniel Hawthorne. You remember how little Earnest lived there in the valley in sight of the great stone face fashioned by nature from the rocks on the mountain's top. He and the rest of the people in the village kept expecting that some one would come to live in their village whose face would be the exact image of the face there on the mountain. They looked and waited in vain until Earnest was an old man. As he, now grown old, went about the village doing his labors of love for his fellows, the villagers, noticed that the face of Earnest was itself the image of the great stone face. Living in its presence through all the years he had unconsciously grown more like it. That is the principle by which we are to become like Christ—living in his presence and shaping our lives by his. Atlanta, Ga.

DELAWARE CONFERENCE

Episcopal Church. A wife, father, closed Tuesday, April 23th, Bishop Joseph F. Berry, D. D., LL. D., presiding. At the opening session on Wednesday morning, the Holy Communion was administered by Bishop Berry, assisted by the District Superintendents and several of the pastors. An address of welcome on behalf of the city of Wilmington, was delivered by Mayor John Lawson. Bishop Berry responded, paying eloquent tribute to the colored troops in the world war. The organization of the body was then perfected with the re-election of the efficient secretary, statistical secretary and treasurer, namely: J. M. Dickerson, E. O. Parker and W. J. Helm, together with their faithful and able assistants.

Wednesday afternoon the statistical session was held, W. C. Jason presiding. The reports to the statistician and treasurer showed marked increases in both membership and finances. Over ten thousand

dollars was raised for the two extra causes, Conference Claimants' Endowments and Morgan College. Wednesday evening the unfurling of the Conference Service Flag took place. T. H. Butler, Chairman of the War Council, presided. Mrs. Alice Dunbar Nelson and C. A. Tindley delivered addresses. Miss Emelyne J. Tindley sang "A Strike for Liberty," her own composition. W. H. Johns of Chestertown, Md., preached the annual missionary sermon Thursday afternoon. It was a message of hope and inspiration and delivered with an unusual degree of spiritual unction. Thursday evening came the educational anniversary. W. C. Jason presided. T. H. Kiah, of Princess Anne Academy, Vice-President Pickens, of Morgan College, and President J. O. Spencer, delivered able and instructive addresses. The choir of Mt. Joy Methodist Episcopal Church, J. W. Bond, pastor, led by Mr. John Mason furnished the music.

The anniversary of the Woman's Home Missionary Society and also the Woman's Foreign Missionary Society took place Friday afternoon. Mrs. Bishop Camphor, eloquent and persuasive, delivered the address. Mrs. H. Hargis presided for the Home Missionary Society and Mrs. M. E. Jackson for the Foreign Missionary Society. The reports in these two organizations showed marked advances.

Bishop A. P. Camphor, Dr. L. C. Murdock and Dr. W. W. Lucas, spoke Friday night in the interest of the Missionary Centenary. J. H. Nutter presided. Saturday night was the anniversary of the Epworth League. W. A. T. Miles presided. Dr. W. W. Lucas delivered the address. The choir of Haven Church, Wilmington, rendered music. Services were held Sunday at both the Opera House and Zion Church. The city was crowded with visitors. Bishop Berry preached an able and spiritual sermon at the Opera House to an immense audience. C. A. Tindley preached in the afternoon and R. G. Waters at night. C. W. Briddell preached at Zion Church in the morning and J. T. Wallace at night. In the afternoon Bishop Berry ordained the Deacons and Elders at Zion Church.

The appointments were read at night, at the Opera House. There was a change of district lines. The Wilmington District is no more as such. Its work is now included in the South Philadelphia District.

Notes of the Conference

Dr. R. E. Jones, of the Southwestern electrified the body Saturday morning with his able address. His reply to the comment of the Editor of the Christian Recorder on race leadership was a masterpiece in re-tort.

Dr. I. Garland Penn was as enthusiastic and resourceful as ever. He greatly aided in setting in a clear light before the body how to raise the balance of the Morgan College money and not interfere with the Centenary.

East Calvary, C. A. Tindley pastor, raised \$2,800 for benevolences; Zoar, F. H. Butler pastor, came second with \$1,793; Zion, Wilmington, came next and St. Daniel's Ches-



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TUSKEGEE INSTITUTE SUMMER SCHOOL FOR TEACHERS, JUNE 9, THROUGH JULY 18, 1919, COURSES IN LITERARY AND INDUSTRIAL SUBJECTS:

ter and Jones', Germantown nearly tied for fourth place.

A Centenary headquarters for the Conference has been opened at Mother Zoar Church, Philadelphia

East Calvary, Philadelphia, will entertain the 1920 session. It is expected that the great plant proposed out of the Centenary will be ready. The eloquent and popular C. A. Tindley is pastor.

Ten changes were made. W. A. Hubbard goes to St. John's, Newark; N. J.; J. E. Johns goes from Newark to Germantown and J. T. Fletcher from Germantown to the North Philadelphia District; J. H. Scott goes on the South Philadelphia District.

J. T. Fletcher, the new Superintendent of the North Philadelphia District, has been one of our most successful pastors and made a splendid record at Germantown. The district has cordially received him and pledged co-operation in making things go.

F. H. Butler is Campaign Director and H. S. Wilson Secretary for the Centenary, Wachespreague, Keller and Lee Mont, Va., on the Salisbury District and Germantown on the N.

Philadelphia District have already gone over the top.

J. R. Waters has raised over \$11,000 in cash for the Conference Endowment Fund, in the past two years. He retires from field work to re-enter the pastorate where in the past he was eminently successful and goes to Newman Memorial in Brooklyn, N. Y.

Recently a surprise party was tendered the pastor, the Rev. W. H. Smith St. John Methodist Episcopal Church, Lexington, Mo., on his return from the annual conference. Quite a number of gifts were left as tokens of appreciation.

Recently a rally was conducted at West Market Methodist Episcopal Church, Johnson City, Tennessee. As a result \$258.37 was raised. This church has a membership of only 51 persons. The membership was divided into two clubs, viz.: Over the Top and No Man's Land. Mr. J. Charles Logan, captain of Over the Top Club reported \$112.66 and Mrs. Lizzie Williams, captain of the No Man's Land Club, reported \$145.71. The Rev. W. A. Webber is pastor.—M. E. Richardson, Recording Steward.

AGENTS WANTED

To handle Scott's Official History of "The American Negro's Part in the World War," prepared by Emmett J. Scott, Special Assistant to the Secretary of War, and collaborating agencies that assure authenticity and full detail, including the organization and training of Negro military units, and a complete record of their service in Camps and on battlefields; the work of civic auxiliaries, etc., etc. No scissors and paste pot "insert" but a History freshly written from first to last page. Dr. Scott has had the co-operation of the following collaborators:

CARTER G. WOODSON, Director of Research, Association for Study of Negro Life and History;

RALPH W. TYLER, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to the War Fronts in France;

WILLIAM ANTHONY AERY, Publication Secretary, Hampton Normal and Agricultural Institute;

MONROE N. WORK, Director, Division of Records and Research, Tuskegee Normal and Industrial Institute;

MRS. ALICE DUNBAR NELSON (formerly Mrs. Paul Lawrence Dunbar) a leader in mobilization of Colored women of the Country for War work under the auspices of the Women's Committee, Council of National Defense;

MISS EVA D. BOWLES, Executive Secretary in charge of the Colored work of the Y. W. C. A.;

LIEUT. T. T. THOMPSON, Historian, who accompanied the famous 92d Division U. S. A.

Thousands of Dollars will be made handling this history—600 pages, including 150 illustrations.

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THE NEGRO HISTORICAL PUBLISHING CO., P. O. Drawer, 1821, Washington, D. C.

CRESCENT CITY NOTES

Williams—The total subscriptions for the Centenary amounted to \$2,340.00. The Rev. E. O. Woolfolk preached last Sunday night. We are in the midst of a financial campaign. Partial report was made last Sunday night when \$500.00 was collected.—A. Wesley, reporter.

GULFPORT DISTRICT

WOMAN'S HOME MISSIONARY SOCIETY

Dear Sisters:—We are nearing our District Conference. Let us wake up, our District is behind. Do you remember some time ago at the Annual Conference, we pledged ourselves to send some linen and other things to Haven Academy by District Conference. I am asking each auxiliary to send their pledges to me and its value before Conference, or by their delegate. Let us see what each charge is willing to give. We know that you are going to do your bit. We are asking each sister to give a few minutes each day in prayer for our work, that we may do whatsoever our hand finds to do, especially for fallen humanity.—Mrs. E. I. Johnson, C. District President, 512 Nixon St., Biloxi, Miss.

WEST TEXAS CONFERENCE CLAIMANT DAY.

West Texas Conference Ministers Aid Society Day for Conference Claimant of the Methodist Episcopal Church.

Dear Pastors:—The last session of our Conference at Fort Worth, Texas, set aside the fifth Sunday in June, the 29th, as Conference Claimant Day, to raise money to reimburse the claimant fund of our Conference. Now let all pastors, members and friends make an all together pull that day and make report on Monday, June 30th to each District Superintendent, and they will report to Rev. A. L. Carper, the Secretary, 724 White St., Ft. Worth, Texas.—M. S. Jordan, President; A. L. Carper, Secretary

NOTICE LAKE CHARLES LOUISIANA

Mrs. Rosana Moore has been appointed District President of the Woman's Home Missionary Society for the New Orleans District.

Mrs. Calley Marshall has been appointed District President for the Woman's Home Missionary Society of the Lake Charles District.—Amelia Turner, State President.

NOTICE

To the members of the Woman's Home Missionary Society of the Little Rock Conference, Methodist Episcopal Church. The annual meeting of the Woman's Home Missionary Society of the Little Rock Conference is changed from Sweet Home, Ark., to Pine Bluff, Ark., June 28-29, St. James Methodist Episcopal Church. Executive Board meeting

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at 5:30 P. M., June 26th. We are expecting to have a great meeting, we hope each district will be well represented. The Conference officers and each member of the executive board should be present the first day.—Mrs. G. T. Saxton, Conference Corresponding Secretary.

Mt. Olive Methodist Episcopal Church, Dayton, Tenn., the Rev. F. A. Hatcher, pastor, has just closed one of the most successful revivals in the history of the church. The entire church has been greatly revived.

Recently the Woman's Home Missionary Society of our church, Mt. Nebo, Louisiana, conducted an Apron Rally, and as a result \$12.85 was raised. Mrs. Jane Matthews, president of the Society, led the movement. The Rev. J. S. Barnes is pastor.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, JUNE 19, 1919

Vol. No. 48—No. 25



Secretary S. Earl Taylor, Executive Secretary. Secretary D. D. Forsyth, Chairman

EXECUTIVES OF THE GREAT CENTENARY FOR \$105,000,000

The story of the Centenary Campaign will be one of the most thrilling chapters in the history of the Methodist Episcopal Church. The raising of one hundred and five millions of dollars and more marks the beginning of a new day in American Methodism. This giving of money will be followed by a rival of religion and the giving of life in Christian service such as the world has not known before. The whole Centenary movement in its inception, plans and achievements is due very largely to S. Earl Taylor. Some years ago while in charge of the Young People's Department of the Missionary Society, Taylor talked to the Church from charts and drove his message by pictures. He talked in the large. The Church listened, wondered and then doubted. In spite of all Dr. Taylor grew in favor with the Church and was chosen corresponding secretary of the Board of Foreign Missions co-ordinate with Dr. Frank Mason North. Then Dr. Taylor placed before the church an outline for the celebration of the Centenary of Methodist Missions. The plans grew by leaps and bounds. Then came the meeting at Niagra. The Church was startled when the gigantic plan was projected. Dr. Taylor trusted himself when others doubted and generously made allowance for their doubting, he thought his way through the Centenary and then made "one heap" of all his "winnings" in church leadership and risked it all on the Centenary. No one knew better than he that if he failed the blame would be his. The Centenary plan has succeeded beyond expectation and Earl Taylor has won the full confidence of a grateful church. Dr. Taylor had the hearty support of the leaders of Methodism, including our Board of Bishops. The Chairman of the Centenary Commission is Dr. D. D. Forsyth of the Board of Home Missions and Church Expansion who has given himself with a heartiness to the Centenary movement that is entirely worthy of the best in Methodist traditions and adds new glory to Methodist leadership. We are delighted to present to our readers fine pictures of these two stalwart leaders of Methodism.

EDITORIAL

"DEMOCRATIC CHRISTIANITY"

Bishop Francis J. McConnell makes a distinct contribution to the present day thought and towards world-wide reconstruction by putting forth his latest book, "Democratic Christianity." It is a small volume, but it encompasses very clearly the fundamental principles underlying our democratic form of government and the working principles of modern social welfare in a democratic form of government. Bishop McConnell, always lucid in his writings, was never more so than in this volume, in which he gives a striking foreword followed by four chapters on "The God of Liberty, Equality and Fraternity," "The Church of the People, by the People, for the People," "The Part of the Church in Making the World Safe for Democracy" and "Preaching to Soldiers." In his foreword, Bishop McConnell holds that the principles of democracy are found in the Gospels and thoroughly practiced in the life of Jesus Christ. When the Founder of Christianity declared it to be the "duty of every man to love God with all his life He spoke into the existence of the individual that inalienable dignity which is one of the pillars of democracy." Another pillar of democracy, says the Bishop, was the assertion of the Founder of Christianity when He declared it to be the "duty of every man to love his neighbor as himself."

It is exceedingly difficult to select the fine points (for they are many) in this most excellent book, but perhaps there is no better expression found anywhere in this volume than the one which reads "the social thought of the time put together indissolubly power and responsibility." That is what we have failed to see. Men have gotten power, wealth, education, culture and government control and have related this power all too much towards and for themselves, not realizing that the accumulation of power brought with it invariable responsibility to others. America has come into a large place in world affairs because of her power, and she has power because of her numbers, history, resources, scientific intelligence and idealism, which have controlled American life.

Bishop McConnell urges that the less favored class in modern society is crying for more "justice and less philanthropy." The sooner the controlling class realizes that the men and women who live from hand to mouth will be happier in poverty with open-handed justice than they would be in luxury granted by philanthropy based upon paternalism and pity, the better. There are certain fundamentals in life that cannot be withdrawn from the lowly without criminal injustice on the part of the more favored. It is not so much that the weaker class is able to force the contention, but that the favored classes grant the contention of the weaker on the basis of right and justice. This book is in every way inspiring and, although thoroughly modern in all its social conception and suggestion, it is thoroughly sane and practical and orthodox.

HISTORY OF THE NEGRO IN THE WORLD-WAR

The record of the Negro soldier in the world-war will be an inspiring chapter in American history. There will be brought forward in a true interpretation of the achieve-

ment of these men examples of sacrifice, heroism and courage that will add glory to our great Nation and will justify all that America has done in emancipating the slaves and granting them responsibility of American citizenship. It is too early to expect a history that will be satisfactory in every particular. There is, however, at least one notable record of the achievements of our colored soldiers that is worthy of more than passing mention.

The Honorable Emmett J. Scott has issued a volume of 500 or 600 pages, superbly illustrated, which is the most complete and satisfactory history that has been produced to date. Mr. Scott's position as Special Assistant to the Secretary of War gives him first-hand knowledge of all questions involving Negro troops, before enlistment, during their term of service and during the period of demobilization. His position also gives him a chance to know at first hand those items that would be of value in making up a record. Mr. Scott's sympathetic interest in the soldiers, his keen sense for news, his sanity in collecting events that are significant and the weeding out of the trivial and commonplace, add to the strength of his volume. Mr. Scott rendered a noteworthy service as Special Assistant to the Secretary of War, but he has rendered an equally significant service in the presentation of this volume. We will speak more directly of this volume in a later issue.

Another record that offers proof of the Negro's participation in the world-war is that written by Dr. W. E. B. Du Bois, published in the June Crisis, which covers about twenty-five pages, including illustrations. Dr. Du Bois states in the foreword of his brief history that later on, when final reports are made, with the assistance of a corps of editors it is the purpose to revise this history and publish the same in three volumes. For the present time he gives in this brief resume something of the achievement of the different Negro units and calls attention to a matter that is of special and vital interest to every Negro, concerning the difficulties and discriminations which the Negro officers and privates encountered during their service in France. The officers in the army from the South succeeded in convincing those in authority that it was necessary to officer Negro soldiers with Southern white men, who knew "how to handle the Negro," and everything Southern is covered by the statement "handling the Negro." It meant the old Southern attitude toward the Negro of the Legree type was to obtain—the same attitude that is to be found on the average plantation in the South to-day. This is verified in any number of instances. Dr. Du Bois' statements are borne out by soldier after soldier, and by men not of the radical type, but men thoroughly conservative. Many of the commanders of Negro troops were an actual disgrace to the principles for which we were fighting. It is a wonder that the Negro soldier did as well as he did under such trying circumstances. If this attitude on the part of American officers was reprehensible, what shall we say about the General Order that was issued with the purpose of informing the French of the American attitude toward the Negro? It warned French officers, soldiers and citizens against association with Negro officers and soldiers, making very clear the manner in which the Negro was treated in America; and what is more, this General Order suggested that America desired that the French people treat Negroes in the same way. If there is anything more contemptible

than this, we do not know it. There were American soldiers who went abroad to fight for democracy—for world democracy—and at the same time these white American officers and soldiers actually attempted to set up on French soil American prejudice against the Negro while Negroes were pouring out their very blood for the perpetuity of the Nation, which gave these white men their chance to figure in national and international affairs. As it were, they rode on the bare backs of these Negro soldiers and then would deny them the simple and decent courtesies of life. Of course, with the average white officer, the mere speaking to a French woman in return for her salutation is an offense, so that every charge against the Negro was magnified into a serious crime. Nearly all the disagreeable things that have come from the front as to the conduct of the Negro soldiers did not grow out of a criminal record, but grew out of a well-nigh attempt at blackmail, created by American prejudice, that flaunted itself at every turn of the road. We have no doubt but that Dr. Du Bois has written the truth in this matter. It is a hard truth and one that some people would like to suppress, but truth must have its hearing, and if American officers were so mean and contemptible as to practice their game of prejudice on French soil, then let them be game enough to own it and take the glory for it, if glory there be, or take the shame of it, if shame there be, and shame there is to blacken the hinges of midnight.

TO THE EDITOR OF THE CRISIS

In the May number of the Crisis, the following editorial item, with the questions attached, was addressed to Mr. Emmett J. Scott:

"The Negro world and you will bear us witness that The Crisis and its Editor have given you loyal and unselfish co-operation, even at the cost of suspicion and criticism. We have done this, FIRST, because the war demanded, and had a right to demand, unswerving loyalty and unity on the part of the Nation and its constituent groups; and SECONDLY, because we believed that you were doing all that was possible under very difficult circumstances. A visit to Europe has, however, revealed to the Editor a state of affairs in regard to Negro troops which is simply astounding! Some of these facts we are publishing this month and others we shall reveal later. Meantime, we are withholding judgment in your case and simply asking you publicly three questions:

"1. Did you know the treatment which black troops were receiving in France?

"2. If you did NOT know, why did you not find out?

"3. If you DID know, what did you do about it?"

Mr. Scott has felt it necessary to answer at some length this unworthy attack upon a man who has been 100 per cent efficient in his position and 100 per cent loyal to the interest of the Negro. We desire to remark, however, to the editor of the Crisis that the Negro generally has not yet accepted him as the vital arbiter in all questions that concern the welfare of the race. This is what the editor of the Crisis would like and it is denied him for the reason, among others, that he is constantly seeking it, and so long as the editor of the Crisis takes the attitude that he alone is right and all others are wrong, so long will he stand alone. Happily for Mr. Scott, this underhand, insidious attack fell short of its mark. If the

editor of the Crisis knew that Mr. Scott had failed in any particular line of duty, it would have been just and fair to have stated it. To make the implication that is made in the statement quoted is a little less than a stab in the back; a stab, however, that does not hurt the special assistant to the Secretary of War, but is a revelation of some of the shameful thoughts that occupied the mind of the editor of the Crisis.

All of us had heard that the black troops in France were being mistreated, and no one knows better than the editor of the Crisis that Emmett J. Scott did everything that a man in his position could do to relieve every sort of discrimination against Negro soldiers. It was not possible for Mr. Scott to do everything, but he did many things and has rendered the race a service that will never be forgotten. It is quite evident that the editor of the Crisis would regain favor with a certain portion of the Negro world which he lost some time ago, when it became evident that he was more interested in himself than he was in the race. The editor of the Crisis knew as much about the situation in France as others of us did, including Mr. Scott. What did the editor of the Crisis do about it? If the editor of the Crisis sought to injure Mr. Scott he has failed. If he sought to rehabilitate himself in the favor of the colored people, he has also failed.

Of General Interest

Chinese Students Protest

A number of the leaders of the Chinese students in Tokio, writing their names in their own blood, have signed a resolution calling on 4,000 of the students in Tokio to return to China to protest against the peace conference decision in regard to Shantung and against the alleged ambitions of Japan in China.

Bomb Banks

The Government has found a unique use for the 15,000,000 hand grenades left over when the armistice was signed. They are to be converted into dime savings banks, it is announced. Several large concerns are being interested in the proposition. Surplus stocks of all kinds still to be sold by the War Department are valued at \$1,695,370,000. Sales since November 11, total \$236,130,000.

Payment To Be Made Without Delay

Payments past due and the current allotments to the families of soldiers and sailors and to the dependents of civil war veterans will be made by the war department without waiting for the formal signing of the urgent deficiency bill by President Wilson. Authority for this action was enabled to the Secretary of the Treasury by President Wilson upon advice that the bill had been passed and is now on its way to Paris.

Whale Meat As Food

The flesh of the whale as food is advocated in a pamphlet issued by the bureau of fisheries. Recipes for making succulent dishes from whale meat are included in the pamphlet, which advises retail dealers to make the whale a part of their regular stock.

This action is in furtherance of the efforts to popularize fresh, frozen and canned whale meat as food. The bureau is advised that the whaling companies in position to furnish fresh frozen whale meat have not been able to supply the demand.

Minds Classified

Psychological tests applied between April

2 and November 30, 1918, revealed a total of 45,653 men in the United States army under ten years "mental age." A few had minds of the average child of less than 4. This fact was revealed by Major R. M. Yerkes, of the United States Army, in an address before the National Academy of Science.

Of these 3,474 were found to have a "mental age" below 7 years; 7,762 between 7 and 8 years; 14,566 between 8 and 9 years; and 18,581 between 9 and 10 years.

Fish Leather

The Bureau of Fisheries has received a sample lot of leather made from the skins of aquatic animals, including ray, shark, sturgeon, paddle-fish and porpoise. It has also received articles made from such leathers, including men's, women's and children's shoes, as well as a belt, wallet portfolio, brief cases, etc. The manufacturers have established stations on the South Atlantic and Gulf coasts, where supplies of raw material are obtained, and are producing from such sources a very high grade of leather suitable for nearly every purpose for which leather is used.

Boston-Atlanta Air Mail Line Proposed

The present session of Congress will be asked to appropriate sufficient funds to provide for the establishment of a regular aerial mail service between the cities of Boston and Atlanta, according to a statement made by the second assistant Postmaster General. He said that this new route would be operated on the same basis as the New York and Chicago service now in operation. Twelve hour service between Boston and Atlanta is the forecast for the air mail. It was further stated that the proposed route would possibly be extended to Tampa, Fla., or even to Key West. The Postoffice Department will open bids on June 7 for a highly stabilized type of aeroplane suitable for making long non-stop trips at night.

Baptists In Favor Of Joint Financing

The Northern Baptist Convention at its annual meeting, held recently in Denver, Colorado, voted to join the proposed inter-church world movement for a joint campaign to finance religious works of all American evangelical denominations. Resolutions were adopted however, providing that the movement should not attempt organic church union and that Baptist tradition and independence should be safeguarded. A gift of \$2,000,000 to the Northern Baptist Convention by John D. Rockefeller, contingent on completion of the \$6,000,000 fund now being raised, was announced to the convention. One-half this sum is to go to the Foreign Missionary Society with headquarters at Boston and the other half to the Home Mission Society in New York.

Education Now Given In Army

The United States Army now offers men not only the opportunity to see foreign lands, secure good pay and excellent military training, but also it holds out the additional advantage of education. Briefly, it is proposed to make Uncle Sam's standing army a huge University in which young men of the country will receive not only physical and military training, but will be given opportunities to acquire academic and vocational learning which might be beyond reach, in civil life. The possibilities of this plan have been demonstrated in the

wonderful work done during the past few months by the educational commission in the American Expeditionary Forces in France. Since the signing of the armistice something like 450,000 American soldiers have been appreciably benefitted by the army schools.

Feed Europe With Army Rations

Millions of dollars worth of food supplies, originally purchased for the American Army, will be fed to the hungry peoples of Europe.

The vast stores of surplus foodstuffs which the army found on its hands when the world conflict ended have been sold to Mr. Herbert Hoover, of the American Relief Association. The sale was made by the United States Liquidation Commission, which is engaged in settling the government's war affairs in France and other countries. The deal is said to be one of the biggest single lump purchases made during the war. Mr. Hoover, as the Allied Food Commissioner, will distribute the food in the starving countries of Europe.

The Commission is also selling at public auctions in England and Italy several hundred automobiles and motorcycles which the army owned.

Slaves Of "Dope"

According to a report by a Committee, appointed by the Secretary of the Treasury, at the present time there are more than 1,000,000 Americans now slaves of the drug habit. Also, the report points out that the use of "dope" is on the increase.

Illegitimate supplies of opium and other drugs are smuggled from Mexico and Canada and along the Atlantic and Pacific Coasts and furnished to 1,800 organized "dope" peddlers the report declares.

The committee which made the investigation declared that, the number of individuals addicted to the use of opium, its preparations or alkaloids, and cocoa leaves, their preparations or alkaloids, in the United States has at various times been estimated to be from 200,000 to 4,000,000. These estimates must, however, be looked upon as mere guesses, says the committee. Owing to the lack of laws and regulations making it compulsory for the registration of addicts, it has been impossible for the committee to obtain information which would give the exact number of addicts in the United States.

Can Hear Man Talk Twenty Miles

A man's voice can be made as loud as the cannon's roar; it can be heard twenty miles. The ticking of a watch can be amplified until it sounds like breakers on an ocean cliff.

"It's no trick at all to magnify sound four or five million times, or indefinitely", said a prominent wireless telephone engineer recently. All that is needed is to connect a number of vacuum valves in multiple with a wireless receiving set, and the thing is done. At the first receiving contact the voice is normal; cut in one valve and it is raised seven times, thereafter it squares itself—seven times to forty-nine for the next vacuum valve, and 49 times 49 for the next and so on indefinitely.

In a test recently, a phonograph was connected with an amplifier at midnight, in the city of San Francisco, and the whole city was supplied with song and amusement until the operators were urged to desist by the police. In the Stadium at Golden Gate Park, the ticking of a watch was made audible all over the grandstand while an athletic meet was in progress.

Southwestern Christian Advocate

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

The inhabitants of the Philippine Islands have established in the City of Washington a Publicity Bureau to promote the independence of the Philippine Island. Articles are being sent out regularly to the Press of the country from this Publicity Bureau which is domiciled in the Munser Building, one of the best buildings in the City of Washington. These Philipinos are putting up their fight for independence and they are going after it to get it. What if the Negro could establish some sort of Bureau like that? That is exactly what ought to be done if we are to use every possible peaceful means for the betterment of our condition in this country.

The Hampton Institute Summer Session of six weeks will offer helpful courses for those who are teaching high school subjects, vocational agriculture and the trades. Dr. George P. Phenix, vice principal of Hampton Institute, who is also the director of the Hampton Summer School, announces that special work will be given for those who are engaged in the business management of schools, for those who are accountants, and also for school matrons. The regular courses for public school teachers will also be given in the six weeks' course, which began on June 18. The Summer School will be under the auspices of the State Board of Education and the Hampton Normal and Agricultural Institute. The State will be represented by Harris Hart, Richmond, Va., State Superintendent of public instruction.

The support of the motion picture world, as represented by D. W. Griffith, well-known film producer, was assured the Methodist Centenary Celebration at a conference in Columbus, the celebration being represented by Dr. Earl Taylor of New York, Dr. J. E. Crowther of Seattle, Dr. Fred Fisher of New York and Dr. C. F. Reisner of New York. Mr. Griffith, in addition to promising to make a film of all important features of the Centenary Celebration, strongly urged the use of motion pictures in the advancement of religious work. He

spoke strongly of the possibilities of the motion pictures under proper supervision being made to carry a religious message further than any known form of communication. Dr. S. Earl Taylor, director general of the Centenary Celebration, made the statement that "we want pictures that talk the universal language. I believe the message of peace and good will should be preached to the world through pictures."

People of Interest



Dr. S. L. Brown, physician and surgeon, a member of Wesley Church, Austin, Tex., is one of the \$500 givers in the Centenary. Dr. Brown is a trustee of Samuel Houston College, a trustee of Wesley Church and a member of "The Methodist Million." He is a graduate of Samuel Houston College and of Meharry Medical College.

Dr. E. M. Jones was in the city Tuesday.

The Rev. D. P. M. Hazely of the Upper Mississippi Conference was a visitor at our office.

Mrs. Florence A. Pemilton of New Iberia, La., is spending the month of June with her parents, the Rev. and Mrs. C. C. Landry of this city.

Mr. Edward Baylock, custodian at the First Trust and Savings Company, Canton, O., is reputed as being the highest bonded colored man in the State.

The Rev. J. C. Eusan, our pastor at Yorktown, Tex., passed through the city recently en route home. He had been visiting relatives in this State.

Cards are out announcing the marriage of the Rev. James A. Baxter to Miss Marie E. Banks. The ceremony was performed December 28, 1918, in Greensboro, N. C. After June 15, 1919, the Rev. and Mrs. Baxter will be at home, 250 College Street, Asheville, N. C.

Announcement is made that Bishop Bashford's body will receive final interment at Oak Grove Cemetery, Delaware, O., on June 19, the day following the commencement of Ohio Wesleyan University. Bishop Lewis will have charge of the memorial services.

Dr. Louis W. Wright, well known to the Methodist circles in and around Atlanta, a graduate of Clark University and Harvard, has been put on the staff of the Harlens Hospital. He is the first colored man to receive such an appointment. Dr. Wright made a notable record in the army.

The Rev. B. W. Wynn, our pastor at Durant, Miss., is bereaved through the death of his wife, Mrs. Emma Wynn, which occurred May 29. The funeral services were attended by the Rev. E. F. Scarborough and the Rev. J. W. Byrd. The Southwestern extends its deepest sympathy to Brother Wynn and family in their hour of bereavement.

Dr. J. C. Sherrill, Area secretary of the Chattanooga Area, which is composed of the North Carolina, East Tennessee and Tennessee Conferences, reports the Area "Over the Top." The total subscriptions up to June 13 amount to \$410,242 and \$30,000 in cash reported. This very splendid showing was made possible through the co-operation of the men on the field with the Area office.

The Rev. H. T. S. Johnson, pastor of Wesley Methodist Episcopal Church, Tulsa, Okla., was selected for the third time to preach the baccalaureate sermon for the Booker Washington High School. The sermon was preached Sunday, June 1. Brother Johnson is increasing in popularity with his people. In the recent rally for the Centenary he reported his church "Over the Top," raising \$748.20.

Dr. T. H. Butler, campaign director of the Delaware Conference, gives good account of Centenary activity in this Conference. He says:

"The Delaware Conference has raised 128 per cent of its Centenary quota. It is the only Conference thus far in the Philadelphia Area to go 'Over the Top.' Each district has gone 'Over the Top.' East Calvary pledges \$26,000 per year. Zoar, in the 'Every-Member' canvass, obtained \$14,000 per year for the Centenary and Church budgets. Ezion, Wilmington, goes over \$3,000 for the Centenary. Other churches and charges have done equally as well."

Mrs. Raiph Welles Keeler, joint author of The Christian Conquest of America, and Director of Religious Education of the First Methodist Episcopal Church, Germantown, Philadelphia, is delivering a series of lectures on Americanization before the members and friends of the Mount Airy Literary Club of that city. The Board of Trustees of the Woman's Home Missionary Society of the Methodist Episcopal Church has invited Mrs. Keeler to write a history of that organization for the use of young people, discussion groups and local branches in connection with the celebration of the Society's Fortieth Anniversary and General Conference, 1920.

For the purpose of arranging programs and securing speakers for the various days of the Methodist Centenary Celebration, Columbus, Ohio, June 20 to July 13, a division to be known as "special Days and Events" has just been created with Fred B. Fisher of New York, chairman, Alonzo E. Wilson, Chicago as director, and E. C. Hickman of Chicago, director in charge of events. Mr. Wilson and Dr. Hickman have opened headquarters at the Columbus office.

Mr. Wilson, who is a former Chicago newspaper man and at present is identified with Chataqua activities, has been active in the Methodist campaign for several months, during which time he has visited 39 state in organizing work. He has been a member of the Illinois legislature and identified with Illinoisian politics for a number of years. He has always been active in the temperance work of the country and is at present time senior member of the temperance committee of the general conference of the Methodist Episcopal Church.

Mr. Wilson is just back from a trip to the Pacific coast where he conferred with the officers of the San Francisco exposition, and was given a complete file of their records and data worth thousands of dollars and containing a complete history of that exposition. They are now negotiating for the services of some of the men who helped make the San Francisco exposition the big success it was.

A NEW RECONSTRUCTION

An open letter to the College Men of the South from the University Commission
on Southern Race Questions

The world-wide reconstruction that is following in the wake of the war will necessarily affect the South in a peculiar way. Nearly 300,000 Negroes have been called into the military service of the country; many thousands more have been drawn from peaceful pursuits into industries born of the war; and several hundred thousands have shifted from the South to the industrial districts of the North. The demobilization of the army and the transition of industry from a war to a peace basis are creating many problems which can be solved only by the efforts of both races. The Negro is adapting himself to the new conditions, should have the wise sympathy and generous co-operation of his white neighbors. It is to the interest of these as well as of the Negro himself, that re-adjustment should proceed with the least possible difficulty and delay.

We believe that this re-adjustment may be effectively aided by a more general appreciation of the Negro's value as a member of the community. Lack of sympathy and understanding between two groups of people frequently causes one group to regard the shortcomings of a few individuals of the other as characteristic of all that group. This is a natural tendency, but it is neither rational nor just, and it has proved, we believe, one of the great obstacles to the development of more satisfactory racial relations in this country.

The Negroes' contribution to the welfare of the nation has never been more clearly indicated than by his services during the Great War. When the call to arms was sounded his country expected him to do his duty, and he did not fail. Large numbers of black men on the fields of France made the supreme sacrifice for the cause of world democracy. In other war services the Negroes did their full share. Many thousands were employed in the building of ships, the manufacture of munitions, the construction of cantonments, and in the production of the coal, iron, cotton and food stuffs without which victory would have been impossible. The Negroes' purchases of Liberty Bonds and War Savings Stamps and their contributions to the Red Cross, the United War Work Fund, and other similar agencies are in themselves a splendid record of which the Negroes and their white friends may be justly proud.

It may also be appropriate in this connection to recall that throughout the period of hostilities the Negro was never suspected of espionage or of sympathy with the enemy, and that he has been wholly indifferent to those movements fostered by radical aliens

that aim at the destruction of the American form of government. This good record of the whole race deserves such publicity as will offset the common tendency to judge it by the shortcomings of some of its members. No people is spurred to higher things when habitually referred to in disparaging or contemptuous terms. Ordinary human beings tend to live up to or down to the role assigned them by their neighbors.

On several previous occasions the University Commission for the Study of Race Problems has addressed appeals to the college men of the South for more justice and fair play for the twelve millions of our colored citizens. At this time we would appeal especially for a large measure of thoughtfulness and consideration, for the control of careless habits of speech which give needless offense and for the practice of just relations. To seek by all practicable means to cultivate a more tolerant spirit, a more generous sympathy, and a wider degree of co-operation between the best elements of both races, to emphasize the best rather than the worst features of interracial relations, to secure greater publicity for those whose views are based on reason rather than prejudice—these, we believe, are essential parts of the Reconstruction programme by which it is hoped to bring into the world a new era of peace and democracy. Because college men are rightly expected to be moulders of opinion, the Commission earnestly appeals to them to contribute of their talents and energy in bringing this programme to its consummation.

Signed)

James J. Doster, professor of education, University of Alabama.

David Y. Thomas, professor of political science and history, University of Arkansas.

James M. Farr, professor of English, University of Florida.

R. P. Brooks, professor of history, University of Georgia.

William O. Scroggs, professor of economics and sociology, Louisiana State University.

William L. Kennon, professor of physics, University of Mississippi.

E. C. Branson, professor of rural economics, University of North Carolina.

Josiah Morse, professor of philosophy, University of South Carolina. (Chairman.)

James D. Hoskin, dean of the University of Tennessee.

William S. Sutton, professor of education, University of Texas.

William M. Hunley, professor of economics and political science, Virginia Military Institute. (Secretary).

usages of the Methodist Episcopal Church," and of all our activities and institutions," is that it may fulfill to the end of time its original divine commission as a leader in evangelization, in all true reforms, and in the promotion of fraternal relations among all branches of the one Church of Jesus Christ, with which it is a co-worker in the spiritual conquest of the world for the Son of God."

The very success of our efforts and the vast sums which have been dedicated to the work of God compel us to inquire whether we are now able to make a proper spiritual employment of our advanced positions. We are assured that it is not by the might of our numbers, nor by the power of our social, commercial and intellectual influence, that the work of God is to be done; but by the direct energy of the Spirit of God operating through the hearts and minds of His people. Therefore, with deepest conviction and the greatest earnestness we appeal to all our people to dedicate themselves anew to the service of God. "To Him let our souls be dedicated that they may be renewed after the image of Christ. To Him let our bodies be dedicated that they may be fit temples for the temples for the indwelling of the Holy Spirit. To Him let our labors and business be dedicated, that their fruits may tend to the glory of His great name, and to the advancement of His Kingdom."

Especially in this great day, and following the signal success of our work in all lands, we affectionately call upon our people, our District Superintendents and Pastors to give immediate and unrelaxing attention to evangelistic effort, everywhere and by all wholesome methods. The period beginning July 1, 1919, and extending to at least May 1, 1920, should be devoted to such direct and persistent presentation of Jesus Christ as the Savior and Redeemer of men, and to the earnest declaration of the "faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners."

While there are many suggestions of detail which occur to us, we feel it most important to request that the period mentioned shall be kept as free as possible from all other campaigns. The regular annual "every member canvass" for current expenses, and the collection of the Centenary subscriptions and regular benevolences must, of course, be carefully attended to, but we urge that every possible effort be made to focalize the attention of the Church upon the development of the personal religious life, and upon personal responsibility for the salvation of others. The first part of this period should be devoted to the organization of all our forces. In the fall Conferences sufficient time should be given to inspirational and consecration services and to information and organization. In this the Bishops pledge their fullest sympathy, co-operation and leadership. In District Conferences, in groups within the Districts, in local Churches, in Sunday Schools, Epworth Leagues Quarterly Conferences and Official Boards, and in all other organizations of the Church, there should be a clear vision of the end proposed, definite preparations and consecration, and wholesome plans for the prosecution of the work. The organization of the Minute Men and of the "Unit System" should be most carefully conserved and utilized for this holy task.

The Church has realized its great strength in the Centenary uprising. Our earnest and

(Continued on Page 12)

EVANGELISM

The whole Church is rejoicing because of the large success of the Educational Jubilee, the Jubilee of the Woman's Foreign Missionary, the Centenary and other great movements. In all these activities the Bishops have had the utmost interest, and have given all possible encouragement and assistance. The responsibility for carrying on the work to be purposed ends is now upon the Church; and while exhorting others we pledge ourselves to a faithful continuance in effort.

In all our work we have had as our ultimate goal the increase of the Kingdom of our Lord—an increase in the number of those who acknowledge His lordship, and also the increase of their intelligence, consecration and holiness of life. Though some of our work is necessarily done through educational and institutional agencies, we have not at any time forgotten our aim "to aid in evangelizing the continent and to spread scriptural holiness over these lands." "The sole object of the rules, regulations and

- A PERSONAL LETTER TO METHODISTS -

The time for the Centenary Celebration has arrived!

On the sixth day of our intensive financial campaign we reached the original Centenary objective of \$80,000,000. We have now crossed the \$105,000,000 goal, and when all of the areas go "over the top" we will be able to report an over-subscription which will enable us to place all of our connectional Boards upon a basis of high efficiency for the next five years. The Methodist Episcopal Church, South, has passed its objective of \$35,000,000 and probably will be able to report totals in excess of \$50,000,000.

It is, therefore, most fitting that the Methodist hosts should gather at Columbus, Ohio, June 20th to July 13th, in formal celebration of the one hundredth anniversary of the founding of our missionary work, and in order that we may publicly give thanks to Almighty God. It will be the first time that the Methodist Episcopal Church and the Methodist Episcopal Church, South, have been brought together in a large way since the days of separation.

I have just come back from a trip to Columbus, and I am ready to stake whatever reputation I may have upon the assertion that this will be the most remarkable meeting in Methodist history. And I feel that I owe it to our Methodist friends to say that it will be worth a trip across the continent and all the time and money involved to come to Columbus for an extended visit. Next to a journey around the world, I can think of nothing that will so fully show the great world-wide work of the Methodist Episcopal Church as will a visit to the fair grounds where the architecture and the life of the peoples of the world will be represented and where it will be possible to meet and see many of our strong native Christians from the foreign fields. We have all been talking about our great Centenary World Program. Here is a chance to see a stupendous, practical demonstration of what it is all about.

I could take much time in enumerating the chief points of the Celebration and in outlining the very wonderful program that is being prepared; but my one word to Methodists everywhere is: "Go to Columbus, stay as long as you can, and if you have children of grammar or high school age, bring them with you." This will indeed be an event of one hundred years. It will not come again in your lifetime or in mine.

"The end of the exploration is the beginning of the enterprise."

ON TO COLUMBUS!!!

S. Earl Taylor.

High Lights of the Centenary Celebration

The Children's Pageant—Missionary Centenary Cadets—Difficulties of Finding Exhibition Animals

BEFORE this paper reaches its readers the Centenary Celebration of American Methodist Missions will have opened at Columbus, Ohio. The Ohio capital will be the Mecca for the millions of Methodists throughout the country for the twenty-four days between June 20 and July 13, when the unprecedented world's missionary "fair" is on.

In an undertaking so large and pretentious, the picturesque and unusual is ever to the fore. The Centenary Celebration is no exception. Foreign Christians, idols, gods, household utensils, elephants, camels, sacred cows, books, heathen scrolls, thousands of photographs, reels of motion picture film—the list of people and things that have been brought together for the Celebrations runs on and on.

Twice a week during the course of the Exposition one thousand carefully trained children will present a children's pageant, five hundred participating in each presentation. The keynote of the pageant is service to the world. The children show what the Church's youth can do in a crusade against the many existing evils in the world.

The first part gives picturesquely the tragic yet fascinating story of Stephen, the shepherd boy of Cloyes, who led a crusade of children against the Moslem in the Middle Ages and whose brave little followers disappeared, never to be heard of again. The Spirit of History and the Centenary Spirit first unfold this scene from the dark ages to awaken the children of the present day to what deeds the medieval children attempted. Stephen is shown, inspired by the Pilgrim from the Holy Land to lead a crusade, then the raising of his force and their departure are enacted.

This inspiring spectacle raises the Children of



Mme. Blanche Yurka, who plays the part of "Understanding" in "The Wayfarer," the Centenary pageant

How to Do It

ANY one desiring to attend the Centenary Celebration should first register by mail with H. B. Dickson, 74 East Gay Street, Columbus, Ohio. The fee is \$5 for individuals and \$10 for a family.

To reserve accommodations, apply to C. J. Young, at the same address, giving number of your registration card, number of persons in party, date of arrival at Columbus and contemplated stay.

If you expect to travel by automobile, a limited supply of road maps may be had from F. W. Briggs, at above address. Better than this, send 50 cents to John S. Halfaker, 226 Columbus Savings and Trust Building, and secure Centenary Celebration number of *Automotor*.

Single admission fee to Celebration grounds will be 50 cents, but the registration fee admits to grounds, exhibits, pageants, lectures and other attractions for entire period of twenty-four days.

Estimated expense for one person entire period is \$75. Rooms in private houses, \$1 and \$1.50 a day. Hotel rooms, for not less than two persons, \$3 to \$5 a day. Meals will average 50 cents apiece and incidentals at Celebration grounds \$1 a day.

the Present to a high pitch of enthusiasm and they are in a receptive mood to turn to the scenes of modern times in America and foreign lands where there are opportunities for crusading.

To lend realism to the foreign exhibits many animals from foreign lands have been secured. The efforts that were made to buy, beg or borrow such animals brought to light the fact that there is a dearth of so-called "show" animals in this country as a result of the war period, during which practically none were imported.

Then came peace, and work on the Centenary Celebration began to boom. The management of the Exposition called for various kinds of strange animals needed to make the Celebration complete. For instance, the India exhibit required zebras, or sacred cattle. The Philippine exhibit demanded water buffalo. For the Hindu "child wedding" demonstration, elephants were needed. Camels simply were indispensable for the Northern Africa exhibit, as were bison for the American frontier scenes. And as one part of the India building is occupied by a replica of a Monkey Temple, such as is found in the mystic empire, simians were needed.

An experienced animal tracker was enlisted. He traveled over 1,400 miles before he located the necessary animals. Information received from friends pointed to a little town in Missouri, and there he found the elephants and camels. On his return trip he heard of other animals in winter quarters in West Baden, Ind., where he obtained two camels and a water buffalo. After that he followed other trails for the bison and the monkeys. He also obtained howdahs for the elephants and trappings for the camels.

An Eight-Story Picture

How the Biggest Lantern in the World Was Successfully Built when Stereopticon Experts Said it Was Impossible

ENTIRELY in keeping with the size of Methodism's world task to-day and with the scale of the Centenary Celebration at Columbus is the huge twin stereopticon especially built to show the throngs the Church's world-wide enterprises. Briefly, this powerful lantern, to be placed 300 feet away from a mammoth outdoor screen, will project a picture 105 feet high and 115 feet wide.

If you are at all knowing about stereopticons, high-powered arc lights, the resistive power of glass to heat and other technical aspects of lantern work, you will undoubtedly say at once that such a lantern is impossible. The largest picture it has ever been found possible or practicable to show before, it is said, was fifty by fifty feet.

Asking the Impossible

SO when Dr. S. Earl Taylor some months ago said he wanted a lantern that would project a picture at least one hundred feet square, and that he would be satisfied with nothing less, there were experts who laughed at him. Late in May, however, such a lantern was tried out in New York. Its practicability was thoroughly demonstrated when it threw a picture well over one hundred feet square on the blank wall of a building a city block away.

The successful construction of a lantern to meet the unprecedented requirements laid down entailed a period of some weeks of theoretical calculation and experiment by a New York firm specializing in work of this kind. Then followed the actual work of building the lantern.

Knowing the "throw," the distance from lantern to screen, it was easy to calculate by known methods exactly the brilliancy of the arc light necessary to give a clear picture. An arc of sufficient candlepower was obtained by increasing the size of the carbons and increasing the amperage, or amount, of the current. But this greater illuminative power was of course secured only at the cost of more intense heat generated by the arc and confined in the steel and asbestos jacket hood of the lantern.

Here arose the first difficulty. An arc of the necessary power would under ordinary circumstances crack the condenser lens nearest the source of light and heat.

Experiments were immediately begun with various cooling

devices. A water-jacket for the hood was tried, but proved unsatisfactory. Then the decision was reached to install air-cooling apparatus.

This plan proved entirely feasible. Small motors, three on each side of the twin lantern, or a total of six, continually draw a stream of cold air over all surfaces of the condenser and over both faces of the slide. One of these motors on each machine also exhausts the air from the hoods about four times a minute. The combined capacity of the six motors is eighty cubic feet of air a minute. This air-cooling system reduces the extreme heat inside the hood from close to 1,000° F. to about 360°.

Carries "Crew" of Six

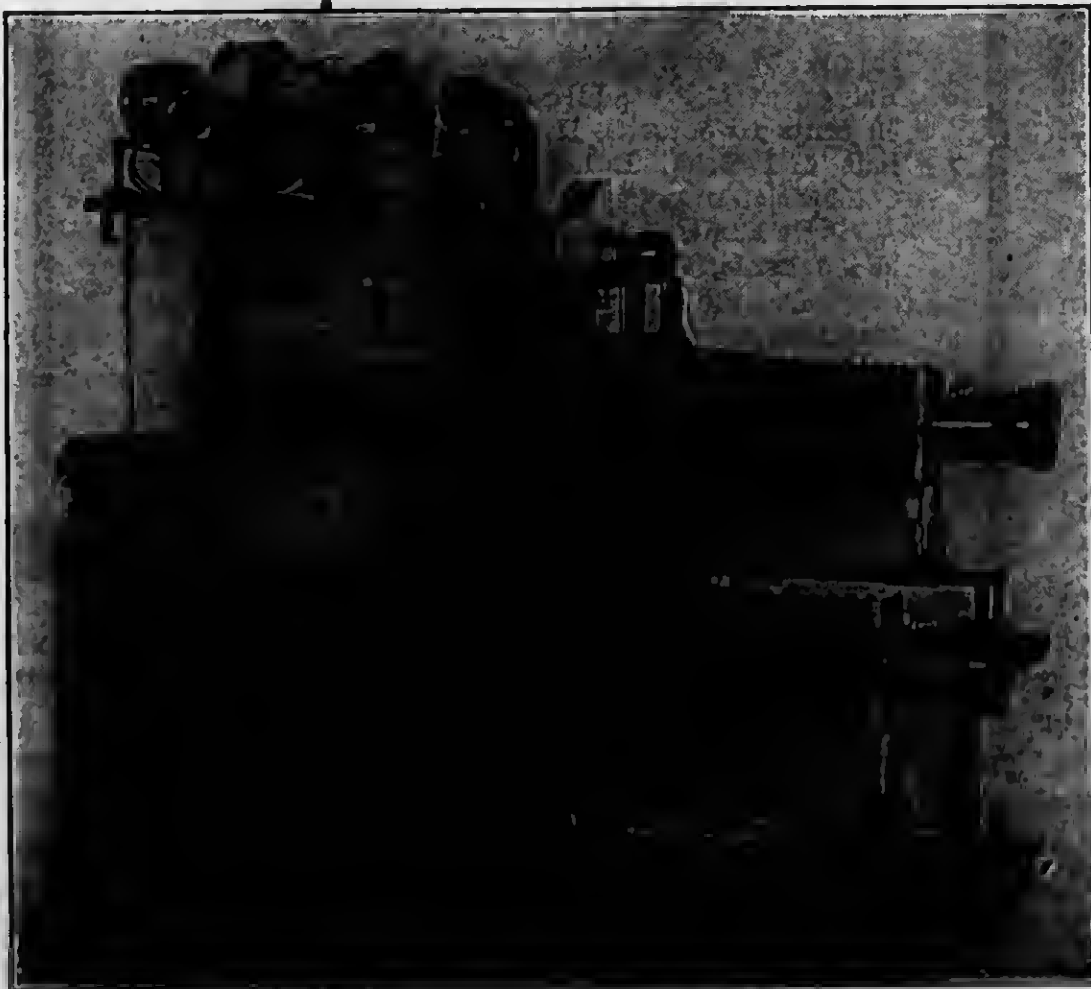
OPERATION of the lantern requires a "crew" of six to eight men, more than that carried by the NC transatlantic fliers. Indeed, the victorious NC-4 received no more painstaking care and attention than that given to this really "magic" lantern.

With one man at each of the six stations, and two in reserve, the current is turned on in each of the machines. Gradually, as the lenses and other parts are "warmed up," the current is increased until the full 125 amperes in each machine are singing through the carbons and across the arc. Gradually, too, the exhaust fans whirl faster and faster, snatching away from the fragile lenses the overheated air.

Then the slides are fed into the machines. The twin projectors are so mounted and connected that as one picture fades out the other appears. Thus there is at no time a blank screen. While the picture in one machine is on the screen, the other machine is being loaded. The slides used are not the diminutive ones familiar in ordinary stereopticons, but large, five by seven-inch plates. These have been especially made up

for use at Columbus by the Missionary Centenary Picture and Lantern Slide Department, perhaps the finest thing of its kind in the world. Most of the slides are reproduced in natural colors, no pains having been spared to have every shade true to nature.

With the air-cooler working at full blast, it has been found that the slide may safely be shown upwards of a minute without danger of breakage from the heat. This is much longer than the average time a slide is kept upon the screen.



The high-power, long-distance superlantern set up for a preliminary test. Motors for the air-cooling devices are shown as temporarily installed.



A scene in Shanghai or Peking? Guess again. This is a scene in Columbus, Ohio, U. S. A., at the Centenary Celebration grounds where part of the Chinese world has been brought to the Ohio capital to show American Methodists something of missionary problems and achievements

These mammoth lanterns are equipped also for the projection of panoramic slides. These, too, have been specially made, and measure five by twenty inches. It was found that such slides could not satisfactorily be pushed through the lantern slot by hand. The reason for this is that because of the great distance of the throw and the consequent multiplication of any movement in the lantern, even the slowest hand-propulsion of the panoramic slide produced a too speedy movement of the picture across the screen. Hence a small electric motor has been installed, with gears to reduce the speed, which gives a steady movement to the picture at the proper number of feet per second. It requires forty seconds to run a panorama through a lantern.

The screen used in connection with the lantern is constructed of wood. It measures 133 feet high by 137 feet wide over all. Its 19,000-odd square feet of area will have to sustain a wind pressure

of about 500 pounds per square foot. The screen is almost as much of a feat as the lantern itself. The successful construction of both is due in large measure to the hard thinking and the tireless efforts of Mr. Lawrence F. Rich, Dr. S. Earl Taylor's staff photographer and the man who has personally taken many of the thousands of foreign pictures now in the possession of the Board of Foreign Missions.

THE Church is requested to unite in daily prayer for God's blessing upon the Centenary Celebration, Columbus, June 20 to July 13, to the end that spiritual forces may be released upon the Church in a wonderful degree. Especially pray that the pageant, which will be presented daily except Sunday, may tell its message with great power. We regard this pageant as one of the greatest spiritual assets to the Celebration, representing as it does the love and presence of Christ in the midst of His people as we face problems of the present day.

S. EARL TAYLOR.

Thus every night that the weather permits, the Centenary Celebration throng will view in an impressive way the world activities of American Methodism. With the closing of each night's exhibition, however, the work of the lantern crew will not be over. It requires as great care to cool the lanterns without breakage of lenses as it does to warm them up. Very gradually the current has to be reduced and the exhaust motors slowed down. Only when the temperature of the machines has been lowered to the point where the cooling system is no longer needed can the crew sound "taps" and turn in.

COMMENCEMENT AT WILEY UNIVERSITY

The commencement at Wiley University this year was, in many respects epochal. The exercises began as usual with the grades graduated up through English, Preparatory, Normal departments and culminated May 28th, in the exercise of the College Department. The commencement proper began Sunday, May 25, when the Baccalaureate Sermon was preached by Dean J. W. Haywood, S. T. D., who since January, has been in the Centenary office in New Orleans as Area Stewardship Secretary. The vast crowd that gathered for the message of the morning, was unanimous in the opinion that the speaker was at his best, as he discussed the question of the young lawyer; "who is my neighbor?"

Tuesday morning, May 28th, at ten o'clock, the graduating exercises of the normal department were prosecuted. The four young women who represented the class in addresses, spoke on themes of present-day interest and with an intelligent enthusiasm that thoroughly captivated the audience. The address to the class was delivered by Dr. J. R. Shppard. It was replete with sound, practical advice.

Wednesday morning, May 28th, the exercises of the College of Liberal Arts was carried out. The class this year consisted of sixteen young men and women. Of the sixteen, thirteen who had taken the four courses in Education required by the State Board of Education, received at the same time their diplomas, Permanent First Grade Teachers Certificates. These certificates, we may state, are not only valid in Texas, but in Oklahoma, Arkansas, Louisiana and the State of Arizona, likewise. The address of this occasion was delivered by Rev. Dr. R. E. Jones, Editor of the Southwestern Christian Advocate. Dr. Jones spoke on the general theme, "What Education should do for the individual." The regular annual meeting of the Board of Trustees was set for Friday, May 30th. Bishop Thirkield, who is president of the board, came through from Chattanooga, Tenn., riding continuously nearly fifty hours, to be present at the meeting.

The report of President Dogan as executive of the University, was perhaps the best ever read to the board. It went into every phase of the schools' activities. During the year the enrollment in the Normal, Preparatory and College Departments aggregated 397. Of these, 134 were enrolled in the college courses. This is an enrollment of college students that will exceed the combined college departments of all the other Freedmen Aid Schools. On the recommendation of Bishop Thirkield, the Board of Trustees voted to ask the Parent Board at Cincinnati for a large increase in appropriation for teachers' salaries. There are two things in view; first, more adequate payment of teachers already connected with the University and second, the employment of additional teachers to enlarge and strengthen the work of the institution. \$4,000 were asked for to equip science laboratories and \$30,000 to begin at once the work of converting two small brick buildings into neat dormitories for girls. Secretary Maveety who, on a recent visit to Wiley, made such a splendid impression on the Business League of Marshall (having been asked by this league to return and address the citizens of Marshall) will be asked to conduct a campaign in Marshall to secure money for a Refectory building.

Bishop Thirkield expressed the opinion that Wiley had before it the greatest future of any of our Freedmen Aid schools. And, he is now behind it with all of that superb zeal and unselfish consecration which for forty years he has so unstintingly given to the uplift of our folk. The work of Wiley and New Orleans University has been so correlated that Wiley will provide all the work of college grade and New Orleans will become the outstanding school for training first class teachers. This fine stroke of educational statesmanship is due to Bishop Thirkield's leadership. During the past two years, four buildings have burned at Wiley. The last building was burned just a few days before commencement. During all the dark days, the students of the University have held together with a loyalty

not to be surpassed anywhere. Friends everywhere have likewise stood firm in their faith and devotion. The clouds are now beginning to lift. The new Administration building is now under way, big plans have been launched for the immediate future and we believe that like the fabled Phoenix, Wiley will soon rise anew from her own ashes.—Reporter.

COMMENCEMENT AT GEO. R. SMITH COLLEGE.

Commencement at Geo. R. Smith College is now history and not ignoble history. The interesting series of event opened with the Class Day program of the Normal and Preparatory classes. The program by the literary society was above the average. Prof. McClellan had charge of the training. On Saturday evening, President and Mrs. Hayes entertained the Seniors and the Faculty at the Senior Reception. College Love Feast was conducted Sunday morning by Professors Underwood and McClellan. Dr. Homer K. Edbright, Professor of Biblical Literature, Baker University, preached the baccalaureate sermon, subject, "The First Christian College," based upon the introduction to the beatitudes. It was clothed in school terms and was very instructive to all who listened. The Rev. W. W. Joff, pastor of Asbury Methodist Episcopal Church, St. Louis, Mo., delivered a very forcible annual sermon in the afternoon. At night Dr. W. E. B. Dubois, Editor of the Crisis, gave the annual lecture to a crowded house on "Some Observations of the War."

Monday was field day at Liberty Park. The game between the Alumni and the college team ended in a tie 9 to 9. Rain interfered with the track events. Tuesday morning five completed the Grammar School Department; Herbelline Simons, Vivian Simmons, Dewey McFall, Adron White, Roberta Hawkins. A very appropriate address to the class was delivered by the Reverend Mr. E. W. Hannah, pastor at Troy, Mo. Tuesday evening the annual musical was rendered at which time Mrs. M. M. Grant completed the Intermediate Course. Her demonstration in ear training was excellent. The departments of Education and of Domestic Science and Art gave very unusual exhibits which pleased the people. Misses D. T. Reeves and M. E. Miles are the respective teachers. Wednesday morning was final chapel. All classes were represented. Songs, yells, and spell-binding speeches by students thrilled everybody present. The Board of District Stewards for the Sedalia District met in the Mathematics room. In the afternoon five completed the Preparatory department. The Reverend Mr. A. L. Reynolds of Kinlock, Mo., addressed the class effectively. At night thirteen young ladies received diplomas from the Normal department and one from the Commercial after rendering a very excellent program. Thursday morning was the crowning event of the season when eight received diplomas and had conferred on them the degree of Bachelor of Arts. This is the largest class ever finished from the college department. Messrs. Payne Butler and Clyde Alexander represented the class on the program with thoughtful and well delivered orations. Bishop W. A. Quayle gave the address on "The Lit Torch," as he can only do. The Board of Trustees met Wednesday afternoon, reviewed the work of the year, planned to erect a gymnasium in the near future, commended the administration of President Hayes, elected Dr. M. C. Simmons of Muskogee, Mr. C. H. Warrick, Kansas City, Mo., regular members of the Board and Mrs. Blanche McFall as honorary member. The Senior college class introduced some new features into the college life. They organized themselves as the House of Solomon and the incoming freshmen class as the Junior House of Solomon. For Class Day on Tuesday they had the Junior House at luncheon on the campus green and took their leave in very appropriate speeches, of the historic places about the college.

The speakers from the different classes who acquitted themselves with unusual deliverance were, Miss Heberline Simon, Chester Hopkins,

Miss Myrtle McKnight and Payne Butler. There were thirty-two graduates from all departments. Some finished from more than one department. Misses Christina Diggs and Cecil Carter and Mr. A. L. Reynolds, Jr., received certificates from the Board of Sunday Schools of the Methodist Episcopal Church for course in Sunday School teacher training. The graduates of Normal were, Misses Myrtle McKnight, Phoebe Washington, Shelene Alexander, Jewel Alexander, Cecil Carter, Julia Campbell, Ruth Cox, Alta Boyd, Mary Penn, Christina Diggs, Sallie Faulkner, Carrie Wallace, Jeanette Burton; Commercial, Helen Greene; Music, Mrs. M. M. Grant; Preparatory, Phoebe Washington, A. L. Reynolds, Chester Hopkins, J. C. Jackson, E. M. Cox; College, Floyd Ratliff, H. J. Harrison, L. R. Grant, H. J. Watson, R. J. Meaddough, Clyde Alexander, Payne Butler. Among the out of town visitors were the Rev. and Mrs. Melton, Atlanta, Ga., Mr. and Mrs. Hopkins, Hawkins, Sweet Springs, Mo.; Mrs. Belle Crouch, Mechanicsburg, Ill., Rev. Dennis Payton, Ed. Butler, Mo.; Jackson Ross, C. S. Webster, Springfield, Mo., J. D. Hancock, Joplin, Mo., H. T. Reeves, Mrs. Alice Peale, Carthage, Mo., J. D. Evans, Rev. Gibson, Rev. C. N. Wright, Warrensburg, Mo., and Miss Thelma Adams, Tipton, Mo. Misses Virgil Brunner, Vivian Beale, Maggie Wilson, and Christina Diggs compose the quartette who represents the Central Missouri and Lincoln Conferences at the Centenary Celebration at Columbus, Ohio.

A WORTHY WOMAN HONORED

Mrs. H. M. Nasmyth, for twenty-three years superintendent of the Adeline Smith Home, Little Rock, Ark., one of the outstanding institutions of the Woman's Home Missionary Society, was signally honored a few days ago by a number of her friends and co-workers. The reception tendered her was in the form of a birthday party, given in the spacious dining room and parlors of the Tabernacle Temple in Little Rock. A six-course dinner was served by Mr. H. K. Miller, one of the most popular caterers in the city, and an appropriate musical and literary program was carried out while the dinner was being served.

Dr. G. W. Hayman responded to the toast, "Mrs. Nasmyth as a Worker;" Dr. G. W. S. Ish, "Mrs. Nasmyth, the Woman," and Attorney M. W. Guy spoke on the subject, "The White Woman's Relation to Negro Education in the South." Mrs. Zula Pope Lovell read a "Tribute" to the guest of honor in the form of an original poem. Those who contributed the musical numbers—solos, duets and a trio—included Prof. E. S. Perry, Misses Bettie Marshall, Venie Richards and Beatrice Broy, and Rev. J. H. Lovell. Prof. Perry and Mrs. Claudine Bass presided at the instrument. Mr. W. H. H. Riley presided as Master of Ceremonies, and while he was one of the chief spirits in working up the reception he expressed deference to Mr. W. H. Bass as the author of the original idea for the entertainment.

In her words of response Mrs. Nasmyth was visibly moved with emotions of deep appreciation and gratification. She reviewed briefly the earlier days of her stay in Little Rock, citing instances to show how she had been misunderstood, and had suffered even, by reason of the stand she took in according to Negro men the same recognition and respect that she gave to white men. Also she recalled several incidents in connection with church conferences and conventions in which she had stood out emphatically against everything that looked like racial discrimination. She was profoundly grateful to note the progress she had observed in the people among whom she has labored for nearly a quarter of a century. The progress seemed very remarkable by comparing the present status of the people with that of the time when she entered into this field of labor.

"Many happy returns," was the unanimous wish voiced by all the guests as they retired from the hall of festivity, grateful for the opportunity of presenting a flower of appreciation and gratitude to a worthy benefactor while she has opportunity to enjoy its beauty and fragrance.

Review: Response To God's Love

The International Sunday School Lesson for June 29, 1919

By the Rev. Leonard Farmer, PH. D.

During this quarter we have been studying some of the fundamentals of our religious faith and conduct. A religious belief which has no influence on our character and conduct is not of very much importance. And so we have studied these lessons that we might get a better understanding and a clearer view of things which we have long believed in order that these beliefs may find a more adequate expression in the conduct of our everyday life. Today we review these lessons that we may get them the more firmly fixed in our memory and, may it be, in our hearts.

We began with a study of the Christian teaching of the Fatherhood of God, and saw that His Fatherhood means, not simply that He is Creator. All heathen peoples considered their god as creator; but none thought of him as father in the Christian sense. But the Fatherhood of God is a phrase used to express His most tender and intimate relation to His creatures. It expresses His tender love and untiring care, and implies that we should conscientiously stand in a relation of sons to Him. And we become His sons only when we become established in this filial attitude toward Him and a fraternal attitude toward all other men. In the second lesson we studied Christ as our Savior, and saw that the Saviorhood of Christ means that He has through His teachings and especially through His life and character revealed the ethical character of God unto us that we may know what we are to become in order to be Godly and be saved. Christ is our ideal, and that is the same as to say that God is our ideal. And only in so far as we are conscientiously striving to approach this ideal in our life and character are we becoming saved. Our salvation through the work which he performed is only possible, and begins to become actual the moment we begin to strive to pattern our life according to his precepts and example. The importance of his resurrection, as we saw in the third lesson, is that it has changed our mere longing and hope for future existence into a practical certainty of the same. As he triumphed over death, so if we are united with him through faith; if we are of his spirit and are striving to become like him in our life, we are sure that we too shall triumph over death. In the fourth lesson we saw that God has not only revealed Himself to us in Christ like whom we are to become, but has also given us the Holy Spirit to be our teacher, comforter, sustainer, guide and helper in general in our effort to attain unto the Christ-ideal set for ourselves and to carry out Christ's program in the world. All the world's progress is due to His immediate agency. And it is our duty to beseech, hear and heed His teachings. The fifth lesson was on the dignity and worth of man. We saw that man's dignity above the brute is not merely nor principally in his intellectual superiority, but in his spiritual and

religious life. The brute has never been known to be religious; but man has always been so; he was created religious. But his dignity is not only in his creation, but especially in his destiny. Created in the image of God, he is destined for a higher life and a larger sphere of activity than the present world affords. But in order to come into this higher life and larger sphere of activity it is necessary that he use the present life to the best of his ability and acquire himself worthily in his present limited sphere of activity. In the sixth lesson we studied the nature and results of sin. Sin, we saw, is any failure to do and be at any time what we ought to do and be. The evil deed can be forgiven by God; but its effects on the development of our future character can never be entirely displaced. And the failure to do the good at any time can be forgiven; but it is like time passed which can never be recalled and therefore sets us back that much below our ideal, and the loss can never be gained. The consequences of sin are spiritual dying which finally ends in spiritual death. Continually indulged in by the individual or society, it gains such a hold that it becomes habitual, and so has a corrupting and degenerating influence on the sinner.

In the seventh lesson the question was asked, what is the means of our salvation? and this we saw to be the Grace of God, that is, His love and mercy. We cannot win His love and mercy—it has always been extended toward us—but we can show our appreciation of it and respond to it in our life. So we can never merit our salvation from Him; but when we have met the conditions which He has set for it, then His love and mercy becomes effectual even unto our salvation. The first of these conditions we saw in the eighth lesson to be Repentance. This is equivalent to conversion, and means or results immediately in the giving up of a course of conduct which in the light of the truth we see to be wrong, and to enter straight-way upon the right course. Truly to repent of anything is surely to leave it off, and not merely to regret that it has been done but repeat it again whenever the temptation comes. The second condition, we saw in the ninth lesson, is Faith. Faith is not merely a belief, but a belief so strong that it is attended by trust and confidence. It brings present enjoyment of something which is actually to be realized only in the future. We are to have faith in Christ our ideal and trust and confidence in God. And because of this faith and trust and confidence God will accept what we are striving to become instead of what we have actually become—He will impute our faith to us for righteousness provided that we are striving earnestly to become righteous. Any adequate faith in the righteousness of Christ will produce the works of righteousness in us. And the faith in God for salvation in the future life that does not save us to God and righteousness in the present

life is vain. The third condition we saw in the tenth lesson to be Obedience which, as we make progress in our Christian life, more and more becomes loyalty to Christ and to the common task and program of the kingdom of God. And the test of this loyalty is the endeavor which we are actually putting forth to realize the Christ-ideal in our life.

In the eleventh lesson we studied the Christian conception of prayer. Prayer, we saw, is not simply the asking God for things, but a conscious communion of the whole soul with Him, whether it be expressed as a petition, a thanksgiving or a praise. It is a natural expression of the soul of a genuine Christian, being based upon our trust and confidence in the power and goodness of God. Only the prayer of faith—the prayer for something that is not contrary to the will of God and backed up by a firm persuasion that it will be answered—ever gets a hearing before God. As a rule, He uses us in answering our prayers or petitions; and so if we would have an answer we must be willing ourselves to do our utmost to bring the thing to pass that we ask for. In the last lesson of the quarter our lesson topic was Love, we saw, is the real test of whether a man is a genuine Christian or not. He may believe every Christian doctrine, and may be a splendid Christian worker, and may have had certain experiences at conversion. But if he have not filial love for God and fraternal love for his fellowmen, he is lacking in the first principles of Christianity. And this brotherly love is the only thing that will permanently establish the peace and harmony of society and of the world.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for June 29th, 1919

"With My Whole Heart."

In the lessons of the past quarter we have been studying from both the Old and New Testament God's great love and unflinching interest in humanity. We studied God as the Father of all. We revealed his love in the gift of his son to save the world. Through the raising of Lazarus, the ascent of Elijah and the resurrection of Christ we have made known to us victory over death



and a glorious immortality. In Pentecost we have a vision of the Holy Spirit who is to carry on his work in this world. The creation of Adam reveals man's kinship and likeness to God. The new Adam shows how this likeness may be restored. The effect of sin is seen in Jacob's deceit and the suicide of Judas. God's loving kindness is shown in his care of Israel and the conversion of Saul. The stories of Jonah and the prodigal son are lessons in repentance and forgiveness. The lesson of Noah and that of the healing of the Centurian servant tell of God's care. The triumph of Gideon and Paul's response to Macedonia show the joy of obedience. Elijah in Carmel and Christ in the upper room illustrate the value of prayer. The stories of David and Jonathan and the Bethany home show true love. Thus are the teachings of each lesson illustrated in the Bible.

All our study is vain unless we shall live out these teachings in our own lives. We should be the full interpretation of God's grace to all the world; each day a new illustration of some teaching of the Word. The world will only come to know God through the lives of his followers. Shall we obediently keep all his precepts and love as He loves that the world may be saved? Let each say: "this will I do with my whole heart."

Ganmon Seminary.

What Does Loyalty To Our Church And Country Call For

Weekly Devotional Topic for June 29, 1919

(Matt. 22:15-22.)

By the Rev. Willis J. King, D. D.

Our attention is called to the fact that this is honor roll Sunday. The suggestion is made that an honor roll of all members of your church, who have been in the service be compiled and that the League members who have been in the service, be marked in some special manner; for example, by placing a red star by the name of every League boy.

Invite all the soldiers and sailors of your community to be present at this League service. Have a program in keeping with the occasion and sing patriotic numbers.

"The secretary of the League should make a copy of the honor roll

in full and send it immediately to the central office of the Epworth League. Dr. Guthrie is most anxious that this be done, as he desires to bring together at the office for permanent record a complete list of all Epworthians in national service."

And now to the topic of the evening—Loyalty. Was there ever a topic more fitting, or an occasion more appropriate for its discussion than this topic for this hour? We are nearing independence day, the anniversary of our nation's birth. Add to that the fact that we have

(Continued on Page 14.)

EVANGELISM

(Continued from Page 5)

unceasing prayer is that we may likewise know our ability, in the power of God, to go into all the world and to preach the Gospel to every creature and to disciple all nations. We rejoice in the tithes brought into God's store-house, but we must not forget the even weightier matters of the Gospel. Let us rather hear our great Master saying "This ought ye to have done and not leave the other undone;" and let us expect the windows of heaven to be opened and blessings unprecedented to be poured out upon us.

In the early days of our marvelous denominational history we were "thrust out to raise up a holy people." The need of the world, the divine commission, the sources of power, and the possibility of the proclamation of the Gospel remain the same. We unite our prayers that the same passion for souls, the same exercise of the holy art of personal and public evangelism, and the same union of forces may be seen through all our Church.

Thus may we crown the Centenary with spiritual blessings, make our largest contribution to a perplexed and troubled world, save our age from commercialism and frivolity, save our own sons and daughters, and satisfy the travail of soul of our compassionate Lord.

We therefore ask our ministers and laymen for immediate consecration, to make without delay definite, unastentatious plans to unite as with one voice in unceasing prayer, and to press by ever wise and accredited method the sacred art of saving souls.

The co-operation of all the agencies of the Church is assured, and we anticipate a period of united prayer, effort, blessing and victory. Many providences focus upon this wonderful day to teach us that now is the accepted time and that this is the day for the salvation of multitudes. May we be not disobedient to the vision of the power of the Gospel to bless the world, nor deal to the voice of the Spirit of God calling His Church to "go forward" in co-operation and joyful consecration, and to blessed victory. Adopted by the Board of Bishops of the Methodist Episcopal Church, Buffalo, New York, May 10, 1919.

L. B. Wilson, Secretary.

The Bishops of the Methodist Episcopal Church assembled in regular session call upon the ministers and laymen of the Church to give most earnest heed to the application of Christian principles to social reconstruction. It is increasingly manifest that there must be progress away from selfish competition to unselfish co-operation in that struggle for daily bread which is the largest single fact in the life of the majority of men in any community. If this progress is to be orderly and not violent we must leave behind us the evils which lead to deplorable violence or counter violence by either party. If Christianity is a driving force making for democracy we cannot put a limit upon the extension of democracy; we must recognize the inevitability of the application of democracy to industry. While we rejoice in the adoption of all such ameliorative measures as better housing and various forms of social insurance, we call for the more thorough-going emphasis on human freedom which will make democratic progress mean

the enlargement and enrichment of the life of the masses of mankind through the self-directive activity of men themselves. We favor an equitable wage for laborers which shall have the right of way over rent, interest and profits. We favor collective bargaining as an instrument for the attainment of industrial justice and for training in democratic procedure. And we also favor advance of the workers themselves through profit sharing, and through positions on boards of directorship. In the discussion of all such matters we urge all individuals and groups to hold fast the tolerance which comes out of mutual respect and to keep always in mind that the richest source of sound social idealism is the Gospel of Jesus Christ. Adopted by the Board of Bishops of the Methodist Episcopal Church Buffalo, New York, May 10, 1919.

L. W. Wilson, Secretary.

NEWS PARAGRAPHS

The Reformed Church in the United States has put on foot a movement to raise \$6,000,000 for the extension of its missionary work. The Reformed Church has a membership of only 350,000.

According to the Secretary of War, Mr. Baker, nine million soldiers and sailors died in the recent war. "The cost of the war alone," said he, "was \$197,000,000,000, or \$11,900,000,000 more than the total property value of all North America."

The American Red Cross was named beneficiary in the will of Thomas Fraizer, a colored soldier of Morgan City, La., who died February 16th., 1919, in General Hospital No. 8, Otisville, New York, of wounds received overseas. His insurance policy is for \$5,000.

The American Tract Society during the period of the War published and distributed one and one-half million copies of booklets and tracts to the Army and Navy. Many scores of letters were received giving emphatic commendations and testimonials as to the value of the Christian literature forwarded to the camps and battle fronts.

To the soldiers and sailors at the Cantonments and on the Battleships ninety-three library of twenty volumes each were given, and many thousands of copies of "Cromwell's Soldier's Pocket Bible" and "The Soldier's Text Book," and other leaflets were sent to the Military Camps and Hospitals.

An attractive "tithe-box" has been prepared for children, the purpose of which is to help them form the habit of acknowledging God's ownership by setting apart the tenth of all their earnings, allowances, etc. The Stewardship Department of the Centenary has secured a large consignment of these boxes and will send them free to the first 5000 children who enroll in the Methodist Million. Many children already are enrolled.

WOMAN'S HOME MISSIONARY SOCIETY

The Second Quarterly Meeting of the Board of Trustees held in Chicago April 26th, to May 1st, was one of the best attended meetings ever held—Bureau and Department Secretaries representing every line of work of the Society being present. Reports presented, not only told of the splendid results obtained, but the pathetic appeals for larger appropriations and more workers in every field, showed the ever increasing opportunities for larger service and inspired all to united effort toward the accomplishment of ideal set before them.

Mrs. Woodruff and Mrs. Goode, the Committee

on "Survey of the Negro Work", reported having visited every Home and School in the South, and Miss Oram and Mrs. Platt, Committee on "Survey of the West", reported visiting all the Spanish Work, several Indian Missions and the Chinese and Japanese Work in Los Angeles and San Francisco. These surveys were not made hurriedly but time was given in every case, for close inspection of buildings, equipment and workers. Reports concerning all these items were well considered by the Board and will result in improvements in all lines of work.

The Ways and Means Committee having been in session several days previous to this meeting, presented reports showing increased appropriations for the coming year. Approved building Funds for several Bureaus will help to provide better facilities and more room for new students.

The report of the Secretary for Field Work told of the splendid results from the many Regional Conferences held in the East, on the Pacific Coast, and later in the Central States.

The Secretary of the Young People's Department reported that pledges for this Department for the coming year would provide salaries for five teachers in different Homes and Schools,—one thousand dollars to the Ogden Father Home and four thousand dollars for a Settlement House at the McCrum Slavonic Training School.

The Secretary of the Children's Department reported that this Department would pledge \$5,000.00 for the proposed new buildings at the Navajo Indian Mission and the Mothers' Jewels' Home at York, Neb.

The Secretary for the Bureau for Children's Homes recommended the "Cottage" plan for new buildings which was approved, each cottage to accommodate from twenty-four to forty-eight children, and be under the care of a resident matron.

The Home for Negro Children to be provided for, from the War Fund Receipts is to be located at Savannah, Ga., near the Spedwell Mission, and ten thousand dollars was reported as already received for this purpose.

The Committee on the "Fortieth Anniversary" reported definite plans had been made for the observance on June 8th, 1920, this being the anniversary of the day on which the Society was organized.

A booklet showing the work of the Society on the plant of the "Graphic" issued by the Board of Home Missions and the Board of Foreign Missions was approved and ordered published, being referred to the Editor and Business Manager of General Publications, and the Literature Committee.

Important matters relating to surveys and reconstruction work of the Society for the next five years were referred to the Reconstruction Committee composed of the four General Officers, the Secretary of the Deaconess Department, Secretary of Field Work and the Secretary of the Ways and Means Committee, this Committee to report at the next Annual Meeting.

An appropriation not to exceed \$5,000.00 to be known as the "John Stewart Fund" for work among Negroes in honor of the first Negro Missionary whose work is commemorated in the great Centenary Campaign was approved. This fund is to be distributed under the direction of the Reconstruction Committee.

Provision was made for representation of the Society at the Centenary at Columbus, Ohio, on Woman's Day, June 24th., and for an exhibit in connection with the Freedman's Aid Society.

Early in the session a Memorial Service was held for Mrs. D. L. Williams, for many years Corresponding Secretary and at the time of her death, Secretary Emeritus, and for Mrs. William Christie Herron, Second Vice President, these two members of the Board having passed away since the last Board Meeting. Mrs. Mary Fisk Park was elected to fill the vacancy caused by the death of Mrs. Herron. Mrs. E. L. Albright was elected Fourth Vice President in Mrs. Park's place and Mrs. W. F. Anderson was elected a member of the Board.

Mrs. D. D. Thompson, Secretary.

LIVE OAK DISTRICT CONVENTION AND INSTITUTE

The first annual session of the Live Oak District Sunday school and Epworth League Convention and Institute met at High Springs, Fla., May 23-25, with the Rev. S. P. Pratt, District Superintendent, presiding. The introductory sermon was delivered by the Rev. David Holmes. Friday morning devotional services were conducted by the Rev. S. P. Pratt, who afterwards administered the sacrament of the Lord's Supper, and then the convention was organized with Miss Verdine A. Taylor as Secretary, and Miss Melvina King as Treasurer. The roll was called and assessments collected. The afternoon session was opened with a five minute song service, by the choir and invocation. Superintendents and Epworth League presidents made their reports, followed with a selection by the choir. Papers upon the following subjects were read to the delight of all present. "The Best Method of Observing Time," by Mrs. Nancy Speed, "And For what Purpose Are We Here," by Mrs. Daisy Sallett. The Centenary movement and its purpose, by Miss Melvina King. "How Is Cookman Helped by being attached to Clark University," by Miss V. A. Taylor. The J. W. E. Bowen, Jr. was introduced and delivered a splendid address, that was attentively, timely and enthusiastically received by the entire convention.

At the evening session, devotional services were conducted by the Rev. G. B. Brockington. The welcome to the Sunday Schools was by Bro. J. S. Smith, response by Prof. J. M. Goodhead. Welcome to the Leagues was by Mrs. Callie Moore, response by Prof. A. W. Williams, after which a choice selection was rendered by the choir. Several papers were read by delegates who prepared them and it was done to the delight of all present. For the benefit of those not present, at the afternoon session. The Rev. Mr. Bowen was presented and again spoke in interest of the great movement which he represents. The Rev. R. H. Dubose Superintendent of Osala District was introduced and addressed the convention. After a selection by the choir a sermon on Education by Rev. W. B. Hester. Saturday morning, the Rev. A. Miles led in devotions and the reports were completed. Then the reports on the Centenary were called for and each church reported, going over its quota. The amount of cash and subscriptions for this purpose was \$11,643. This closed the first session of the Sunday School and Epworth League Institution of the Live Oak District. There was nothing but high praise to be heard on all sides in behalf of the good people of High Springs, who entertained the Convention. The next session was unanimously voted to go to Bland.—(Miss) Verdine A. Taylor, reporter.

GENERAL DEACONESS BOARD HOLD ANNUAL MEETING

The recent annual meeting of the General Deaconess Board was considered an unusually satisfactory one. It was held May 16-17, in the imposing building of the National Training School, Kansas City, Mo. Bishops Burt and Nicholson presided. Various important matters were

considered, but the most important single action was concerning pensions. Dr. Ray Allen presented the report of the Committee on Pensions, and it was discussed at some length, and after proposed amendments were lost, it was adopted by unanimous vote.

Under this action payment of pensions to Retired Deaconesses will begin with the month of July, and an appropriation of \$10,000 was made for the purpose. The minimum payment, for ten years of active service, is \$20.00 per month. Then for each additional year of service, not exceeding thirty in all, the payment will be \$1.00 per month additional. Retirement automatically severs the relation of a deaconess to the institution where she has labored, and should she subsequently arrange to reside there, she will of course be expected to make suitable payment for room and board. Matters of detail in the payment of pensions were referred to the Executive Committee.

The report of the Treasurer, Mr. E. T. Walch, was gratifying, and the report of the Corresponding Secretary, Dr. D. W. Howell, was especially commended.

Memorials and other communications were received from various sources, asking for changes in the matter of administration, garb, etc. Particularly important memorials were received from the Regional Conferences recently held in Boston, Cincinnati, Chicago and Des Moines. These were all considered, and referred for more mature consideration to the Committee on Legislation. It consists of Bishops Burt, Bristol and Nicholson, Ray Allen, G. B. Dean, A. S. Kavanagh, E. O. Crist, A. B. Leonard and Wallace MacMullen. They would be glad to entertain suggestions from any source.

There will be a National Deaconess Convention next winter, and another meeting of the Board before the General Conference.

PERSONAL AND GENERAL

The Woman's Home Missionary Society Convention of the Opelika District was held May 9-11, at Chapel Methodist Church, near Eclectic, Ala. The meeting was presided over by the President, Mrs. L. D. Collins. The meeting was the record-breaker in the history of the Opelika District. A large number of subscribers are reading the Woman's Home Mission on the District. More than \$40.00 were raised for membership dues. The total amount raised in the convention was \$84.90.—(Miss) Ida B.

BENNETT COLLEGE
Greensboro, N. C.

The 46th annual session of the college will open September 24, 1919. This institution is famous for the splendid types of men and women that have gone from it into all the walks of life. Students come from a number of the states, Central America and the islands. It offers the following courses: English, Normal, College Preparatory, College, Music, Teacher-Training, Domestic Science and Art.

The staff represents eight of the best normal schools and colleges in the country. Its graduates are taking high rank as teachers and supervisors of schools. It believes in individual manhood and womanhood.

For full information, address
FRANK TRIGG, Pres.

A COLLEGE that has its students devote one half their time to actual useful work is so in line with common sense that we are amazed that the idea had to be put in execution by an ex-slave as a life-saver for his disfranchised race. Our great discoveries are always accidents; we work for one thing and get another. I expect that the day will come, and ere long, when the great universities of the world will have to put the Tuskegee Idea into execution in order to save themselves from being distanced by the Colored Race. —Elbert Hubbard, In "A Little Journey to Tuskegee."

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ROBERT R. MOTON, Principal, Tuskegee Institute, Alabama

Merciful, Recording Secretary, reporter.

The members of Morrow's Methodist Episcopal Church, Franklin, La., pledged \$35.00 to the Centenary. This is remarkable when we remember that there are only 38 members.

In an effort to raise our delegates expenses to the District meeting of the Woman's Home Missionary Society, we put on a little rally which wound up a net gain of \$90.66.—(Mrs.) Lena D. Collins, reporter.

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WHAT DOES LOYALTY TO OUR CHURCH AND COUNTRY CALL FOR

(Continued from Page 11.)

just been engaged in a great world war which made demands on us in every way, and which gave us an opportunity to find out those who were loyal and those who were not,—and we have more reason for such a topic at such a time. It was Sir Walter Scott who said:

"Breathes there a man with soul so dead,

Who never to himself hath said,
This is my own my native land."

Again Cicero in one of his orations against Catiline speaks of the "patria," which was dearer to him than life. The spartan mother sent her boy into battle with instructions to return with his shield or upon it.

Through all the centuries one of the strongest passions in man has been love of and loyalty to country. Note those beautiful words ascribed to those who fell at Thermopylae beating back the Persian hordes:

"Go stranger, and to Lacedaemon tell,

That here obeying her behest, we fell."

Until the great war broke out many thought such devotion and loyalty to country was a thing of the past. It was not believed that men would lay their all on the altar for the pure joy of serving their country. But millions of the world's finest young men proved that love of country is still a mighty passion in the human heart. A characteristic illustration of this attitude is found in the case of the young French soldier, whose arm was so badly shattered by a shell that it was found necessary to amputate the limb. As the physician in charge stood over the young man and gazed into his pale face, he said: "I am so sorry, my boy, that you must lose your arm." Immediately there came a sparkle in his eyes and he replied, "I have not lost it, I gave it to France, my France." That is the spirit with which men went into this war. That is the spirit which won the war.

But there is another type of loyalty which the country needs now just as much as it needed the loyalty of war times. The loyalty we need now is the loyalty of peace times. It is not hard to decide as to my duty to my country in times of great national peril when there is need for somebody to fight for the defense of the country. It all seems so easy to go out and engage in some kind of spectacular military combat and come back with the plaudits of hero-worshippers ringing in one's ears. It is not always so easy to see our duty in the dull prosaic times of peace; but our duty is there just the same. Lord Nelson, the great English Admiral, sent word to his men at the battle of Trafalgar: "England expects every man to do his duty," and they won a great victory that day. The same laconic message is being sent to every patriot today—"America expects every man to do his duty."

And what are some of our peace time duties? First, we ought to

see to it that our American Democracy is not a sham, but that it is the genuine article. How beautiful those lines of our declaration of independence which speak of men being possessed of "certain inalienable rights, among these being life, liberty, and the pursuit of happiness." But what a sad reflection it will be upon us if these words are a mere pretence. And it will be all the more reprehensible to have it thus since we have gone across to help "make the world safe for democracy."

We must strive to make ours a righteous nation in all the term implies. The Psalmist was correct, "Righteousness exalted a nation, but sin is a reproach to any people." As Americans, we have all felt a pardonable pride in the statements that are being constantly made to the effect that America is the hope of the world. We know that American food, American money, and finally American soldiery saved civilization in the recent world war, but do we realize that the greatest need of the world today is for moral and spiritual ideals. The world looks to America to supply these. This she can not do unless she herself is a righteous nation, not in name merely, but in fact.

It is very pleasing to the real patriot, to one who sincerely loves his country and wants her to be the greatest nation in the world, to note the signs which indicate that we are not altogether disoriented to the "heavenly vision." The liquor evil has been dealt a fatal blow and is now in the throes of death. The womanhood of America, by the vote of the National Congress, has been given the rights they have long deserved in this great free country of ours. We are establishing settlement houses for the "down and out" in the great cities and taking care of the orphans and widows in Belgium and Armenia and the uttermost parts of the earth, but America has one great sin that she must rid herself of before she can stand clean and guiltless before the public opinion of the world; and that is the great crime of allowing human beings to be hanged and burned, and murdered in countless ways without any pretence of legal process. Before the outraged ear of a Christianized public sentiment, America stands condemned. A few months ago our president made an eloquent appeal that this brutal pastime cease, but all to no avail. This is America's great sin; if we are patriotic Americans, who really love our country, we must join with any movement that seeks to put an end to this disgraceful business. One is reminded here of those eloquent editorial lines in a recent editorial in the Southwestern Christian Advocate:

"Oh American conscience, how thou dost sleep. Oh temple of Justice, and a fair play of American life, thy very walls and thy foundations shake and the throne of thy power rocks toward destruction—Oh, Goddess of Liberty, how long will thine own conscience permit thee to stand in strength and might abroad before thou wilt awake and give justice to the oppressed within thine own borders."

It is the duty of every patriotic American and every devoted churchman to see that our country is in reality a Christian Nation.

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PERSONAL AND GENERAL

The members and friends of Brownes Chapel, Newnan, Ga., enjoyed to the highest, the program which was rendered by the little folks, in celebration of Children's Day, Sunday, June the 8th. A very inspiring paper was read by Mr. J. M. Leigh, subject "Charity," which should be a touching thought to the young people of Newnan. A paper was read by Miss Oleather Hall on the "Path of Duty." Music was rendered by the little folks. The celebration was taken in classes of the Sunday School. Class No. 1 taught by Mr. J. T. Pratte, reported \$5.02; Classes Nos. 2, 3 and 4 reported good collections. The total collection for the evening service was \$12.00. At 11:30 o'clock a. m., \$6.00 was raised for the pastor, the Rev. R. B. Laster, which makes a grand total for the day of \$18.00.

A rally has been launched at our

church at Waterbury, Md., and the first amount raised toward the fund was \$52.00. The members are planning to raise a large sum in this rally for the trustees. The annual sermon of the Good Samaritans was delivered at John Wesley Church at Pomomkey, Md.

A Weight rally was conducted at St. Thomas Methodist Episcopal Church at Sylacauga, Ala., by the Ladies Aid Society for the purpose of raising funds on parsonage debt and for repairs on parsonage, under the leadership of Mrs. Lela B. Calver. The Rev. T. G. Goins, pastor.

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Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Savannah	.....	July 9	Jas. Jackson
Chattanooga	Chattanooga, Tenn.,	July 16-20	W. S. Hight
Waycross (South End)	Sparks, Ga.,	July 17-20	W. H. Brown
Nashville	Dilton, Tenn.,	July 23-27	J. H. Ellis
Gulfport	.....	July 24-27	P. H. Rembert
Waycross (N. End)	Orchard Hill Ga.,	July 24-27	W. H. Brown
Hattiesburg	Matherville, Miss.,	July 30-Aug. 3	S. H. Cannon
LaGrange	LaGrange, Ga.,	July 31-Aug. 3	G. H. Lennon
Huntsville	Triana, Ala.,	Aug. 6-10	J. L. Carr
Newnan	Newnan, Ga.,	Aug. 6-10	J. D. Lovejoy
Palestine	Teague, Texas	Aug. 10-11	G. W. Carter
Montgomery	Evergreen, Ala.,	Aug. 13-17	Joel C. Carson
Opelika	Ashland, Ala.,	Aug. 6-10	Wm. Jones
Navasota	E. Hempstead Cir., Tex.,	Aug. 13-17	T. M. Jackson
Marion	Mt. Sterling, Ala.,	Aug. 14-17	J. J. Harrison
Rome	Summerville, Ga.,	Aug. 20	H. E. Burns
Birmingham	Ashville, Ala.,	Aug. 27-31	J. N. Wallace
Ocala	Santos, Fla.,	Aug. 28-31	R. H. Rembert

Conventions.

Ocala District—Sunday School and Epworth League Conventions at Reddick, Fla. **JUNE 19-22.**

Waycross District—(South End) Sunday School and Epworth League Convention at Sparks, Ga. **JULY 17-20.**

Waycross District—(North End) Sunday School and Epworth League Convention at Orchard Hill, Ga. **JULY 24-27.**

Newnan District—Sunday School and Epworth League Convention at Newnan, Ga. **AUG. 6-10.**

Rome District—Sunday School and Epworth League Convention at Summerville, Ga. **AUG. 20.**

Birmingham District—Sunday School and Epworth League Convention at Ashville, Ala. **AUG. 27-31.**

Savannah District—Sunday School and Epworth League Convention at **JULY 9.**

WAYNESBORO EPWORTH LEAGUE CONVENTION

The twenty-sixth session of the Sunday School and Epworth League Convention of the Waynesboro District, Savannah Conference, convened at Hagan, Ga., May 1-4. Mrs. Gaynell Williams was elected secretary, who chose Mrs. Fannie Keene as her assistant. The sessions were well attended by many delegates and visitors. Among the visitors, were the Rev. James Jackson, District Superintendent of the Savannah District, Mr. D. E. Knight, of the African Methodist Episcopal Church and Dr. J. W. E. Bowen, Jr., director of Sunday School of the Atlanta area. The reports showed great improvement in both the League and Sunday School work and that the Centenary was being considered first and last. The Rev. E. J. Zimball preached the introductory sermon. An interesting sermon was preached by Dr. J. W. E. Bowen, Jr. Important subjects were discussed. The convention was favored with good music, Miss Nellie Daughtry, organist; the Rev. D. G. Greer, choirleader. The convention adjourned to meet at Newington, Ga., in 1920. Rev. W. V. Daughtry, District Superintendent presided.—D. G. Greer, reporter

GUTHRIE DISTRICT

SECOND ROUND

Purcell and Wynnewood, July 5-6; Pauls Valley, 7-8; Sulphur and Davis, 9-10; Benwyn, 11; Ardmore, 12-13; Chickasha, 15-16; Anadarka, 18-19; Hennessey, 20-21; Caldwell, Kansas, 23-24; Oklahoma City, Okla., 26-27; Shawnee, 30-31; Wells-

ton, Aug. 1-2; Lima, 9-10; Guthrie, 16-17; Crescent, 20-21; Luther, 23-25; Depew, 30-31.

Dear Brethren:—The Centenary movement is being put over the top all over the country. Let us put it over on the Guthrie District. The reports show 80 per cent. raised. May we not raise the remaining 20 per cent before this conference year is paid? Let our motto be "A Revival in every Charge, and Every Claim Raised in full."—C. R. Ross.

WACO DISTRICT

THIRD ROUND

Springfield Circuit, June 21-22; Cedar Circuit, 28-29; Bremond Circuit, July 5-6; Groesbeck Circuit, 13-14; Maysfield Circuit, 19-20; Calvert (St. Paul), 21-22; Reagan and Bowman, 25-27; Marlin (Davis Chapel), 27-28; Mart Circuit, August 2-3; Lott-Rosebud-Cameron, 6-7-8; Gurley and Majors, 9-10; Chilton Circuit, 16-17; Bethlehem Circuit, 23-24; Andrews and Jones, 30-31; St. James (Waco), Sept. 7-8; New Zion Circuit, 5-6-7; Mt. Zion (Waco), 14-15.

Dear Brethren: Come to District Conference at Calvert, August 19-24, prepared to pay the entire quota of your Centenary first year's pledge, you who did not do so Easter, in our first report. Crops are promising and our people can if you see to it. Meet the demand, see to it that this is out of your way, that you may have the fall season for yourself and other minor causes. You will notice that Annual Conference is early this year, so our rounds will double up a little.—W. B. Lott, District Superintendent.



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NOTICE

Women of the Missionary Society of South Carolina Conference. For some cause the programs for our Annual meeting, sent to the press more than four weeks ago, have not reached us. No reason given for the delay. Therefore take notice that the annual meeting will be held in Bowman, S. C., July 3rd to 6th. All Auxiliaries are urged to send delegates and amounts of money asked for. More pleas are received this year than ever. Do not fall short of your five dollars and more if possible. Remember the date, July 3. Come to Bowman, twelve of fifteen miles from Orangeburg.—M. B. Cottingham, Cor. Secretary.

NOTICE—LOUISIANA CONFERENCE

Dear Pastors and Sisters of the Woman's Home Missionary Society: We have been authorized to select the last Sunday in June to be known as "Mite Box Day." On that day we hope that every organization will hold a service and lay upon the hearts of the people the urgent need of this kind of service as never before. We are expecting a report from every church. The date is June

29th. Let us do our best for the cause. Please have each secretary to forward her report immediately to (Mrs.) M. E. David, Mite Box Secretary of Louisiana Conference, Box 234 Baldwin, La.

SAVANNAH CONFERENCE, ATTENTION!

Dear Brethren:—The pastor and Board of Trustees of Palen Memorial Methodist Episcopal Church, earnestly request that you send in your pledges on the building fund of the above church to Bishop F. D. Leete, 63 Ponce De Leon Ave., Atlanta, Ga., at your very earliest convenience.—Wm. Daniels, pastor.

The Equal Rights Club organized among the colored citizens of Cordeiro, Ala., gave a reception recently. The topic for the evening was "Betterment of the Colored Race." Mr. E. L. Heggood ably opened the subject, his pleas to the audience was high aim and public sentiment. The meeting was conducted by Mr. O. F. Johnson, who was master of ceremonies. Afterwards refreshments were served.—Mr. Don Reynolds, President; Elijah Hammonds, Secretary.

AGENTS WANTED

To handle Scott's Official History of "The American Negro's Part in the World War," prepared by Emmett J. Scott, Special Assistant to the Secretary of War, and collaborating agencies that assure authenticity and full detail, including the organization and training of Negro military units, and a complete record of their service in Camps and on battlefields; the work of civic auxiliaries, Etc., Etc. No scissors and paste pot "insert" but a History freshly written from first to last page. Dr. Scott has had the co-operation of the following collaborators:

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WILLIAM ANTHONY AERY, Publication Secretary, Hampton Normal and Agricultural Institute;

MONROE N. WORK, Director, Division of Records and Research, Tuskegee Normal and Industrial Institute;

MRS. ALICE DUNBAR NELSON (formerly Mrs. Paul Lawrence Dunbar) a leader in mobilization of Colored women of the Country for War work under the auspices of the Women's Committee, Council of National Defense;

MISS EVA D. BOWLES, Executive Secretary in charge of the Colored work of the Y. W. C. A.;

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CRESCENT CITY NOTES

Williams—The Rev. Ed. Powell preached last Sunday at 11 a. m. The pastor, the Rev. L. H. Smith, preached at night. The state's rally was brought to a close with the following results: Maine, Mrs. R. Morant, \$14.25; New Hampshire, Mrs. S. Carey, \$8.50; Vermont, Mrs. C. Harris, \$13.00; Massachusetts, Mrs. S. Obee, \$25.55; Rhode Island, Mrs. Ora J. Caldwell, \$37.60; Connecticut, Mrs. R. T. Faulk, \$17.00; New York, Mrs. R. B. Lewis, \$16.00; New Jersey, Mrs. M. Bartholomew, \$21.00; Pennsylvania, Mrs. A. Stewart, \$5.00; Delaware, Mrs. P. Wheeler, \$21.00; Virginia, Miss E. Francois, \$12.00; West Virginia, Mrs. D. Taylor, \$5.53; South Carolina, Mrs. M. Williams, \$21.00; Georgia, Miss L. Fletcher, \$21.35; Alabama, Miss F. Barner, \$9.60; Louisiana, Mrs. M. Butler, \$25.25; Texas, Mrs. L. H. Smith, \$25.60; Ohio, Mrs. C. Terrence, \$25.13; Illinois, Mrs. D. J. Mitchell, \$13.00; Kentucky, Mrs. V. Dutton, \$23.00; Indiana, Miss G. Logan, \$6.00; Arkansas, Mrs. E. Stevenson, \$22.00; Missouri, Mrs. J. Lewis, \$23.00; Iowa, Miss S. Posley, \$36.50; Nebraska, Mrs. I. Guidry, \$17.05; Kansas, Mrs. G. L. Jones, \$14.41; Oklahoma, Mrs. H. Marshall, \$8.50; New Mexico, Miss A. Messiah, \$8.10; Colorado, Mrs. A. Webster, \$12.54; Wyoming, Mrs. A. Fisher, \$13.00; Montana, Mrs. S. Carter, \$8.00; Idaho, Mrs. A. Howard, \$12.00; Arizona, Mrs. R. Carey, \$6.00; Washington, Mrs. A. Scott, \$15.00; Oregon, Mrs. M. Lathan, \$12.65; California, Miss E. C. Charles, \$28.00. States reporting less than five dollars are not mentioned. Total collections, \$626.00.—Bertha McNeal, reporter.

Mallalieu—Tuesday night after class meeting, the members of the Stewardess Board of Mallalieu, led by Mrs. Ardel Lonon, laid about 75 pounds of choice groceries on the table and a cash purse. Mrs. Lonon made the presenting speech. Sunday the services were good all day. At 11 o'clock the pastor preached on the supremacy of law. At 8:30 p. m., the Rev. R. Jones, representing the district, preached a very able sermon on "Friendship." Collection for the day was \$17.00.—(Mrs.) Loretta Cleese, reporter.

Haven Memorial—The Rev. Edward Powell filled the pulpit Sunday night. \$1,464 has been secured in pledges for the Centenary. The Victory Rally will be held on the 5th Sunday night in June. A purse was given the pastor by Miss Ceola Ramsey and Mrs. Susan Evans. Children's Day will be celebrated at 3 p. m., Sunday afternoon, June 22.—Reporter.

A CORRECTION

LAKE CHARLES DISTRICT
Mrs. Roxanna Moore has been appointed District President of the Woman's Home Missionary Society for the New Orleans District instead of Mrs. Ronanna Moore as published in our last week's issue.

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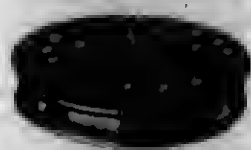
Poro Corner

St. Louis, Mo.

Our work at Bastrop, La., is in a prosperous condition. Our recent rally of the Leaders and Stewards was quite a success, the rally was only in progress one month. Class No. 1, Robert Whitlow leader, raised \$13.57; Class No. 2, J. D. Whitlow leader, raised \$30.50; Class No. 3, S. T. Scott leader, raised \$29.87; Class No. 4, a class of children, led by Mrs. Ida M. Evans, \$40.05. Raised on pastors salary \$113.99. Little Miss Willie Mae Peoples was presented with a beautiful toilet set. She reported highest collection of the children. We thank the good members and pastor of St. Mary Colored Methodist Episcopal Church, and also St. John Baptist Church for their help. The Rev. W. H. Jones is pastor.—Ida M. Evans, reporter

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, JUNE 26, 1919

Vol. No. 48—No. 26

Review of National Prohibition Legislation

Anti-Canteen Law forbade sale of liquor in any canteen, post exchange, or transport. Passed in 1901.

Liquors barred from Capitol Building, Washington, D. C., 1903.

National Soldiers' Homes made dry, 1906.

Prohibition for Indians, 1906.

Mails closed to liquor shipments, 1908.

Penal code relating to liquor shipments under false labels, etc., 1909.

Webb-Kenyon Interstate Liquor Shipment Law, passed over veto of President Taft, 1913. (This law rendered state prohibition effective.)

"Bone-dry" Law, the Reed Amendment, 1917.

Washington, D. C., went dry in 1917.

Sale to soldiers in uniform forbidden, 1917.

Distillation and importation of distilled liquors prohibited, 1917.

National war-time prohibition enacted November 21, 1918. Goes into effect July 1, 1919.

National prohibition amendment submitted to the states, December 18, 1917; ratified by the 36th state on January 16, 1919; becomes effective for enforcement on January 16, 1920.

EDITORIAL

APPLIED CHRISTIANITY

As repudiation and rejection of Christianity plunged the world into war and afflicted humanity with its attendant evils—famine, pestilence and plague—so the application of true Christianity eventually will establish peace on earth and good will among men. All the larger warring nations, the United States excepted, have emerged from the furnace stricken and impoverished. Their means of subsistence is imperiled; their commerce and manufacturing undermined; their accumulation of capital and machinery and tools wasted away; their institutions strained to the breaking point; their young men maimed or killed and their spirits bruised and bleeding.

Now, although the fighting is over, there is no peace in the world, little confidence in one another and for the future little immediate prospects for common understanding and good will. The millions who lost their lives did so that there should be no more war. Let us then be willing to so dedicate our lives that war shall be no more. Men have been prone to regard Christianity as a mystic power that would transform life irrespective of man's inclinations, volitions and characters. It would seem that there are comparatively few who think seriously enough of the Christian religion and believe it sincerely enough to practice it in daily life.

The late tragic and most destructive war of history is no argument against Christianity. Christianity has not failed. For over 1900 years Christianity has opposed war. The man, or groups of men who caused the great war denied and repudiated the fundamental principles of Christianity. With their lips they were Christians, in their hearts, they were pagan.

Christ taught love even for enemies. Those who caused the war, nourished hatred.

The banner under which 3,000,000 American boys, black and white, marched to save the world from autocracy and paganism, symbolized to the world the re-awakening of true Christian ideals.

DON'T SELL YOUR LIBERTY BONDS AND THRIFT STAMPS

Our people will make a great mistake if they dispose of their Liberty Bonds at present. There are sharks going through the country and the outlying district buying up Liberty Bonds. They are offering a very small percentage for their value. Let our friends remember that Liberty Bonds are as secure as greenback bills. The same government that makes good greenback money will make good your Liberty Bonds, and, what is more, the longer you keep your Liberty Bonds the longer they will be drawing interest that the government will pay. The government has never failed to pay interest on its bonds and to pay it promptly. By all means don't sell your bonds. The sharks would not purchase Liberty Bonds if they were not absolutely sure the bonds were good. Anyone who tells you that these bonds will be worthless is telling a falsehood; and no one would want to purchase them at any price if they were worthless. If the bonds must be sold and if under any particular condition you must realize cash, then take them to the best

bank near you. Do not attempt to sell them to peddlers and small brokerage institutions. Take them to the largest bank possible, where you will be given the top notch of the market value. At the present time you will lose two or three dollars on each Liberty Bond of \$50. This is usually made up in the interest that has accrued in the coupons attached, and you should receive every cent of the face value of your bonds. The best thing to do is to keep these bonds, not only for your own sake, but for the sake of the government, which you entered into contract with to loan so much money, and if you put these bonds on the market, the market is likely to be crowded and the value of these bonds will depreciate. By all means, keep your Liberty Bonds.

MAN VS. FLY

If the Anti-fly drive has not begun in your home, let there be no loss of a single hour in getting it underway. War to the death should be declared upon the pest, with no armistice or cessation of hostilities until the last specimen of his disease-breeding species is exterminated. A leading authority has airily but not untruthfully said that fly time is more to be feared than war time, and surely there is more health in a well-screened fly-less house than in a multitude of doctors' visits.

If one stops to think about it, the presence of the fly is in itself a disgrace, for if there is no dirt and filth, there will be no flies. The first step in the war, therefore, is to clean up the living premises inside and out, and see that others do the same. This is striking at the source and root of the evil. If rubbish and garbage are properly disposed of, the pest cannot propagate, and his extinction by natural process is certain—his race will soon be run.

In the meantime, since absolute cleanliness everywhere is not yet feasible, the wise course is to use screens to keep out the wandering and visiting pests, and slay mercilessly those that have already gained admittance.

Above all things, withdraw your trade from the grocer, butcher, baker and other purveyor of foodstuffs who is careless about protecting his wares from the germ-laden legs, wings and bodies of these death disseminating insects. The grocer or butcher who feeds flies should not be invited to feed you and your children; while this "fruit a la filth," obtained from casual sidewalk stands that are exposed to street dirt and is about as safe and wholesome on offering to the human stomach as the neat little packages that the druggists label "Poison."

If not already enlisted, join the anti-fly crusade, and join now, for as the temperature rises, the enemy will become more active and his trail more deadly. Not every fly that comes along is carrying filth and germs but most of them are, and you cannot tell which is which. Take no chance on any of them being clean—Swat them all.

INTEREST IN THE CENTENARY GROWS

When the movement began it was the plan to raise \$40,000,000 for the board of Foreign Missions and \$40,000,000 for the Board of Home Missions. Then the war came on and \$5,000,000 for each of five years, a total of \$25,000,000 for war reconstruction was asked. Added to this the quota for the eighth standard benevolences of the church, the entire

amount for the next five years is \$117,264,700. The last report showed that the church had reached \$108,100,000 and that for the past two weeks the fund had grown at the rate of two-thirds of a million dollars daily. It is hoped by July 15th, at least we shall pass the goal which would provide for the entire full quota of the eight standard benevolences; \$25,000,000 for war reconstruction and the amount necessary to give the Board of Foreign Missions and the Board of Home Missions \$40,000,000 each.

A HOPEFUL OUTLOOK

Dr. James Hardy Dillard of Charlotte, Virginia, President of the Jeans and Slater Board has the full confidence of the Negro peoples of this country. He is giving himself without reservation toward improvement of our people and is getting large results directly and indirectly through the Boards he is serving as Chairman.

Dr. Dillard presided recently over the Race Congress held in Knoxville, Tennessee in connection with the Sociological Congress. This meeting attracted from different parts of the South several hundred leaders in social service work.

In giving a word indicating that Dr. Dillard has taken a hopeful view of the situation among other things he said:

"Each year marks another step in the progress of race relations in the Southern states. Never in the history of the world has a race made such physical, mental, and moral improvement as the Negro race has made during the past sixty years. This does not mean, however that there should be any letting-up in the forward movement. There are still thousands upon thousands of uneducated people and many who are still very poor and in need of moral advancement.

"Never before in history, during any period of sixty years, have two races, thrown together so closely, been known to reach such a reapproachment for good as we find in the South. It takes time to change the habits of thought and feeling among individuals. It takes a still longer time for social groups to change their habits. We must, therefore, be very patient one with the other.

"I have been over the South time and time again. Each year I have seen marked improvement in race relations. It is better for us all who stay in the South to remain in fellowship and co-operation. We must learn to live together in love, good-feeling, and co-operation. We must give the Negro a chance to develop into the full stature of manhood.

"The colored people, during the war, were called upon to take their part of the Nation's burden. They did more than was expected. Their war work was amazing.

"The South has come to the conviction that justice, fairness and good feeling are the best ways of improving relations between the races. State superintendents of public instruction are getting larger appropriations for the colored schools. Justice and Christianity reach over all facts. We can have faith in the future.

UNIFICATION AGAIN TO THE FRONT

A meeting of the Commission of the Methodist Episcopal Church on Unification will be held in Columbus, Ohio, July 3rd. A Joint Meeting of the Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, will be held in Cleveland,

Ohio, July 7th. The Methodist Advocate Journal writes a very timely and appropriate word with reference to these meetings. In a recent issue it says:

"At the approaching meeting on unification at Cleveland, Ohio, July 7, two points should be made clear—Christian Democracy and vital Unity. Every race should have membership in the one church. Eliminate all appearance of racial injustice and sectionalism. If we are to quit haggling at the details of a very unhappy plan of unification which cannot go through without much dissatisfaction, then the sooner we stop the better. One thing is certain—if the uncertainty should continue that now obtains it will work a serious hardship upon our preachers and people in the South. To allow our Southern constituency, white and colored, to continue without assurance of its future status, is suicidal.

"There never was an hour when the Methodist Episcopal Church had such an opportunity to do proper work among the colored people of the South as to-day. And our white work in all the Southern states, numbering 400,000 is growing faster than is the church elsewhere. It needs but skillful guidance, wise and liberal support, and above all certainty that it will not be thrown bodily into a strictly autonomous sectionalism, in order to develop amazingly.

"The action of the General Conference of the Methodist Church South, at Atlanta, seems but a re-affirmation of their General Conference of 1914. We are free to say that we do not see much hope for any real union after this plan. Give us something that will bring the two Methodisms together in genuine fashion or postpone further discussions till Time can do more toward healing the breach."

THE METHODIST BOOK CONCERN AT COLUMBUS

Of course the Book Concern will be at the big Columbus Celebration, June 20th to July 13th. It has work to do there, for the Joint Centenary has placed upon the Book Concern full responsibility for the sale of the products of the Graphic Arts. As it represents the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Church in Canada as well no effort has been spared to make the exhibit a credit to Methodism and the Great Centenary Celebration.

The main exhibit and selling place will be in the Asbury Building. It is safe to say that the collection of books dealing with missions and related subjects—every phase of the work, home and foreign—will be the most complete ever assembled. There will also be an excellent selection of books in general literature, while pastors, superintendents, teachers and students will find all the new requisites and training books, with plans worked out by experts. Competent representatives will be on hand, interesting charts, transparencies and slides will be shown each day, and workers will find right here a school of information and inspiration.

In each of the buildings—India, China, Japan, Africa, etc.—there will be a special exhibit of books pertaining to that particular country, and annotated and classified lists of these books will be distributed. These catalogues are real works of art and will be prized as valuable and beautiful souvenirs of the Celebration. Orders for books and supplies will be taken at all the booths, and subscriptions will be taken for periodicals,

including all the Advocates and the Daily Christian Advocate for 1920.

Special attractions in connection with the exhibit in the Asbury Building will be a replica of the Asbury Memorial Statue by Augustus Lukeman which is to be erected in Washington, made by the artists who modelled the original, and a fac simile of the statue of John Wesley by J. Massey Rhind.

And post cards! We expect to sell hundreds of thousands of them. Not the ordinary post card, but beautiful cards direct from foreign lands, cards made from special prints furnished by the Centenary Committee, cards made from pictures taken right on the grounds—all kinds of cards! An especially attractive live is the War Orphan Series—pictures of real children, taken in devastated war regions by the War Reconstruction Committee of the Centenary.

General Conference is less than a year off, and the Book Concern will be ready to take subscriptions at Columbus for the Daily Christian Advocate for 1920. There is always a rush at the seat of the Conference; this is an opportunity to take time by the forelock and have the matter out of the way.

One last word, Do not overlook the Book Concern Exhibit. Stay a day longer, if necessary, to see it. It will be worth your while. The publishing Agents extend a most cordial invitation to all.

AMERICAN BIBLE SOCIETY HAS RECORD BREAKING YEAR

The American Bible Society has just issued its annual report which shows that the past year, in spite of war conditions, was a record-breaking year from a point of view of the number of Scriptures published. More than 6,000,000 volumes were turned out by this Society, which is the largest Bible publishing agency in America. These have been distributed not only in this country, but in many foreign lands. More than half of the Testaments printed in recent years have gone to the men of the Armies and Navies of the world. This Society alone has published and distributed more than 7,000,000 copies to the soldiers and sailors of the Allies.

The Society has just celebrated its 103rd anniversary and during the century has published more than 134,000,000 volumes of the Scriptures in 150 languages. These have been distributed to all parts of the world.

The Society's budget, including costs of transportation, revision, production, and distribution, is approximately one million dollars annually.

The officers of the Society are: Churchill H. Cutting, President; William Foulke, Treasurer; William I. Haven and Frank H. Man, General Secretaries. The offices are at the Bible House, Astor Place, New York City.

The news of the death of the Rev. E. B. Burroughs, D. D., which occurred June 6, after an illness of nearly two hours will be a shock to the church and his friends. His death removes from the South Carolina Conference one of its outstanding ministers, from the church a champion of manhood rights and a loyal supporter of the principles of Methodism. At the time of his death he was pastor of Bethel Methodist Episcopal Church, Charleston, S. C.

He was born at Alexandria, La., September 3, 1862. He attended Emerson Institute, Mobile, Ala., to 1876; graduated from Claflin University, Orangeburg, S. C., in 1887; received LL. B., from Allen University, Colum-

bia, S. C., in 1887; and A. M., from Bennett College, Greensboro, N. C., in 1898. He was married to Emma B. Belton of Camden, S. C., October 3, 1883. Licensed to preach November 3, 1883. He was district superintendent of the Orangeburg District, 1910-1915; delegate to General Conference 1912; was Sunday School editor of the Southwestern for 8 years; editor Methodist Messenger 1887-9; Plain Speaker 1889-90. and of the Southern Reporter of Charleston; trustee of Claflin University, assistant postmaster at Camden 1881 and delegate to Republican National Convention in Chicago, 1912; member of American Historical Society, American Geographical Society; American Academy Political Science Young Men's Charitable Association, of Charleston. He was a 32nd degree mason, past grand master and trustee Grand Lodge A. F. M., of S. C., Supreme vice-chancellor Knights of Pythias E. and W. H., and member of the Odd Fellows.

His funeral was largely attended by both white and colored, all of whom knew him as a good citizen, a full-fledged American, who treated all men alike. He leaves a family of seven children, Minnie J; Geneva B; Hattie M; Edward B. Jr.; Gordon W; Elizabeth V. and Mamie A.

The Southwestern extends its deepest sympathy to the family that has lost a loving and Christian father, and the Church which has lost a forceful, resourceful and convincing preacher.

The Colored work on the Pacific Coast came out of the Centenary Campaign with flying colors. Not one of the four churches failed to raise its full quota. Pasadena under the splendid leadership of Rev. B. J. Jordan led off with the most phenomenal effort of all, having over-subscribed its quota of \$3,500 by \$2,400 making a total of \$5,900. Hamilton Church of which the Rev. S. M. Beane has been the pastor for only a month over-subscribed its quota of \$900 by \$200. Fowler when last heard from was over the top with a large part of its annual quota raised in cash on Easter.

Wesley Chapel with a debt raising campaign on at the same time had one of the most difficult problems in all its history to face. Its quota was \$19,375. This great Church arose in the strength of its might and nosed out its quota in full to the surprise of many of the members of the church itself, and to all those who knew the financial struggle through which this church has passed during the last fourteen years.

Wesley Chapel is now in the midst of what promises to be by far the most successful rally in all its history. The entire indebtedness of \$15,800 has been subscribed to be paid in two years. On May 4, the first of four monthly payments brought in over \$1,600.

Our people at Shreveport are delighted with the growth of the High School for Negro boys and girls. Prof. R. E. Brown who was head of Science Department, Wiley University, Marshall, Texas, for 15 years, is the efficient principal of the Shreveport High School. Through his untiring efforts and the loyal support of his splendid faculty of College and Normal graduates, he has been able to do in two years what many expected to see accomplished in not less than five years. The school has well equipped laboratories for Science and for the course in domestic science. Manual Training is also taught by an experienced teacher. The school has a splendid library and also an

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Single Copies, 5 cents.

INVARIABLY IN ADVANCE.

KEEP WATCH ON THE DATES.

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When change of address is desired, be sure to give this out as well as the new address.

There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be procured, a Registered Letter.

We cannot be responsible for money sent in letters in any other than by one of the three ways mentioned.

Please do not use bank checks unless they are New Orleans or New York Exchanges. On all other checks we must pay exchange.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

orchestra which leads the chapel singing every morning. At the recent closing exercises, the Annual Sermon was preached by Rev. E. W. Kelley, of Marshall, Texas, and the address to the class of fourteen was delivered by Dr. J. S. Clark of Southern University, Baton Rouge, and the Diplomas were awarded by State Superintendent Harris. A very impressive charge was given the class by Parish Superintendent C. E. Byrd. Prof. Brown is now the Conductor of the Alexandria Summer School.

All Methodist Chaplains, Y. M. C. A. workers, camp pastors, Red Cross nurses and others who are to be in Columbus on July 4, should take their uniforms with them so that they may be able to participate in the parade.

The meeting of the Commission on Unification of the Methodist Episcopal Church, called for July 3, at 10:30 a. m., will be held at the Deshler Hotel, Columbus.

A. W. Harris, Secretary.

An initial conference of Negro Musicians and Artists was held in Washington, D. C. recently with a view to holding a meeting in Chicago, July 29-31. The object of organization is to foster Negro talent; to labor for economic and educational betterment; to promote and stimulate racial expression.

Heavy attendance of the Centenary celebration in Columbus on the opening days of the big exposition indicate that the most optimistic predictions of officials of the celebration had been anticipated because of the interest aroused in Columbus and nearby towns but the attendance from more distant points is running far higher than had been anticipated. A hurried survey by Centenary officials of the Housing facilities showed that Columbus was more than ready to meet the unexpected demand. "I am very much gratified at the attendance of the opening days", said Dr. S. Earl Taylor. Reports received from New England, New York, Pennsylvania, Alabama and many parts of the South

show that people are coming to the Centenary Celebration literally in carloads.

Of General Interest

Avenue Of States Proposed At Capital

Historic Pennsylvania Avenue may crystallize into a thoroughfare known as the "Avenue of States," with 48 splendid buildings framing it, each typical of one great commonwealth.

The proposal is more than a suggestion; it has taken form: A prominent merchant of the city of Washington, has offered to be one of 100 citizens of the capital that will give \$5,000 each toward a fund of \$500,000 to develop the plan.

The proposed plan would mean the rehabilitation of Pennsylvania Avenue from a physical viewpoint. It would involve the razing of all the unsightly "trinket stores" that line the noted artery between the capital and the White House. In their place would arise, under the plan, 48 buildings, one for each state, that would contain an all year-round exposition of the natural educational and industrial resources of the state it represented. In addition each state building would contain a suite of rooms for the use of the governor of that particular state while he was in Washington on business.

Bottle of Unbleachable Ink Sent To Peace Conference

The ink used in writing the American Declaration of Independence is fading so rapidly that the precious document is kept in a darkened room. Frequent experiences of this sort have induced historians to call for an unfading ink with which to record for all time the present world peace treaty. And in response to the demand, the inventor of a famous shorthand system has despatched to Washington, D. C., a bottle of an ink which he maintains will remain legible for thousands of years. The government chemists have declared the ink unbleachable, and the State Department is said to have forwarded half a pint of the fluid to President Wilson. The imperishable ink is the result of experiments began by the inventor's father and continued by the son after his death.

Plastic Artificial Hands Quickly Shaped For Use

Gelatin combined with dentist modeling compound is the material out of which a surgeon of Washington, D. C., fashions plastic artificial hands for cripples. By softening in hot water, the hand can quickly be shaped to fit any requirement of the moment, from holding an implement to operating a typewriter. It is hardened after shaping by dipping in ice water. If it is desired to retain a certain shape, the hand may be removed and one differently shape installed. The plastic member is a simple and wholly satisfactory substitute for complicated artificial hands with articulated joints which are mechanically adjusted for each requirement.

People of Interest

The Rev. J. W. Sebastian of the Tennessee Conference is acceptably filling the charge made vacant by the death of the Rev. Samuel Delaney.

Messrs. Jettie and James Bradford, after having spent 18 months in France, passed through the city recently enroute to Wilsor Louisiana.

The Rev. W. S. Sherrill, pastor at Cotton Plant, Ark., reports his church over the top in the Centenary drive.

Drs. B. G. Alexander, International Secretary Y. M. C. A. and George D. Booth, State Secretary Y. M. C. A., were callers at our office and reported progress in their work.

Miss Johnnie Mercer Johnson, daughter of Dr. and Mrs. J. Mercer Johnson, Brenham, Texas, represented Prairie View State and Industrial College, (Texas) at the recent Students Conference of Girls under the auspices of Y. W. C. A. held at Talladega College, Talladega, Ala.

Miss Mabel E. Brooks, daughter of the Rev. J. B. Brooks of the Mississippi Conference, was united in marriage to Mr. William Alexander, June 19th. Miss Brooks is a graduate of New Orleans College of 1912 and has been teaching since leaving school.

Bethel African Methodist Episcopal Church, Baltimore, Maryland, raised in a recent rally \$30,018.50. This membership plans to raise an additional \$3,000.00 by June 29 which will clear the church of all indebtedness. The Rev. W. S. Brooks, D. D., is pastor and enjoys the distinction of being the "financial genius" of that denomination.

The chorus of the Methodist Book Concern, Cincinnati, gave a recital in the Norwood Methodist Episcopal Church Cincinnati, recently. The chorus is composed of employees in the Methodist Book Concern building at Cincinnati and is directed by Mr. Oscar H. Schansen. Miss Martha L. Patterson is the accompanist. An interesting and well-balanced program was presented.

Metropolitan Methodist Episcopal Church, Rome, Georgia, is free of debt. The mortgage, which has been a burden to the membership, was burned in effigy Sunday night June 15. The pastor, the Rev. D. F. Stanton, and members have worked unceasingly for the past three months or more and as a result of their labor \$4010.00. was raised. Immediately after the burning of the note the congregation subscribed its full quota to the Centenary Movement.

Captain Charles G. Kelly, formerly of the 366th Infantry, has been appointed Special Field Agent for the Federal Board for Vocational Education, with headquarters at New Orleans, Louisiana. Mr. Kelly's duties comprise close supervision over the discharged Negro soldiers in this territory, especially those who are entitled to aid from the Government in securing educational training in trades under the re-habilitation program. For a number of years, Mr. Kelly was Assistant Business Agent for the Tuskegee Normal and Industrial Institute.

Dr. Joseph W. Van Cleve, General Secretary of the Commission on Finance, is promoting a movement for the increase of Pastor's salaries. It is to give special attention to the salaries at the bottom of the list. The purpose is to use the Unit Organization, the accepted organization of the Disciplinary Plan of Finance. That organization is already in existence in most Methodist churches and is ready for that part of its duties which relates to the local church. Letters coming in from Bishops and District Superintendents indicate that they are taking to the movement with surprising unanimity and enthusiasm, the more so that it proposes only to use the regular machinery of the church in the regular way, at the regular time to do in more thorough and adequate fashion, the regular thing.

THE REVIVAL OF THE KLU KLUX KLAN

When it was asserted that there is considerable activity in the South looking toward the reviving of the Klu Klux Klan, it was doubted, but we are here presenting indisputable evidence of this fact in the facsimile production, slightly reduced, which appeared in the Charlotte Sunday Observer of Charlotte, N. C., under date of June 8th. This advertisement convinces one beyond doubt that this as a continuation of the infamous Ku Klux Klan that terrorized and actually killed Negroes without let-up or hindrance during the reconstruction period of '68 to '72.

It will be noted that the call is only to "the white race and all Southern gentlemen." It is claimed that this order thought it "saved the Southland in 1868". This reveals very clearly a movement of considerable strength that is on in the South for the intimidation and terrorizing the Negro and most of all for the prevention of his receiving anything like adequate and satisfactory returns for services rendered in the world war.

There are two movements in the South; one that would give the Negro justice, we should say equal justice, another movement perhaps embracing a majority and certainly very determined, which is headed up in the Klu Klux Klan, that would not only prevent the Negro from having any satisfactory returns for services rendered in the world war but would actually reduce him to a level lower than the beginning of the war found him. This advertisement, taken from the Charlotte Observer makes interesting, as well as very serious reading.

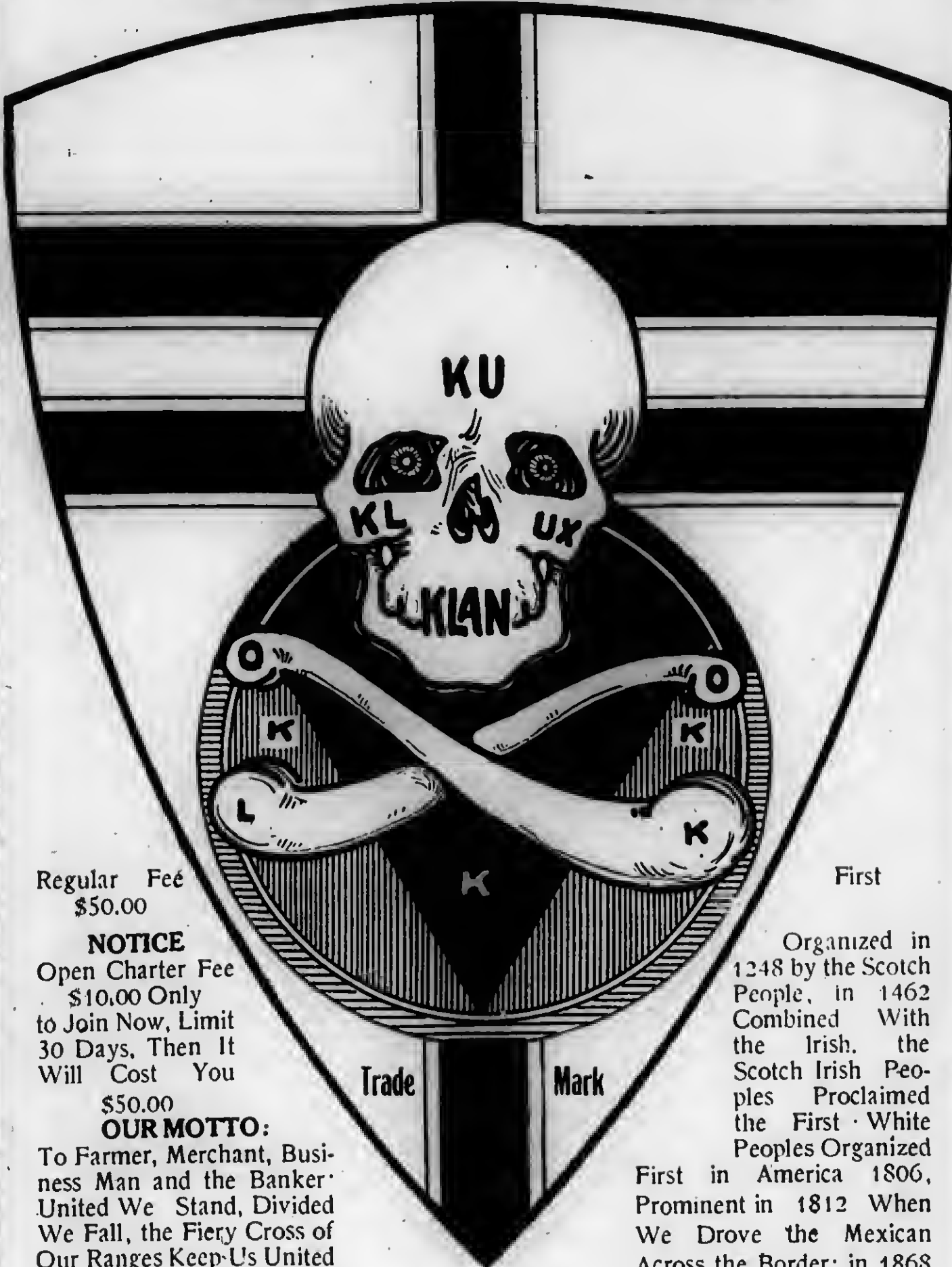
We do not agree with Gov. Sidney J. Catts of Florida in his tirade against the Negro, but in spite of that, he has said at least one thing with which we can agree and that will bear frequent repetition and is an indication of a program that our people should follow. Governor Catts said: "We do not have any trouble from Negroes who are settled, own their homes, have their own property, cattle and horses." It is quite evident to the Governor of Florida as it is to all those who have observed the racial situation, that the ownership of property makes for a more reliable citizenship and for a more respected citizenship, as well as a more respectable citizenship. We know that there are cases where in spite of property holding, the Negro has not been able to command sufficient respect as to make him comfortable in his community life, but the men of the race who count for most are the ones who have property interests. The reason for this is quite apparent. There is a community of interests involved that helps the colored man who has property. On the other hand we know Negroes who deliberately refuse to accumulate property because the feeling in the South is so intense against Negroes. Some colored men of large means refuse to own a decent home because they do not know at what time they will have to move. On the whole it is safe to say that property holding increases the amount of self-respect among the Negroes themselves and wins a large amount of respect, which would not be the case if the Negro did not own property.

Au Kee L.O.O.K.

LOYAL ORDER OF KLANSMEN, Inc.

Social--Fraternal--Military--Patriotic and Protective Order

∴ A SOUTHERN ORDER FOR SOUTHERN GENTLEMEN ∴



Regular Fee
\$50.00

NOTICE

Open Charter Fee
\$10.00 Only
to Join Now, Limit
30 Days, Then It
Will Cost You
\$50.00

OUR MOTTO:

To Farmer, Merchant, Business Man and the Banker
United We Stand, Divided We Fall, the Fiery Cross of Our Ranges Keep Us United With the Financial Powers of the World as We Meet One Another. AU-K E E.

First

Organized in
1248 by the Scotch
People, in 1462
Combined With
the Irish, the
Scotch Irish Peoples
Proclaimed
the First White
Peoples Organized

First in America 1806,
Prominent in 1812 When
We Drove the Mexican
Across the Border; in 1868
Saved the Southland.

NOTICE: If You Are an All-Southern Gentleman, Then Sign Below and Mail to Our General Offices Broadway Theatre Building, Charlotte, N. C.

LOYAL ORDER OF KLANSMEN, INC.
CHARLOTTE, N. C.

GENTLEMEN:

Please find enclosed the required charter fee of \$10.00 for application for membership into the above order, along with three (3) references that I am of good character and of the white race, an all-Southern gentleman. If accepted into the range of your secret order I agree to continue over the five degrees which are—Red Message, Grand Dragon, K. K. K. Fiery Cross and the Ku-Klux-Klan.
If not accepted it is understood that my membership fee shall be returned in thirty days from date of application.

SIGNED
TOWN

REFERENCES:

Name Address
Name Address
Name Address

The above membership fee good only for thirty days from this date after which it will cost you fifty dollars to join.

LOYAL ORDER OF KLANSMEN, Inc.

Broadway Theatre Bldg.

13-15 W. Trade St.

Charlotte, N. Carolina

Phone 1213

General Offices open from 9 to 5 P. M.

R. F. LITAKER, Secretary.

TEXAS A. B. RITCHIE, Director General

Call, phone or write us about the Klan and History.

World to See Centenary Celebration

Great Exposition at Columbus Preserved in Film Form Through
Generous Offer of David W. Griffith

DAVID W. GRIFFITH'S offer to preserve the Methodist Centenary Celebration in celluloid so that the great exposition at Columbus, O., might be shown to the world for years to come is one of the delightful surprises of this great missionary gathering. Mr. Griffith made the offer to photograph the exposition and prepare the film for motion picture exhibition free of all cost as a memorial to his mother, who was a Methodist. The memories of her early teaching and of his boyhood attendance in a little country Methodist church in Kentucky induced Mr. Griffith to make what is an unprecedented offer in the history of expositions.

Mr. Griffith went to Columbus a few weeks before the opening of the Centenary Celebration and with Dr. S. Earl Taylor, director general of the Celebration, rode through the exposition grounds, inspecting the Coliseum, where the pageant "The Wayfarer" is staged, and surveying the film possibilities in the various exposition buildings.

Will Take Columbus to the World

AT the conclusion of his trip, Mr. Griffith enthusiastically asserted he found great motion picture possibilities there and that he would turn his best directing and photographing talent to the big task of preserving the story of the Methodist Centenary Celebration in film.

It can be understood easily how this film can be sent to all parts of the United States and shown to millions of Methodists who are unable to arrange for attending the exposition at Columbus.

After these pictures have shown the living, moving, day-to-day programme of the Centenary Celebration, there is no reason that the films cannot be sent overseas to be shown to the Christianized natives in India, China, Japan, and other distant points. After the Centenary Celebration has "brought the world to Columbus," it will be easy for the motion picture films to take Columbus to the world.

Not only did Mr. Griffith promise to picturize the Centenary Celebration, but he offered a significant suggestion to the Methodist leaders. This was that the Church use motion pictures as the medium for carrying a great message to the peoples of all lands. Motion pictures, he declared, can link the people of the world in understanding because the films speak a common language—the language of the eye.

Pictures Talk Universal Language

DR. S. Earl Taylor, director general of the Centenary Celebration, has made the statement that "we want the pictures that talk the universal language. I believe the message of peace and good will should be preached to the world through pictures." Mr. Griffith replied that he was against war and against militarism.

"Nothing that the men gathered in Paris can write or do can insure peace," said Mr. Griffith. "Any real peace pact must be written on the hearts of men in the blood of brotherly love. In the motion picture, the world has a new instrument that can tell the truth, and if you of the Church were to control it, you would have an instrument of extraordinary power."

"LET the people who cry for better pictures cry for better hearts and they will get better pictures. The motion picture is the language of the eye and does not need to be translated into foreign tongues. A Russian mother with a baby can see a Japanese mother with a baby in the motion pictures and have a feeling of understanding and sympathy for her. So with the other nations. The pictures show the peoples of other nations as brothers and sisters.

"We are making pictures for all the foreign lands. Motion pictures are opening the doors of the world to Americanism. In Russia, not to speak of the Scandinavian countries, you can say that almost 75 per cent of the motion pictures are made in America. What an opportunity to put your high ideals into the films and send them to the world!

"What particularly impressed me was the wonderful opportunity the Methodist Centenary Celebration gives the people to visit the entire world. Extraordinarily impressive are the foreign villages represented where not 'supers' but real natives brought from foreign lands demonstrate the daily existence in those countries. I am astounded beyond depth by the magnificence of the prospect.

Great As Though National

"THE last Methodist celebration I attended was in Kentucky in my youth where we had ice cream in a thirty-by-fifty-foot church room and where the entertainment consisted of an organ and a soloist, the whole expense being about \$7.50.

"And here you are giving a celebration that resembles a world's fair on a scale as great as though a nation were behind it. Doubtless something greater than a nation is behind it—the reawakened idealism and faith that are to bind up the wounds of a torn and outraged world."

Mr. Griffith assigned his best staff directors and cameramen to preserve the essential features of the Methodist Centenary Celebration and to present the finished film to those who do not see the exposition.

Celebration Notes

THE music at Columbus is being furnished by a Symphony orchestra of one hundred pieces, brass bands, a trombone choir of one hundred pieces, a chorus of 2,500 voices, a children's choir of 1,500 voices, noted soloists and quartets and the specially built \$50,000 organ.

There are special features daily in the Coliseum, which seats 10,000 persons.

There are 10,000 stewards who explain the details of the exhibition and do everything in their power to help the visitors.

Real Indians, scouts and settlers in performances on the immense oval give frontier shows to thousands of spectators.

One exhibit is of an East Side street in New York with its sweatshops and pushcarts. There is a vista of New York harbor with Ellis Island, the Statue of Liberty and ferryboats in the distance. Here one can see how immigrants arrive and are received.



One glimpse of the other side of the world that has been brought to Columbus. This view shows Prof. La Mont Warner, of Columbia University, director of scenic effects of the Centenary Celebration, pointing out to guests a Ganges River scene

Book Buying Made Easy

THE Centenary Commission has placed upon the Book Concern full responsibility for the exhibit and sale of the products of the graphic arts at the Columbus Celebration. With its usual zeal and vision, in cooperation with the Methodist Church, South, and the Methodist Church in Canada, the Book Concern has an exhibit which is one of the most attractive features of the Celebration.

The main exhibit is in the Asbury Building, where the books dealing with missions are without question the best and most comprehensive ever assembled. There are books on general literature, and all kinds of training books, with requisites, supplies, charts, slides, plans made by experts and competent representatives to give information.

In every exhibit building there is a Book Concern stand, with books relating to the special country represented, general books and a souvenir catalogue that is a real work of art. Subscriptions are being taken for periodicals, including all the Advocates; and in order to avoid a rush at General Conference, the Book Concern is prepared to take subscriptions for the Daily Christian Advocate for 1920.

Replicas of the famous statues of Asbury and Wesley are exhibited in the Asbury Building, and everywhere are post cards. Cards direct from foreign lands, cards made from special Centenary pictures, cards from pictures taken right on the spot. Hundreds of thousands of these cards are being sent by the visitors to those who are not fortunate enough to be at Columbus.

How Women Clothed Columbus Pageants

More Than 70,000 Yards of Material Used to Costume 17,000 Participants
in the Methodist Centenary Celebration

COSTUMING seventeen thousand participants in the Methodist Centenary Celebration at Columbus, O., was one of the big contributions which devoted Methodist women made to the success of the big exposition, which opened on June 20 and will continue until July 13.

The need of costumes of every land in which Methodist missionaries have extended their work was only one of the requisitions placed on the costume department of the Celebration. There remained in addition the costuming of the vast choruses required in the various big pageants.

Some idea of the immensity of this task can be gathered from the fact that the pageant, "The Wayfarer," has a platform personnel of almost one thousand characters, each requiring a different type of garb. The principal characters all have distinctive costumes, while the long procession of nationals in the final tableaux calls for a vast range of attire. As the episodes of this pageant reach from the time of ancient Babylon to the present, the diversity of costuming can be imagined.

There intervene episodes demanding correct garbing of the time of Christ and of the various epochs of missionary endeavor from St. Paul through the Dark Ages down to the time of David Livingstone. In the tableau of the nationals, the costumes of twenty-four different countries were required.

Two Casts in "Children's Crusade"

THE pageant "The Children's Crusade" also required a lavish costuming. There were two complete casts to dress. The management deemed it wise not to put too great a strain on the young demonstrators and drilled two complete casts to alternate in the presentation of this pageant two afternoons each week during the Centenary Celebration.

The children's pageant required fanciful costumes of allegorical figures, as well as large groups. These groups are garbed in the medieval costumes of the time when Stephen, the Shepherd Boy of Cloyes, led his host of children on the crusade to the Holy Land. Later scenes call for the costumes of China, the Indian reservations and a modern coke manufacturing town.

In addition, there are innumerable life plays or demonstrations which make the exhibits of the Centenary Celebration realistic, and each required special attention. Accurate costumes were needed for the demonstrators of life in China, in India, in Korea, in Malaysia, in Africa and the Philippines, as well as for other strange places. Each demanded the services of experts to make each feature a living, breathing demonstration of missionary endeavor in home and foreign fields.

The participation of 2,500 children in smaller demonstrations, giving the life plays and daily games of the children of Japan, China, the Philippines, Holland, Denmark and Russia, required an elaborate mounting which called for skilled work.

That the problem was met in a broad, comprehensive and expert way speaks volumes for the thoroughness with which this feature of the Centenary Celebration was handled. While technical experts laid out and

directed the work, the unselfish women of the Methodist churches in and about Columbus carried through the plans in a manner which reflected great credit upon them.

Designed by New York Experts

TO obtain accurate costumes for the spectacles and for the lesser exhibitions, the Centenary Celebration engaged the services of Livingston Platt, a noted designer of costumes and scenery. Incidentally, Mr. Platt designed all the scenes used in the pageants.

Mr. Platt designed plates for every bit of costuming done. He made his plates authentic, often spending weeks in research through ancient books to obtain the exact details of garments. He took large portfolios of costume plates to Columbus and submitted them to the management.

He also took with him Mme. Lulu Fralick, who had been the wardrobe director for E. H. Sothorn and Julia Marlowe in their Shakespearean productions for fourteen years. She directed the making of the costumes from Mr. Platt's designs.

The management had organized a local committee of Methodist church women in Columbus. Here is where the Ladies' Aid idea, which had been brought to high perfection through generations of Methodism, came forth as a power.

Women Give Services Unsparingly

THE women gave their services freely and unsparingly. They worked at Celebration headquarters, in their church sewing gatherings, and in their homes. All they required were the pattern and the material and they made unfamiliar garments as easily as they would make aprons.

For the purpose of making the Celebration costumes, seventy thousand yards of material were used. Mr. Platt and Mme. Fralick provided the sample patterns and the work of costuming a host was begun with enthusiasm. Soon hundreds, then thousands of costumes were piled up at the Celebration's costume department.

Long rows of Chinese, Indian, Persian and Arabian garments were stored.

New York Experts Delighted

THE New York expert was astounded and delighted by the proficiency shown by the Methodist women.

"One woman brought in two dozen Chinese costumes in one day, the work of her sewing society," Mr. Platt said. "Each garment was made as beautifully as though the women had been working on such costumes all their lives. They showed no hesitancy in attempting the most difficult tasks and evinced the keenest interest in doing it. Possibly, the novelty of the work keyed up their interest. I only know I never had more expert and interested workers."

This is the tribute of a man who had costumed big choruses and spectacles. Without the aid of the women of Methodism, the work of the Centenary Celebration would have been much more difficult. To them goes a great share of the credit for the success of the Methodist Centenary Celebration.

Success Due to Preparation

Impressive Evidence on Every Hand of Thorough Working Out of Plans for the Centenary Celebration at Columbus

THE visitor to the Centenary Celebration at Columbus, O., cannot fail to be impressed and even amazed by the evidence on every hand of thorough and painstaking preparation.

Of course, such a tremendous undertaking demanded long planning and an enormous amount of labor. And

dreds of maps and charts alone required the constant attention of a large staff with headquarters in New York City. For instance, there are twenty-five maps twelve feet square, twenty charts twelve feet long and 550 charts each three by four feet. These are uniform; that is, they follow one form of decoration. The



that is immediately apparent in the hundreds of exhibits and pageants. But what strikes the thoughtful observer is the vast mass of detail accomplished which does not appear on the surface.

There probably is no corner of the world which some activity of the Celebration has not touched and here are assembled in orderly and attractive manner the products of hands and brains that have been busy for years from pole to pole and around the equator.

As one strolls through the buildings and grounds, the picturesque exhibits, the decorations and the precision of the programme leave an indelible impression on the mind and fancy. That plans made so long ago should have been brought to such a state of perfection seems impossible, but it has been done.

Back of it all lies a remarkable organization in which thousands of persons have labored together with the one end in view. Each group and person had his and her special task to perform. Without such cooperation, the Celebration could not have been assembled, from so many widely scattered points, let alone presented with such success.

Just the matter of the hun-

Groups in costume who are depicting at the Centenary Celebration the life of peoples in other lands. Above, on the left, are girls who are doing old English folk games and exercises. On the right, is one of the Russian groups and below are six little maids who form part of the Japanese section

charts are tinted alike and have similar stenciled borders.

In a large loft on the top floor of No. 854 Broadway, these maps and charts were completed for the most part in four weeks' time. But it had taken years of work to prepare the material that to the observer seems so simple. The artists had to use stepladders to paint the big maps and charts. The smaller charts were photographed from small printed originals. That big room, one of several, looked like the art department of a large business

concern. More than a score of men were kept busy early and late, with the result that the big consignment was shipped to Columbus on schedule time.

The same is true of the other departments—long, careful preparation and fast, accurate performance when the time came to act.

This is why at the Celebration there is a remarkable absence of that friction which so often mars large undertakings.

This is why the visitor to Columbus finds so many unexpected things done to provide for him not only all sorts of healthy amusements but also creature comforts.

Low Fares to Columbus

THE rule against special excursion rates has been set aside for the Centenary Celebration at Columbus.

A rate of one-and-one-third fare for the round trip has been made. This means that the Columbus fare will be something like two cents a mile instead of three. People who travel a hundred miles or more to the Celebration will be dollars in pocket. The special rate also will enable many to go who otherwise could not afford the trip. Your ticket agent will tell you all the particulars.

MEMORIAL ADDRESS

Delivered at the Funeral of Bishop James Whitford Bashford at Delaware, Ohio, Wednesday, June 18, 1919, by Bishop McDowell.

IN this place we naturally listen for his voice. This chapel was built partly that he might have an adequate forum. From this pulpit we naturally expect to hear his words as in monthly lecture and baccalaureate sermon we did for many years, while he poured out mind and heart in swift, rushing speech. On this campus we naturally look for his presence, his shining face, his stooped shoulders, his hurrying, loping walk. Here we naturally listen for his tearing, racking cough, his cheerful, contagious laugh, and even his well-remembered attempts to sing. If he comes in while I am trying to speak of him, I will give way, for no one else wants to speak while he is around. And he is the best speech that will be made about him.

You will understand and appreciate my effort to speak without seeming to show any sense of personal proprietorship in him. He did not belong to me, but to all of us. You will also understand my difficulty. For he did belong to me, as he belonged to each of us.

You will also understand the self-restraints which must be put upon speech. Heaven knows what storm of feeling would break out if any one of us should really let himself go while speaking of this man.

Forty years ago I went from this university to study theology in Boston University. One day Dean Latimer said to me: "You ought to know Bashford, one of our recent graduates. He is preaching in the suburbs and studying philosophy and oratory." Shortly after began a friendship with ever widening reaches, ever deepening wealth and intimacy. Even so, I can not now speak of him for myself alone or chiefly.

His biography need not be recited, nor the external facts of his life repeated in detail. He was a student all his life, graduating from the University of Wisconsin and Boston University and being honored with degrees from other universities. He was a pastor for a dozen years, president of Ohio Wesleyan for fifteen years, and a bishop for fifteen more.

While he was a pastor he intended, as others of us have done, to be nothing else. He believed then that the pastorate was the greatest of all positions. He never did lose his conviction as to its importance. Like many other men, he left it not eagerly or from choice, but only after repeated demands for service in other fields. Bishop Warren once said rather sternly to one who had refused a half-dozen educational calls, "Perhaps the Church has some right to say where it wants you to serve it." When Bashford came to the presidency he was convinced that for him this was the greatest possible throne of power. So for the years he thought of it, so through the years he made it. So you saw it while he was here. When, finally, he came to the episcopacy, he did as other have done, truly persuaded himself that this position gave him a supreme call to service and a supreme opportunity for usefulness. There is no contradiction of view or vacillation of purpose in these changes. In each place he believed he was in God's plan for his life and to each position, therefore, he gave unrestrained devotion and enthusiasm, filling each without having his eye or his heart all the

time on another. He did not look forward with desire or backward with regret.

Of course it is known to his friends that thirty years ago he really wanted to be editor of Zion's Herald and believed himself adapted to that ministry. But more than once he has said that God's plans in this matter had been much wiser than his own, both for the Herald and for himself. He likewise wanted to be a teacher, just as Bradford Raymond did. And the world lost two great teachers when these two men, friends always, were kept from fulfilling their dreams.

But Bashford actually was an administrator all the best years of his life, first here, and then in China. The presidency and the episcopacy both tend to make men executive and administrative, to absorb men in concern over affairs and practical problems. Blessed is the college, and blessed the church whose presidents and bishops are wise and capable administrators of the difficult, important and delicate duties of these offices. But thrice blessed the college and the church whose presidents and bishops dream dreams and see visions, whose "dwelling is the light of setting suns," who daily hear voices of God coming out of bushes that burn, who are themselves caught up again and again in third heavens, where they see things which, with broken voice, they try to utter. Even the term "a successful business administration" will not fully cover the heights and reaches of a life like this. He was a good administrator here and yonder. He was not an impractical, bungling scraph let loose in buildings and budgets to their confusion. He had lots of what men call good sense, and knew how to use it. He steered his way here through some very tangled and confused paths in which a man might easily have got lost. He was rather extraordinarily skillful in persuading men to give money to good causes. And he has left material monuments and well organized structures he and in China, of which any man might well be proud. But, after all, that was not the prevailing atmosphere or the dominant note of his life. Trustees and visitors might easily differ from him over the budget, but when he walked in here on baccalaureate day or monthly lecture day swung the gates of the larger life open before men's eyes, men forgot small differences on small matters and were grateful that this true prophet of God was here to lead our youth up the shining heights.

I wonder if we might use three or four words to hang out thoughts on, not that they are all the words we might use or that we need any such special help to remember him. Certainly we do not desire to attempt an analysis of him. We do not put our friends to analytic tests so soon.

You would all agree that he was a philosopher and a theologian. He would have shone as a teacher or author in either field. His mind did not tolerate unrelated information or unorganized thinking. He did not care for piecemeal information. Individual facts and opinions he laid up against or knit into the well-organized system which made the philosophic and theologic background of his life. This saved him often from mental panic. The coming of a new view did not disorganize his mental ma-

chinery. He was an evolutionist at a time when many of us more timid souls were afraid of evolution with a deadly fear. He seized the principle as a working hypothesis and made it work in the service of all the deep things of life. He harnessed it to practical uses and made common men feel the glory of a world with such a principle in it. So with Biblical criticism. Without pretending expert knowledge in that field, he seized its true working principles and worked them for the preaching of the glorious gospel of the blessed God. And, again, he made plain people feel the thrill of a Bible that had come into being as ours had. His manner of presenting these two principles, his sound adjustment of them to the firm system of his truth, in philosophy and theology, his evangelistic use of them in the most natural way in the world, saved him from all suspicion of heresy even when other men for the same views were under heavy clouds of distrust. He had the spirit in which philosophy and theology ought to be made and taught. He brought all things to the test of life and firmly held fast to what was good for life. He did not quench the spirit, nor disregard the voices of the ages and the sages. He was all the time, in his philosophy and theology, seeking a way of life for men and society. The supernatural was not a shibboleth to be affirmed as a test of orthodoxy, but a living principle and power, running in its vital application through all the grades of life, from the lowest clear up to God. He took the supernatural, applied evolution to its operations, and made plain men see it. We can not conceal our regret that he did not write more in these vital realms. Phillips Brooks left an unwritten book on Faith and Life, a book he planned and did not write. He made the chapter outlines as follows:

"Faith and Morals;

"Faith and Society;

"Faith in Relation to Pain and Pleasure;

"Faith and the Intellectual Life."

When Brooks died without writing this book, Bashford ought to have been compelled to do it. There was no one else to bend that bow. The sermons he poured out over this pulpit, the studies in the philosophy of Christianity which he printed but did not publish, the stuff he let loose in conversation with perfect prodigality, apparently not knowing its value, all make us feel the depth of our loss to-day. The real philosophers and theologians are not many. Hundreds of men write and speak and have opinions on these high matters. Some are wordy, some noisy, some hard and cruelly logical, but the men who can bring the principles of philosophy and the truths of theology out of the skies and put them at the service of men, so that all life will be lifted to the heights, are too few. Bashford was one of the few. I could weep when I think of what he has not written in philosophy and theology.

You would all agree that he was a statesman, not simply an ecclesiastical statesman but a world statesman. His studies and reading in the larger world movements were prodigious in extent and most philosophical in their grasp. He saw things in the large and the long, saw movements covering continents and covering centuries. For years he had studied the world currents. We used to poke a bit of fun at him when he began to discuss the mastery of the Pacific. But he knew the meaning of the history that

gathered in the long centuries around the Mediterranean. He knew the significance of the developments on the Atlantic shores. He knew perfectly well that for centuries yet human interest and passion would continue to clash around and upon those two oceans. But he foresaw, as not many have done in church or state, that vast panorama that is to unroll the Pacific basin. He wanted to lay hold of the civilization that will be developed in the lands whose shores are washed by the Western sea. Over those waters, with a high heart, to his last great life-work he sailed in 1904. Over them he came again and again to tell America his vision of Asia in the world's future. At last, in the late afternoon of his life, he fell on sleep with his eyes turned toward China and the music of the Pacific in his weary ears. There, beside that wide Pacific, the wife of his youth, after more than forty years of perfect love and life together, sits to-day in utter loneliness and holy pride. There our love and sympathy gather around her in tenderness and depth that we would utter if we could.

But I will undertake to make a case for his statesmanship on either of the following four studies which he has left us: First, his study of the races and their relation in the world as first published years ago in the *Methodist Review*; second, his latest volume on the Oregon Missions, an expansion of an earlier essay on the "Romance of Modern Missions;" third, his address to the General Conference at Minneapolis, when the walls of the big building seemed to crowd too close while world views and world ideas swept up and down before us; and fourth, his stupendous work on China, as genuine an interpretation as ever was made. The study now called "The Oregon Missions" shows the same fine grasp upon facts and principles as does the volume on China. Marcus Whitman's ride was not an isolated piece of daring and endurance. Bashford saw that event in the light of large and significant principles. He saw immense meanings in the event.

Nothing in our near and uncertain future is more heavily fraught with interest to our race than the fate of China. When Bashford went to China, India was our conspicuous mission field. In fifteen years he has done more than any one else living or dead to set China in our thought and interest. What China's future is to be, no one knows; but, as sure as the sun shines, her best future lies along the broad lines laid down with thrilling force in Bashford's largest book. The closing chapters are a noble study in the philosophy of history and the goal of history. He saw the thing that was real and large. Statesmen of America, statesmen of Europe, and statesmen of Asia, as they work out the new, vast struggle of white and yellow races, after the welter of the world war, will be driven again and again to the facts, the interpretations, the generalizations, the lofty principles of this Christian statesman who saw China and the world-wide race problem in the light of Christ's countenance. Dr. Arthur Smith told me that Bashford brought to China the most extensive and the most accurate knowledge of China that, in his opinion, any man ever carried to that empire. But he took most of all a statesman's mind toward China itself, toward China in Asia, toward China in the world. Some day Jesus Christ will rule the Pacific basin. Some day the goal of history will be reached, not in the supremacy of the yellow races, or the black

races, or the brown races, or the white races, but in the supremacy of Jesus Christ over all races, made in His image and made over in His spirit. Then it will be seen and remembered how prophetic were the visions, how clear the insights, how transcendent the services of this Christian statesman whose worn body we bury this day in Ohio's soil, but whose life is enshrined in the heart of the world.

We would agree here to-day in saying that he was a superlative preacher and evangelist. For him these were not different, certainly not exclusive terms.

What a glorious thing real preaching is in itself, and what a glorious thing it was in this man's practice! Really, this was the finest thing he did, the thing he did best. No man ever worked harder upon his sermons to make them worthy of the supreme Preacher. He never took for granted that, because he had been doing it long, he could do it well. Every sermon made him an ambassador of Jesus Christ. To every sermon he came as to a sacrament. Here to this holy place he came with the beauty of the Lord upon him. Here successive generations of students saw him walk safely through the tangled thickets of modern perplexity, never losing his way, because he always followed Jesus Christ. He was the chief modern interpreter of China; but he was chiefly an interpreter of Christ to China and the world. Here through the years he exalted the Saviour of men, helped dissolve the festering doubts of students, helped them to master their moral temptations, and led them into the ways of service and life. And all over the world are men and women whom he guided and called into the deep places of fellowship with God. Preaching was always a great occasion with him, whether here or on these high Sundays of the monthly sermon or the annual baccalaureate; whether in Annual Conference, the occasion that takes the bloom off all other preaching occasions, or in the village church. The size of the audience did not make the greatness of the occasion for him. The size of the gospel made it. The supreme Christ made Bashford an imperial preacher, whether speaking to small audiences at home or to a whole nation like China. Intimately acquainted with modern thought, profoundly sympathetic with the modern spirit, he maintained in full power the life of his mind and the life of his spirit, never crucifying either. This preacher preserved for himself and for us all the best kind of intellectual freedom, real intellectual courage, and integrity along with unshaken faith and Christlike devotion to service. He broke with scores of theological traditions in the name of larger, better truth, ever in the interest of a larger, better faith. And he preached as God gave him utterance in reward for his intellectual passion and his spiritual obedience.

Years ago, at Drew Theological Seminary, he spoke of the preacher under three heads: The preacher's art, the preacher's truth, the preacher's personality. Later he modified and adapted the same address when he spoke of President McKinley under the same heads: The statesman's art, the statesman's truth, the statesman's personality. Every one sees at once where the analysis comes from. We sit again with that far-off group and hear the words: "I am the way, the truth and the life." And Bashford was making the words live again in our modern life as he spoke of our ministry and of our dead President. But no one could look upon

his shining, radiant face as he rushed on through swift, breathless sentences, full of beauty, full of light, full of heat, full of power, without knowing that perhaps all unconsciously he was speaking of himself also.

What art he had; art of seeing things, art of saying things, art of understanding people, art of persuading people—the real art that linked him with that other minister of the olden day! What truth he had: truth of poetry, truth of history, truth of science, truth of philosophy, truth of experience, truth of Christ, truth for life, truth for death, truth for men, truth for nations, truth of the ever-living God, truth for the never-ending ages! What a personality he had and was: the beauty of the Lord upon him, full of grace and truth, master of himself, servant of Christ, prophet and seer, our shining archangel, with all the dross of life burned out of him, as white a soul as our generation has seen or the angels have welcomed on the way to the throne! In all our annals of preaching we have had no truer preacher of Christ's gospel than this man was through nearly half a century. Being a president or a bishop was his occupation, preaching was his flaming, consuming passion.

It is only a step, a natural step, to say that he was a human saint.

You knew that word was coming. It had to be used. Raymond used to badger Bashford about being a saint, insisting that he had to be one or belie his looks and disappoint the expectations which his appearance created. He said playfully that others, whom I need not name, awakened no such demand, that nobody expected them to be saints. It is such a joy to use this word to-day; it is so human and noble! We do not mean that Bashford was perfect or faultless any more than that early saint thought he was when he wrote that he had not yet attained or already been completed. A man is tested by what he has in him the capacity to become and by the direction he is going. Bashford had a fine collection of wholly human qualities as St. Paul had or that earlier St. James. He was a wonderfully unworldly man, but just when we were most moved by that, he would reveal worldly wisdom of the keenest sort. He brought spiritual-mindedness and simplicity to a very high stage, along with a practical, shrewd capacity of the first order. His consecration to China filled the Church, but he told me more than once that he was perfectly conscious of the romantic and practical advantage he had over the rest of us in his freedom from the pitiless publicity in which bishops at home do their work. He declared that he worked no harder than others and escaped a lot of criticism by having his administration so far away and only coming home on occasion with a glowing story to tell, and knowing what to omit!

These are not defects of character. On the contrary, they are some of the happy proofs that this was a wholly human man. A recent magazine declares that the test of sainthood is knowing how to die as well as knowing how to live. He perfectly bore that double test. We never saw him in perfect health. Most of these four decades he has been ill, much of them pathetically so. And we never saw him disheartened or depressed on his own account. The memory of these years is a vision of celestial cheer and courage. He carried around over the world with him the living illustration of the grace of Christ in a human life. When we remember his travels, his achievements, his toils, his endurance, his

suffering, the splendor of his unwavering faith, his undying hope, his abiding love, we know that this is the stuff that saints are made of.

Seven men of us went into the episcopacy together fifteen years ago last month. Five of us remain on this side. My classmates would not like it if I were not to say that through all these years we have held Bashford in a class by himself in our love and admiration. There were six of us—and Bashford. And our sheaves gladly bowed down to his.

It is not easy to go on without him. We shall listen for his voice and look for his radiant face. We shall long for his prophetic counsel and his inspiring call to endeavor and faith. It must be interesting for him to be in a land, at last, where his stooped body can stand up as straight as his unstooping soul. It must be good to be in a climate where he will not tear himself to pieces again with that racking cough that I think he must have had for forty years in varying intensity. The leaves of the tree for the healing of the nations will surely be kind to him. It is good to think of him in a land where he can really sing out his soul as he always wanted to. He used to laugh about his vast accumulation of unused melody, the melody he expected to

make in a better world than this, a world more friendly to his vocal possessions. In any world it will be good to see him again.

In Wisconsin he was born. In New England and New York he had his pastorates. In Ohio he honored the college presidency. In China he glorified the episcopacy. What a wide-ranging itinerant he has been! In what countless places, to what countless thousands he has spoken of Jesus Christ. It will be a vast and proud procession that walks with him up to the throne for his crowning. There will be converts from his old churches, students by the hundred whose feet he set in the way of life, Chinese by other hundreds who have come to Christ by him. For Matthew Arnold's words about Arnold of Rugby are true of this modern man, pastor, president, bishop:

"But thou would'st not *alone*
Be saved, my father! *alone*
Conquer and come to thy goal,
Leaving the rest in the wild.

* * * * *
"If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still

Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand."

When the bishops met, the other day, for their spring session, the printed program contained the names of the bishops and the names of their residences. The chief cities of many lands were in the list. A half-dozen lines from the top we read:

"James W. Bashford. In the City of Life. That is his final home. To it for the year he has steadily been going, ever sure of the way and of the goal. To it in peace and honor, in triumph and rejoicing at last he has come with an abundant entrance. There we leave with our unbroken love. There, please God, when the long night is over and the eternal morning breaks, we shall find him.

We proudly apply to Bashford what Arthur Brooks said of his brother, Phillip Brooks: "God be praised to-day! From God he came; with God he walked; God's world he loved; God's children he helped; God's church he led; God's blessed Son he followed; God's nearness he enjoyed; with God he dwells."

Our Relation To Others: Toward Enemies

Weekly Devotional Topic for July 6, 1919

(Rom. 12:17-21)

By the Rev. Willis J. King, D. D.

One of the most difficult tasks for the average man is the task of adjusting himself in and to the social fabric. Society is composed of a number of individual elements of humanity, each intent on getting as much out of life as possible; each interested mainly in his own development and advancement and more or less indifferent as to the advancement of another. But some instructive principle reminds one that he has relationship to the rest of the group called the human group; that he is bone of their bone and flesh of their flesh, and that his interests and theirs are inextricably bound up together.

But this feeling of fraternity and community of interests does not obtain in the same degree toward all the folks one meets. Indeed there are those for whom his whole nature seems to have nothing but antipathy; those for whom he has absolutely no brother feeling. This may be due to the feeling that a deliberate injury has been done or attempted to the person having this sense of repulsion or an instinctive recognition of the fact that two individuals are totally dissimilar in mental and moral attitude and have almost nothing in common.

It is not easy for one to adjust himself to the social fabric where the individual elements have a cordial feeling for each other. That is to say the individuality of each person is so distinct and makes such claims for itself that it is not the easiest thing in the world for people, with all their diverse ambitions and ideals, to get perfectly adjusted to their surroundings and associates. It is exceedingly difficult when one

finds one's self surrounded by people, one instinctively feels are not only completely out of sympathy with one but on the other hand have a positive dislike and even hatred for one. That is to say when one realizes that he really has an enemy; someone who is vindictive, who actually wishes him harm. Some one if mere looks would do it, would run one through with a dagger. Small wonder that the Master put in the same category the man who would commit murder and him who hated his brother. They are a species of the same thing. The man who hates an other would do him bodily injury if he dared.

And this was the type of enemy the Apostle doubtless had in mind when he wrote our scripture passage. What is to be my attitude toward the man with whom I not only realize I have nothing in common but whom I recognize to be a deadly enemy; one who would do me bodily injury if the opportunity was afforded him or if he dared? That is the problem the sincere Christian faces; that is the question the Apostle gives answer to in our lesson this evening. How striking and unusual his words:

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

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Does your nose feel swollen?
Do you feel "all stuffed up"?
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Do you sometimes have bad headaches?
Do you blow your nose a good deal?
Is there a tickling in your throat?
Does the mucus drop in back of your throat?
Are you losing your sense of smell or taste?

FULL NAME _____
ADDRESS _____

Here is stated the Christ attitude towards one's enemies. One is reminded of those remarkable words of his on the cross as he is dying for the sins of those who are maltreating him as well as for sinners through all the ages: "Father forgive them for they know not what they do." And again his words in the sermon on the Mount: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

As we read these strange and remarkable words of our Master, the ideal he sets seems too high. We wonder, living in the character of world that we do, shall we ever be able to attain unto such high ideals. The apostle is interpreting them for us. He is saying that the treatment we will accord one whom we feel is an enemy to us is based on our mental attitude toward him and the eternal principles of justice. It is not by any means a question as to whether I have been wronged or not; it is a matter of whom I recognize as the dispenser of justice. It is not for me to avenge my wrongs, but God. My mental attitude toward those who wrong me must remain the same. This must be evidenced by my treatment of them. If he is hungry, I give him food; thirsty, I give him drink. This does not mean I condone his wrong, or regard it lightly, as far as the wrong itself is concerned, but rather that I submit to the judgeship of God in matters of that character. Vengeance is His; He will repay.

CHATTANOOGA DISTRICT FOURTH ROUND

Grace, Sherman Heights, July 14; District Conference, 20; Wiley, Ridgedale, 27; Stanley, Hurst, Aug. 3; Hixon, Daisy, 10; South Pittsburg, Jasper, 17; Dayton, Big Springs, 24; Rockwood, Saddy Circuit, 31; Harpman, Kingston, Sept. 7; Athens, Cleveland, 14; Georgetown, Oopite-mah, 21.

Brethren:—We have come to the last stretch of our conference year. The missionary Centenary movement has been working nicely, the people have responded most nobly in subscriptions and cash. Let us all raise the first year's quota by Annual Conference at latest. We cannot afford to be behind in this the greatest opportunity of our lives to extend the Kingdom in the world. Please give special attention to all causes of our great church, and work the entire Centenary program that the best results may be obtained. The main purpose is to revive

and reconsecrate the church to the mission of teaching all nations and evangelizing the world. Our District Conference convenes in Grace Methodist Episcopal Church, Chattanooga, July 16-20. We anticipate the greatest Conference in our history. Let our slogan be "Souls and Money."—W. S. Hight, District Superintendent.

WAYNESBORO DISTRICT THIRD ROUND

Pulaski, June 21-22; Sylvania, 28-29; Hagan, July 5-6; Charlestown, 5-6; Augusta, 13-14; Millen and Idlewood, 19-20; Newington, 19-20; Summit and Herndon, 26-27; Portai, 26-27; Statesboro, Aug. 2-3; Stillmore, 9-10; Dublin, District Conference, 27-31.

Dear Brethren:—This quarter begins the last half of the conference year. Let us go "Over The Top" on all lines. Children's Day exercises in every church; at which time plan to collect all Centenary moneys to date. Collect and send at once to Bishop Leete the money you agreed to raise for Pullin Church. He is calling for it. Push canvass for Southwestern Christian Advocate. District Conference will convene at Dublin, Ga., August 27-31. A full attendance is urged.—W. V. Daughtry, District Superintendent.

MERIDIAN DISTRICT THIRD ROUND

Forest, July 12-13; Lake, 119-20; Hickory, 20-21; Haven Chapel, 25-27; Rose Hill (Meridian), 26-27; South Side (Meridian), August 1-3; Meridian Circuit, 2-3; District Conference, Aug. 5-8; Scooba, 9-10; Lauderdale, 14; Chunkey, 16-17; St. Paul, 22-24; Preston, 26; DeKalb, 27; Philadelphia, 29; Philadelphia Circuit, 30-31; Fort Stevens, Sept. 5; Daleville, 6-7; Montrose, 10; Lillian, 12; Garlandsville, 13-14; Rose Hill Circuit, 20-21; Union, 20-21; Trenton, 28; Meehan, 28.

My Dear Pastors:—I have put the date of the District Conference late, so that not a single pastor will fail to report to the District Con-

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The 46th annual session of the college will open September 24, 1919. This institution is famous for the splendid types of men and women that have gone from it into all the walks of life. Students come from a number of the states, Central America and the islands. It offers the following courses: English, Normal, College Preparatory, College, Music, Teacher-Training, Domestic Science and Art. The staff represents eight of the best normal schools and colleges in the country. Its graduates are taking high rank as teachers and supervisors of schools. It believes in individual manhood and womanhood.

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ference that he has secured his full quota of Centenary pledges for the 5 years and that he has collected the entire allotment for this year. There should be no deficiency in either of these. Bear in mind what our program of District Conference requires of each pastor and local preacher as to Southwestern subscriptions to be brought to the Conference. Remember to "go over the top;" you must not only collect this year's allotment, but se-

cure your 5 year's quota pledges, as fast as secured. District Conference August 5-8.—Wm. McMorris, District Superintendent.

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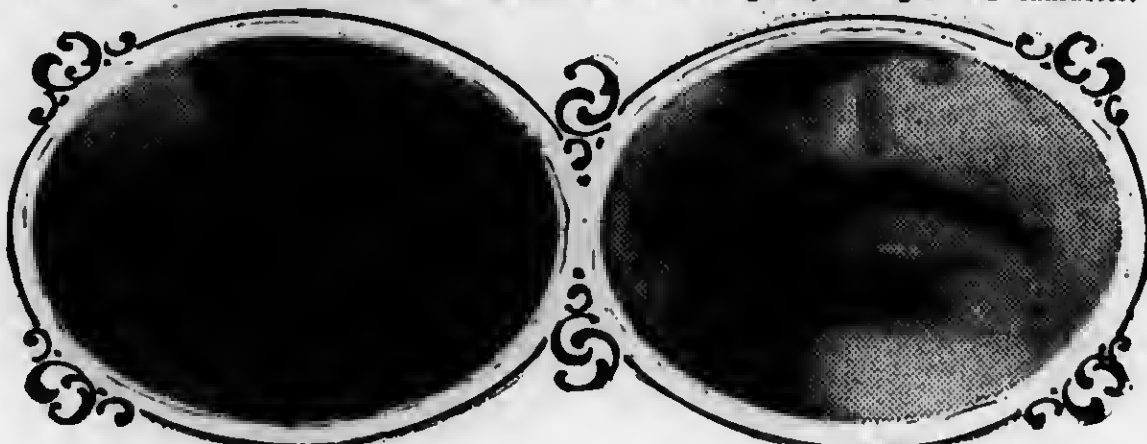
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THE CHURCH

The International Sunday School Lesson for July 6, 1919
By the Rev. Leonard Farmer, PH. D.

1 The Rise of the Christian Church. According to the Gospels Christ spoke but twice specifically concerning the church. Once, in commending the testimony of Peter that Jesus was the Christ, the Son of the living God, he said that upon that rock, that is, upon that testimony, his church would be built. And again, in teaching the way one should proceed in dealing with an offending brother, he said that if the offender should neglect to hear two or three witnesses, the offender should tell it to the church. Everywhere else he spoke of the kingdom of God or its equivalent, the kingdom of heaven. He nowhere commanded the organization of a church. This, however, was not because he attached so little importance to the church as an institution; but rather because he assumed that a Christian church would inevitably come into existence if his disciples should remain loyal to him. And the assumption was well-founded; for just as the orthodox Jews had their synagogues where the people would assemble from time to time to receive exhortations, and instructions in their religion, so would there arise a society of Christian believers who would be bound together by their common faith and belief in the Gospel of Jesus Christ. A religious belief which men share will certainly bring them together from time to time as an opportunity for self-expression and for strengthening others in that belief. Otherwise the belief will not be firmly held very long. So Christians today who willfully forsake the assembling of themselves in the church soon lose all interest in the church and in religious work in general. They die the spiritual death. There may still be much loud talking about Christ and Christianity; but there will be but little, if any, depths of genuine religious feelings and emotions. The assembling of men of like religious beliefs is indispensable to their continuance in those beliefs. So only a short time after Christ had completed his visible ministry on earth the Christian Church arose; and in the New Testament Epistles the church is spoken of one hundred and twelve times. At first only the twelve Apostles composed it; but gradually a larger and still larger group of converts came in; and within a generation afterwards there were Christian churches throughout the Roman Empire.

2. What Constitutes a Christian Church? A church is a formally organized body of Christian believers worshipping together, with the chief emphasis on the words "Christian believers." For many have their names on the church roll without being members of the church, that is, without being Christian believers. As Christ did not command the organization of a church, so he said nothing concerning the form which its organization should take. This was left to be determined by Christians themselves under the direction of the Holy Spirit. So the Apostles determined the form of the organization of the early church.

But this did not mean that every Christian church should always be organized according to that form. The new Testament only gives rules governing the character and conduct of church officials and Christians in general, but does not bind the future to any particular form of church organization. Experience may teach us, however, that one form is superior to another in practical results that are wholesome and in its restraint from unchristian conduct on the part of its governing body. Nor did the Apostles require converts to subscribe to formal statements of creed before becoming members of the church. The spirit of Jesus characteristic of the people, rather than subscription to formal statements of creed, or the form of organization, constitutes the church of Christ. But whatever may be the form of organization, its object should not be simply to build up an institution, but rather to propagate the Gospel of Christ. And the church of a democratic country should consist of united Christian people worshipping and working together to the end that the ideals and

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principles of Jesus may prevail in the hearts of men in their relationships with each other, and for the general social uplift of the community.

3. The Mission of the Christian Church. For this is the true mission of the Christian church in the world: to furnish a medium to Christians for self-expression, for exhortation and teaching to the end that they may be built up, that they may much more abound in Christian graces and good works, and may be the more firmly established in the Christian faith, and to propagate the Gospel of Christ throughout the world to the end that the ideals and principles of Christ may govern all men in all their conduct toward each other. And from its beginning it has been gradually accomplishing its mission. The progress has not

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been as rapid as we might have expected; but there has been much progress nevertheless. Probably there is no community in the world today where social conditions are anything like ideal; in the best of them there is evil enough to spare. And we know that some Christians themselves are often the source of much evil to their communities. But if conditions are bad with the church they would be much worse but for the church. Many men who have no active interest in the church and are in no way connected with it, are still pleased to have it in their community. They recognize the truth that however far it may fall short or bringing in the ideal, it nevertheless is a source of blessings that is worth while. And the conduct among Christian nations may often be distinctly unchristian; but however bad may be the world with the church, it would be worse without it. The Christian church more than any other organization or institution, is responsible for the keeping alive of high ideals in the world. However far-off men and nations may follow after these ideals!

And the church would have done more than it has done were it not for certain unnecessary embarrassments and handicaps. Chief among those may be mentioned, first, financial embarrassments. It has lacked the necessary funds with which to prosecute its work the most energetically. Unlike the early

Christians, the average modern Christian has been very slow in coming to see that consecration of himself to Christ means consecration of himself to Christ's work. And so the church cannot always get the best workers in the field. It must use such as freely offer themselves and not infrequently many of these are mediocre men without the highest ideals themselves. And so the progress of the kingdom suffers hurt. And, second, the multitude of competing churches and denominations. I have in mind a town in this State where there are thirteen colored churches of the same denomination when the colored population would hardly warrant more than four all denominations. The reader can doubtless mention many another such place. The latest religious statistics I have noticed reports over a hundred and seventy-one different religious organizations in this country! There are fifteen bodies of Baptists, sixteen of Methodists, twelve of Presbyterians, and twenty-one of Lutherans. So many different Christian denominations is in large part due to the placing of the greatest emphasis, not on belief in Christ as did the Apostles, but on certain other peculiar creeds or doctrines. The churches not only compete with, but frequently antagonize each other. And much of the ammunition that could be used against the common foe, evil, is used against one another. Quite naturally many leading Christians have become seriously concerned over the situation and are working toward a closer union among themselves. May God grant success to their endeavor! For thereby will the church more successfully accomplish its mission to the world.—Galveston, Texas.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for July 6, 1919.

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Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Dats.	Dist. Supt.
Savannah .....	.....	July 9	Jas. Jackson
Chattanooga ..	Chattanooga, Tenn.,	July 16-20	W. S. Hight
Waycross (South End,	Sparks, Ga.,	July 17-20	W. H. Brown
Nashville	Dillon, Tenn.,	July 23-27	J. H. Ellis
Gulfport	McLain, Miss.,	July 24-27	P. H. Rembert
Waycross (N. End)	Orchard Hill Ga.,	July 24-27	W. H. Brown
Hattiesburg	Matherville, Miss.,	July 30-Aug. 3	S. H. Cannon
LaGrange	LaGrange, Ga.,	July 31-Aug. 3	G. H. Lennon
Huntsville	Triana, Ala.,	Aug. 6-10	J. L. Carr
Newnan	Newnan, Ga.,	Aug. 6-10	J. D. Lovejoy
Palestine	Teague, Texas,	Aug. 10-11	G. W. Carter
Montgomery	Evergreen, Ala.,	Aug. 13-17	Joel C. Carson
Opelika	Ashland, Ala.,	Aug. 6-10	Wm. Jones
Clarksdale	Davenport, Miss.,	Aug. 12-17	N. R. Clay
Navasota	E. Hempstead Cir., Tex.,	Aug. 13-17	T. M. Jackson
Marion	Mt. Sterling, Ala.,	Aug. 14-17	J. J. Harrison
Rome	Summerville, Ga.,	Aug. 20	H. E. Burns
Kansas City .....	.....	Aug. 20	W. L. Lee
Birmingham	Ashville, Ala.,	Aug. 27-31	J. N. Wallace
Ocala	Santos, Fla.,	Aug. 28-31	R. H. Rembert

Conventions.

- OCALA DISTRICT**—Sunday School and Epworth League Conventions at Reddick, Fla. **JUNE 19-22.**
- SAVANNAH DISTRICT**—Sunday School and Epworth League Convention at **JULY 9.**
- WAYCROSS DISTRICT**—(South End) Sunday School and Epworth League Convention at Sparks, Ga. **JULY 17-20.**
- WAYCROSS DISTRICT**—(North End) Sunday School and Epworth League Convention at Orchard Hill, Ga. **JULY 24-27.**
- NEWMAN DISTRICT**—Sunday School and Epworth League Convention at Newnan, Ga. **AUG. 6-10.**
- CLARKSDALE DISTRICT**—Sunday School Convention, Davenport, Miss. **AUG. 12.**
- ST. LOUIS DISTRICT**—Epworth League Convention, at DeSoto, Mo., **AUG. 14-17.**
- ROME DISTRICT**—Sunday School and Epworth League Convention at Summerville, Ga. **AUG. 20.**
- BIRMINGHAM DISTRICT**—Sunday School and Epworth League Convention at Ashville, Ala. **AUG. 27-31.**

testest. It was a great revival in the face of tremendous opposition and prejudice. Only a few weeks since the mob at this very place had shouted after the Christ, "Away with him, crucify him!" Only a few days more and they will reject the preaching of Stephen and cruelly stone him to death. It is a great victory when Peter can face a crowd in such a place, and three thousand in one day consent to be baptized "in the name of Jesus Christ for the remission of sins."

This was the beginning of a world movement. Each one of the three thousand was to become a real missionary to some part of the world, for they were in that number "from every nation under heaven," and they each heard in their own language. The Gospel was made to fit their heart's need. There is a language of the soul which all the world can understand. Every Holy Ghost revival is intended to be a new pentecost, from which light will go to the dark corners of the earth. The genuineness of any revival may be questioned that furnishes no missionary to the heathen, no minister of the Gospel to the Church at home, and that does not increase the offerings for missionary work of the Church. Numbers are always significant when counting souls; but it takes more than numbers to determine the value of a great revival movement. These "continued steadfast" and went "everywhere preaching."

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Written By

Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

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CRESCENT CITY NOTES

Trinity has subscribed \$4160.00 her full quota for the five years Centenary Drive. Our people have worked faithfully and having believed implicitly in the centenary we raised in our drive \$626.00. Our Minute men have used every opportunity to bring the work of the centenary intelligently before the people. Our Unit Leaders did their work so nobly that the six hundred and twenty-six dollars was a matter of intelligent giving on the part of every one. On Sunday, June 8th, this people who have done so well in the centenary work, laid five hundred dollars on the table on the indebtedness of the church. We are glad to make mention of the gifts of brother M. R. Hite of Chicago, who still holds his membership at Trinity and who has proved himself not a slacker. Brother Hite sent us ten dollars for the centenary and five dollars for the rally on the church debt.—A. G. Jenkins.

Scott Chlun—Sunday, June 22nd, we conducted our rally for the indebtedness of the church. We had with us; Revs. Carroll, Haywood, Earl, Jones and Nash, representing Wesley Chapel. Our rally began at 2:00 o'clock and we continued it at night during which time we raised \$511.91. Those who contributed were, Elodie Burdiss, \$150.00; Rosa Gray \$100.00; E. Reed \$22.00, Annie Johnson \$12.00, Susie Bailey \$12.00 Mary B. Wilkins \$11.00, Louisa Tillman \$10.00; L. Blennalme \$10.00, E. Tillman \$10.00, E. Williams \$10.00, Lizzie Mitchell \$10.00, E. Tillman \$10.00, Frances Lys \$10.00, Joseph Bailey \$10.00, Carmillite Pory \$10.00, Thomas Clayton \$10.00, M. Blennalme \$9.00, C. Jones \$7.00, C. Marina \$7.00, U. Miles \$6.05, E. Joseph \$5.50; M. Scullin \$5.00, M. Lee \$5.00, Lillian Lewis \$5.00 Amy Mitchell \$5.00, E. Joseph \$4.00, H. Kennedy \$3.00, J. Bell \$2.50, M. Reed \$2.00, M. Gravolr \$2.00; E. Hazuere \$2.00, Leora Emile \$1.80, T. Lovett \$1.00, A. Williams \$1.00, V. Glover \$1.05, A. Wolchen \$1.00, Roht. Wilkins, Jr., \$1.00, Sunday School \$200, E. Tillman \$0.50.—Roht. Wilkins, pastor.

WAYNESBORO DISTRICT THIRD ROUND

Sylvania, June 28-29; Hagan, July 5-6; Charlestown, 5-6; Augusta, 13-14; Millen and Idlewood, 19-20; Newington, 19-20; Summit and Herndon, 26-27; Portal, 26-27; Statesboro, Aug. 2-3; Stillmore, 9-10; Dublin, District Conference, 27-31.

Dear Brethren:—This quarter begins the last half of the conference year. Let us go "Over the Top" on all lines. Collect and send at once to Bishop Leete the money you agreed to raise for Palm Church. Push canvass for Southwestern Christian Advocate. District Conference will convene at Dublin, Ga., August 27-31. A full attendance is urged.—W. V. Daughtry, District Superintendent.

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CLARKSDALE DISTRICT THIRD ROUND

Shellmound, July 5-6; Schalter, 12-13; North Carrollton, 19-20; Swan Lake and Townes, 25; Phillpp, 26-27; Avalon and Money, Aug. 2-3; Minter City, 9-10; Beverley Circuit, 16-17; Wehh, 23-24; Blaine and Doddville, 28; Quiver, 29; Ruleville, 30-31; Gunnison, 30-31; Mound Bayou and Shelby, Sept. 6-7; Rome and Minot, 12; Tutwiler and Vance, 13-14; Drew and Whitney, 20-21; Clarksdale, 28-30; Clarksdale Circuit, 29-30. The District Conference, Aug. 12-17.

Dear Brethren:—We are planning a great Conference.—N. R. Clay, District Superintendent.

An interesting Easter program was rendered at Trinity Methodist Episcopal Church, Sanford, Fla. The total collection was \$129.00.

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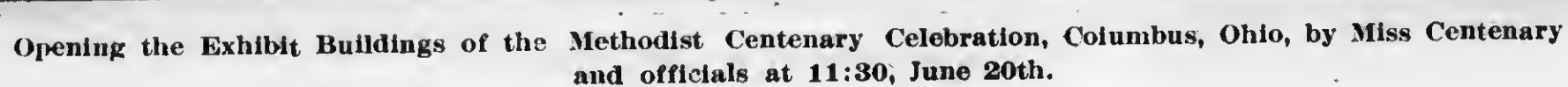
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ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

Vol. No. 48—No. 27



The three persons standing at the extreme left of the picture are Dr. S. Earl Taylor, the Director General of the Centenary Celebration, in the center group, Dr. W. B. Beauchamp of the Methodist Episcopal Church, South, Chairman of Program Committee; on the left and to the right of Dr. Taylor, Dr. John F. Goucher Director of the Exhibits. In the very center of the picture are Miss Centenary (Miss Gladys Amlin, of Columbus, Ohio) and Christopher Columbus (Mr. Theodore Wagner). Dr. L. M. Murdock will be recognized in his palm beach suit and his never failing smile.

EDITORIAL

"THE HALF HAS NOT BEEN TOLD"

We could easily exhaust our list of superlatives in describing the Methodist Centenary Celebration now in progress at Columbus, Ohio. It beggars description. Nothing like it has ever been attempted before in the history of the world. As a show place it is not equal to the World's Fair of San Francisco, Buffalo or St. Louis, but it is far more impressive than either of these, because it is not a show place as such. There is interest on every hand; attractions varied and many. There is music, motion pictures, pageantry, scenery, plays depicting the life and customs of the nations of the earth, curios, collections of art, in fact, exhibits of many and various sorts. All to what purpose? It is the purpose that adds distinction to this exposition, and makes it unique in the life of the world and epochal in the history of the Methodist Church and of modern Christianity. It is the Church in earnest meeting the world on its own ground and proving that it has something to offer the world which the world needs; something that is entirely human; the one something that only can satisfy the aching void of the human heart; the one program for social justice; the one program for the cleaning of the slums, the brightening of the waste places and the redemption of the last man, woman and child.

As one passes through the impressive gate of the Exposition Grounds at night, decorated with representations of all the nations of the earth, he sees the flickering of the incandescent electric bulbs giving irresistibly the message, "Prayer Releases Power" and "The Church Expects a Million Tithers in Methodism," "Means the Great Revival." Further on in the grounds there is another sign on Stewardship with blazing letters: "Life Service," "Follow Me," "Tarry Ye," "Go Ye."

With these and other signs strategically located, and the atmosphere pregnant as it is with the spiritual purpose of the great exhibition, one could not fail to be impressed with the uniqueness of the great Centenary Celebration. It is a great conception carried forward with ease, regularity and efficiency that is in itself quite impressive. Every detail has been carefully worked out as to organization, publicity, character and scope of the exhibits.

It would be hard to name the chief attraction, there are so many.

To some the chief attraction would be the various exhibits representing the customs of the many nations of the earth. In most of these exhibits are to be found natives in native costume going about their daily duty as if they were actually at home. It is no far-fetched statement when the exposition advertises "Around the World in One day." As a matter of fact, one can see in one day at the exposition at Columbus very much that is of interest in all parts of the world.

To others, the pageant would be the most attractive feature. It is, perhaps, the most glorious exhibit of the kind ever attempted. According to a strict definition the production is not altogether a pageant, it is something more. There is music, there are the pantomimes, there the speaking parts, the whole program is pitched on a high plane of real merit from an artistic standpoint, but its most abiding merit is in its spiritual power. It is

actually worth traveling from any part of the country to Columbus simply to witness this pageant. Nearly 4,000 persons are engaged in a single reproduction. More than \$100,000 have been spent in preparation. Some of the best talent of the world have co-operated with Dr. J. E. Crowther, the author and director of the pageant, in bringing it to its final state of interest and impressiveness. The singing is little less than wonderful, if not heavenly. The costuming is beautiful; the scenery is gorgeous, the lighting effects have not been excelled by any production in the history of drama or pageantry.

To some others the music would be the chief feature. Here is where the Negro rises and shines. It is safe to say that the Negro is holding his own in the great pageant chorus and that is saying a good deal. The Ohio State Journal went so far as to say that the Negro section of the great chorus was the best, but it is quite sufficient to say that the Negro chorus is equal to the other part of the great chorus and perhaps this country has never heard such rendition of "Unfold Ye Portals Everlasting" and Handel's "Hallelujah Chorus" as is rendered at Columbus. If the music in the pageant is popular, the Negro melodies as rendered by quartets from our schools in the South is more so. The most popular singers in the exposition grounds are these Negro quartets, and they are in evidence everywhere, in the grandstand, on the lawns, in the individual exhibits, in the coliseum and in every conceivable place; where a few or many people gather there a Negro quartet is likely to appear to please, to charm and to win its way into the gracious favor of the auditors. The Negro ought to rejoice in his power of song and upon this peg hangs his hope for interracial co-operation. If in no other way, he can sing himself into the life of the world, not merely as an entertainer but as a group that is able to make a definite contribution to the life of the nations of the earth.

We are not writing a story of the Centenary Celebration. This is not even an introduction to the story. It is rather a notice that from week to week we hope to introduce to our readers the different impressive phases of this gigantic assembly of the spiritual and social forces under the direction of the great Methodist Churches that are seeking to adjust themselves to an adequate world problem that will mean the uniting of the races of the world in one great brotherhood, for one great forward movement that shall have for its purpose the bringing of the Kingdom on Earth as it is in Heaven.

MISREPRESENTATIONS QUOTED

We are more than surprised to find reproduced in the Nashville Christian Advocate, under date of June 13th, an editorial comment which appeared in the Texarkanian, Texarkana, Arkansas, some time ago. The editor of the Texarkanian published the editorial of the Northwestern Christian Advocate, which we reproduced some weeks ago under the title, "A Great American Protest." We are surprised that the Nashville Christian Advocate reproduced, even though it did so without comment, this statement of the Texarkanian, because it is false and misleading in so many particulars. But we are all the more surprised that the Christian Advocate should publish this editorial under the heading, "The Negro Speaks for Himself."

We say that the editorial of the Texarkanian is false and misleading. Let us note the Texarkanian says: "It is not true that the Negro exodus to the North is to escape oppressive conditions either socially, politically or industrially." The Department of Labor of the United States has issued a bulletin and states in unmistakable language that the Negro has moved from the South into the North because conditions are oppressive, socially, politically and industrially. We have never heard any other reason given than this.

The Texarkanian says: "It is not true that this emigration represents the best element of the race, but exactly the reverse is true." If this statement of the Texarkanian is true then why is the South up in arms seeking to have these worthless Negroes come back? In many cases worthless Negroes did go North, but in a vast majority of the cases those in the exodus to the North were among our best, most progressive and hard-working people. We were present at St. Mark's Church, Chicago, when 27 persons who had recently moved to the North joined St. Mark's Church and in each case the persons made out their own membership card, showing that they had some education. We have seen lawyers, doctors, merchants, mechanics, farmers, who were among the very best families that we have had in the South, who have gone to these cities in the North. We can call them by name. We were told by the Rev. J. S. Burton, pastor of our church in Dayton, Ohio, that one family moved into Dayton, bought and paid for in cash the family residence and put \$4,000 in the bank. From this it would seem that the Negroes moving North were not a worthless set.

If the Texarkanian was misleading in the two instances referred to above, it is more misleading in the third. We quote: "It is not true that the Negro in the South is restricted in his political rights or any other, but in all things legitimate and uplifting he is receiving the heartiest aid and encouragement from Southern men and women."

A little later on the Texarkanian quotes a Mr. Grim, who says that "the Negro of the South has the right of franchise," and further the Texarkanian quotes a Negro preacher, the Rev. W. P. Wesley, who says: "On election day, except in rare and isolated instances, the black man of the South goes to the polls and casts his vote along with the white man, without hindrance or molestation." This is gross misrepresentation of facts. The only thing encouraging about it is that the Texarkanian, representing the Southern press, changes from an attitude of defending disfranchisement to denying it. And herein lies the hope. Of course the South's program for disfranchisement is indefensible and we do not blame the Texarkanian from trying to cover it up, but for the Nashville Christian Advocate to put such glaring misrepresentation in its columns is little less than reprehensible. The Negro does vote in isolated instances in the South; for an instance, a few Negroes vote in Nashville, Tennessee, and in the State of Tennessee; a few Negroes vote in New Orleans and in Shreveport, Louisiana, but there are parishes after parishes in the State of Louisiana and there are counties after counties in the State of Mississippi where the Negro cannot register and he does not dare even to attempt to register, much less vote. It would be humorous, if it were not entirely too serious, to have this comment of

the Texarkanian reproduced, but it is purely a camouflage, and the statement of the Rev. W. P. Wesley, which is heralded by the Texarkanian as an international character, is nothing less than a libel.

We are not concerned so much about the statements of the Texarkanian and the witnesses that it introduced as we are concerned with the attention that is given the article by the Nashville Christian Advocate. It simply shows how helpless the Negro is in bringing to his side the leaders of thought in the South who ought to be fair to the Negro if they are not generous.

THE PRICE OF DISCIPLESHIP

The Rev. Charles Stelzle is conducting a Centenary supplement to the Ohio State Journal, published in Columbus, Ohio. One of his recent articles deals with the greatest need of the Church. He says the greatest need of the Church is not money nor increased membership nor more religion, making a difference between religion and Christianity, nor does the Church need more sociability or philanthropy, but more than all, says Mr. Stelzle, the Church needs men and women who are ready to pay the price of discipleship and he says the price of discipleship is persecution.

Nothing would make the Church grow in influence quite so much as to be persecuted for righteousness' sake, says Mr. Stelzle. There is little doubt but that persecution provokes perseverance. The history of the Christian Church shows that persecution has helped rather than hindered the progress of the Church, but persecution is not essential to progress. The price of discipleship is not necessarily the endurance of persecution for righteousness' sake, but the willingness to surrender one's self and to live in the spirit of Jesus Christ. The reason that the Church must cry for money and men is that we really lack surrender.

MONEY RAISED FOR SCHOOL HOUSE BUILDING IN NORTH CAROLINA.

Prof. Chas. H. Moore, State Agent Rosenwald School House Building Fund, in making his report at the annual meeting of the State Teachers' Association June 10th-12th held at Shaw University stated that, during the past fifteen months, he has been serving as the Rosenwald Agent, he has visited thirty-nine (39) counties.

In these counties the colored people themselves have raised towards helping to build new school houses for their children \$32,543.75. The public school officials in these same counties have appropriated \$43,000 to aid them. The total raised from both sources was \$75,543.75.

Prof Moore says that the above sum is a conservative estimate; because since he made his first visit to some of these counties over a year ago, many of the colored patrons have increased their contributions and several of the counties have made appropriations for school house building, which didn't at first do so.

When one takes into consideration the increase on the part of the colored people themselves, and the public school officials, supplemented by Mr. Rosenwald's donations amounting to about \$26,000 it is no exaggeration to assert that, at least \$125,000 have been raised and given for building better school houses for the children in the rural districts of North Carolina during the above mentioned period.

A MERITED HONOR

It has been announced from Washington that Dr. John R. Mott, general secretary of the National War Work Council and International Committee, Y. M. C. A., was decorated to-day with the Distinguished Service Medal by Secretary Baker.

Dr. Mott was cited for "especially meritorious and conspicuous service."

During the war Dr. Mott made five trips abroad, visiting repeatedly all the warring states except the Balkans. His personal relationships with the King of Italy, Premier Clemenceau and other European leaders gave him unusual opportunities for understanding war conditions, and rare opportunities in the work of relief.

Dr. Mott is a member of the Board of Managers of the Foreign Missions Board of the Methodist Episcopal Church and his co-operation with the War Emergency and Reconstruction Department should be of immense values in the Centenary's rebuilding plans for Europe.

Of General Interest

Iceland Misnamed

Iceland is arctic in name, subarctic in latitude but temperate in climate, because of the warm waters from the Gulf of Mexico that reaches its shores. Few even of those who know that Iceland is not as cold as its name, realize how far it falls short of the rigorous climate it is supposed to have.

The Size Of Waves

The size of the Atlantic ocean waves has been carefully measured for the hydrographic bureau, Washington. In height the waves usually average about 30 ft. but in rough weather they attain forty to forty-eight feet. During storms they are often from 500 to 800 feet long and last ten to eleven seconds, while the longest yet known, measured half a mile, and did not spend itself for for twenty-three seconds.

Railway Wages Increase

In the first general wage advance made by the railroad administration following the recommendations, of the railroad wage commission approximately 400,000,000 a year was distributed among the railway employees. About \$140,000,000 of this went to trainmen and enginemen and about \$260,000,000 to other employees. On supplemental orders about \$150,000,000 was added to payrolls of the shopmen, about the same maintenance of way men and clerks and about \$45,000,000 to telegraphers and station agents.

Addresses Inside Packages Advised For Parcel Post

Users of the parcel post are now advised by government authorities to include in their packages a card bearing the name and address of both sender and addressee. In this way Postoffice officials will be able to forward an article even when the outside address is obliterated or the wrapper entirely removed. The public is further reminded that the return to pre-war postal rates on first-class mail, effective July 1, 1919, will also apply to Canada, England, Scotland, Ireland, Wales, and the other countries to which domestic rates now apply.

Mechanic Embroiders Map of United States

After working in his spare time for two

years, a mechanic and designer has completed an unusual task. Upon a strip of linen, 7½ feet long and 4½ feet wide, he has embroidered, in colored silks, a large American flag. In the center of the flag, he has worked a map of the United States, with coastal waters, lakes, and rivers in light blue, state capitals in dark blue, and the states themselves in half the colors of the rainbow. The coasts are well protected by a battleship on the West and a small fleet in the Gulf of Mexico, all shown in careful detail.

World Wide Dry League Formed

Sixteen nations are formally represented in the World League against Alcoholism, which was organized during the closing session of the convention of the Anti-Saloon League of America, held in Washington recently. More than a score of other nations will be represented in the league before 1920, according to statements made by prominent delegates at the convention.

The object of the league, as stated in the constitution, is "to attain by means of education and legislation the total suppression throughout the world" of the consumption of alcoholic beverages. The United States, Canada, Mexico, England, Scotland, Ireland, Australia, New Zealand, Italy, France, Belgium, Switzerland, Denmark, Sweden and Tzecho-Slovakia are the signatories through representatives of temperance organizations in the respective countries.

Washington was chosen as the seat of the league. Membership in the league is limited to organizations in harmony with its object and which have a national scope.

Physical Man

Here is what science says man is made of: "Man contains about 3,500 cubic feet of gas, oxygen, hydrogen, and nitrogen in his constitution, which at \$1 per thousand cubic feet would be worth \$3.50 for illuminating purposes. He also contains enough fats to make a 15 pound candle and so with 3,500 cubic inches of gas, possesses great illuminating possibilities. His system contains enough carbon to make 10,000 lead pencils. There are about 50 grains of iron in his blood and the rest of his body would supply enough to make a spike big enough to support him. If healthy, he contains 54 ounces of phosphorus—which is enough to make a million matches, or poison half a thousand persons. A couple of pounds of lime make the bones strong. Sometimes he looks sour, yet he contains about 100 small lumps of sugar, and to make the seasoning balance, he carries 30 spoonfuls of salt. If evaporated, he would produce about 40 quarts of water. He also contains starch, chloride of potash, magnesium, sulphur and hydrochloric acid.

The Ivory Supply

Genuine ivory which in carved effects is held of such beauty and value in jewelry is more than usually scarce in the markets of the world.

While engaged in hunting men, the world has had little time to devote to hunting the animals which produce ivory.

The world's ivory is obtained from the tusks of the elephant, hippopotamus, walrus, narwhale and the prehistoric mammoth sometimes found frozen in Arctic ice floes and morasses. The ivory of the elephant's tusks is the most valuable because of its color, fine grain and elasticity. Even in

Southwestern Christian Advocate

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normal times the supply of ivory is extremely limited and is growing smaller as civilization inches its way year by year into African jungles and ivory bearing animals are gradually disappearing before the inroads of hunters. To supply the demand for ivory, a demand that increases as the supply diminishes, many forms of artificial ivory have been invented and "vegetable ivory" has become popular as a substitute. Some of these imitation ivories are difficult to distinguish from the genuine except by the expert.—Vegetable ivory comes from a South America palm-like plant which bears a fruit as large as a cocoanut.

The First Liberty Loan

America's first Liberty loan was launched 129 years ago by Alexander Hamilton, the first secretary of the treasury, after a bitter fight in Congress.

The Continental Congress had incurred debts aggregating \$54,000,000 in the Revolutionary war, while the various states of the new republic had obligations amounting to \$25,000,000 more, of the national debt \$12,000,000 was owing abroad, and all the members were of one mind to paying that, but opinion was divided about paying that, but at home. The south had practically paid its own way through the war and objected to being saddled with debts contracted by the Northern States. Then, as now, sharks were busy all over the country buying up the government bonds, and paying less than they were worth.

People were told that the country was too poor and too sparsely settled (there being less than 4,000,000 people in the country) to pay the huge indebtedness. President George Washington supported Hamilton in his fight and after two month's argument, the federal government assumed the whole nation's indebtedness and the first liberty loan was floated.

ARGUS BREAKFAST

One of the interesting features of the Victory Commencement at Wesleyan University, Middletown, Connecticut,

was the re-establishment of the Argus Breakfast—a reunion of former editors of the college paper. The reunion took the form of a postponed celebration of the fiftieth anniversary of the founding of the publication which was started in 1868. A large group, including distinguished jurists, journalists, scholars, and clergymen was present.

The speeches partook at once of reminiscence and suggestion. Judge Martin A. Knapp '68 of the United States Superior Court, told of the founding of the paper and the selection of a name—Roy B. Chamberlin '1909, Secretary of the Alumni Council, told of the change made in 1909 by which the paper was altered from a weekly magazine to newspaper form. He supported the arguments of the toastmaster, Professor Henry M. Wriston '11, and the present editor Frederick L. Davenport '20, in urging the establishment of a graduate editorship. Their plan would allow of supervision of make up, and instruction in journalistic work without, in any degree, bringing the paper tuition.

Among the older of the small college publications, and one of the largest of that group, the Argus is older than the Wesleyan Literary Monthly, which first appeared in 1892. It is younger than the undergraduate year book, the Olla Podrida, which was established in 1858.

People of Interest

Dr. Mercer Johnson of Brenham, Texas, was baccalaureate preacher for the High School of Navasota.

Lieutenant Jay Clifford, formerly of the Buffalo Regiment, has been appointed Special Assistant in the Conservation Section of the Bureau of War Risk Insurance, Washington, D. C.

President Shanklin preached the baccalaureate sermon of Wesleyan University and Dr. George P. Eckman, class of 1884 conducted a memorial service for Wesleyan men who died in the war.

The Rev. W. H. Jones of Monroe, Louisiana, passed through the city recently enroute from Gammon Theological Seminary, Atlanta, Ga., where he had been attending the Rural School for Pastors. The Rev. Mr. Jones also visited Tuskege Institute.

At the annual meeting of Phi Beta Kappa, Wesleyan University, Middletown, Connecticut, honorary membership was conferred upon Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, and Professor Howard P. Denison, '85, of the Law College of Syracuse University.

Dr. Bertram M. Tipple of the War Emergency and Reconstruction Committee sailed Tuesday June 24, for Italy on the Buca Beglia Abruzzi. He was accompanied by Mrs. Tipple and their three children. Dr. Tipple went "home" to Rome, to take up his duties as president of the Collegio Internazionale di Roma, and to look after the Reconstruction projects launched by the Centenary.

Among the exchanges which come to our desk is a Year Book for 1919-1920 of twenty pages issued by St. Mark's Methodist Episcopal Church, New York City. The book contains a list of the various committees, the monthly calendar, the Sunday program, a short history of the church and its work and general information. It is neatly put together and the matter attractively arranged.

Dr. W. H. Brooks is the pastor of St. Mark's and grows more popular with this congregation.

Information has been given out by the Bureau of War Risk Insurance, Washington, D. C., that one colored woman married three soldier who died and left her a \$10,000 insurance policy each. She will receive from the government \$172.50 a month for the next 20 years. Her first husband died of Meningitis soon after being drafted, her second husband was killed in action and her third husband died of influenza since the signing of the armistice. The address of Mrs. Jones-Smith Jackson was not given.

A copy of the Washington Conference Annual Minute has just reached our office. The arrangement of subject matter is one of the best that we have seen and reflects credit upon the journalistic ability of its editor the Rev. S. H. Norwood, D. D. Dr. Norwood has been secretary of the conference for a number of years and has always given us a splendid minute.

D. W. Griffith has completed the filming of "The Wayfarer" pageant of the Centenary Exposition at Columbus, O., and will start at once on the small pageants and life plays representing manners and customs in countries in all parts of the world represented at the Centenary Celebration. These short plays are being presented daily in the various buildings at the Exposition grounds.

Dr. Earl Taylor, director-general of the Methodist celebration, Dr. Fred B. Fisher, associate director-general, and other high officials of the Exposition and men prominent in the church were filmed by Mr. Griffith Saturday.

Mr. Frank E. Baker, who has been connected with the New York Centenary offices for some months, sailed for France on La Touraine June 5 to establish distribution centers for the Methodist relief supplies soon to be shipped to Italy and France. Mr. Baker's first stop will be at Chateau Thierry, where he will inaugurate the proposed social center for that district. He will also start the work of reconstruction in the twelve neighboring villages turned over to our Church by the French government. Mr. Baker is an engineer of wide experience. For years he has specialized in the building and complete equipment of hospitals and similar institutions. His understanding of the principles of practical sanitation will be of immense value in rebuilding the houses.

The University of Denver has just conferred 213 degrees at the Commencement on June 19. 142 degrees were conferred in the College of Liberal Arts and Graduate School and 71 degrees were conferred in the Schools of Law and Dentistry and Commerce and Pharmacy. The total list of degrees now conferred by the University of Denver is 3772. 1450 students were enrolled during the year, 1020 students in the College of Liberal Arts, 120 in the Graduate School and 310 in the Professional Schools. The baccalaureate sermon was given by Bishop McConnell. The Commencement address was given by the Honorable Henry Justin Allen, Governor of Kansas.

Dr. Fred P. Haggard, Associate General Secretary Inter-Church World Movement of North America, telegraphs concerning the Methodist Centenary Celebration at Columbus as follows: "Am deeply impressed by its bold conception and splendid execution. Exposition covers 114 acres, eight immense buildings crowded with exhibits, coliseum seating seven thousand filled three times

daily, arena with seats for forty thousand filled afternoon and night, national figures on daily program and greatest religious pageant ever given in America nightly. It will undoubtedly profoundly affect Methodism but I covet for all denominations the benefit of a closeup study of this most remarkable demonstration of the possibilities of missionary education through such expositions. It surpasses anything of its kind I have ever seen. Local and National leaders of all denominations cannot fail to secure immediate help as well as inspiration for future work through a visit to Columbus. The thought of what could be done with this method through united effort under the Inter-Church Movement stirs the imagination."

The Honorable Emmett J. Scott has tendered his resignation as Special Assistant to the Secretary of War to take effect June 30th. Secretary of War, Baker, in writing Mr. Scott accepting his resignation said:

"As you thus bring to an end your period of association with the Department, I take the opportunity to express my deep appreciation of the fidelity, zeal, and intelligence with which you have done the work entrusted to you. That is was difficult goes without saying; but your uniform sympathy and courtesy has, I feel very sure, enabled the War Department to make clear to the colored people of the United States its earnest desire to see their service in the great war rendered under circumstances satisfying alike to their ambition and pride.

"Taking it all in all, the relations between the War Department and the colored people of America have been sympathetic and helpful, the service rendered by colored soldiers and civilians has been conspicuous, and I trust that permanent value will accrue to the race, as well as to the country generally, from this great experience."

An arch for Negro soldiers will be built at Richmond, Va., at Second and Lehigh Streets. Plans have been submitted to the Arch Committee. Our people there have been commended for their enterprise and spirit. The work is to commence at once and will be completed in a short while.

In commenting upon the editorial of the Western Christian Advocate which appeared sometime ago and which was reproduced in the Southwestern Christian Advocate, Dean Pickens of Morgan College, says:

"The editorial from the Western Christian Advocate, on Negro Areas, which you quoted on page ten of your issue of May 1, 1910, is the most statesmanlike utterance that I have read in any church paper on the question of the two races. It is very very unusual for a man of one race, any race, to put himself sympathetically in the place of a man of another race and speak as that editor speaks. He has caught the viewpoint of the very best thought of the Negro race. That is genius,—that a man of any race should thus see the viewpoint of another race.

"The solution is simply the task of getting that spirit around on both sides, in both races. Only frankness and honesty and generosity will do it.

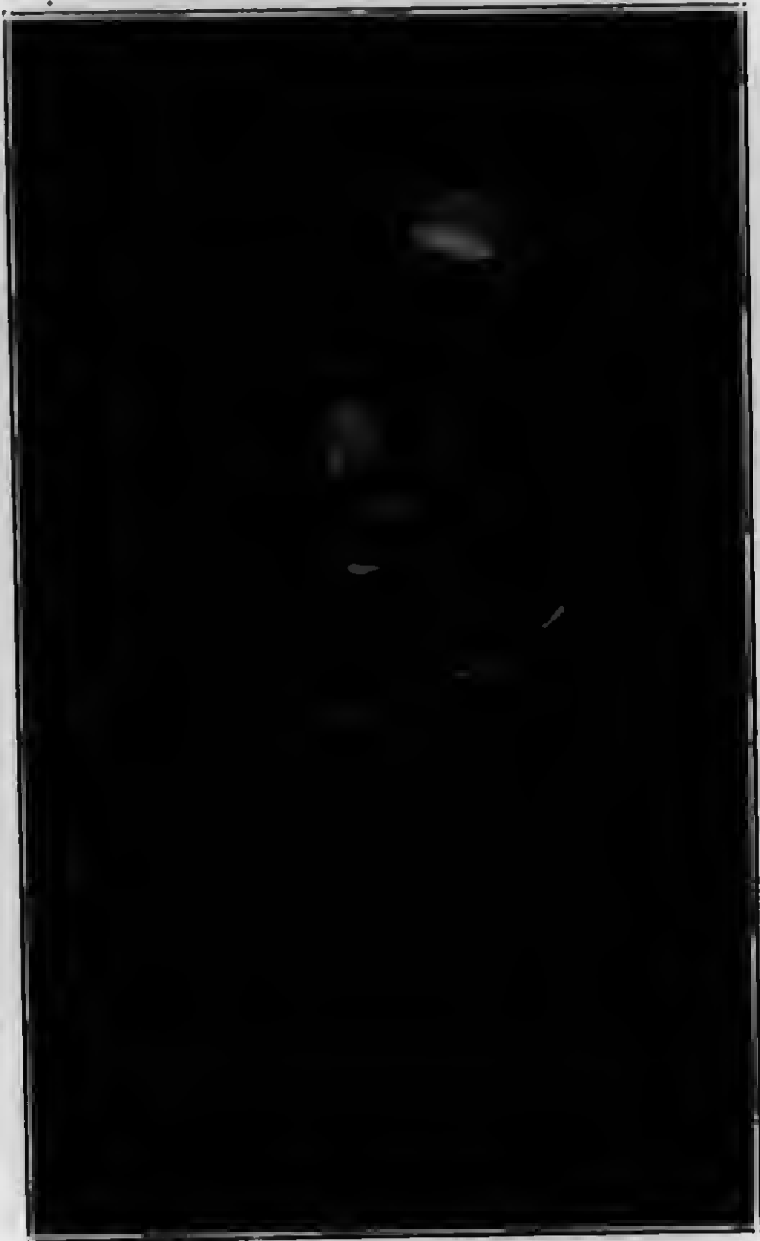
"One object of the centenary of prayers and sacrifice should be a just solution of this very important problem. The suggestions made by the Western Christian Advocate are of the highest merit; while the spirit shown by the Western Christian Advocate is perfect."

THRIFT EDUCATIONAL CAMPAIGN IN LOUISIANA

The State of Louisiana, as a member of the Sixth Federal Reserve District, is engaging the other members in a keen competition for supremacy in the Thrift Educational Program now in active operation. The plan briefly is to send through each state trained men for these purposes, to organize war savings societies, pledging each member to definite purchases of War Savings and Thrift stamps at definite intervals in every commercial and industrial enterprise in the state, in every church and fraternal organization, in every school and college to gather into "Limit Clubs" those who are able to

ized that the agencies draw business as well as thrift investments.

Chaplain C. W. Brooks has been selected by the War Savings Organization of Louisiana to head up the colored people. Under Chaplain Brooks it is hoped that a large number of our people will begin saving through the purchase of Thrift Stamps. He will have the active support of our people throughout the state without regard to denomination and we earnestly urge our churches, Epworth Leagues and Sunday Schools and all organizations, as well as individuals, including ministers and teachers to actively co-operate with Chaplain Brooks to put this campaign over. We are glad to present a picture of Chaplain Brooks in this connection.



CHAPLAIN C. W. BROOKS

take the \$100 limit to one purchaser permitted by the Government, and to establish first and second class agencies for stamps where the busy man or woman or child can purchase them most conveniently.

The War Savings Organization in Louisiana is headed by State Director Felix H. Gunter, the State Secretary W. L. Raymond, with a corps of trained workers under the supervision of Leonard L. Boyer, District Sales Director.

Already New Orleans, the largest city in this Federal Reserve District, has organized over 500 War Savings Societies in two weeks of the campaign, and all businesses are rapidly and enthusiastically falling in line. The schools all over the state have been visited and the Thrift message delivered, and the state board of education has instituted, prepared texts upon and is now delivering in the forty odd summer Normal Schools, the Thrift educational program, utilizing the farm demonstration freely therein. It should be remembered that there are three large and thirty-two smaller schools of this number devoted entirely to the training of colored teachers, the instruction being given by Government paid experts. In the fall the Thrift courses become part of the curriculum in all schools.

It requires but little persuasion to establish agencies for the sale of stamps, as it is real-

The Spingarn medal presented every year to the American of African descent who has made the highest achievement in any field of elevated human endeavor, has been awarded to Archibald H. Grimke, of Washington, lawyer, author and ex-United States Consul in Santo Domingo. The announcement of the award is as follows:

The Fifth Spingarn Medal has been awarded to Archibald H. Grimke, of Washington, D. C., for seventy years of distinguished service to his country and his race,—as consul to San Domingo, as president of the American Negro Academy, as author and scholar, and especially as president of the District of Columbia Branch of the National Association for the Advancement of Colored People, which under his leadership has become the safeguard of the rights of eleven million people at the capital of the nation."

Mr. Grimke was born in Charleston, S. C., August 17, 1849. He was graduated from Lincoln University in 1870, took his Master's degree in 1872, and the degree of L.B. at Harvard in 1874.

For a number of years Mr. Grimke devoted himself to journalism, editing The Hub, a Boston periodical, and writing for the Boston Transcript and The Traveler. From 1894 to 1898, Mr. Grimke was United States Consul in Santo Domingo.

Among his literary works are lives of William Lloyd Garrison and Charles Francis Sumner.

Since 1903 he has been president of the American Negro Academy.

Mr. Grimke, in addition to being vice-president of the National Association for the advancement of Colored People, is president of the Frederick Douglass Memorial and Historical Association and is a member of the Author's Club of London and the American Social Science Association.

Bishops of the Methodist Episcopal Church and district superintendents from all parts of the United States arrived at the Centenary celebration, Ohio Exposition grounds, June 26, in a special train over the Big Four from Cleveland, where they had been holding a conservation congress.

For several days at Cleveland they had been considering just in what manner the funds raised by the church during the Centenary drive, may best be used for the glory of God and the uplifting of Man-kind. It has been a source of satisfaction to the leaders of the church that while the church started out to secure \$112,000,000 in connection with the Centenary celebration, approximately \$117,000,000 have been raised.

Seeing America at Columbus

Biggest Exhibit at Celebration Devoted to Continental United States and Insular Possessions, Each Having Half of Double Structure

ALL the strange corners of the world with their peoples, red, black, yellow and brown, are gathered into the seven large exhibition buildings of the Methodist Centenary Celebration at Columbus. An army of workmen, scenic painters, exhibit designers and experts of various kinds worked for months laying out and erecting the scenic settings for "Bringing the World to Columbus." By stepping from one building to another, the sight-seer at this greatest of all expositions ever attempted by a religious organization can go from the thatched-covered villages of Central Africa to the igloos of Alaska, each with their native dwellers.

Naturally, the biggest exhibit is the American building, a double structure, one-half of which is devoted to continental America, while the other half contains the exhibits and representatives of the insular possessions of the United States.

The American exhibits run the entire gamut of the Home Mission Field, from the city slums to the pueblos of the Southwestern American Indian, and from the immigrant landing at New York, where the first steps are taken by the newly arrived potential Americans, to the totem poles of the early inhabitants of the northwest. Every exhibit has a full complement of natives with a staff of demonstrators who explain the life and conditions of these particular objects of the Methodist home mission.

Life in Cities Illustrated

UPON entering American building No. 1, the first features to meet the eye of the visitor are those based on city life, the supposedly less picturesque but extremely important mission field. The first glance reveals the immigrant landing in New York, against a life-like scenic back-ground representing New York harbor with the Statue of Liberty and the Ellis Island Immigration Station.

The city slum conditions into which these seekers of the Land of Promise are thrust are portrayed vividly. In one corner, conveniently situated as was its less reputable ancestor, is "the boozeless saloon," or saloon substitute, such as forward-looking men have planned for city localities to take the place of liquor stores legislated out of existence in the United States.

This successor of the old dives where the unsuspecting immigrant frequently lost his savings, shows what can be done in the way of providing "The Poor Man's Club," free from the blight of the liquor traffic and other demoralizing influences. Real drinks—non-intoxicating, of course—are served here to cool the throats of all passing inside the substitute saloon, and other attractions have been provided to make this a clean and comfortable gathering place.

Of course no slum scene is complete without its sweat shop, its soap box orators, its Chinese laundry, its street gamins in their play with a policeman guarding them. All of these have been provided for the city life exhibit, and more—for instance, the church which advertizes with big electric signs, the wading pool for children, a bootblack stand, a news-stand and a push cart peddler. Charts and photographs of unusual interest have been provided to illustrate the

complete survey of the city mission field made in connection with the Methodist Centenary.

Bit of Old California Shown

IT is only a few steps from the slum exhibits to the great American southwest, with its Mexicans and Indians, adobe houses, lofty pueblos and a bit of the old California Missions. To make this section authentic as well as colorful, groups of Indians from the Isleta and the Santa Clara Pueblos of New Mexico have been recruited to demonstrate the manufacture of black pottery in their primitive fashion, which, despite the years in which they have lived under the rule of the white man, continues to be the same as that of their ancestors—all hand work without the use of the potter's wheel.

Navajo women rug weavers from the southwest and Saint Regis Indian basket makers from northern New York were added to this section of Indian life and industries.

A band of Choctaw Indians from Oklahoma also were called upon to demonstrate their life and industries, while the primitives of the northwest are represented by the Siwash. A war dance of the rival tribes, in which peace is brought about by the interposition of a missionary, is a daily feature plan for the exposition.

How the Methodist missionaries have been a practical daily help to these primitive tribes is demonstrated by their introduction to the Indian of modern medical science and sanitation. A realistic life play shows a member of an Indian tribe treated for illness by a Medicine Man, with his weird incantations. He is forced to give way before a field matron of the missions who explains and demonstrates the modern way to cure or prevent illness, supplanting the natives, deeply rooted superstitions.

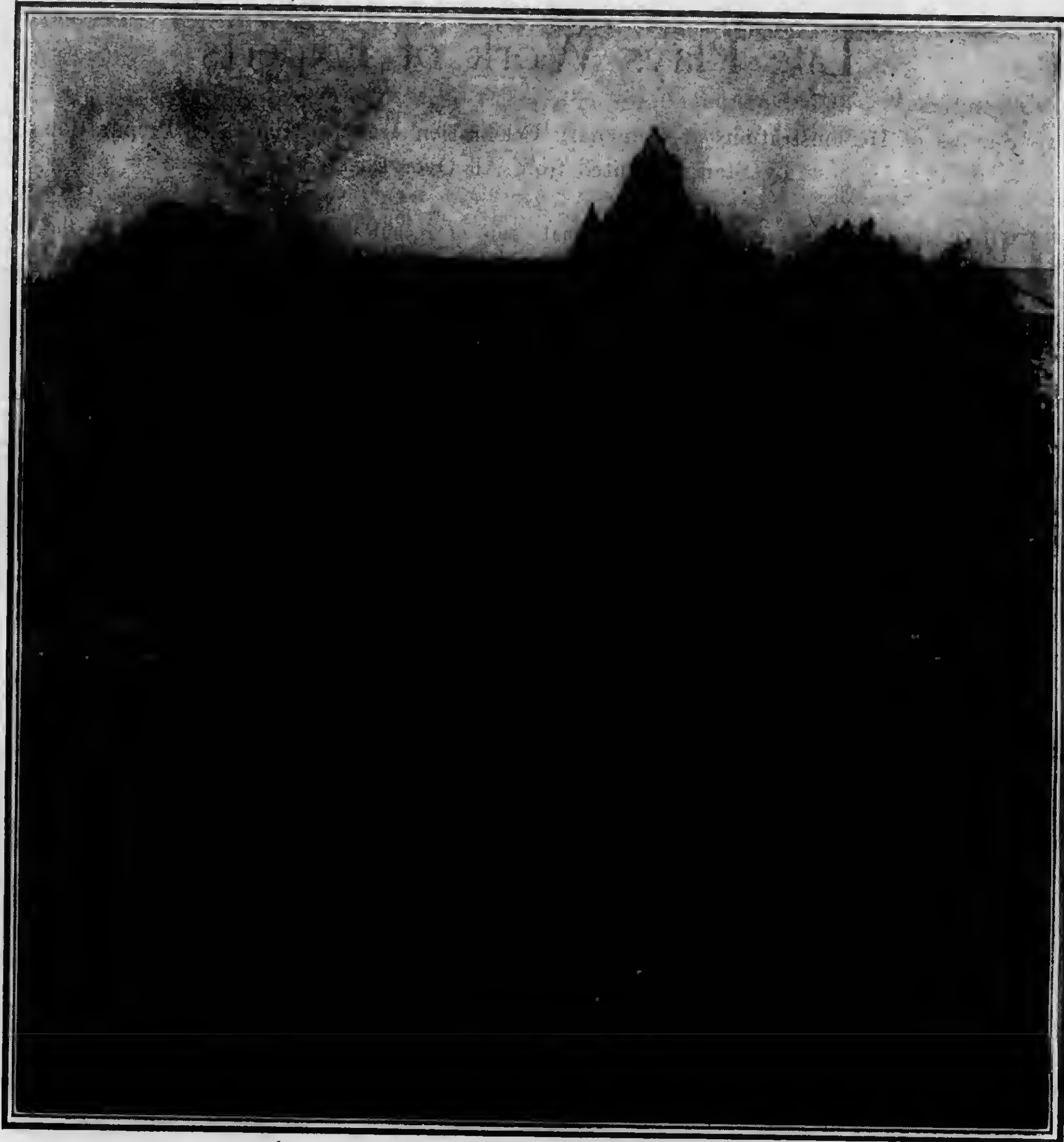
The Indian features include the making of a tepee, a demonstration of the language of the robes, a potlatch and an Indian wedding ceremonial, as well as an exhibit of the old Indian stick gambling game.

Eskimos also Represented

EVEN the Eskimos are represented at the Celebration, in connection with their totem poles and their igloos or snow-houses. An Eskimo widely known in the mission field, Mrs. Edie, who was interpreter for Stefansson, the explorer, when he was at Point Barrow, volunteered for the celebration work of interpreting her people to the exposition throngs. In her childhood, she was taken into the household of Sheldon Jackson, the Apostle of Alaska, and reared in Christianity. Her story is a fascinating one of life in the Arctic wastes, and proves an interesting feature of the Celebration.

Daily talks on Alaskan and Eskimo life and features, the significance of the totem poles, and a vast collection of curios from the frozen North make in this section an attraction of unusual interest.

Work among the mountaineers of the country districts competes for interest with the Indian features and emphasizes this little known field of Missionary work. Short life plays or pantomimic sketches show



General view of the Centenary Celebration grounds at Columbus, where the great exposition is being held. On the extreme left is the China building and in the centre is the large double building which houses the American exhibition

how the Missionaries with their scientific treatment of illness and their education of the young are driving out ignorance, superstition and squalor among these isolated Americans whose educational and other advantages have been of the scantiest description. A typical moonshiner's cabin in which the poverty and squalor rivals that of the slums is the center of the mountaineer work exhibit.

Mexican scenes are shown in the American building, and a number of Mexicans have been obtained to remind the sightseers that there are hundreds of thousands of these natives of the southern republic living within the borders of the United States, all clinging to their old customs, garb and housing.

Missionary work among the American negroes forms another picturesque feature of the American building exhibits. Plantation negroes sing and play their banjos in southern cotton picking scene. A con-

trast between the ante-bellum negro and his educational and professional descendants is the keynote of this section.

Frontier life in the far West, showing a typical land office and settlers in their rough homes, with a real cow-boy and lasso-thrower to add action, has been assigned one large corner of the American building.

The life of the transplanted Oriental in America, including Chinese, Japanese and Koreans, requires a special section in this building to differentiate from the exhibit in the separate building assigned to those races. Here these Orientals are shown in their Occidental clothing, working at industries which they have taken up, particularly those situated on the Pacific Coast. Altogether the twin American buildings contain not only a complete index of the home mission field, but an exhibit of diversified interest and wide public appeal.

Life Plays Work of Experts

Success of Demonstrations at Centenary Celebration Due to Months of Preparation
by Staff Recruited from All Over the World

THAT the elaborate scheme of educational demonstrations and life plays produced at the Centenary Celebration is proving not only one of the chief attractions of the program, but a potent agency of wide appeal and permanent influence in the World Forward Movement, is largely due to the work of the staff which is associated with Miss Alice Young of Pittsburgh, director of this field of instructional entertainment.

Miss Young herself has enjoyed exceptional advantages for supplementing the gifts of the gods in native ability, ancestry and social environment, with general culture, technical training and varied lines of dramatic experience. A Pittsburgher by birth—the daughter of Judge James S. Young of the Federal courts—she has been identified with community drama and the producer of pageants and masques.

She was on the point of going overseas in Hospital Hut recreation work when the armistice was signed. She turned to War Camp Community Service work in Philadelphia. She severed her service with this organization to become affiliated with the Centenary Celebration as Master of Life Plays and Demonstration.

Wide Experience as Author

PROFESSOR H. AUGUSTINE SMITH of the University of Boston, who is in charge of the "City Section" in American building No. 1, has had a wide experience as playwright, author of pageants, producer and lecturer. His enthusiasms find expression in his intense interest in religious pageantry and educational demonstrations.

Associated with him as vice-chairman of the committee and as musical director of the City Section is Miss Edith Lowell Thomas, of Philadelphia, well-known as a pipe organist. Miss Florence Venn of Boston, formerly assistant to Lotta May Clark—to whom is given by her loyal friends the title "Founder of American Pageantry"—is on Prof. Smith's staff as dramatic expert. Miss Mildred Gaw, supervisor of music in the public schools of London, Ohio, is in charge of the May Pole, the Christmas Tree and a long list of other community diversions.

Miss Milhelmina Deisley of Columbus, recently associated with Stuart Walker—a recreation expert—directs the street features typical of city life. Clarence Athearn, a Boston steward, is electrician for the "City Section."

In charge of the dramatic demonstrations typifying life in China, Japan, Korea and Malaysia is Raymond Sovey, one of the founders and producers of the Tercentenary Pageant at Columbia. He was associated with E. Lyall Swete in his production of "Freedom," and after returning from overseas dramatic entertainment service under the Y. M. C. A., again with Mr. Swete in Maeterlinck's "Burgomaster of Belgium."

Miss Marguerite Bangs, who for five years has been in charge of dramatics in the London, Ohio, schools, is assisting Mr. Sovey in the demonstrations to be staged in the Chinese building.

Frederick C. Steen of Pittsburgh, producer of civic pageants, both student and colleague of Thomas Wood Stevens in pageantry, graduate of the Carnegie Insti-

tute of Technical Arts and identified with the Irish players under the leadership of Lady Gregory, is responsible for the dramatic features offered in the Latin-American building.

Released from the service with the colors within the last few months, Mr. Steen was lured to Ohio State University by "The Strollers" to coach and present the annual varsity play. It was while he was yet engaged at the University that the Centenary Celebration committee practically commandeered Mr. Steen's time and attention for life episode production. He is producing a historic pageant of unusual scenic effects and thrilling incident, showing against a background of Mexican-American types the progress of civilization through the achievements of the Church.

Mrs. Mary G. Wray, of Delaware, is Mr. Steen's deputy in the varied activities of the Latin-American building.

Director of European Building

THE dramatic director of the European building is Miss Helen Willcox, of the Hartford, Conn., high school. The daughter of Dr. Munson A. Willcox, a minister of wide Eastern acquaintance growing from pastoral residence in Burlington, Vt., in Oswego, New York, and later at Mt. Holyoke, Miss Willcox has written much and been actively identified with the organized movement to educate the masses through religious and instructional dramatic productions.

Demonstrations in the building devoted to Central and North Africa are directed by Mrs. Clarice Vallette Macaulay, author of "The Garden of Dreams," and many short stories. Mrs. Macaulay has served a long apprenticeship in the drama, but gave up her professional work some years ago for the more readily allied arts of story-writing and home-making. She has written all the life plays which will be presented in the African building. She is assisted by Mrs. Irene J. Vogel.

In the Chinese building, the exhibits and demonstrations seem the expression of the personality and the culture of Dr. and Mrs. John M. Gowdy of Fuchau, Madame Sugimoto, Mrs. Fanny Caldwell Macaulay, William Hung of New York, and Richard C. Yen, of Columbia University.

Helps with Chinese Exhibits

MR. HUNG was given leave of absence from his duties as secretary of the Chinese Y. M. C. A. in New York in order that he might contribute to the success of the reproduction of the Orient in the Centenary grounds. The son of the Chief Magistrate in Chu-Fu, the city of Confucius, Mr. Hung is a graduate of both Ohio Wesleyan University and Columbia and is now a student at Union Biblical Seminary.

Richard C. Yen is the son of the Commissioner of Education in China. He had private training as an artist in China, then studied art for seven years in Japan, graduating with high honors. Associated with Miss Young as assistant general director is Mrs. Helen Morrison Tilston, of Columbus. Mrs. Tilston was a student at the Columbus School for Girls, is a graduate of Ohio State University, where she won recognition both in acting roles and as coach.

Crowds Fail to Daunt Columbus

Housing Organization of Centenary Celebration So Well Prepared that Everyone Who Goes to Exhibition Finds Provision Made for Quarters

THE housing organization of the Centenary Celebration in Columbus is many times larger than that of the largest hotel in the United States.

Every preparation was made long in advance to care



One of the complete collections in the East Africa exhibit at the Centenary Celebration

for the thousands expected at the exhibition. Not only the hotels in Columbus, but also the boarding houses and homes which had never sheltered roomers were listed.

The listing required the constant services of forty women and girls for weeks. The work was completed in plenty of time to meet the first rush of visitors, though they exceeded expectations.

Those who registered first were first served, and though the organization felt the strain everyone was provided with quarters.

Although the visitors are running into the hundreds of thousands, Columbus is quite prepared to take care of all who attend the Celebration.

"The city has had big crowds before this," said one official, "and we have not failed yet. We do not intend to begin now."

So far, the city has not failed in spite of the big attendance. When the exhibition opened, Fred B. Fisher, secretary of the Centenary's campaign committee, estimated from registrations that more than 600,000 Methodists alone would go to Columbus. Each area of the Methodist Episcopal Church throughout the country had been assigned a quota. Cincinnati was expected to send 300,000; Chicago, 100,000; Pittsburgh, 75,000; Detroit, 50,000; Buffalo, 15,000; Omaha, 15,000; St. Louis, 10,000; Washington, 10,000; St. Paul, 10,000; Philadelphia, 7,000; New York, 5,000; Wichita, 5,000; Chattanooga, 5,000; Boston, 2,000; and 1,000 from Atlanta, New Orleans, Denver, Helena, Portland and San Francisco.

In addition, Methodists from practically every foreign country, most of them missionaries, are attending the Celebration, many accompanied by their families and friends.

Celebration a Big Victory

INDICATIONS are that the four points emphasized by Fred B. Fisher when he accepted the work of mobilizing the forces which made a success of the Centenary drive to aid in assuring similar success for the Celebration at Columbus are in a fair way to be realized. His statement to the 78,000 field workers follows:

"First, this will be a big victory Celebration. The Methodists of the United States have lived more in the past year than in any ten previous years of their existence. Now is the time for them to get together and celebrate their victory.

"In the second place, this is an opportunity for them to have visualized the scenes and activities of which they have been talking for the past year, but of which they have no personal knowledge. Of these 78,000 men only a negligible per cent has ever had the opportunity of going abroad. Here they can get the trip around the world at their convenience.

"Third, this is the time to finish the job, to gather inspiration and information to enable the organized workers to carry out the program which has been mapped out for the next four years.

"Fourth, and most important of all, if the Celebration realizes the ideals which those who are back of it hold for it, it must be the inspiration for planning work for the next century. As we look upon the

marvels that have been accomplished, we should gather new faith and new zeal for enterprises that can be



Huts in an African village. Prof. La Mont Warner is showing them to visitors

measured only in terms of another century. We must, in a word, gather ourselves together in a great spiritual purpose to strike the bull's eye."

Appeal For The Adoption of the Amendment to the Church Constitution

Providing for Lay Representation in the Annual Conference.

The undersigned members of the ministry and of the laity desire to direct your attention to the fact that the General Conference of 1916, by a vote of 487 ayes and 73 nays, has submitted a most important constitutional amendment which is soon to be voted upon by the Annual and Lay Electoral Conferences. In brief, the proposition is that there shall be:

1. One ministerial and one lay representative in the Annual Conference from each charge.

2. A separate ministerial session for the consideration of all questions of ministerial character, examinations and conference relations.

3. Each order to elect its own General Conference delegates.

The resolution which the General Conference adopted after providing for striking out certain paragraphs now in the Discipline proposes to insert in lieu thereof the following:

Sec. 1. Annual Conferences shall be organized by the General Conference, composed of Traveling Preachers holding membership therein, who are required to attend its sessions, together with one Lay Delegate from each Pastoral Charge within its bounds, such Lay Delegate to be elected by the Lay Members of the Charge over twenty-one years of age, in such manner as the General Conference may determine. Each Charge shall also elect in like manner a Reserve Delegate.

"A Lay Delegate shall be over twenty-one years of age and two years a member of the Methodist Episcopal Church.

"Sec. 2. All matters relating to the passing of character, examinations, trial of ministerial members, courses of study, ordination and Conference relations, shall be determined by a vote of the ministerial members of the Annual Conferences.

"Sec. 3. In the Annual Conferences next preceding the meeting of the General Conference there shall be held one Ministerial Session composed of the Ministerial Members only, and one Lay Session composed of the Lay Members only. The Ministerial Session shall elect the number of Ministerial Delegates and Reserves to which the Conference is entitled, and the Lay Session shall elect a like number of Lay Delegates. The Lay Session shall also elect Reserve Delegates, not exceeding three in number. These delegates must be twenty-five years of age, or over, hold membership in Pastoral Charges within the bounds of the Annual Conference, and must have been Lay Members of the Methodist Episcopal Church five years next preceding their election.

"These elections shall be by ballot. Delegates-elect who cease to be members of the Church within the bounds of the Annual Conference, by which they were elected, shall not be entitled to seats in the General Conference."

We appeal to you to use your influence in securing the adoption of this amendment.

In its origin the government of the Methodist Episcopal Church had all authority vested in John Wesley and later in the ministry. This authority the ministry continued to exercise exclusive until 1872, after a controversy which lasted fifty years and was sometimes bitter, and which led some of our membership to withdraw and form the Methodist Protestant Church, the laity were accorded a right to be

represented in the General Conference. They remain still excluded from the Annual Conferences, although other Methodist bodies in this country, in Great Britain and in Japan admit them. The Methodist Episcopal Church, South, long since accorded the right to their laity to sit in the Annual as well as the General Conferences. The fact that the Methodist Episcopal Church is almost alone among the great Protestant bodies, if it is not entirely alone among them, puts upon our Church the burden of justifying its policy of exclusion and gives to the laity just ground for thinking that rights which the Episcopalians, the Presbyterians, the Congregationalists, the Baptists and the other great bodies of Methodism and Protestantism give to their laity should not be denied to ours. It also affords reason for thinking that if these great sister churches have found it wise to allow their laity the right to sit in all their Church councils, our Church will find it wise if it adopts the same policy.

We may call attention to the fact that this is a time when, in the government of nations, autocracies are everywhere yielding to democracies. And it is in accord with the spirit of the times to level class distinctions and to introduce into all departments of the Church the democratic principle.

It is true that Annual Conferences are not legislative bodies. But they are bodies for purposes of conference concerning matters which relate to spiritual and material interests of the Church. The interests of our educational and charitable institutions, the management of Conference funds and political questions which involve moral issues, as slavery and temperance and Sunday observance, are among the matters such Conferences deliberate upon. And in the deliberations upon these and other questions greater good may reasonably be expected to result if ministers and laymen are permitted to consult and plan together.

The adoption of the amendment is advocated because it will be of great advantage to have the entire membership, through its representatives, brought into more direct touch with all Church problems.

The amendment, in our opinion, should not be voted down upon the pretext that the Churches cannot afford the expense of sending a layman to the Annual Conference. Churches which cannot afford the expense will not incur it. And Churches which for any other reason do not care to be represented will not be. The amendment, if adopted, is not compulsory upon any Church. It simply extends the privilege of representation.

And it is our recommendation to all who favor lay representation but who may possibly prefer that the laity should enter the Annual Conferences with an equal right to participate with the ministry in the consideration of all matters which arise there, that they do not withhold on that account their vote for the adoption of the amendment. If those who desired equal lay representation in the General Conference, which was not obtained until 1900, had voted against the amendment adopted in 1872 the laity to this day might have remained without representation in that body.

LAYMEN—Herbert T. Ames, John E. Andrus, Manufacturer; Frank A. Arter; John L. Bates,

Ex-Governor, Massachusetts; Junius E. Beal; Franklin I. Bodine; Frank L. Brown, Secretary World's S. S. Ass'n.; George Warren Brown, Manufacturer; George B. Burd; Henry K. Carroll, Cor. Sec. Francis Asbury, Memorial Assn.; Methodist Episcopal Church; David H. Cox; Hanford Crawford, Mem. Comm. on Finance; Morris S. Daniels; Samuel Dickie, Pres. Albion College; William P. Dillingham, U. S. Senator; George W. Dixon; Benjamin F. Edsall; Edward Fair; John E. Fisher; James M. Gamble, Manufacturer; Melville Gambrell, Manufacturer; Edwin R. Graham, Sec. Laymen's Assn. & Publishing Agent; William W. Guth, Pres. Goucher College; Elijah W. Hafford, U. S. Army, Retired, and Dept. Lay Activity (Centenary); J. Frank Hanly, Ex-Gov. Indiana; Abram W. Harris, Cor. Sec. Bd. of Education; James A. Henderson; Thomas F. Holgate, Act. Pres. Northwestern Univ.; Robert H. Hughes, Ed. Pacific Christian Adv.; James R. Joy, Ed. N. Y. Christian Adv.; Elmer L. Kidney; John M. Kilits, Judge U. S. Dist. Ct.; Charles W. Kinne; Charles W. Lynch, Judge Sup. Ct., W. Va.; John Marshall, Judge Sup. Ct., W. Kans.; William S. Matthews; Oscar P. Miller, Treas. Gen. Conf. Expense Fund; John R. Mott, Gen. Sec. International Y. M. C. A.; Adelphus P. Nelson, Pres. Laymen's Assn. and Member Congress; George H. Newall; William Nottingham; John L. Peterson; Charles A. Pollock; Ira E. Robinson, Ex-Judge Sup. Ct., W. Va.; Henry Wade Rogers, Judge U. S. Cir. Ct. of Appeals; William Rule, Ed. Knoxville Daily Journal and Tribune; J. C. Ruppenthal, U. S. Army; John C. Shaffor, Capitalist; Alexander Simpson, Jr., Judge Sup. Ct., Penn.; George M. Spurlock; William J. Stilt; John T. Stone, Char. Natl. Campaign Comm. (Centenary); J. Luther Taylor; S. Earl Taylor, Exec. Sec. Miss. Centenary and Cor. Sec. Bd. Foreign Miss.; Eugene M. Travis, N. Y. State Comptroller; Byron A. Walker; Albert J. Wallace, Ex-Lt. Gov. California; James E. Watson, U. S. Senator; Rolla V. Watt; Josiah O. Wolcott, U. S. Senator.

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BAPTISM

The International Sunday School Lesson For July 13, 1919
By the Rev. J. Leonard Farmer, Ph. D.

1. So far as direct evidence from the Bible is concerned baptism began with John the Baptist. The rite had before been practiced by the Jews, but with a different significance. Whenever a gentile turned away from his heathenism and espoused the Jewish faith he was baptized by the Pharisees into the rights and privilege of that faith. This baptism no doubt had its background in the Levitical purifications by washings enjoined by the law. When a Hebrew became unclean according to the Levitical law one way of becoming restored to his normal condition was by washing himself. But although the baptism of John was probably performed in the same way as that by the Pharisees of their gentile proselytes, it differed from it in significance; it was a symbol of moral purification and was administered to loyal Jews who were considered clean according to the Levitical law of purity. It denoted a change of heart and was undergone as a testimony that one had truly repented of his sins and now stood in earnest expectation for the baptism of the Spirit of God in the imminent messianic kingdom. Originally Christian baptism signified the same as that of John; but at least after Christ went away it took on a new meaning and signified, besides a change of heart and repentance, that one had accepted Jesus as the Messiah or Son of God and the Savior of men. It was a formal initiation into the family of Christian believers. And so those who had received baptism of John were sometimes rebaptized when they became Christians (Acts 19:3). But like that of John, Christian baptism did not signify that one had been baptized by the Holy Spirit, that is, had had any spectacular religious experience either attendant on or following his acceptance of Christ such as is popularly known as conversion or "getting religion." This experience, whenever it came, came later (Acts 19:6; 8:16).

2. It is probable that John baptized only adults; but one has not sufficient evidence to say that in the early Church of the Apostles Christian baptism was administered only to adults. Even if we knew for a certainty that this was not the case, we would not be surprised to find no specific mention made of the fact in the New Testament. This would have been considered worthy of special mention only if it was an important innovation without any analogy in the religious customs of the times. Mention is made of the fact that Christ took little children in his arms and blessed them, not simply because it happened, but because Christ's attitude toward children was in striking contrast with the former attitude of his disciples. They thought that Christ's concern was not with irresponsible children, but with grown-ups who could be held responsible for their conduct. This does not mean that they thought children to be without the scope of salvation and, therefore, not eligible to a share in the coming kingdom of God any more than the custom

among the Jews of circumcising their children meant that they considered these children responsible for their conduct. And this circumcision among the Jews was in import somewhat analogous to baptism among the Christians. The former signified that the circumcised stood in a covenant relation to God according to the old covenant, and the latter that the baptized stood in a covenant relation to Him according to the new covenant in Christ. The Jew brought his child into this covenant relation and henceforth held himself responsible for the child's religious training and the emphasis placed in the New Testament on the duty of Christian parents to train their children in the principles of Christianity makes it probable that in New Testament times it was understood that Christian parents may bring their children into a covenant relation with God according to the new covenant even while they are very young. It is more than once mentioned in the Book of Acts that a man or a woman with his whole household was baptized; and it is quite probable that there were children in one or another of these households. But however this may be, the baptismal waters have no magical properties, and so do not themselves have any effect on the character of those to whom they are applied or who are applied to them. Baptism is only a sign of an inward disposition or attitude. So it may appropriately be administered to children; for, as a matter of fact, the average person is more nearly a perfect Christian when a young child than at any other period during his life. The kingdom of heaven is made up of people like little children, said Christ. But when parents have their children baptized they are seriously responsible for the latter's religious training; they are duty bound to see to it that the Christianity of early childhood is not lost through neglect of the proper spiritual nurture, but is carefully built upon. And when it is voluntarily submitted to by adults, by all means they are to see to it that their inward life which will be expressed in outward conduct testifies unmistakably to their Christianity.

3. Baptism is a general term of which immersion is specific just as kill is general and behead is specific. There is no doubt, however, that John baptized by immersion; but one cannot say that this was the only mode practiced by the Apostles. Paul is said to have baptized the Philippian jailer and his household after midnight, and it is not very probable that they were taken down to the waters and immersed. Baptism of the Holy Ghost which is greater than that of water is everywhere described as an outpouring, and not as a submerging. In the same way baptism by water may be an outpouring. Christ's whole spirit was opposed to exaggerated stress on form; but he emphasized rather the spirit in which a thing should be done. The water has no magical properties; and even if it had they would not be enhanced or reduced

by the particular way in which it is applied. Baptism, and not the mode of it, is the significant thing; and the most important thing is the internal attitude which the baptism signifies, no matter by what mode it is administered. But because of the undue prominence of the physical elements in the immersion of adults, and especially of a certain sex, under normal conditions that mode will hardly be the most ideal one of which we can conceive in a religion which is to be at the same time spiritual and moral and rational and aesthetic.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

"Go Ye Therefore and Teach All Nations."

Jesus linked his own ministry with "all nations" and all generations through his disciples and their successors for all time. He lived his ministry. He was baptized to "fulfill all righteousness." He died for the world's sins. He arose that they might be freely justified through a living Christ. For forty days they fellowshiped his resurrection life; then with the promised power for

service, and his abiding through the spirit "unto the end of the ages," the great command was given, "Go ye therefore and teach all nations."

This command or commission is really the divine announcement that all nations shall hear the word of life. Jesus did not come to experiment with men or toy with the enemy of souls. When He said, "Go, teach all nations," it was equivalent to saying, "All nations shall be evangelized." The ultimate triumph of the Gospel was assured when these words were spoken, as it was also at Pentecost when the Holy Spirit formally assumed His place as the abiding head of the Church.

Following the teaching came the baptizing. This is the sign or token of renunciation of every false way and the acceptance of Christ. It is the ceremony of induction into the Kingdom of God. There has not been a year for some time that a million or more in India have not been waiting for the teaching which must precede baptism. After Phillip expounded the Word and preached Jesus, the Eunuch was ready for baptism. So there are multitudes in every land to-day who would gladly receive baptism if they had teachers to prepare them.

Gammon Seminary.

THE CHRISTIAN AND HIS RECREATION

Weekly Devotional Topic for July 13, 1919.

(Matt. 9:9, 10; Jno. 2:1-11; 21:1-14)

By the Rev. Willis J. King, D. D.

Tonight, we begin our study of "Recreation" and its relation to Christianity. This will be our general theme for four evenings and the meetings should be in charge of the fourth department.

The question that may come to some is "why devote so much time to the subject of 'play'?" It is because we are discovering as never before that play is an essential part of young life. To quote Dr. Ralph A. Felton in his book, "A Program for Rural Activities;" "Play is more universal than toil and equalled in prevalence only by the religious sense." As a matter of fact the play instinct is as old as humanity. The archaeologist has done a great deal to make civilization his debtor. With his spade he has dug up long-buried cities like Pompeii and scholars have busied themselves in deciphering the hieroglyphics on stones and buildings, but in addition to these literary and scientific treasures many revelations have been made touching the customs and every-day routine of those people who lived in the long ago. Among these nothing has been more interesting than the children's toys and playthings that have been unearthed by these investigations. Here may be found marbles and tiles and a certain type of ball, all strongly suggestive of the place they filled in the life of the Ancients.

It is a well established fact that athletics formed a considerable part of the training of the Greeks. We read a great deal of their Olympic games involving many kinds of athletic endeavors, and when one remembers that they were the greatest people intellectually, yet known to the world's greatest athletes, did not

der if the fact that they were also the world's greatest athletes, did not have something in common with their intellectual attainments. That is to say, we venture the assertion, that play with them was not an aside but had a definite place in their scheme of education. They regarded it as absolutely necessary to that physical and mental development to which the ancient Greek arrived.

This is an exceedingly important point for the Christian church to consider in its effort to minister to the young life of the community. Recreation is not merely a cessation, an intermission from work for a short time, simply because one is so fatigued he can not go on with his work. On the contrary, it has as definite a place in the well-rounded life as work. Nor is it simply physical exercise indulged in by many workers in intellectual pursuits to keep the body in good physical trim and the muscles from becoming flabby. While it does these things it does far more; it is a literal recreation. It tends to revitalize and make more efficient the whole human mechanism. Sometimes people say, "I can get the same amount of good from chopping wood as from playing tennis." If physical exercise and strong muscles are all one is seeking, perhaps that is true. But if one wants an absolute relaxation and rest from the tasks of whatever character, he is pursuing; if he wants a revitalizing and renewing of his physical and mental powers for larger tasks, and incidentally and on the side, wants physical exercise, let him engage in any healthy outdoor game. To be enjoyed anything must find expression in a sport.

(Continued on Page 14.)

COMMENCEMENT AT HAVEN INSTITUTE

May 7th marked the closing of a very favorable year for Haven Institute. The commencement exercises were unusually interesting and of a very high order.

On Friday, April 25, the I. B. Scott Missionary Society held the annual Stewart Missionary Contest. Dr. D. D. Martin and Dr. W. J. King, both of Gammon Theological Seminary were present and delivered splendid addresses.

The Annual Festival held on the Campus, Monday evening, April 30, consisted of drills, pantomines, dramatizations and demonstrations of the classes in physiology and hygiene.

"Hiawatha" was the subject of the entertainment furnished by the Eighth grade, Wednesday night, May 1st. The scenes from Longfellow's beautiful poem were represented by the students in pantomime. The stage setting and electrical effects were worked out by Misses Smith and Gatewood, and Messrs. McMorris, Taylor and others. The costumes were picturesque and the class entered into the interpretation of the poem in a most satisfactory manner.

"Galliger," was the title of the Senior Play given May 3rd. The play was presented creditably and was thoroughly enjoyed by the fine audience.

The Baccalaureate Sermon, Sunday, May 4th, was delivered by Dr. D. D. Martin, of Gammon Theological Seminary, Atlanta, Ga., to one of the largest congregations ever assembled in St. Paul Methodist Episcopal Church. The text was selected from Rev. 3, 4, —, "And they shall walk with me in white; for they are worthy." The occasion was inspiring; the sermon, which was a masterpiece, was most impressive. The entire audience was captivated from the beginning and held by the irresistible eloquence until the close. The occasion will never be forgotten.

The Annual Sermon was preached at night by Rev. William McMorris, Superintendent of the Meridian District and Vice-President of the Board of Trustees. The text was taken from Luke 2, 52; "And Jesus increased in wisdom and stature, and in favor with God and man." A more appropriate message could not have been delivered upon such an occasion. The sermon was practical, comprehensive and timely. The essential elements of a truly successful life were presented with force and eloquence.

The Primary Department's Annual Entertainment on Monday night, May 5th was one of the most popular occasions of the commencement. The capacity of the chapel was taxed to the uttermost. The primary grades are made up of bright and interesting children and the entertainment which they gave was most delightful. It was pronounced the best in the history of this department. Mrs. L. M. Harris, who has charge of his department, was overwhelmed with the congratulations of the patrons and friends for the splendid work which she has done for so many years.

On Tuesday night, May 6th the feature was the Annual Musicale. It was of unusual excellence. The Department of Music under the direction of Mrs. Randolph made a remarkable showing. The pupils performed with a finish which spoke well for their own efforts and their instruction. The vocal numbers were highly enjoyable. The growth of this department is one of the outstanding features of the school. Two teachers were engaged during the past session. Sixty-six pupils were enrolled in the music department. Five pianos were used.

The exhibit of the Industrial Department was very creditable. Many of the leading citizens, both white and colored, called to inspect the work in sewing, cooking and drawing.

The Trustee meeting was well attended. The following members of the Board of Trustees were present: Revs. A. M. Trotter, Wm. McMorris, J. C. Hihbler, J. C. Houston, H. May, R. N. Jones, J. M. Shumpert, A. J. McNair, S. H. Cannon, D. L. Morgan, G. W. Smith, W. L. Mills, J. B. Brooks, and Messrs J. C. Payne, J. W. Harris, J. L. Dennis and Dr. E. E. Howard.

On Wednesday night, May 7th, the graduating exercises of the College Preparatory and Normal Courses marked the culminating event of the school year. The following students were pre-

sented for graduation: Normal—Misses Myrtle Corinne Strong, Laura Bartee, Bessie Lancaster; College Preparatory—Misses Rosetta Perry, Julia Monroe, Marie Coleman, Messrs. Samuel Cullum, Peter Meggs and R. L. Young. The address to the class was delivered by Rev. J. C. Houston, D. D., our pastor, at Hazelhurst. It was masterly. The diplomas were presented by Dr. W. W. Lucas, in his inimitable way.

President Randolph then distributed thirty prizes which had been donated by the leading merchants and business men of Meridian through the influence of Miss Charlio Richardson, a prominent social worker.

Haven Institute is receiving splendid support as is shown by the attendance which was announced as 325. Over \$3,500 was raised by the Mississippi Conference during the year which added to the amount already in hand from the previous session, \$5,700 in hand on the new building. Although the session presented many difficult financial problems, school closed with all bills paid and a balance of over \$1,700 from local income. Within a few weeks a deal will be closed which will bring to Haven an additional building to be used for dormitory building next year.

It is the hope of all concerned that work on the new building will begin by next January, when the annual conference meets in Meridian. Plans are being worked out to celebrate the fortieth anniversary of the founding of the school next January. The "Greater Haven Institute" slogan is working wonders. The future is very bright for the Mississippi Conference School.—L. O. L.

RUST COLLEGE COMMENCEMENT.

Rust College recently closed its highest year in point of attendance for the past eight years. The enrollment reached 407, of whom about 300 were boarding students, and only the lack of accommodations kept a much larger number from attending, many having to be declined.

The Commencement events began with the President's Reception to the Graduating Classes, followed the next evening by the Recital of the students in the Music Department. President M. W. Dogan, of Wiley University, was to have preached the Baccalaureate Sermon, but was prevented from filling his engagement, which was a great disappointment to everyone. However, the immense congregation had a treat in the fine sermon preached by President F. H. Rodgers of the Mississippi Industrial College, Holly Springs, who came to the rescue, and whose services were greatly appreciated. Dr. W. W. Lucas of Meridian, who was to have addressed the Literary Societies, was also obliged to be absent on account of illness, but Pastor J. M. Marsh of Ashbury Church, Holly Springs, kindly filled his place. The closing exercises of the Grammar School on Monday night were very fine and were enjoyed by a large audience. An excellent concert was given on Tuesday night, in which members of the Faculty and students participated. The anniversary of the Alumni Association took place Wednesday morning and was attended by a large number of Alumni students and friends. The prominent feature of the program was an address by Lieutenant R. A. McEwen of the 92nd Division, recently returned from France.

The Commencement Exercises Wednesday night made a fitting climax to the week's events. W. Odell Richardson, graduating from the College Department, gave a fine oration on the subject, "National Consciousness." The Annual Address was delivered by Corresponding Secretary P. J. Maveety, of the Freedmen's Aid Society, who captivated and inspired the large audience from start to finish. The Graduating Class included W. Odell Richardson from the College Department, who received the degree of Bachelor of Arts, Wendell Holmes Bolton and Isaac Otho McEwen, who received the diploma of the College Preparatory Department, and Marie G. McEwen and M. Pauletta Williams, who received the diploma of the Normal Department. The degree of Doctor of Divinity was conferred on Rev. B. T. McEwen, Pastor of Central Methodist Episcopal Church, Jackson, Miss., and the degree of Doctor of Literature on Professor Lee M. McCoy, Principal of Morgan Academy, Baltimore, Md., both distinguished Alumni of Rust Univer-

sity. Certificates were granted to Fannie S. McCann, Mary Lena Miller, and Carlean Talbert for Courses in the Commercial Department, and to Lillie V. Furrell, Lenora Jackson, Vivian B. Knowles and Fannie S. McCann for proficiency in Sewing. The Docking Scholarship for the coming year was awarded to Fostoria D. Logan, of Omaha, Nebraska, and the College scholarship to Wendell Holmes Bolton of Brunswick, Tenn. The Phelps-Stokes prizes for the care of dormitory rooms were presented, with fitting words, by Prof. E. H. McKissack to Wendell Holmes Bolton, Henry W. Jones, Reginald Martin and Clifton Martin. Stella Reid and Rea Pigford received the prize offered by Mrs. Evans for the best room in the girls' dormitory, and Marie Tucker and Mary Naomi Townsend the prize given by Miss Allison for the second-best room.

The Domestic Science and Sewing Departments gave interesting exhibits during Commencement week, and the Class Day Exercises Style Exhibit and Baseball Games were other interesting features of the season.

A great many patrons of the school from Holly Springs and other points, many of the ministers of the Upper Mississippi Conference, and other friends visited the school and expressed their pleasure and satisfaction in the high character of the work done and the general appearance and efficiency of the School. The students and teachers showed their interest by raising over \$150.00 toward much needed improvements in the kitchen, which are to be made during the summer, and a large subscription was also taken for the same purpose at the Commencement prayer meeting on the last Sunday night.

SAMUEL HUSTON COLLEGE COMMENCEMENT.

The nineteenth session of Samuel Huston College recently closed was one of the best in the history of this school from the standpoints of attendance, scholarship, finance and co-operation on the part of Faculty, students and patrons. All were in any way connected with the Institution had a mind to work and deserve credit for the success achieved. More than 400 students were enrolled and an unusually large number remained until the close of school. Neither the war which was raging when school opened nor the epidemic of influenza was able to dampen the ardor of the students, for during the session a rally given by them realized more than thirteen hundred dollars which was used in repairs and in the purchase of new equipment. The College Club which is composed of students in the College Department presented the Library with a new set of books costing \$90.00. The Alumni Association has awakened and has undertaken a big task for the advancement of the College. All Departments were crowded. The Music and Commercial Departments were the largest in the history of the school. The work of the Mechanical Department was especially fine. The Industrial exhibits both of Samuel Huston and the Eliza Dee Home attracted great attention and won the warmest commendations of our Commencement visitors.

Numerous prizes were awarded for scholarship, literary productions, housekeeping and efficient janitor service. Miss Mae DeLew, for the second time, won the prize for scholarship in the College Department and Miss Lula Herrin was awarded a prize for scholarship in the Normal Department.

The Commencement Exercises reached a new standard of excellence. The Baccalaureate and Commencement Addresses delivered by Dean J. R. Reynolds of Prairie View were outstanding features of the Commencement Season. There were seven graduates from the College Course, eight from the Normal and seven from the Preparatory.

Two sessions of the Local Board of Trustees were held. They expressed themselves highly pleased with the condition of the school from every standpoint. Prospects are favorable for large attendance next session.

President M. S. Davage feels deeply indebted to the Board of Trustees, Pastors throughout the Conference, the Faculty, Students and Patrons for the co-operation given to make the past session a great success.

C. W. LEWIS, Secretary

NOTICE—WEST TEXAS
CONFERENCE.

Dear Brothers:—I make this plea in the defense of our conference claimants, or in the interest of our Retired Ministers, and their families. At our last Annual Conference a resolution was passed that the 5th Sunday in June be observed as Annual Conference Day. We must remember that we have on our roll a very large list of claimants. They are worthy men and women that bore the burden in the heat of the day's gone by, and they should not be pushed aside for any cause whatever, for the facts are, they made this conference. I ask the men of my Conference to read and ponder Paragraphs 333 and 344, inclusive, and it will convince you that we must do something to relieve these worthy men. Your collections on the 5th Sunday in June must not be sent to any of our church boards, for this is a local fund, to be distributed at the conference by our Board of Stewards.—L. H. Richardson.

GULFPORT DISTRICT

Dear Brothers:—The District Conference meets at McLain, Miss., July 24-28, you will prepare yourselves to be present on the first day. Brother local preachers, there has been quite a complaint about you not attending the Conference each year. Let us be there this year on time. Brother Butler, the pastor and his members are doing everything possible to make it pleasant for us. We ought to be there. First, because it is our duty to be there, and take part in all the business of the Conference and that we are the members that help make up this body. Second, because our District Superintendent stands head and shoulders above the other districts in raising his apportionment of the Centenary funds, and that he wants us there to see him and greet him with a hearty hand-shake. There are about fifty or more local preachers in the district and if each local preacher is there and will bring one subscriber, the Conference will stand out second to none. Let every local preacher do his best to be there with one subscriber. If you see you can't be present, send your report and one cash subscription.—D. B. Watkins.

KANSAS CITY DISTRICT
SECOND ROUND

Armstrong, July 12-13; Glasgow, 19-20; Gilliam, 23-24; Slater, 26-27; Maltabend, 26-27; Blackburn, Aug. 1-3; St. Joseph, 9-10; Wellington, 9-10; Independence, 16-17; Clark Chapel, 23-24; Lexington, 30-31; Centennial, Sept. 6-7; Marshall, 13-14; Des Moines, Ia., 20-21; Mason City, 27-28; Marshalltown, 27-28; Osksloasa, Oct. 4-5; Woods Chapel, 4-5.

Brethren:—Have your people to pay their Centenary pledges, each pastor is expected to take a collection for George R. Smith College, and get three new subscribers for the Southwestern, and report the same to the District Conference, August 20.—W. L. Lee, District Superintendent.

SECOND ROUND

Elsberry Circuit, July 5-6; Curryville, 12-13; Louisiana, 19-20; Clarksville Circuit, 26-27; Jackson-

ville, Ill., L. Woolrich, Aug. 2-3; Kinloch Park, 2-3; Webster Groves, 9-10; DeSoto, 16-17; Peoria, Ill., 23-24; Pittsfield, M. L. Mackey, 26-27; Springfield and Buffalo, 28-31; Fredesicktown Circuit, J. P. Bishop, 30-31; Union Memorial, Sept. 1-3; Asbury Memorial, 6-7; Howard Place, 7, 7:30 P. M.; Gratoit Mission, 8; Poplar Bluff, 6-7; Farmington, A. Poston, 6-7; E. St. Louis, Ill., Sept. 20-21; Festus, J. H. Boone, 27-28; West Bello Place, 27-28.

Dear Brethren:—The District Conference Sunday School and Epworth League Convention will convene at St. John's Chapel, DeSoto, Mo., Aug. 14-17. Let all delegates be present on first day. All local preachers and exhorters who expect to have their license renewed, must be present and make a written report to the Conference. We must raise our entire apportionment for the Centenary this year. We can not afford to fail. We are on trial. The district is over, but we must not be satisfied until every charge and circuit on the District is over the top. I shall expect each pastor to make a report of the amount of money subscribed and raised for the Centenary cause at the District Conference. Don't forget the Conference claimants Episcopal Funds and the balance of our General Conference expenses. Get subscribers to the Southwestern.—W. R. Rivere, District Superintendent.

The Easter services at Riley Methodist Episcopal Church, Handsboro, Miss., were largely attended. An interesting program was rendered. The District Superintendent preached an inspiring sermon. A total of \$305.65 was raised for the Centenary. The Rev. W. G. Mills is pastor.

The Easter exercises of New Hope Methodist Episcopal Church, Brentwood, Ga., were said to be the best in the history of the church. Mr. A. E. Streplins is the superintendent. The collection for the day amounted to \$9.70. The Rev. D. H. Martin is pastor.

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A COLLEGE that has its students devote one half their time to actual useful work is so in line with common sense that we are amazed that the idea had to be put in execution by an ex-slave as a life-saver for his disfranchised race. Our great discoveries are always accidents; we work for one thing and get another. I expect that the day will come, and ere long, when the great universities of the world will have to put the Tuskegee idea into execution in order to save themselves from being distanced by the Colored Race.—Elbert Hubbard, in "A Little Journey to Tuskegee."

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ROBT. B. HAYES, Sedalia, Missouri.

THE CHRISTIAN AND HIS
RECREATION.

(Continued from Page 11)

taneous overflow." That is to say I must do it because I love it and must not be conscious of weariness or the supposed rewards in the doing of it.

If the church can come to some such conception of recreation as this it will see that recreation is an absolutely fundamental part of life and will see the necessity of making some provision for its young people in this regard. What a baffling problem, this problem of Amusements has been in our own church for example. Well might the church change its attitude to this extent that instead of continuing to worry about the "problem of amusements," it adopt a phrase made famous by one of our Bishops in another connection, instead plan a program for the amusements. Too long the church has stood apart with holy hands uplifted and with solemn mien, has said to its young people: "Thou shalt not." This attitude must be changed; not that the church can afford to indorse a great deal that is done in the way of amusements. Indeed it must continue to set its face like flint against certain very objectionable forms of amusement, but it must change its attitude to this extent that it recognize the place of recreation in the lives of people and seek to minister to that need.

In our scripture references we are given an idea of the attitude of our master toward that side of life. In one reference he is seen at a wedding feast. He does not appear to have sought to make the occasion as gloomy as possible. Indeed near the end of the feast he contributed more than any of the joyousness of the occasion. And incidentally who can tell but what this occasion and outing was a wonderful relaxation, stimulation and preparation for the more serious duties that awaited him on the morrow.

Again take that passage which tells about the breakfast on the seashore. How novel and suggestive this scene is. How many chapters dying because of the humdrum routine of things, might be quickened by some such outing as this which would serve the double purpose of bringing into the chapter's activities something out of the ordinary, and at the same time contributing to the general social life of the community.

And finally note the spirit that was back of the Master's doings. He loved folks—all sorts and conditions, and went out of his way to save them. So must we.

NOTICE—WEST TEXAS CONFERENCE

Ministers and members of the West Texas Conference. Let us do a big thing for ourselves June 29, so that when we meet at Yoakum, November 12, we can meet with a smile and not a frown, because all needy cases will be cared for. Let us close that day with \$1,400. I am to have a program that day and hope every charge in our Conference will have a program for that day.—M. S. Jordan, president.

DEATHS

THE REV. W. P. MOORE

The Rev. W. P. Moore, pastor of our church at Vaidosta, Ga., died from a stroke of paralysis, April 27th. He died at the home of his son, Mr. W. P. Moore. The remains were shipped to Sylvania for burial. The sons and three daughters survive him.

Beal—Mrs. Salome Beal was born at Cooksville, Miss., April the 9th, 1860, died May 24, 1919, in Meridian. She was the wife of Mr. Freeman Beal. To this union five girls and two boys were born. Mrs. Beal was a faithful church member of St. Paul thirty-two years. At death she was a class leader, District President of the Woman's Home Missionary Society; Vice-President of the Home Auxiliaries, Matron of the Eastern Star, Chapter 71; Trustee of the F. B., and member of the King's Daughters. She was a good wife, a loving mother, a most desirable neighbor and a most useful member of the church and community.

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ty. Her illness was sudden and of short duration. Her death was a great loss to St. Paul and the community. The floral offerings sent were beautiful. The Revs. Mr. Bookins and Revers of the Baptist Church; Rev. Johnson of the first Congregational Church, the Revs. J. B. Brooks and A. M. Trotter, assisted in the funeral service. The Rev. J. C. Hibbler, pastor was in charge.

Baker—Mrs. Annie D. Baker, of Farmington, Mo., wife of Mr. Charley Baker was born in Farmington, Mo., April 13, 1876; died April 12, Saturday morning at 8:42. When but a child, she united with St. Paul Methodist Episcopal Church, under the pastorate of the Rev. Beriah McCain, and served as an active member in almost every capacity thereof until illness prevented her from doing so. She held membership in three orders. She served as an executive in the society of which she

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Next Term Begins Sept. 30, 1919

was a member and was always faithful. The Rev. J. H. McAllister, pastor conducted the funeral service. The members of the Court of Calanthe and the Eastern Star attended in a body. Music was furnished by the choir, assisted by the African Methodist Episcopal choir. The Rev. Mr. Greenlee assisted the pastor with the services.

Steward—Mrs. Annora Steward, the wife of Mr. Frank Steward, of Philadelphia, Miss., departed this life May 8th. She was born January 4, 1873. She was a faithful member of Mt. Zion Methodist Episcopal Church at the time of her death. She leaves a husband, seven children, five brothers and a host of friends to mourn her loss. Interment was made in Mt. Nelson cemetery. Funeral service was conducted by the pastor, the Rev. G. W. Moody.

Bland—Mrs. Sallie Bland, a member of Little Zion Methodist Episcopal Church of Enterprise, Miss., died recently.—W. R. Walker.

Daniel—Mrs. Mollie Daniel, a member of Wesley Methodist Episcopal Church of Enterprise, Miss., died recently.—W. R. Walker.

Brewer—Mr. Lewis Brewer, a faithful member of Arkadelphia Methodist Episcopal Church. Coahoma, Miss departed this life June 8th, 1919, in full triumph of faith. He leaves a wife and eight children and many grandchildren and a host of friends. Many years of service were rendered by him.—E. H. Holmes, pastor.

White—Mrs. Hagar White, a member of St. Paul Methodist Episcopal Church, Craig, Miss., died recently. The funeral service was conducted by the Rev. H. J. Grant, pastor.

MARSHALL DISTRICT
THIRD ROUND

Texarkana Station, June 14-15; Texarkana Circuit, 14-15; Hawki Circuit, 21-22; Smithland Circuit, 28-29; Mt. Carmel, 28-29; Marshall Circuit, July 5-6; Mineola and Quamman Circuit, 12-13; Daingerfield Circuit, 19-20; Ore City Circuit, 27; Concordia, 27-28; Mallallen Circuit, August 2-3; Ebenezer Station, 3-4; Longview, 3-5; Jefferson, 9-10; Valley Plains, 9-10; Tyler, 10-11; Woodlawn Circuit, 16-17; Lassat Circuit, 23-24; Queen City Circuit, 30-31; Harleton Circuit, 30-31; Pittsburg Station, Sept. 6-7.—A. W. Carr, District Superintendent.

NOTICE

I am herein notifying you I shall leave Chicago for Columbus on the 10th of June. I trust that along with your intensive Centenary drive that you will devote a fair portion of your time to the building up of the membership of your Sunday School, the increasing of your average attendance and to the conversion and leading into the church the last scholar of your school. I will arrange to meet the District Conferences where plans for a cooperative Evangelistic campaign for church and Sunday School will be introduced.—Frank S. Delane, Missionary of Sunday School Board Supt. of Evangelism for Lexington Conference.



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The 46th annual session of the college will open September 24, 1919. This institution is famous for the splendid type of men and women that have gone from it into all the walks of life. Students come from a number of the states, Central America and the islands. It offers the following courses: English Normal, College Preparatory, College Music, Teacher-Training, Domestic Science and Art.

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Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Savannah	.....	July 9	Jas. Jackson
Chattanooga	Chattanooga, Tenn.,	July 16-20	W. S. Hight
Cumberland River	Hartsville, Tenn.,	July 17-20	J. D. Cbavis
Waycross	(South End, Sparks, Ga.,	July 17-20	W. H. Brown
Wilmington	.....	July 23-27	S. A. Peeler
Nashville	Dilton, Tenn.,	July 23-27	J. H. Ellis
Gulfport	McLain, Miss.,	July 24-27	P. H. Rembert
Waycross (N. End)	Orchard Hill Ga.,	July 24-27	W. H. Brown
Hattiesburg	Matherville, Miss.,	July 30-Aug. 3	S. H. Cannon
LaGrange	LaGrange, Ga.,	July 31-Aug. 3	G. H. Lennon
Huntsville	Triana, Ala.,	Aug. 6-10	J. L. Carr
Newnan	Newnan, Ga.,	Aug. 6-10	J. D. Lovejoy
Palestine	Teague, Texas	Aug. 10-11	G. W. Carter
Montgomery	Evergreen, Ala.,	Aug. 13-17	Joel C. Carson
Opelika	Asbland, Ala.,	Aug. 6-10	Wm. Jones
Clarksdale	Davenport, Miss.,	Aug. 12-17	N. R. Clay
Navasota	E. Hempstead Cir., Tex.,	Aug. 13-17	T. M. Jackson
Marion	Mt. Sterling, Ala.,	Aug. 14-17	J. J. Harrison
Rome	Summerville, Ga.,	Aug. 20	H. E. Burns
Kansas City	.....	Aug. 20	W. L. Lee
Birmingham	Asbville, Ala.,	Aug. 27-31	J. N. Wallace
Ocala	Santos, Fla.,	Aug. 28-31	R. H. Rembert

Conventions.

- OCALA DISTRICT**—Sunday School and Epworth League Conventions at Reddick, Fla. **JUNE 19-22.**
- SAVANNAH DISTRICT**—Sunday School and Epworth League Convention at **JULY 9.**
- WAYCROSS DISTRICT**—(South End) Sunday School and Epworth League Convention at Sparks, Ga. **JULY 17-20.**
- WAYCROSS DISTRICT**—(North End) Sunday School and Epworth League Convention at Orchard Hill, Ga. **JULY 24-27.**
- NEWMAN DISTRICT**—Sunday School and Epworth League Convention at Newnan, Ga. **AUG. 6-10.**
- CLARKSDALE DISTRICT**—Sunday School Convention, Davenport, Miss. **AUG. 12.**
- ST. LOUIS DISTRICT**—Epworth League Convention, at DeSoto, Mo., **AUG. 14-17.**
- ROME DISTRICT**—Sunday School and Epworth League Convention at Summerville, Ga. **AUG. 20.**
- BIRMINGHAM DISTRICT**—Sunday School and Epworth League Convention at Ashville, Ala. **AUG. 27-31.**

NOTICE

Dear Brethren of the St. Louis District, the District Conference Epworth League and Sunday School Convention will convene at Desoto, Missouri, August 14-17. Bring good reports, put all matters over. Local preachers and exhorters be present and report. Bring 50 cents for District Conference expense. See how well we can do on the Centenary.—R. Rivera, District Superintendent.

An excellent program was rendered on Easter Sunday, at our church, Batesville, Ark. Mr. Frank Shell delivered an address in behalf of the Centenary Movement. The collection for the day was \$11.26. The Rev. N. R. Robinson is pastor.

On Easter Sunday, Lee Methodist Episcopal Church, Bryan, Texas, raised \$229.00 for the Centenary movement. The church reported \$115.00 and the Sunday School \$114.00. The Rev. W. H. Jackson is pastor.

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EMMETT J. SCOTT
A. M., L. L. D.

Written By

Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva C. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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CRESCENT CITY NOTES

Haven Church—The Victory Rally for the Trustees conducted last Sunday was a success, \$175 was raised. Misses L. E. Burke and Verena Brown gave a successful concert for the organ fund, which netted \$29.00. Mrs. E. L. Bolden, for the Sunday School, reported \$15.00 for the piano fund. A fine pulpit carpet was presented to the church by Mrs. Cecile Fritz. The Stewardesses placed \$75.00 worth of furniture in the parsonage all paid for. For all this pastor is thankful. The Rev. C. C. Landry is pastor.—Reporter.

Marriages

Brown-Ray—On a recent date Mr. Ike Ray and Miss Cornelius Brown were quietly married at the residence of Mr. J. Brown. The Rev. D. S. Kilbourne officiated.

Stallings-Spencer—Mr. Marion Stallings and Miss Willie Lee Spencer of Starkville, Mississippi, were quietly married April 20, at the home of the bride. Both are active church workers. Rev. C. H. Maxwell officiated.

Gordan-Duncan—Mr. James Gordan and Mrs. Victoria Duncan, were married at the home of Mrs. Pryor, on Burdette St., Wednesday evening at 8 p. m., June 4, 1919. The groom, is a member of Union Bethel African Methodist Episcopal church. The bride is a prominent member of Mt. Zion Methodist Episcopal Church. The wedding was quiet but very beautiful, only the family was present. The bride was the recipient of many beautiful presents. The Rev. B. J. Reddix officiated.

Ferguson-Caldwell—Mr. S. Ferguson of Falcon, Miss., and Miss Georgia Caldwell, of Starkville, Miss., were married May 25, at the bride's home. The Rev. J. W. Byrd the pastor officiated.

TO THE RACE MEMBERS OF THE N.A.A.C.P.

You are cordially invited and earnestly urged to be present at the tenth annual session of the National Negro Bar Association to be held at St. Louis, August 13th-15th inclusively.

Because of the central location of this city we are hoping to have a record-breaking attendance.

There was never a time when the sober, conservative and united thought of our race attorneys was more needed.

The reconstruction period calls for the best thought of all races to the end that there may be a readjustment that will be equitable, just and lasting to all.

All who contemplate attending will kindly notify us at the earliest possible moment.

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(Signed) Perry W. Howard,
President; S. D. McGill, Secretary;
William H. Harrison, Corresponding
Secretary.

The Okaiona Charge (Miss.) on
Easter Sunday, raised \$700.00 for
the Centenary. The Rev. J. C.
McGee is pastor.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, JULY 10, 1919

Vol. No. 48—No. 28

THE BIGGER DAY

We are done with little thinking and we're done with
little deeds,
We are done with petty conduct and we're done with
narrow creeds;
We have grown to men and women, and we've noble
work to do,
And to-day we are a people with a larger point of view.
In a big way we must labor, if our flag shall always fly,
In a big way we must suffer, in a big way some must die.

There must be no little dreaming in the visions that we
see,
There must be no selfish planning in the joys that are to
be,
We have set our faces eastward to the rising of the sun,
That shall light a better nation, and there's big work to
be done,
And the petty souls and narrow seeking only selfish gain
Shall be vanquished by the toilers big enough to suffer
pain.

It's a big task we have taken, 'tis for others we must fight,
We must see our duty clearly in a white and shining light,
We must quit our little circles where we've moved in
little ways,
And work, as men and women, for the bigger, better days.
We must quit our selfish thinking and our narrow views
and creeds,
And as people, big and splendid, we must do the bigger
deeds.

In the Northwestern Christian Advocate.

EDITORIAL

THE COMING OF PEACE

Peace treaties in the past have often been hailed by gratified statesmen and victorious peoples as marking the end of wars on this earth, but history has always belied these claims and hopes, and the arbiter in most of the disputes between the nations has been the sword. To-day a world still dazed by the horrors of the greatest war it has known, mourning a total deal that can never be correctly counted, and an orgy of destruction for which there is no parallel in records since the Flood, hardly grasps the significance of the ceremony at Versailles when a beaten Germany and a conquering Alliance signed a Peace Treaty that has been in the making since January 18. For Germany the document spells a depth of humiliation as profound as that which in the heyday of her madness, she brutally declared should be inflicted upon those who opposed her will, and for the Allies the passing of a dreadful night of struggle illumined by the steadfast courage of their armies and their peoples who hail now the dawn of what they hope will be a long era of peace. An armed peace it must be for awhile; in the very week of their signing the treaty the Germans gave evidence, by the sinking of interned warships and the burning of French battle-flags, that their word is still unstable and their hearts as yet untouched by the misery and suffering they carried throughout great areas of Europe at the bidding of their war lords.

Germany gambled in cold blood with gas, fire, and slaughter as her cards for that which did not of right belong to her, and she pays the price of the loser. By the terms of the treaty Germany loses much of her territory in Europe. All her colonies are gone. Her main armament is surrendered; in the future it will be limited; she must pay for the upkeep of the armies of occupation so long as such are necessary to insure the carrying out of the peace conditions.

The world has longed for peace with passionate yearning beyond words to describe. The League of Nations Covenant, and in the pact of which Great Britain and the United States will go to the aid of France in case of an unprovoked attack by Germany, provide reasonable grounds for hope that the peace of the world will be maintained. God's peace follows upon man's wrath.

HE GRADUATED A THOUSAND YEARS AGO

Any man who stops long enough to have a serious thought can hardly escape the impression that we are living in a "grand and awful time" and that to be living to-day is sublime.

Bishop Anderson in a talk at the Centenary Celebration, the other day said, in substance, that he would rather live ten years of the present age than to have lived the whole period of the life of Methuselah.

On the same day while India as a missionary field was being discussed a venerable missionary was presented to the vast throng in the coliseum and his age was given at 85 years, but he claimed to have graduated

from Ohio Wesleyan University a thousand years ago.

The paradox of this claim renders more vivid our conception of the rapidity with which our civilization is moving. And if a man who finished college a little more than a half century ago has the impression that he has lived a thousand years since that time what will the aged workers say who attend the by-centennial of the Methodist Missions!

Surely God has reserved for the people of this age some of Heaven's choicest blessings. True the world has passed through an awful period of suffering, torture, devastation and irreparable loss; but it seems now that a recompense is to be made that will surpass our most sanguine calculations and anticipations. It is in the glory of the reconstruction of the world on the platform of Christianity. Every individual that awakes to the high and far-reaching importance of this momentous task will surely be deeply gratified in the consciousness of his participation in so lordly an accomplishment.

A REAL BLOW AT LYNCHING

Congressman Frederick W. Dallinger of Massachusetts has introduced a bill which if it becomes a law, will strike straight and strong at lynching. It will mean that the state or the officers of any state in which a lynching takes place by a mob of three or more persons, and where the citizen who is lynched is not given protection, will be considered as denying to such citizens the equal protection of the laws and a violation of the peace of the United States. Also every person taking part in the mob by which a citizen is put to death shall, under the Dallinger bill be deemed guilty of murder, subject to prosecution and, if convicted, subject to punishment under the laws of the state in which the lynchings occur. Any state in which lynchings occur would be subject to a forfeiture of \$5,000 to \$10,000 for the use of the family dependent or next of kin to the victim. Officers of the state who fail to prevent lynchings when they know they are liable to take place and prosecuting officers who fail to prosecute to judgment under the laws of the state all persons participating in such a mob, would be deemed guilty of an offense against the United States. Those found guilty would face punishment of not more than five years imprisonment or a fine not exceeding \$5,000 or both.

It is by such laws as this that the will of a great majority of people of the nation can be asserted to stop this abomination which not only persists, but tends to increase. The issue is not partisan, even though a majority of offenses are committed in Southern States. It is one to enlist the co-operation of every good citizen of every state.

THE NEW MAP OF THE WORLD

"The New Map of the World", by Halford E. Luccock, is an exceedingly timely portrayal of the changes made by the war in all the continents, as those changes affect the progress of the Kingdom of God. The Peace Conference sitting in Paris made huge alterations to the world's map. Mysterious strangers are being rapidly introduced into the family of nations, Poland, Czecho. Slavia, and Jugo-Slavia. An em-

pire in Africa, many times the size of Germany is changing sovereignty. Volcanic uprisings and nationalistic movements are in every continent. The Peace Conference has been deeply concerned over the question of the Orient and the mastery of the Pacific.

The absorbing interest of the world situation to-day is admirably reflected in the twelve brief chapters of the New Map of the World. Mr. Luccock brings a wealth of novel and interesting facts to support the assertion that for the third time in history Christianity is facing a new world. The first time was after the fall of the Roman Empire. The second time was after the discovery of the Western Hemisphere. The third time is to-day when the rise of new political structures, the ferment of new ideas and relationships, all conspire to make new frontiers of the Kingdom.

An idea of the lively interest of the book may be attained from the chapter headings, some of which are, "The Romance of Geography", "When the Ends of the Earth Meet", "Eating at the Common Table", "New Tides of Immigration", "Eastward Ho!" "The Fall of Islam", "Russia the World's Bristling Question Mark". It is written in entertaining style.

15 cents per copy. \$1.50 a dozen. Methodist Book Concern.

CHRISTIAN CITIZEN CONGRESS

Religious and moral leaders from practically all of the allied and neutral nations are coming to America to attend the Third World's Christian Citizenship Conference, which is to be held in Pittsburgh, Pa., Victory Week, Nov. 9-16, 1919. Assurance of this has been given to Dr. James S. Martin, superintendent of the National Reform Association, who has spent the spring in Paris.

Dr. Martin has met with the chairman, secretary or members of official peace delegations from twenty-eight different nations, and in every case he has found cordial interest and been promised the presence at the Conference of at least one representative from each nation, who will participate in its proceedings.

The purpose of the Conference is to collect and present authentic data as to the status of the moral problems in each country; to consider the present-day political, social and industrial condition of the world, and to devise plans for the better solution of all moral problems, that the world may be brought more nearly into conformity to the moral teachings of Christianity.

HOME MISSIONS IN NEW CLOTHES

Presentation of Home Missions is constantly appearing in new and more attractive clothes. This time it is in the form of four two color Graphics, size 9 x 12 inches, with four color covers. "America's Obligations", "Reconstruction in the U. S. A.", "The City's Challenge", and "The Call of the Country" are the names of these thirty-two page books, which, both from the picture and text standpoint, bring Home Missions into sharper focus, emphasizing the tremendous challenge which confronts the Methodist Episcopal Church in this field to-day. There could be no better investment for the reading table in home or church than a set of these Graphics. They may be secured from the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania, for 50 Cents Each.

The European exhibits at the Methodist Centenary Celebration being held in Columbus, Ohio are the objects of thousands of interested eyes each day of the big 'show'. It is in Europe that the Methodist Episcopal Church will spend \$25,000,000 of its \$105,000,000 Centenary total. The church, south, will spend a proportionate amount.

While the story of desolation in France, which the church seeks to alleviate, is well-known, there are many other places which must come in for large shares of work and money. Chief among these is Italy, parts of which are in a terrible state, according to a report brought back to this country by Bishop Theodore S. Henderson, chairman of the Methodist committee on war emergency and reconstruction.

"Everything is down", declares Bishop Henderson, "not only the walls but the very foundations. They have not brick, no straw, no people to build a new Christian civilization."

"Udine, for example, was the center of the flood that rolled down from the Caropetto disaster. Udine was not demolished by artillery fire, and there were people in the streets in small numbers. At first you would say Udine had not suffered much, but when you went inside the houses you found that every window had been taken out, every piece of furniture, absolutely everything of value stripped from the homes, from the churches, from the stores, from the farms. There was not an emblem left, not a head of live stock left—nothing."

"In the condition of Udine, the religion that does not concern itself with helping a man to get his windows back into his home is not a religion. The religion that does not help that Methodist boy to get back to the college and furnish him with a scholarship is not a religion, therefore, our church must pursue that line."

"Religion that does not express itself in getting medicines for the sick is not a religion. These people are war-weary, discouraged and heartbroken, and the religion that does not try to get a phonograph for them to listen to is not a decent religion. If it is a religion in war time for soldiers, it is a religion in peace time for citizens."

By far the biggest and most spectacular parade that has yet been held at the Methodist Centenary Exposition was the World Outlook parade on July 1, Prohibition Day at the Celebration. Heading the long procession of costumed natives from every nook and cranny of the world, was the funeral procession of the late John Barleycorn, who was shown in an open hearse surrounded by samples of this world's goods which he had most loved. Camels, elephants, donkeys, Chinese junks, Japanese rickshas, brilliantly costumed representatives of more than 40 countries followed, winding through the crowds on the grounds.

A campaign to obtain 10,000 new subscribers to the World Outlook during the Centenary Celebration is being pushed by the co-publishers, the church extension bureau and the board of Home Missions of the Methodist Church. A corps of Ohio State University and Ohio Wesleyan University students are at work enlisting new subscribers. Nearly 2,000 were obtained the first week.

World Outlook is considered the most pretentious religious magazine published. Its chief aim is to give a Christian interpretation to world events and in giving this interpretation above all to bring out the human interest element of every story and picture. The illustrations of the World Outlook have made the magazine noteworthy among even the secular publications of the country.

No articles in World Outlook are ever reprinted from other publications. The policy of the magazine is to go after the highest authority obtainable on the phase of the subject to be presented, then the article is boiled down until nothing but interesting, readable facts, are set forth. World Outlook is edited by Willard Price, who was for some time with the Survey magazine and later traveled around the world in the interests of the Outlook.

What is the matter with Mexico? by Agnes O. Laut, in the July number, has attracted nation wide attention. Dr. W. H. Teeter, in charge of the Latin America section of the Centenary Exposition, said "Miss Laut gives the keenest analysis of the Mexican Situation of any article I have seen in print." The August number is on France, for which the editor spent three months taking pictures and getting first hand stories. The September number will deal with Japan and her world influence, and the October number will be devoted to the Negro in the North.

Seeing with the eye, feeling with the hand, hearing with the ear, filming Africa upon the brain, reel upon reel, sensation after sensation, great fact after great fact, all unite in a cumulative tendency to penetrate the comprehension of any one possessed of such an outfit. All people of studious mind are impressed as never before with the immensity of God's covenant. Others who see, see not; and hearing, hear not; are equally set in a quiver over the non-fact that the elephant sheds his feet every season, and that the grand organ in the Coliseum is only parlor cabinet size. The Kraal preaches with Pauline Power to every student in Africa with a clearness which cannot be under-estimated. The exhibits retail like a revolution everything the Ethiopian has not. The entire exhibit and program is a living, moving, unanswerable demonstration to saints and sinners alike that Africa is one-fourth of the earth, as new, as old, as rich, as full of paradise as any other fourth,—nor can a more lucrative occupation occur to any man both to-day and the forever, than the evangelization of God's children in his Ethiopia.

From much observation we are persuaded that very many of our best people assent partially to similar impressions upon visiting the Africa building.

Africa, as a part, interprets the Centenary movement as a whole. The consensus of opinion from those who have examined the entire Exposition is that the celebration expresses the sympathy of the world's cry for evangelization.

Of General Interest

Chinese Soldier Decorated

Sing Kee of San Jose, Cal., Chinese member of the American Expeditionary Forces, and only Chinese in the American Army to be decorated for bravery, was welcomed

home from overseas here by C. H. Chu, Chinese Consul general, and a delegation of Chinese leaders. He later left for San Jose, his home town, where a welcome celebration was given.

Hun Trade Secret Learned

The secret of another German Key industry has been discovered, the manufacture of artificial mother of pearl. A fellow of the Royal Society of Arts, found the process after much patient experimenting. This scientist was engaged during the whole period of the war in reconstructing, step by step, the method of manufacture.

Artificial mother-of-pearl is used for making fancy buttons, dress trimmings and many other articles. Before the war most of it came from Germany.

Chinatown Has Own Movies For Community Work

Motion pictures in which not only the subjects but the titles and reading inserts are Chinese are now used for community work in New York's Chinatown, and similar settlements in other communities. English, translations appear on all leaders, however, the object being to assist in teaching American standards to the Aliens from the "Flowery Kingdom". The series of such films now in process of preparation will also be distributed in China.

Congress Ends Daylight Saving.

In response to the widespread demands from the rural sections of the country, both the Senate and the House have voted to repeal the daylight saving law. The Senate adopted the repeal by a vote of 56 to 6; the House by a vote of 233 to 122. As adopted by the Senate the repeal takes effect on October 26. As adopted by the House it becomes effective October 30. A conference between the two houses will be necessary to adjust this difference of time. Senator La Follette of Wisconsin offered the repeal in the Senate.

U. S. Army Still Has 1,250,000.

The army is two-thirds demobilized, the War Department announces, and it will take more than three months to complete the work at the present rate of 357,000 discharges a month.

The strength of the Army, according to June report, is 1,232,625 men with 644,000 in France and Germany, 88,000 enroute to the United States and 406,000 in the United States. More than 2,500,000 men have been discharged of whom 1,350,000 were brought back from overseas. During ten days of June 110,000 soldiers were embarked from France, a new record.

New Shoe Lace Invented

The process of threading a shoe lace through eyelets is tedious to say the least. The ordinary hooks save much time, but they are apt to catch in the clothing. This is particularly true of women's wear. To remedy this defect an inventor has patented a new form of boot or shoe lacing, which is described as follows. The adjacent edges of the shoe are provided with fastening devices consisting, on one side, of eyes and, on the other, of hooks that are turned in so as not to catch in the clothing. The shoe lace is secured at the lower end and passes, up through the eyes. To lace the shoe it is merely necessary to slip the hooks over

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the lace and draw the lace taut. Then it is tied to a bit of lacing cord fastened to the top of the shoe. Lacing and unlacing may be accomplished with extreme rapidity and because the lace runs in a single line from top to bottom the fastening is very flexible and adjusts itself readily to the movements of the foot.

Salvation Army to Spend More Than Million Dollars in the Erection of Buildings in the South

Assured of the success of the coming Salvation Army Home Service Campaign, the National Committee recently announced that almost \$700,000 in cash has been allotted to the Department of the South for the erection of buildings to be used for Salvation Army purposes. To carry out the plans, A. Ten Eyck Brown, of Atlanta, one of the best-known architects in the South, has been employed by the Salvation Army Home Service Fund, Southern Division Headquarters, to prepare plans and specifications for the various buildings which will be erected in the South within the next year. Almost every large city in the South will receive an appropriation for the erection of a permanent home for the Salvation Army and to further equip the local corps to carry on their work of uplift and to help the man "who is down but never out." All of these buildings will be according to Salvation Army regulations, which, although simple in design, will greatly add to the beauty of the cities in which they are to be erected.

The Pennsylvania College of Gettysburg, the oldest Lutheran College in America, at its recent Commencement conferred upon the Rev. Dr. John Alfred Faulkner, professor of Church History of Drew Theological Seminary, the degree of Doctor of Laws. The degree was given in special recognition of Prof. Faulkner's published writings on Luther and the Reformation. The Commencement address was delivered by Dr. Faulkner.

On June 18th the total Centenary fund had reached \$111,140,074.00 being 92 per cent of the entire quota desired.

"Whose Money Goes Farthest?" is the title of the facts of the value of Annuities of the Board of Home Missions and Church Extension of the Methodist Episcopal Church that answers the question, "Is it possible to use your money and yet save it?"

The eleven Greek, fraternities, at Wesleyan University, resumed this year their pre-war custom of opening their houses for receptions to all the Commencement guests of the college. From five till seven o'clock on Monday, June 23rd, the houses, all beautifully decorated for the occasion, presented a gay appearance, with the scores of visitors passing in and out. The Fraternities hold their annual reunions late the same evening, after the Campus Illumination. This year, they were unusually successful because of the large number of alumni back for the festivities. The fraternities have always been at the heart of the college life at Wesleyan, and are therefore very dear to the alumni.

It is a very significant thing that on July 4, the two big events staged in the United States of America, the Centenary Celebration at Columbus and the prize fight at Toledo, the Centenary Celebration had an attendance almost twice as large as the prize fight, showing the preference of the American people for the constructive rather than the destructive in American life. And while thousands of seats at the prize fight were unoccupied there were fifteen-hundred in line at 7 o'clock in the morning to buy pageant tickets at the Celebration. Careful estimators of crowds based their estimates on this deduction that every human being required two square feet of space for comfort. That permits 21,000 to stand comfortably on an acre of ground and six acres of the 110 were packed full so that the crowd at the exposition on Friday, July 4th, counting the fluctuation easily equaled 120,000.

People of Interest

Dr. E. M. Jones was in the city this week enroute to points in Louisiana and Texas. The Rev. T. J. Johnson of Thibodaux, La., passed through the city recently.

Bishop Bristol announces the date and place for the North Carolina Conference as November 12 at High Point, N. C.

Mr. Israel Lloyd and daughter, successful truck growers at Montz, Louisiana, were callers at our office last week.

The Rev. Richard A. Bolden, associate pastor of St. Mark's New York, filled very acceptably the pulpit of Wesley Church, this city, last Sunday.

The Rev. A. L. Scott, pastor of Fourth Church, Boston, Mass., was the commencement speaker during the commencement season of Plymouth Hospital and Training School for Nurses, Boston.

Mrs. M. C. Taylor of Bartlett, Texas, announces the engagement of her daughter, Miss Tummie Norcis Williams, to the Rev. James L. Wattley. The Rev. Mr. Wattley is a member of the West Texas Conference and is pastoring the Austin Circuit and San Marcus, Texas.

The Rev. J. D. Browne, our pastor Fairmont, W. Va., enjoys the respect and con-

fidence of his membership. In a recent six weeks effort to raise \$1300 on the church's indebtedness, \$1931.26 was raised. Brother Browne plans installing a \$1500.00 pipe organ in the fall, of which amount \$600 is already in hand.

Doctor and Mrs. J. W. E. Bowen of Gammon Theological Seminary, Atlanta, Ga., announce the engagement of their daughter, Miss Esther Jaunita, to Prof. Stephen Handy Dix, A. M., Executive Secretary of the Y. M. C. A. Louisville, Kentucky.

Dr. J. Will Jackson of the Central Missouri Conference is confined in Wheatley Provident Hospital, Kansas City, Mo.

Rev. Clyde M. Gearhart, for the past five years pastor of the Methodist Episcopal church at Malone, N. Y., has been appointed assistant superintendent of the Adult Department of the Board of Sunday Schools. He entered upon his new duties the first of July. Mr. Gearhart has had conspicuous success in building up large Bible classes of men.

Bishop William F. Anderson of Cincinnati has been designated by the Board of Bishops of the Methodist Episcopal Church to hold Conferences in Scandinavia and other points in Europe. Bishop Anderson accompanied by Dr. George A. Simmons, formerly connected with the Methodist Mission in Petrograd, sailed July third on the Scandinavian Liner, Bergensfjord, for Christian-sand.

Mrs. M. Larremore announces the marriage of her daughter, Miss Mabel Eugenia, to Prof. E. W. Walker of Gonzales, Texas. Prof. Walker for several years has been a teacher in Samuel Huston College, Austin, Tex., and is at present principal of the Grammar School Department of Samuel Huston College. Mr. and Mrs. Walker are at home to their friends at Gonzales, Texas, Route 3, Box 26.

The Centenary Celebration is emotionally impelling and crashing, says the Rev. E. C. Wareing, editor of the Western Christian Advocate of Cincinnati, and president of the Editorial Council of the Religious Press of America, which includes 400 editors of thirty denominations, whose periodicals have a circulation of 37,000,000. And continuing, he says:

"The hope of Christianity of to-morrow lies not so much in churches and the foundations that have been laid by the generations of yesterday as in its ability to enter the open fields of life where men fight their battles and win their victories."

In connection with other Centenary plans, the Epworth League of the Methodist Episcopal Church conducted a contest open to its members for a Liberty Bond for the best five minute speech on the Home Mission Program for the Centenary based on "Christian Democracy for America" by D. D. Forsyth and Ralph Welles Keller. Several hundred speeches were submitted and were read by S. M. Tunison, President Second General Conference District, Epworth League, Newark, New Jersey, and Miss Helen Driscoll, Junior League Secretary, Second General Conference District, Epworth League, Brooklyn, New York. The Liberty Bond was awarded to Miss Gleen Greene, President of the Epworth League, Walnut Street Methodist Episcopal Church, Chillicothe, Ohio. This Chapter of the Epworth League has carried on an extensive and varied work among the soldiers of Camp Sherman which is located near the church.

PERSONAL AND GENERAL

In a recently rally conducted at Hecks Chapel, Griffin, Ga. Dr. D. D. Martin of Gammon Seminary delivered an impressive sermon and \$541.16 was raised. This money is to be used in beautifying the church. Dr. Moultrie executive secretary of the Atlanta Area visited Hicks Church recently and delivered two sermons. The Centenary meeting for the Griffin District was held here and \$20,000.00 was subscribed to the Centenary fund.—(Miss) Ruby Stinson.

Miss Olevia Dangerfield a teacher of Marks, Miss., was called to Harrison, Miss., recently because of the serious illness of her mother.

The Woman's Home Missionary Society of the Muskogee District is doing effective work under the leadership of Mrs. Martha C. Wilson, president the society has subscribed \$50.00 a year to the Centenary for five years. Recently the society conducted a linen shower for George R. Smith College and Linen was sent from Muskogee, Tulsa, Poter and Chelcea. Quite a large supply of sheets, towels and pillow slips was received.

The Rev. H. E. Burns District Superintendent Rome District recently visited our church at Rome (West) Ga., when \$37.00 was raised for benevolence and \$12.40 for the pastor.—W. T. Brantisy.

St Matthew Church Greensboro, N. C., raised in a special effort for benevolence \$592.00. \$4198.95 was subscribed for the Centenary. The Rev. R. W. Winchester is pastor.

The Rev. David Gray, pastor of our church at Bremen, Ga., and his congregation raised recently for benevolence \$80.00.—Lizzie Mitchell, Reporter.

Bishop Isaiah B. Scott of Nashville, Tenn., visited Tuscaloosa, Ala., March 25 and preached to a large appreciative audience at 2 p. m., who was thrilled and invigorated by his great sermon on "The Triumph of Sacrifices". And 8 p. m., he gave an elaborate explanation on the Centenary Movement which has greatly strengthened our Methodism in Tuscaloosa. On Monday night he delivered a lecture on "Africa The Land of Wealth and Mystery." The Rev. R. L. William is pastor.

Our Church at San Angelo, Texas, of which the Rev. J. D. Mackay is pastor recently raised \$307.00 for the Centenary. The clubs reported as follows: Mrs. R. S. Johnson, \$102.10; Mrs. Peary Beary, \$77.00; Mrs. Carrie Cottband, \$55.48; Mrs. A. L. Edwards, \$63.00; A. D. Jacques, \$100.00.

The Rev. G. N. Johnson one of the honored and retired ministers of the Little Rock Conference had charge of the work at Cottonplant. While Dr. W. S. Sherrill attended the Centenary at Columbus, Ohio. The Rev. Mr. Johnson served this charge 7 years as pastor.

The Centenary rally was given by the Meridian, Miss., Sunday School of Union Circuit, June 16th. The Sunday School has gone over the top with the sum of one hundred and five dollars. The leaders of this great drive is the Sunday School superintendent, Mr. H. G. Houston and the pastor, I. H. Johnson, Reporter.

Lynch Chapel and Seven Springs, Clinton, Miss., held a joint services Sunday June 8, at Seven Springs. The services were great. At eleven o'clock the children's program was rendered under the direction of Mrs. Sarah A. Davis after which the Educational sermon was preached by the pastor the Rev. S. L. Harrison. At three o'clock a sermon was preached by the Rev. R. Johnson pastor of Spring Hill Baptist Church and at night by the Rev. A. Holland, of the class of 1920 of Gammon Theological Seminary. On Sunday, June 15 Brother Holland also preached another inspiring sermon at Clinton, and at three o'clock the pastor, Rev. S. L. Harrison preached.

District Superintendent D. L. Morgan was with us during the night services and Children's Day program. Pledges for the Centenary Movement were as follows: Seven Springs, \$7.00; Lynches

Chapel, \$8.00; Total pledge \$15.00; Collection for the day \$215.00.—P. H. Diggs Reporter

Rosa Methodist Episcopal Church Sunday School Ajax, La., rendered an excellent program on Children's Day under the leadership of Mrs. Magnolia C. Paul. Many visitors were present. Collection for the day was \$27.63.—The Rev. J. C. Clark is Pastor, Joseph B. Hall, Superintendent.

An Educational Rally was given in connection with the commencement exercises of the Mississippi City Colored Public School at which \$110.72 was raised. \$10.30 was contributed by the white and colored employees of the G. & S. I. R. R. shops on the solicitation of Mr. Will Johnson. Mrs. Oliver Hill and other patrons of the school were instrumental in assisting in the worthy cause, Mrs. Brown the teacher has worked very hard to succeed in erecting a new school building in Mississippi City.—Ed. Smith, Reporter.

The children of Leonia Methodist Episcopal Church, Vossburg, Miss., rendered one of the best programs on Children's Day, June 15, ever witnessed. An address was delivered by Mr. W. M. Tenort of Rose Hill, Miss., the pastor the Rev. W. M. Emerson preached a soul stirring sermon. On the 4th of July an entertainment for the returned soldiers was given at the church.

Children's Day was observed at Falcon, Miss., Sunday, June 8th. The Rev. Mr. Washington preached at 11 o'clock. \$41.00 was raised. This congregation is planning to build a new church. Reporter.

Liberty Methodist Episcopal Church at Deep Bayou, Ark., subscribed \$400.00 instead of the \$300.00 which was allotted. The Rev. A. C. Cabean is pastor.—L. E. J. Sanders, Reporter.

An excellent Children's Day program was rendered at our church at Clay Center, Kansas, under the direction of the Superintendent, Mr. John Massey. The devotional services was led by the pastor the Rev. G. W. Walton.

The members of Quayle Methodist Episcopal Church, Oklahoma City led by Mrs. C. Murphy, Mrs. C. S. Patton, Mrs. Dr. J. W. Young, Mrs. L. J. Howard, Mrs. T. P. Chambers, Mrs. S. Mosley "stormed" the parsonage and when they left the table was heavy laden with many pounds of groceries and \$5.00 in cash. Mrs. L. J. Howard made the presentation speech to which the pastor responded. This charge has, during the two months of Dr. D. G. Franklin's pastorate, raised nearly \$600.00 for all purposes, and fifteen persons have joined the church.—Reporter.

Children's Day program at our church at Ailesville, Miss., was a great success. Members of St. John M. B. Church sang. \$37.40 was raised. The Rev. Allen Burt preached the sermon. Mr. Jesso Harmon is Superintendent of the Sunday School. The Rev. R. B. Adams is pastor.

Dr. P. L. Inman pastor of Battle Hill, Methodist Episcopal Church, College Park, Ga., recently returned from Canada where he visited his sick brother who is improving. Quota for the Centenary Movement was \$720.00 which was subscribed by members of our Church, \$425.00 over. Making a total of \$1,145.00 we are planning to remodel our church under the leadership of our pastor; those subscribed are, Rev. P. L. Inman, B. D. P. in C. \$125.00; Mr. Henry Lamar, \$110.00; Mr. Joshua Lamar, \$110.00; Mr. Samuel Smith, \$25.00; Mr. B. W. Lamar, \$125.00; J. W. Lawrence, \$100.00; Mr. A. T. Lamar, 100.00; Mr. Edmon Lamar, 100.00; Mr. J. B. Baksr, \$100.00; Mr. Aaron Smith, \$100.00; Mrs. Vina Lamar, \$25.00; Mr. L. R. Hill, \$50.00; Bro. Boss Lamar, \$50.00; Mr. Young Grimes, \$25.00. Reporter.

Good Samaritan Methodist Episcopal Church, St. Louis, Mo., with a membership of 108 recently raised in a two-week effort \$113.00 cash, which was applied on the insurance and debt of the church. The Rev. Wm. H. Wheeler is pastor.

The Rev. J. W. Dockett pastor of Mt. Tabor

church at Waterbury, Md., preached to three societies on a recent Sunday. The total collection was \$40.00. The societies presented the pastor with \$500.

The Rev. J. S. Tood, D. D., pastor of Simpson Memorial Methodist Episcopal Church, Jacksonville, Fla., and his congregation raised in two and half months \$36000.00 which was paid on the debt. The church is now free of debt and the members are joyously happy. This church's quota for the Centenary was \$3300, to date \$3324 has been raised in cash and subscriptions.

Warren Chapel, Macon, Ga., of which the Rev. J. S. Stripling is pastor in a recent effort raised \$225.00.

Mrs. A. J. Howard of Handsboro, Miss., recently left for Chicago, where she will join her husband.

A Rally was conducted at First Baptist Church, Handsboro, Miss. The Rev. W. L. Mills, pastor Riley Methodist Episcopal Church, preached and Riley Choir furnished music for the occasion. \$88.00 was raised.

The Rev. H. P. Gordon pastor of Warren Methodist Episcopal Church, Memphis, Tenn., was recently invited by the president and Faculty of Gammon Theological Seminary to attend Gammon's Alumni and Class Reunions. The three classes met at that historic scene, were the class of 1889, 1899 and 1909. Rev. Gordon being a member of class 1909; the Young People's Progressive Club of Warren Chapel felt that their pastor should attend his class Reunion, and also felt they should aid him in going. On Sunday night prior to his leaving for Atlanta, Ga. The Young Peoples Progressive Club presented to Rev. M. Gordon a handsome \$50.00 suit. The presentation speech was made by Mrs. Lillian Price, who is the president of the Club. The Rev. Mr. Gordon in response to the members amid other things said "Tbys have done what they could."—Mrs. Lillian Price, Reporter.

COMMENCEMENT AT PRINCESS ANNE ACADEMY.

Notwithstanding the discouraging features which occurred during the past year, Princess Anne Academy experienced the most successful year in its history. The enrollment was larger than ever before, though many of our boys were called to arms to defend the nation's flag. The moral and intellectual tone of the school was kept high, to the credit and praise of the able staff that responded so well to duty. A tidal wave of religion swept over the school in January resulting into forty-three conversions. This was during the week of prayer, and it ever will be remembered especially by those who found their way out of darkness into light. The commencement week program began with a musical recital, directed by Miss M. Louiss Adams, teacher of vocal and instrumental music. Following this were; the Industrial Exhibit, the Senior Banquet, the Joint Lyceum, the Annual Sermon by Rev. W. R. A. Palmer, D. D., the Declaration Contest, the Class Day Exercises, the Alumni Reunion, and the Commencement. The participants upon all these occasions reflected great credit upon themselves and upon the school. Dr. Palmer's sermon was appropriate, timely, and able.

The students delivering orations at commencement were: Miss D. Olive Brown, subject, "The Negro Woman of To-day;" Miss Willie M. Webb, "The New Child in the New World;" and Mr. Nelson A. Miller, "What Hath God Wrought." Bishop A. P. Camphor, D. D., L. L. D., delivered the commencement address from the subject, "The Awakening and the redemption of America." The address was able, inspiring, and statesman-like. The Eastern Shore of Maryland never was aroused to greater enthusiasm than that awakened in it by Bishop Camphor. The eight and the service of a Negro Methodist Episcopal Bishop was an experience this section of the state never witnesses before. Already Methodism has taken on new life in this section and the churches have gone over the top in their drive for the Centenary apportionments.—T. H. Kiah, Principal

CENTENARY NOTES

CHATTANOOGA AREA

The Chattanooga Area is "Over The Top". This Area began its activities on the \$80,000.00 basis. Our five years' quota is \$380,375.00. We have subscribed to the amount of \$410,242.00. The activities of this office are confined to the North Carolina, Tennessee and East Tennessee Conferences with a total membership of 29,500 members and 201 pastors.

The Men Who Did It

The personnel staff was completed March 15th., 1919. Rev. H. L. Ashe, Stewardship Director of the North Carolina Conference; Rev. R. G. Morris, Area Director of Stewardship; Rev. A. D. Williams, Area Director Minute Men Department; Rev. E. J. Cox, Stewardship Director of the East Tennessee Conference; Rev. J. F. Coleman, Stewardship Director of the Tennessee Conference; Prof. J. W. Howard, Area Director of Life Service Department, and Rev. N. D. Shamborguer, Area Director of Sunday Schools. While the staff had charge of the Departments as named, each one presented the entire message of the Centenary. The twelve District Superintendents and pastors co-operated loyally, and their efforts and labor were the cause of our "Over The Top" victory. It would have been impossible for us to have triumphed so victoriously without their unstinted support. We wish to thank them and say that the success belongs to them, for they are the men in the trenches. We owe a debt to the office force who worked unceasingly to make our Area a success. We must give the names of our District Superintendents, who proved themselves to be the key men to this great victory in the Chattanooga Area. Rev. W. H. Brown, Rev. W. L. Sanders, Rev. J. W. Manning, Rev. W. S. Hight, Rev. J. H. Ellis, Rev. J. D. Chavis, Rev. T. W. Johnson, Rev. J. B. Booth, Rev. J. A. Laughlin, Rev. S. A. Peeler, Rev. J. P. Morris and Rev. P. J. Cook.

Winston-Salem

June 4th and 5th were the great Ingathering Days of the North Carolina Conference. The District Superintendents in company with the pastors came to St. Paul Church full of enthusiasm and zeal for the Centenary cause.

Wiley Memorial

June 11th and 12th were the great Ingathering Days for the Tennessee and East Tennessee Conferences. The District Superintendents of the two Conferences just named with the pastors and laymen made the occasion a great one. The meetings held at Winston-Salem and Wiley Memorial were not only Ingathering, but served to send a new impetus into the working force of the three Conferences.

CASH REPORT BY CONFERENCES

Conferences District	Amount
Tennessee—Nashville	\$1,819.00
Tennessee—Cumberland River	1,050.00
Tennessee—Memphis	1,275.00
Tennessee—Central	1,000.00
Total	\$5,144.00

East Tennessee—Bluefield	2,950.00
East Tennessee—Pulaski	2,672.00
East Tennessee—Knoxville	1,950.00
East Tennessee—Chattanooga	2,380.00
Total	\$9,952.00
North Carolina—Western	\$4,000.00
North Carolina—Wilmington	1,925.00
North Carolina—Winston	5,800.00
North Carolina—Greensboro	3,179.00
Total	\$14,904.00
Grand Total for the Area	\$30,000.00

St. Paul Church of Winston-Salem, North Carolina under the leadership of Rev. H. L. Ashe, has lead the Area in its cash returns to the Centenary. \$1,800.00 was laid on the altar by its loyal people. They entertained the entire delegation in a most splendid manner, and did it without one penny of remuneration from the Centenary funds. High Point under the leadership of Rev. J. H. Newsome brought up \$735.00 cash as their Centenary offering. Gallilee Church at Laurinburg under the leadership of Rev. N. J. Pass, laid on the altar \$500.00 cash for the Centenary. These Churches have shown that the Centenary is a Movement calculated to do big business in the Local Churches.

Half Way

The Winston-Salem Convention was one

of the two conventions held in our Area. The second Convention organized in Wiley Memorial Church Chattanooga, Tennessee, June 11th and 12th. The loyal District Superintendents of the Tennessee and East Tennessee Conferences with a large number of their ministers came to Chattanooga filled with the Centenary. These Conferences have a total membership of 15,500 but they are all loyal Methodists.

The Workers

These leaders have worked day and night without ceasing through sunshine and in rain in order to make these reports a living reality. Their efforts are appreciated by their compatriots in this great cause. Their deeds will be compensated by their Master. The spirit of co-operation and sacrifice has imbued each worker in our Area from the pulpit to the pew. The laymen have caught the vision in many places and made a success when failure was eminent. This effort is only the beginning of a great movement which shall recast the Church and produce a new birth.

The Area Office under the leadership of Dr. Sherrill has rendered all services possible. Each one has been loyal and co-operated with the one purpose—"Going Over The Top." R. G. Morris.

ATLANTA AREA

Bishop Leete has rendered valuable help in putting the Atlanta Area "Over The Top". He is a general. Ten out of twenty-two districts "Over The Top", but no district superintendent has released his pastors until every charge in the district is "Over The Top".

The every member canvass continues until district conference.

The following pastors have been appointed to help the districts in three States pull up the weak spots and do other Centenary work for the present: Dr. L. H. King, Atlanta, Ga., for the state of Georgia; Dr. J. B. Taylor Greenville, S. C., for South Carolina; Dr. W. R. Stephens, Jacksonville, Fla., for Florida. All the Minute Men previously appointed will continue their work. Hear the messages from all these men and help put the Atlanta Area on the map with 22 districts making 100 per cent each. Many superintendents and pastors are at Columbus.

There are over one million dollars Centenary subscriptions. Some \$35,000 cash and when Children's Day Collection is heard from a substantial increase is expected.

The District Superintendents are our Key managers and they have wrought nobly (study the figures). The pastors report will be published later and it will be known who are the "starred" churches and preachers. Our royal band of laymen are behind us all. God bless them.

ATLANTA AREA

Reports of Districts (June 17th)

(Reports of Charges will be published as soon as they are sent to Area Secretary by District Superintendents).

Atlanta Conference	Quotas.	Subscriptions.
Atlanta District	\$68,080	\$69,780*
Gainesville District	37,710	44,628*
Griffin District	50,440	41,875
Rome District	30,545	20,726
Newman District	40,890	47,405*
	\$227,665	\$224,414

FLORIDA

Gainesville District	\$24,875	\$11,530
Jacksonville District	34,815	25,405
Live Oak District	9,915	11,645*
Ocala District	21,420	11,540
So. Florida Mission	33,840	12,700
	\$124,965	\$72,820

SAVANNAH

LaGrange District	\$33,925	\$25,347
Savannah District	26,225	18,936
Waynesboro District	34,015	46,000*
Waycross District	18,910	16,196
	\$113,075	\$106,479

SOUTH CAROLINA

Beaufort District	\$76,850	\$46,547
Bennettsville District	81,530	81,839*
Charleston District	84,900	75,472
Florence District	78,660	90,604*
Greenville District	68,000	74,906*
Orangeburg District	73,070	73,850*
Spartanburg District	69,445	69,445*
Sumter District	82,335	85,936*
	\$614,790	\$598,599

*Over the top district.

Grand Total	\$1,002,312
Quotas	975,825
"Over The Top"	26,487*

J. W. Moultrie Area Sec'y.

THE LORD'S SUPPER

The International Sunday School Lesson for July 20, 1919

By the Rev. J. Leonard Farmer, Ph. D.

Saint Luke's wording of the institution of the Lord's Supper closely agrees with that of Saint Paul which differs slightly from that of Matthew and Mark. But this only illustrates a fact which we have had occasion to mention more than once already, namely, that much of the literature of the Bible passed along from mouth to mouth for a long time before it was written down, and therefore some variation in accounts is what is normally to be expected. So we are not sure of the exact words which Christ used in this connection; but after all the exact words used in instituting the Supper is not so important as the institution itself and the significance which he attached to it.

"This is my body," and "This is my blood of the covenant." In the history of the Christian Church there has been much unnecessary controversy over these expressions. Some have thought and still think that after the bread and wine if the Supper have been consecrated they become the actual body and blood of Christ of which the communicants partake. But that was certainly not Christ's meaning nor the meaning of the writers who have reported Christ's words to us. No more did Christ mean that the bread and wine which he was breaking and pouring out were his actual body and blood than he meant that he was actually a door when he said that he was the door when the sheepfold, for that he was actually a vine when he said that he was the true vine, or that he was actual bread when he said that he was the bread of life. The identity of the bread and wine with his body and blood was only rhetorical. Some others have supposed that the consecrated bread and wine do not become the actual body and blood of the Lord, but the latter came along with the partaking of the former. But such a meaning was foreign to the words of Christ. What he meant was that the bread and wine symbolized his body and blood soon to be broken and shed. And we are asked to partake of this Supper in grateful remembrance of him.

The Lord's Supper is therefore a memorial. A memorial to a person implies that he was in a sense our ideal type of a man; and we perpetuate his memory because we love him for the service which he has rendered us, for the ideal for which he stood, and in order that others may be inspired by his life and be led to emulate his virtues in their life. And this is what participation in the Lord's Supper implies. We are Christians because we accept Christ as our highest ideal; and the celebration of his crowning work on earth, his sufferings and death, is but another way of testifying to the world that we accept him as our ideal. And participation in this Supper is not only a privilege but a duty of loyal Christians. This Supper keeps constantly before us with what great suffering and sacrifice our redemption has been made possible; and it keeps constantly before us the great love of God for us which prompted Him to make such a sacrifice

on our behalf. And it should keep us ever mindful of our duty to reciprocate His love, even by suffering and dying if needs be on behalf of righteousness. And in so far as we are willing to make the extreme sacrifice with him if we are called upon to do it, only in so far have we come into the closest personal relation with him, only in so far do we truly commune in spirit with him in his Supper, and only in so far are we one with him.

And such a memorial as this is very fitting for us Christians. Nowhere has the Lord asked us to celebrate his birth or his resurrection. We have volunteered to do it, and rightly so. But those are days of rejoicing, the singing of hosannas and hallelujahs. But for our salvation the suffering and death of the Lord were more important than either his birth or his resurrection. Had he refused to make the extreme sacrifice when it was clear that it was the purpose of God that he should, he would have done as too many of us do, that is, avow our loyalty to God and righteousness while everything is going fairly well with us, but show our disloyalty when we are brought face to face with the acid test. And he could not have become our Savior. We need constantly to be reminded, lest we forget, that the joys of our religion have been made possible by the suffering and death of our Lord. Without this we are apt to lack seriousness in our religion, and we are apt to lack that spirit which will rejoice even in the midst of sorrows. Such a reminder the Lord's Supper is to us if we do not partake of it in an unworthy manner. And whatever else it may mean, to partake of it unworthily means to partake of it orderly and irreverently, without appreciating the sacrifice which the Lord has made for us, and without in the deepest sense sympathizing with him in the hours of his keenest sufferings. Do we face sorrows and distress and sufferings and social ostracism because we are persevering in the cause of righteousness when if we would but compromise with evil we would become popular and enjoy many of the blessings which we are now denied? Then let us remember that Christ suffered more than we, and not for himself, but on our behalf, when to compromise with evil would have saved him from it all!

And now the question may be asked, who is eligible to participate in the Lord's Supper? Certainly all adult Christians are. But may not children also be? We answer this question in the affirmative, at least if they are Sunday School children or children of Christian parents, whether or not they have been converted and are members of the church. Nothing in the New Testament forbids them. And while they are being trained in the principles of Christianity a very good way to get them interested in these principles as they are related to the church life is by having them feel themselves as being already a part of the church, enjoying all the privi-

leges that they are capable of enjoying. They do not understand the full significance of the act, or course; but if properly trained they will soon come to understand it. But to exclude them from the Table because they are children is but to teach them that the Lord died for them, and then to forbid them to take part in commemorating this gracious deed!

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for Sunday, July 20th, 1919

"This Do In Remembrance of Me"

Jesus took bread and gave to his disciples as a symbol of his body, which He was giving for the life of the world. Jesus gave up his life that the world, spiritually hungry, might be fed as bread feeds the body. The cup of blessing which He blessed He gave, saying, "All of you drink of this." This was the offer of his own blood—"the wine of the Kingdom" to a thirsty world.

It was not to establish an ordinance as a sacrament in the Church only that Jesus instituted the "Holy

Supper," but that by an outward sign He might ever remind his church of the cost of human redemption. At the Lord's Table is the place where we fellowship his suffering. If we drink of the same cup and are baptised with the same baptism, we will become filled with the same spirit and passion toward a lost world. To love as the Lord loved, and to offer our lives to feed the hungry, and the nectar of our life's blood—our soul's love and deepest sacrifice, to a world suffering with soul thirst, is to "do in remembrance" of Him.

The "doing" is not in going to the Lord's Table at stated times to celebrate the Eucharist. That is the covenant we make together and with God that we will do. The "doing" is in going forth. "As thou didst send me into the world even so send I them into the world." Remembering Christ we are to give ourselves to the world and its needs. Our lives should feed the hungry and despairing. The cup of our love should be offered to those dying for love's sympathy. In every opportunity of service for the world in its great need is the voice of Jesus saying, "Do this in remembrance of me."

Gammon Seminary.

INTRODUCING JESUS TO OUR READERS

Weekly Devotional Topic for July 20, 1919

(Luke 5:27-32)

By the Rev. Willis J. Kling, D. D.

Tonight we continue our general subject of "Recreation," under the topic "Introducing Jesus to Our Readers." The scripture reference is a very interesting one. The chapter sets forth somewhat in detail some of the multitudinous duties which engaged our Master's attention in the run of a day. He was cleansing the leprosy, healing the palsy, calling peasant fishermen from their old jobs to follow him, and taking upon himself the right to forgive sins. It was on one of these characteristically busy days that the event transpired which is told about in our lesson. Among those he called to follow him was Levi a publican and tax collector. His very position had made the majority of his countrymen lukewarm toward him. He was practically outside the pale of the church—one of the lost sheep of the house of Israel. Undoubtedly he had been disturbed more than once in his own thinking with reference to his doubtful status in the established church. He felt the need of church relationship, and fraternal association with those who sought to emphasize moral and spiritual ideals, but the impression had gone out that he was definitely disconnected from the church and nobody cared; and so he stayed at the old job which daily grew more disgusting to him.

At last there came along that wonderful friend of all men, Jesus of Nazareth; that wonderful optimist, who actually believed in the possibility of all men to rise to the highest levels of character. This man came along and called Levi the publican and sinner to come and be an associate of his.

And Levi is so happy over the

compliment paid him by this Prince of Men; so thankful for the privilege of such a fellowship, that he gives a feast. It was a wonderful gathering, a most democratic assemblage. It was no picked crowd, no select people. Our author speaks of "a great multitude of publicans and others that were sitting at meat with them." And the most distinguished guest was Jesus himself. How he might have pleaded "stress of business engagements," the need of rest from his unceasing toil, and any number of other excuses, in order not to grace such a mixed assemblage with his presence. But he was there; not merely, as we believe, to please Levi, nor even to prove he had no race or class prejudices, commendable as such a motive would be; but he was there, because he was convinced that the social side of life had a definite place in every well-regulated religious life, however pious and holy. He is saying to the Pharisees by his action that religion is to minister to the whole of life. The principle he sets forth is what might be called the law of "eminent domain" in the social life. That is to say there is no really fundamental desire and need of our social natures which does not have a right to demand that that need be supplied, along right lines and within proper bounds. It is the business of the church and the League to recognize this social need and demand, and more to strive to supply it.

And now the question comes as to the "how" this principle is to be worked out. If those in charge of the local chapter really get the principle—that it is the business of the

(Continued on Page 10.)

REVIVAL NOTES

A revival was conducted at Mount Pleasant Methodist Episcopal church, Basin, Miss., recently and 25 persons were converted. Of these 20 joined the church. The Rev. D. Laurence, a local preacher conducted the revival during the absence of the pastor the Rev. E. E. Laurence.

Scotts Methodist Episcopal church, Pasadena, California, is the only colored congregation on the Pasadena District. It is small in its membership now, but is destined to become one of the strong churches of the far west. It has a very loyal and active membership. The support all causes of the church very freely and generously. The pastor is the Rev. B. J. Jordan. This church was closed three months during the "flu" epidemic, but that proved no handicap to the general activities of the church. The minute men of this church played a big part in creating sentiment in the interest of the Centenary among the Pasadena people. Wherever they went they were warmly received. On Sunday, May 18th, enthusiasm ran high in all Pasadena Methodist churches. It was called the biggest day in the history of the churches. All day programs were gotten up and the people were urged to bring their lunches to the church for an all-day stay. Centenary booths were built in which to make subscriptions. The plan worked well, the people responded gladly. Scotts Chapel quota was .664 a year, a total of \$3,320 for five years. By noon the subscriptions amounted to \$5,900; with \$50 already paid in cash. Scotts Chapel choir greatly assisted in creating enthusiasm in three other churches in the afternoon. One of the churches was the First Methodist Church, whose quota was \$140.00, by 11 p. m., that church went over the top.

Our Centenary Rally at Ailesville, Miss., was a success. Each church played its part; Elijah paid \$48.00; Hamit Hill paid \$82.00; Salem paid \$52.00; and Beverly paid \$25.00; total \$207.00. Those who paid five dollars each were as follows: Charley Banks, Tom Boone, Beulah Boone, Senda Pore, Mason Poe, Charley Atwaters, G. Blake, Susie Love, eGorge Love, Dan Kirkwood, John Jackson, Bettie Jackson, Joe Jackson, Palestine Caruthers, Abe Caruthers, Wm. Morgan, W. M. Millens, Mary Toles, Charley Lewis, Lee Etter Campbell. Others paid from four and less, making a total of \$240.00. We are going over the top paying our pastor this year. We have two of our churches up to date, Salem and Beverly. Our second quarterly conference was held April 26th, 1919 at Beverly. Paid the District Superintendent in full, \$25.00 up to date, and the pastor this quarter, \$116.00. Our church at Salem is being repaired. The Rev. R. B. Adams is pastor.

UPPER MISSISSIPPI WOMAN'S HOME MISSIONARY SOCIETY MEETING

The thirteenth annual meeting of the Woman's Home Missionary society of the Upper Mississippi Conference Methodist Episcopal Church convened at St. Paul Church, Macon, Miss., recently. Wednesday evening delegates arrived at 8:30 p. m. The sermon was delivered by the Rev. Jas. Bounds. Thursday morn-

ing the house was called to order, by the President, Mrs. M. E. Ferguson, of Columbus, Miss. The convention organized and various committees were appointed. The following district presidents were present: Mrs. M. M. Henderson, Macon, Miss., Aberdeen District; Mrs. Macon Taylor, Oxford, Miss., Molly Springs District; Mrs. Amy Johnson, Corinth, Miss., of the Tupelo District, and Miss Dovie Holman, Louisville, Miss., of the tSarkville District. Reports showed that the work is advancing throughout the conference. The president delivered her annual address to a crowded house. The welcome address was tendered by the Rev. D. E. McNair, pastor of Macon, response was made by Mrs. Amy Johnson, of Corinth, Miss. On Thursday, a play "How America Spends Her Money," was beautifully presented by the school talent, which will be long remembered by all. The following ministers were present and helpful in many ways, the Revs. B. J. Robinson, E. D. Montgomery, Jas. Bounds, A. E. Tyler, E. R. Miller and D. E. McNair. We received correspondence from Misses M. Ella Becker and Rebecca Barbour of Rust Home, also many auxiliary presidents. Interesting papers were read by Mrs. Jackson and little teachers of the Macon City school. A solo was given by Mrs. A. E. Tyler. The sessions were well attended. —(Miss) Dovie Holman, reporter.

GEO. R. SMITH NOTES

Tag Day at the College netted over \$300.00. The following amounts were raised by the different crews: Prof. McClellan, \$20.01; Prof. Underwood, \$29.04; Mrs. Hayes, \$43.20; Miss Reeves, \$30.00; Miss Miles, \$15.17; Miss Anderson, \$13.25; Miss Darwin, \$16.09; Miss Cox, \$27.35; Prof. Ward, \$24.21; Pres. Hayes, \$65.60; Mrs. Ward, \$26.65. Miss Mae McFall of Cleveland, Oklahoma won the individual prize for having raised the largest single amount, \$20.00. In spite of the war and influenza, the College has been able to keep its doors open with an attendance equalled to that of last year. The Centenary Conference for the Central Missouri Conference was held in the College chapel. Dr. I. Garland Penn, Dr. W. T. Wright, Dr. Gilbert S. Cox, with a representative of the Home Missionary Society, made up the team. The District Superintendents and many leading pastors and laymen were present.

All Departments are in good running order. Corporals C. Alexander, Payne Butler and Floyd Ratliss are back in school. All the colored churches of the city are behind a campaign to raise \$1,000 as a silver offering for the College by April 20th. This is going to be a great day for the school. The Colored Band headed by Prof. Hubbard, will furnish the music. Recently the girls of Geo. R. Smith College gave an Indian operata at the pavilion. This play was full of music, dance, and singing. The girls had elaborate costumes and each girl was selected according to her ability to act the part of the different characters. The Senior girls gave their final demonstration to the public. This was one of the most unique demonstrations given this year by the Senior girls.

They displayed their skill in domestic science and art.

Prof. Leslie James Stewart, one of the instructors, who was with us last year, has returned from England and paid the school a visit recently.

VICTORIA DISTRICT MEETING

The Ministers and Lay-workers Centenary Institute of the Victoria District, West Texas Conference, convened in Webster Methodist Episcopal Church, Victoria, Texas, recently, with Dr. J. H. Swann, District Superintendent, presiding. C. W. Franklin was elected Secretary and reporter to the Southwestern Christian Advocate. Dr. Harry Swann was elected Treasurer. Miss Maggie Bullock was elected Secretary to the District Superintendent, and Mrs. J. H. Swann, reporter to the San Antonio Inquirer. Prof. C. H. McGruder of the Victoria High School, addressed the Institute on behalf of Palestine Baptist Church, and Dr. G. M. Wilkins on behalf of Webster Chapel. The addresses were timely and appropriate. The Rev. H. A. Jones in a happy vein responded on behalf of the Institute. The Centenary spirit gripped the meeting from the beginning and interest increased in each succeeding session. The enthusiastic and yet intelligent manner in which the brethren discussed the various Centenary topics indicates that they are not sparing themselves in acquiring the information necessary to put the Centenary programme "Over the Top" in the local churches. The brethren seem to have renewed their allegiance to the church and are determined that under the progressive leadership of our big-hearted District Superintendent, Dr. J. H. Swann, no place of the Centenary programme shall lag in our district. The reports showed that \$1,183.46 had been raised in cash, and subscriptions in excess of \$20,000 had been taken. Appropriate Centenary sermons were preached Tuesday and Wednesday evenings by the Rev. M. S. Jordan and the writer, respectively. The financial plan for the Annual Conference Ministers Mutual Aid Society as prepared and presented by the Rev. M. S. Jordan, Conference President, was adopted. After appropriate resolutions, thanking

the pastor and good people of Victoria for their hospitable entertainment, we adjourned.—C. W. Franklin, reporter.

CUMBERLAND RIVER DISTRICT EPWORTH LEAGUE CONVENTION

The District Epworth League Convention of the Cumberland River District, Tennessee Conference was held at Sparta, Tennessee, May 28-30, with the president, the Rev. J. W. Sebastian presiding and also the Rev. J. P. Price, president Emeritus, assisting. This meeting was one of the most interesting meetings that have been held in several years, we were welcomed to the city of Sparta, with many hearty welcomes of both races. Dr. W. S. Hight, District Superintendent of the East Tennessee Conference Chattanooga District was present and spoke in behalf of the great Centenary Drive we also had with us Rev. A. Ransom and Mr. W. F. Roberts speaking in behalf of Centenary mark. Many interesting papers were read in behalf of the Social and Spiritual welfare of the Sunday School and Epworth League. Sparta spared no pains in making the delegation welcome. Amount raised during the convention \$34.10; paid out for expensos \$20.84; balance in treasury \$13.26. The following officers were elected. The Rev. J. W. Sebastian president, the Rev. E. J. Guthrie 1st vice-president; Rev. Wm. Neal, 2nd vice-president; Rev. J. Nance, 3rd vice-president; Mrs. Addle Gupton, 4th vice-president; Miss Mattie J. James, Secretary; Miss Rozena Young, Corresponding Secretary; Mrs. Maggie Belcher treasurer. (Miss) Mattie J. James, Secretary.

Kiles—Mr. Charley Kiles, died May 7, 1919, in full triumph of faith. He was a class leader and trustee of Mt. Pleasant Methodist Episcopal Church, Benton, Miss..

Smith—Mrs. Sarah Smith, of Benton, Miss., died April 17, 1919. She was a member of Wesley Chapel.

Kimbers—Mrs. Evelyn Kimbers died May 2, in the full triumph of the faith. She was a member of Wesley Chapel.

Roberson—Mr. J. A. Roberson died May 27, 1919. He was a great Church worker, class leader and district steward of the Benton Circuit (Miss):

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For full particulars write

PRESIDENT CHARLES M. MELDEN,
5318 St. Charles Avenue, New Orleans, La.

CARD OF THANKS

I thank the members and friends of Green Methodist Episcopal Church, Opelousas, La., for \$10 pounds of groceries and a cash purse.—A. W. Johnson, pastor.

Boonville, La.—We were agreeably surprised with a pound party Wednesday night, led by Sister Rosa Brooks, Dary Watson, Sarah Washington, Mrs. Thompson and Mrs. Abby Jackson and quite a number of others. The pounds were presented by Sister Rosa Brooks, responded to by the pastor. They also left a cash purse. A selection on the piano by Mrs. Amelia Turner and Mrs. Rolax, followed by refreshments.—J. E. Rolax, pastor.

I take this method to thank brother T. B. Baker, one of the local preachers of St. James Methodist Episcopal Church, Hahnville, La., for a Summer hat.—E. W. Jackson, pastor.

I thank the members of Wesley Church, Baton Rouge, La., for sympathy expressed and the care and attention given my wife during her illness.—T. A. Hampton, pastor.

I take this method in thanking the members of St. Paul Church, Campti, La., for a good supply of nice groceries. Our work is progressing well. The auxiliaries have put on new life. The Kings Daughters, Mrs. Z. A. Walmsley president, reports \$20.00 raised on the new chairs purchased for the parsonage. Mrs. Mattie Childress is jubilant over her success in raising an amount to cover front porch of parsonage. The trustees are meeting their demands on their new fence and parsonage. The box contest was conducted recently and Mrs. R. A. Walmsley was crowned queen, having raised the largest amount.—R. A. Walmsley.

INQUIRY.

I wish to locate my aunt, who before marriage, was Miss Sallie Ross. She is now Mrs. Sallie Whithead. Her native home is Statesville, N. C. When last heard from, she was living in Boston, Mass. Any information concerning her whereabouts will be gladly received by her niece, (Mrs.) Margaret Johnson, R. 22, B. 346, Huntsville, N. C.

Mrs. Lottie Willis, of Meridian, Miss., wishes to know the whereabouts of her sister, Mrs. Mattie Taylor, who is wife of the Rev. Anderson Taylor and daughter of Mrs. Jeanette Chaney. When last heard of she was at Sunbeam, La., where her husband was Presiding Elder in the African Methodist Episcopal Church. Any information concerning her whereabouts will be gladly accepted and appreciated by her sister, (Mrs.) Lottie Willis, Meridian, Miss.

I am anxious to locate my brother, James J. Watts. Our father's name was Jason Watts and our mother's name is Ernestine Watts. After the death of my father, my mother sent my brother to Alcorn College and later to Chicago to finish brick masonry. She has not seen him since. Our brother's names are Charles Shedrick, Moses, James, Jason, and George. The sisters are Rebecca, Francis, Mathilda, Anna, Winnie and Sarah. Any information concerning my brother's whereabouts will be gratefully received by (Mrs.)

Anna A. Johnson, Box 542, Moorhead, Miss.

I am anxious to locate my son, Edward Baker, when last heard of he was in Kansas City, Mo. A reward will be given to any one who may give me any information of his whereabouts. Address (Mrs.) Charlotte Dangerfield, Harriston, Miss., No. 31.

Mr. Landrum Jones of Sallis, Miss., wishes to locate his uncle, Mr. William H. Shanks, who, when he last heard from him, was at Annett, Miss. Any one knowing his whereabouts will please address Mr. L. Jones, at Sallis, Miss.

I wish to inquire through your paper for my sister, who lived in Columbus, S. C., when I last heard from her. Her name was Agnes Carlton. Our mother's name was Amy Sowden, brother's name was Willie Sowden, our father's name was Dave Scott. Any information will be gladly received by Dave Scott, Queen City, Texas.

FORREST CITY DISTRICT

The district meeting of the Woman's Home Missionary Society convened at Wesley Methodist Episcopal Church, Brinkley, Ark., April 25-27, Mrs. Z. R. Fields presiding. Devotional services were conducted by President, Prayer by the Rev. W. H. Simpson. Mrs. Mattie Thomas Recording Secretary, called roll of District Officers, all were present but one. Mrs. V. Bonds was appointed assistant secretary, other committees were also appointed. All officers were introduced and Mrs. Z. R. Field, District President delivered her first annual address at this time with much grace and ability. Mrs. Jennie Franklin made her report and the convention at once spent one hour in Praise Services, and each one present was spiritually blessed. Our State Field Secretary, Mrs. M. F. Thornton was next introduced and delivered her timely address to the delight of the convention. Friday night, Mrs. V. E. Gates delivered the welcome address. Responded by Mrs. W. S. Sherrill. At this hour we were highly favored by having Dr. W. S. Sherrill, Presiding Elder at Cotton Plant, present and he spoke to the convention in his usual way, which was a delight to all present. Saturday a. m., Mrs. F. E. Darby, District Treasurer, Mrs. V. E. Gates, District Cor., Secretary, each made their reports, which showed that the District is increasing on all lines. Mrs. G. H. F. Morris, State Temporal Secretary, spoke to the convention with much ability. Saturday evening was spent in finishing up all reports and the election was carried out. Saturday night the Rev. W. Luster preached to the convention. Sunday at 11 a. m., Rev. W. H. Simpson delivered the sermon and Communion was administered by the Rev. S. M. Cain and others. At 3 p. m., Memorial Services were conducted by Mrs. Lucy Simpson and Jennie Franklin. Mr. N. Darby was introduced and spoke in the interest of the Centenary. Sunday night the Rev. N. Holland, of Brassfield, preached. Several complimentary resolutions were read and adopted. The convention accepted the invitation of Palestine, extended by Mrs.

C. Wilkins, for the seat of the next convention.

BROOKHAVEN DISTRICT
THIRD ROUND

China Grove, July 12-13; Kokomo, 12-13; Lampton-Zion Ridge, 19-20; District Conference, July 23-27; Cheraw and Tilton, 31-; Bridgeville, August 2-3; Arm, 2-3; Summit and Magnolia, 6-7; Barlow, 9-10; Oma and Carlos, 11-12; Kenolia, 14-15; Lucien, 13; Brookhaven Circuit, 16-17; Brookhaven, 17-18; Hazelhurst and St. Morris, 23-24; Crystal Springs Circuit, 30-31; Florence, September 6-7; Sernwood, 13-14; Crystal Springs, 20-21.

Brethren:—Our District Conference convenes at Lampton on July 23-27. Please have reports well in hand, Centenary day, 24th, every pastor is urged to bring up the balance of his quota and report the same at this time. Nothing but praise and thanks to the faithful pastors for the loyal support they are giving the Centenary. Let us get down to business and follow the committee on Evangelism.—M. T. J. Howard, District Superintendent.

CHANGE OF ADDRESS

The Rev. Joel C. Carson has moved to Montgomery, Ala., and may be addressed there at 788 Hale St.

Mr. Jesse Bailey and Miss Georgiana T. Wise of this city were married June 30th.

NOTICE

The Lake Charles Preachers Meeting will meet in Guydan, the Rev. G. G. Priestley, pastor, on July 10th. Every Brother is urged to be present. A Robinson, president, J. B. Johnson, Secretary, J. W. Turner, District Superintendent.

NOTICE NEWNAN DISTRICT

All stewards of the Newnan District will meet at Newnan Chapel Methodist Episcopal Church, Friday July 11th. A. Long, Cor. Sec.

NOTICE

The District Conference of the Lake Charles District will convene at St. Martinsville, La., August 13-17th. Each local preacher and exhorter must be present and must be a subscriber for the Southwestern Christian Advocate.—J. W. Turner, District Superintendent.

NOTICE MUSKOGEE DISTRICT

All of the presidents of the Woman's Home Missionary Auxiliaries of this district will call a meeting and have each person give her pledge to the Centenary for the next five years.—Martha C. Wilson, District President, Conference Treasurer.

PERSONAL AND GENERAL

Asbury Methodist Episcopal Church, Canton, Miss., under the leadership of Dr. G. W. Smith as pastor is pushing to the front. During the first quarter of this conference year nearly \$1,000.00 was raised for all purposes. A new organ has been installed and other improvements perfected. We have paid the pastor to date \$250.00, and the District Superintendent \$45.00 have been raised for the Centenary

movement \$612.00. Since our quota is \$800.00, we have pledged enough to go over the top. Dr. Smith has the work well organized, the interest of the Centenary is well in hand and the membership is responding to his call to duty as never before. The new financial plan has been adopted and the people are living up to its ideals, and there seem to be the spirit of loyalty throughout the entire membership for larger and greater work.



Garner-Nero—On Thursday night, June the 19th, the Rev. S. M. Garner and Miss D. M. Nero, were united in holy wedlock. The ceremony was performed by the Rev. R. J. Johnson, at Asbury Methodist Episcopal Church, Woodland, La., of which the Rev. Mr. Garner is pastor and the bride a member.

Jones-Lewis—Mr. Emmett Jones and Miss Lillian E. Lewis, of Jackson, La., were married at the residence of the bride recently. Mr. Jones is of New Orleans, La., and Miss Lewis is a member of our church and one of our best teachers in our Sunday School. They will make their home in this city.—P. C. Colton.

Neal-Simon—At the residence of the bride, Jennings, La., Mr. Joseph Neal and Miss Octavia Simon, were united in the bonds of matrimony recently. Mr. Neal is a member and class leader of the Methodist Episcopal Church. Mrs. Florence Johnson of Beaumont, Texas, and other relatives were present. Dr. J. J. Morrow was the spokesman. At 12:30 A. M., Mr. and Mrs. Neal went to Welsh, La., at the home of Mr. Neal. The Rev. D. A. Landry officiated.

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INTRODUCING JESUS TO OUR READERS.

(Continued from Page 6.)

church and especially the League to furnish a program for the social life of the young people of their community—their own ingenuity will suggest different forms and types of entertainments, that may be had all through the year, to suit their particular community.

For example, Dr. Jacobs, one of the lecturers in the Gammon Theological Seminary Summer School, says we should plan at least one big thing in the Epworth League once a month. He suggests the following program which is to be varied according to the needs and seasons of the local community: January—Emancipation Day program or a Rainbow Supper. Make the latter a pay affair. Have decorations, using tissue paper for the various colors and serve refreshments in cafeteria style. That is let each one serve himself.

February—Valentine Social. Let the decorations be hearts.

March—St. Patrick's Social. Then everybody wears the green.

April—"April Fool Social." Call it a fourth of July Celebration. Have a "backward supper."

May—Mother's Day or Epworth League Anniversary. In the latter a five-course banquet might be given at fifty cents a plate to each the young people some of the social life they must enter into in later life.

June—College night. Here we entertain the young people who have been away to College as well as those who may be finishing from High School.

July—Patriotic Social.

August—Harvest home picnic.

September—An entertainment given by the young women of the church, perhaps a young people's bazaar.

October—Halloween party.

November—Thanksgiving.

December—Christmas entertainment.

These are only suggestions in line with the principle we have been trying to emphasize, viz: the definite place in all our lives for things social and recreational.

PERSONAL AND GENERAL

In a recent rally the members of Taylor Chapel, Sedalia, Mo., of which the Rev. J. M. Harris is pastor, raised \$500.00. The amount goes to the building fund.

Recently Dr. Hamilton preached at our church at Dunlap, Kans. The collection was \$59.00.—I. Walker Steward.

The Rev. Geo. W. Williams reports his benevolent collections as follows: Starke, Fla., \$45.21; Lawty, \$17.65.

The Rev. W. H. Smith, pastor of St. Paul Church, at Hattiesburg, Miss., has been ill since March, and we are glad to note his recovery and his return to the pulpit. During the pastor's illness, the Centenary drive and this congregation passed its quota of \$500.00. The parsonage was "stormed" during this, as a result of which many choice pounds of food stuff were left. The pastor and his family are grateful.

The members of our church on the Hamilton circuit, Miss., raised on a

recent date \$90.00 for the Centenary and \$13.00 for the pastor, the Rev. W. M. Ellison.

A special program was rendered at our church at DeSoto, Miss., under the direction of Mrs. W. M. Hough. On the same day the group leaders reported as follows: Mrs. W. M. Hough, \$5.00; Mrs. Angeline Adams, \$5.00; Mrs. Addie May, \$5.00; Mrs. Lizzie McCarthy, \$2.20; others reported from 25 cents to \$1.00. The total amount raised was \$41.10.

The Rev. D. F. Dudley, pastor at our church, at DeKalh, Miss., reports as his benevolent collection \$176.20.

In a recent campaign for benevolent funds, John Wesley Methodist Episcopal Church, Grantville, Ga., raised \$291.17. The church was divided into four divisions, North, South, East and West. Collection by North, Mrs. Emma Miller Captain, \$100.23; by South, Mrs. M. E. Smith, Captain, \$106.68; by East, Mrs. Rosa P. Wilkinson, Captain, \$42.54; by West, Bro. E. B. Hill, Captain, \$34.60; by the Public, \$7.12, making a total of \$291.17. The Rev. M. W. Burch is pastor.—I. P. Connally, District Steward.

Miss R. I. Williams, reports that recently the members of the Sunday School of Warren Methodist Episcopal Church, Lake Charles, La., raised \$116.66.

Mr. G. Spencer reports the following benevolent collections raised at our church at North Carrollton, Miss., Centenary, \$90.00; Conference claimants \$5.00; Episcopal Fund, \$5.00, and for the pastor, \$15.00; the Church \$15.00.

The Rev. E. Mcheaux, pastor of our church at Hufsmith, Tex., whose membership numbers 50, raised \$185 for the Centenary recently.

The Rev. W. L. Amos and his congregation at Cade, La., recently raised \$30.00 for the Centenary fund.

The Centenary offering at Griffin Methodist Episcopal Church, Starkville, Miss., was \$167.00. The units reported as follows: No. 1, M. M. James Leader, \$12.80; No. 2, Mrs. L. Butler, \$28.80; No. 3, M. J. Bodwell, \$48.85; No. 4, Mrs. Alle Drake, \$25.85; No. 5, John Love, \$7.00; No. 6, Felix Cheatum, \$31.12.

Mr. S. D. Hackett has submitted the following report for our work on the Wallisville Circuit, (Tex.) in the Centenary drive: St. Paul Church, Double Bayou, Tex., \$27.00; St. Louise, Hankamer, Tex., \$13.00; St. Luke, Wallisville, Tex., \$10.65; McKenza Chapel, Wallisville, Tex., \$10.50; Pastor and his wife, \$12.21.

The Rev. S. D. Troupe of the Cotton Plant, (Ark.) Circuit, makes the following report on funds for the Centenary movement: Atkins Chapel, \$22.69; Pamison Grove \$25.70; Piney Grove \$52.80. The total, including other collections was \$209.19. Messrs. B. J. Liddell, D. S. Braddock, C. S. Stuhls, and Madison Green were the minute men.

The Rev. J. A. Gary, pastor, Greer, S. C., has received word from Dr. Moutrie, Secretary of the Atlanta Area, that Greer charge is the first in the South Carolina Conference that has ascended the top with its five years' subscriptions and a good deal of cash on the first year's amount.

Our Centenary drive was one of success, one in which St. Paul Metho-

dist Episcopal Church, Texarkana, Tex., went over the top, and so far as our benevolences is concerned we are ready for the Annual Conference. The assessment for St. Paul this year was \$399.00 and we raised \$410.00, every dollar asked for by the Church has been raised and I have vouchers for the same. The Centenary movement under the leadership of Mrs. N. J. Washington as Local President was well organized and well planned, Mrs. Dr. B. S. Inghram and Mrs. A. M. Welch pledged to raise \$25.00 and they at once put on a Tom Thumb wedding, composed of Little tots not over 7 and 8 years old. The House was packed to witness this affair and they went over the top. Dr. Jamison and Mrs. Dr. Randall, also pledged \$25.00 and they gave a joint recital by Mr. Gordon Harris and Miss Mamie Titus, and it was a musical treat to all present.—C. G. Curtis.

On a recent Sunday the Rev. H. E. Burns, district superintendent, preached at the 11 o'clock service at our church at West Round, Ga. The collection for the day was \$49.40, \$12.40 of which was paid the pastor and the balance on the Mission fund.

Morrow's Chapel, in the Pen Oak Country, one of our little churches on the East Calvert Circuit, Texas, with just thirty members and one probationer, has pledged over two hundred dollars for Centenary to be paid this year. This church raised on Easter Sunday, \$55.06 was raised to date, \$69.31.

At our Church at Waveland, Miss., the members paid as follows: Mr. W. N. Richerson, \$5.00; Mrs. Richerson, \$5.00; Mrs. M. Jones, \$5.00; Mrs. Hester Shearfield, \$0.50; Mr. John Stauli, \$0.50; Mrs. Anna Stauli, \$0.50. An amount totalling \$16.50, was raised for the Centenary. We are still pushing the Centenary cause and expect to raise our full quota.—H. L. Kennedy.

Haven Methodist Episcopal church of Richwood, West Va., recently rendered a splendid program, under the supervision of the Sunday School Superintendent, Mrs. L. E. Wright, assisted by Miss Harrette Williams, R. J. Harris, Millie Reed and others of the Sunday School. \$16.00 was paid District Superintendent in full for 1st quarter. We had three accessions to the church. We have only 17 members. The pastor was paid \$42.00 and the superintendent \$10.00. The Rev. J. T. Harris is pastor.—Mrs. L. E. Wright, Secretary.

Recently the members and friends of Taylors Chapel, Leitchfield, Ky., tendered the pastor, the Rev. Richard Hughes and wife, a pleasant surprise, in appreciation of their return to this charge for the third year, by leaving a number of pounds of groceries and money on the table.—Richard Hughes, pastor.

Led by G. W. Calhoun, captain and N. A. Bridge, pastor, the Stanley Methodist Episcopal Church, Chattanooga, Tenn., appeared at Bethel African Methodist Episcopal Church in a financial contest. Stanley collected \$127.93 and Bethel \$34.31.—C. B. Kennedy, reporter.

Gordon New Boll Chapel, Gainesville, Fla., the Rev. L. C. Lembric pastor, is planning to entertain the Sunday School and Epworth League convention, which will convene there in August.

Group No. 4 of the Beaulort District, A. G. Kennedy, D. D. Superintendent, held a successful Centenary meeting at Fishor's Chapel Methodist Episcopal Church, Hardeville, S. C., May 22-25, 1919. J. G. Stokes, B. D. Pastor, D. D. McTeer.

The people of Ardmore, Okla., were favored to have Dr. W. W. Lucas with them in the interest of the Centenary under the auspices of Warren's Chapel Methodist Episcopal Church. Friday evening, May 30, a local program was conducted, after which Dr. G. B. Scott, the minute man of the Centenary, introduced Dr. Lucas, who gave a most excellent lecture on "Our Race and Benefits derived from the Present War." Saturday evening Dr. Lucas gave a Dialect Recital. Sunday morning he preached a very spiritual sermon. Sunday evening he spoke in the interest of the centenary. All who heard Dr. Lucas were greatly benefitted. We raised \$81.00. Although we have not received our quota for the Centenary from the general church. We are combining our forces to do what the general church requires of us and the splendid leadership of our pastor, the Rev. J. D. Gibson.—Mrs. M. M. Moline.

A successful rally was conducted at Powell's Chapel Methodist Episcopal Church, Lafayette, Ala., May 18. As the result of the rally \$406.44 was raised. The Baptist people of Lafayette put forth many efforts to put us over the top, which added much to the success of the rally. The Rev. E. Mixon is pastor.—J. W. Trammell, reporter.

In the recent intensive Centenary drive from May 18th to 25th, Salem Methodist Episcopal Church, Savannah, Ga., went over the top both in cash and pledges. This is a small charge of only 76 members. The pastor, the Rev. W. M. Daniels is working hard for a new church, and every member is standing shoulder to shoulder with him. The following figures will show that we went really over the top. Cash collection's \$427; amount of pledges signed, \$2,125. The Centenary is asking of this church is \$300 a year or \$1,500 for the next five years. We went "Over the Top" with a hurrah. Our church is alive both spiritually and financially. The Ladies Aid has done good work this year, during the winter they presented the pastor with a beautiful overcoat. Mrs. Lucy Lovett was at the head of the committee for the overcoat. Dr. Harry A. King, president of Clark University, was with us Sunday, June 8th. He made an impressive talk along educational lines, it was well received by the young people. We also had talks from the Rev. J. A. Richie, pastor of Ashury, and the Sunday School Superintendent, Mr. I. D. Seahrook. We are looking forward to a new Salem, where we can do a larger and better christian service.—Mrs. Mollie E. Floyd, reporter.

Prof. E. W. B. Curry spoke at Bethel Methodist Episcopal Church, Urbana, Ohio, in the interest of the Centenary. The second meeting for the Centenary quota was held at Bethel Church recently. Devotional services were conducted by the Rev. A. L. Holland, pastor in charge. Mrs. Alice Taylor read a paper on the American Negro and the Methodist Episcopal Church. Mrs. Lucy Cooper sang "Somebody." Prof.

Curry, principal speaker of the evening, delivered a timely discourse on the future of Africa and the American Negro. He discussed the educational system now being formulated in West Africa through the Methodist Episcopal Church for natives. The cash collection for the evening was \$33.00. Prof. Curry closed with evangelistic service, and one man accepted Christ and joined the Church.

Mrs. B. R. Scales, principal of Douglass Public School, Guthrie, Okla., was re-elected at a recent meeting of the Board of Education. For several years Prof. A. J. Scales was principal of this school, but later was made Professor of History in the High School. Mrs. Scales is a woman of fine qualities, highly cultured and well fitted for her duties as principal. She is also organist of St. Paul Methodist Episcopal Church, Guthrie. Prof. Scales is chairman of the Guthrie District and Conference Secretary of the Centenary.

On Monday, April 28th, the many members and friends stormed the parsonage of Daniels Methodist Episcopal Church at Clearwater, Fla., with a goodly number of pounds of choice groceries and a purse worth \$5.30 of which Brother W. M. Martin, class leader, No. 2, presented in the most intelligent manner and spoke a few words which was listened to with great care, responded to by the pastor. This party was led by sisters M. L. Davis, F. E. Demery, followed by W. J. Curry and wife, W. M. Martin and wife, Morish Curney, Mrs. Lucy Williams of the African Methodist Episcopal Church, Elizabeth Thomas of the Colored Methodist Episcopal Church, Mrs. Koup of the African Methodist Episcopal Church, Annie Turner, Mr. Hill, Mr. Parker, Brother Geo. Carlisle, Brother Geo. Garvin and wife, Annie Brown, Mrs. Mary Colmon, Mrs. M. L. Kandolf; also the pastor's wife spoke a few cheering words, regarding a worthy pastor. The pastor has accomplished some work on the church of which the members as well as himself are proud of.—A. L. Jackson, pastor.

On a recent Sunday the members and friends of Newman Memorial Methodist Episcopal Church, Key West, Fla., entered their new church. The District Superintendent the Rev. H. W. Bartley preached an inspiring sermon to a large and appreciative audience. The pastor, the Rev. D. W. Demps also preached. Three persons united with the church during the day. The collection for the day was \$569.05.

On Easter Sunday, Union Circuit (Ala.) raised \$100.00 for Centenary purposes. The Sunday School at St. Mary went "over the top," raising \$15.00, its full quota. The Rev. P. Y. Wofford is pastor.

A program was rendered at St. Paul Methodist Episcopal Church, Palestine, Texas, on Easter Sunday, which proved to be a success. The collection amounted to \$259.00. The Rev. S. M. Bolden is pastor.

On Easter Sunday, Warren St. Methodist Episcopal Church, Mobile, Ala., raised \$550.00 for the Centenary. The Rev. G. W. Lewis is pastor.

Easter services at Moriah Metho-

dist Episcopal Church, Corinth, Miss., were quite a success. A rally was conducted which resulted in the raising of \$579.26 on that day. The Rev. M. C. Pulliam is pastor.

The exercises held on Easter Sunday on the Pulaski Circuit (Ga.) were quite a success. Mt. Zion raised \$43.00, Adabelle \$18.00, and Dixon Grove \$7.20, making a total of \$68.20. Nine persons united with the church.

The Easter services at Wesley Methodist Episcopal Church, North, S. C., were a decided success. The quartette of Claflin University, Orangeburg, and Dr. L. N. Dunton, the President, were present. The collection for the day amounted to \$62.76. The Rev. W. J. Smith is pastor.

An excellent program was rendered at our church, Pelahatchie, Miss., on Easter Sunday. The program was under the leadership of the Sunday School Superintendent, Mr. Will Williams. The collection for the day was \$65.00. The Rev. D. R. Bentley is pastor.

The Easter collection of our church, Palestine, Arkansas, amounted to \$85.20 in cash and \$65.00 subscriptions, making a total of \$150.20. The Rev. G. G. Troupe is pastor.

Scotts Chapel Methodist Episcopal Church, N. Birmingham, Ala., raised on Easter Sunday \$40.00. The Rev. G. W. Reeves is pastor.

\$1,522.70 was raised by the members of Wesley Church, Baton Rouge, La., and paid on the debt. The insurance has been paid and \$500.00 raised for the Centenary. The Sunday School raised \$40.00. Eight

persons have been baptized and there have been 10 accessions. The Rev. T. A. Hampton is pastor.

The Rev. R. N. Jones, pastor of New Zion Methodist Episcopal Church, Crystal Springs, Miss., and his congregation are joyously happy over the recent rally which netted \$344.52. Club No. 1, led by Mrs. R. Washington, raised \$110.12; Club No. 2, led by Mrs. Anna B. Rodgers, raised \$156.00; Club No. 3, led by Mrs. Linnel Hill, raised \$88.40. The Revs. E. O. Woolfolk, B. J. Chrisler and O. H. Hilliard preached.

The Rev. T. Scott, our pastor, at a Pittsburg Station, Texas, reports \$103.00 recently raised for benevolence. Mrs. Kemp was the successful contestant and received the prize. The membership recently "stormed" the parsonage and left a large supply of foodstuffs.

Miss Lilly B. Smith, the daughter of our pastor, who is a member of the faculty of Meridian Institute, was chosen as a member of the choir of one hundred from the Freedmen's Aid School and is now in Columbus with the choir.—Chas H. Oden.

QUARTERLY CONFERENCES

Queen City, Texas—The second quarterly Conference was held May 31st, June 1, District Superintendent Carr presiding. Reports showed the work in a splendid condition. Supt Carr addressed the Sunday School and preached at 11 o'clock. At 6:30 he addressed the Woman's Home Missionary Society and preached at 8 o'clock and administered the holy communion. The Rev. M. Q. A. Fuller is pastor.

Chattanooga, Tenn.—The third quarterly meeting was held at Stanley recently, District Superintendent Hight preached morning and evening, and administered sacrament of the Lord's Supper. His sermons were inspiring and instructive. The quarterly reports were good. Much of the time was given to discussion of the Centenary by members of conference. Our district superintendent and pastor seemed highly pleased over work being done. Paid the district superintendent for the quarter, \$20.00 in full. Paid pastor for the quarter, \$105.00.

Jasper, Texas—The second quarterly conference was held at Holmes Chapel, Jasper and Newton Circuit, April 26-27, with Dr. G. E. D. Belcher, the district superintendent, presiding. The reports showed a great advance of the first quarter. District Superintendent was paid in full, \$25.00; paid pastor \$145.00. Total amount raised for all purposes during the quarter, \$456.00. Next quarterly goes to Pine Hill. E. C. Ramon, pastor.

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A. M., L. L. D.

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Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

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Quarterly Conferences

Pontotoc, Miss.—The second quarterly conference was held recently with the Rev. Joe McGee, presiding in the absence of District Superintendent J. W. Golden. The pastor was paid \$104.28 during the quarter; \$40.00 raised during the session of the conference, \$340.00 was raised in the drive for the Centenary. The Rev. J. Burton is pastor.

Hufsmith, Tex.—District Superintendent T. M. Jackson, held the second quarterly conference, May 3-4. The District Superintendent was paid his full amount, \$16.25. The pastor was paid during the quarter, \$140.50.—Walter Page.

Lake Arthur, La.—The first quarterly conference was held recently by District Superintendent, Jno. W. Turner. The superintendent was paid in full and the quarterage raised to \$10.00. The Rev. S. Green, of Port Allen and the Rev. T. A. Jackson of Plaquemine, were visitors. The Rev. Mr. Jackson delivered three sermons, while there. The Rev. A. Robinson is pastor.—Lemar Moulter, reporter.

Plantersville, Miss.—The second quarterly conference was held May 3-4 at New Chapel Methodist Episcopal Church. In the absence of Rev. W. H. Golden, our beloved district superintendent, who was in New Orleans attending the great centenary meeting. The Rev. A. G. Marshall presided. The Rev. Marshall, who is prying and working with untiring hands, put much stress on the Centenary movement, with our beloved pastor, the Rev. H. Y. Sauter, who spoke and impressed each member to be ready to go over the top on Children's day with the Centenary movement. On Sunday, the Rev. A. G. Marshall preached a soul-stirring sermon and many persons rejoiced. Rev. H. Y. Sauter has raised the second quarter for Centenary offerings, \$174.00 for pastors' support, \$133.29; paid district superintendent in full, \$26.00; for ceiling of the church, \$56.00; total for second quarter, \$389.29.—E. D. Bell, reporter.

Chester, Md.—The first quarterly Conference was held at Mt. Tabor Methodist Episcopal church recently, with the Rev. J. H. Jenkins, the new District Superintendent presiding. The attendance was large at all three of the churches, were largely represented. An able address on the Centenary was delivered by the District Superintendent. Good reports were rendered by the leaders and Stewards, local preachers, Sunday School Superintendents, presidents of Epworth Leagues and exhorters. The reports showed that each organization was alive. The pastor, the Rev. J. W. Dockett, who is serving his third year, read a grand report, which showed that he had the work well planned and the co-operation of the membership. All of the claims were raised in full and an effort is on hand to "go over the top" in money and pledges for the Centenary. Brother John H. Queen, Superintendent, was appointed financial secretary. We have twelve group leaders that are doing what they can for advancement of the worthy cause. A resolution was

read by Brother Lawrence Hawkins, welcoming the District Superintendent, to the charge and our homes, and pledging him our hearty co-operation that the Annapolis district may be the banner district of the Washington conference. The resolution was unanimously adopted and a copy sent to Mrs. J. H. Jenkins. Mrs. Frances Hawkins was elected reporter to the Southwestern Christian Advocate and have the promise of several subscribers.—Reporter.

St. Martinsville, La.—Our first quarterly conference was held April 19-20th. District Superintendent J. W. Turner, presided. All reports showed marked improvements. The District Superintendent preached two strong sermons and delivered an excellent lecture on the Centenary movement. The District Superintendent was paid in full and his salary increased from twenty dollars (\$20) per quarter to twenty-five (\$25). On Easter Sunday, this church's total collection was \$305.50. We reported \$250 for the Centenary cause. The pastor's salary has been increased from \$800 to \$900.—A. Robinson.

Shipman, Miss.—Our second quarterly conference convened at Donavan, Miss., June 14-15, with the Rev. P. H. Rembert, District Superintendent in the chair, A. P. Mosely, secretary. Quite a large number of conference members were present with good reports. Paid District Superintendent in full for the quarter; paid pastor fifty-five dollars. We had a fine attendance on Sunday. The Superintendent preached two sermons. Our church is in a splendid condition. The Rev. N. D. Hopkins is pastor.—(Miss) A. L. Bryant.

Altheimer, Ark.—June the 7th, Dr. L. G. Hodges, district superintendent, held the third quarterly Conference, which was the best in five years. He was at his best and preached two strong sermons. One person joined the church. Total collection for the day, \$160.00. We are up with our Centenary in cash and one over the top in subscriptions, \$2,500.00. We will hold services in our new church, Union grove, July 13th. This church is a credit to the conference and the community. This is the Rev. M. H. Thompson's second year on the charge.—(Mrs.) M. H. Thompson, reporter.

Rose Hill, Miss.—The third quarterly Conference convened at Pine Grove Methodist Episcopal Church, June 21-22. The Rev. Wm. McMurrin, District Superintendent being absent, the Rev. G. W. Coleman, pastor Haven Chapel, Meridian, Miss., presided. The Rev. Dr. Coleman preached two strong sermons. This was the best conference in the history of the church. Collection this quarter, pastor's salary, \$94.65, Superintendent's salary \$18.00; Missions \$72.00; for Sunday School \$7.00; Ladies' Aids \$3.00; total \$194.65.

Dadeville, Ala.—Our second quarterly Conference which adjourned recently, was a success. The Rev. T. H. Hamm held the quarter for us and closed out Sunday night with a great revival after taking in one

memhor at eleven o'clock Sunday, at Pleasant Hill. The Rev. Bristo, pastor of the Methodist Episcopal Church South, and several other visitors were present. The day closed with the District Superintendent paid in full and a five year's pledge for the Centenary for \$1,750.00, which puts up over the top. The Rev. C. P. Payne is pastor.—Jennie Slaughter, reporter.

Batesville, Miss.—The Rev. W. F. Isaiah, District Superintendent, held the second quarterly conference on a recent date at New Haven Methodist Episcopal Church. All reports were good. Raised during the quarter \$35.77. The Rev. R. A. Simpson is pastor.—Hy Johnson, reporter.

West Point, Ga.—The second quarterly Conference held at Pine Grove Methodist Episcopal Church, April 26-27. The Rev. H. R. Cooper of the LaGrange Station, presided. The business session was held on the 26th. Good reports were submitted by local preachers, class leaders and exhorters and pastors. The pastor's report which could be seen quite an improvement on all lines. The whole church is alive during this quarter, the pastor got the leaders of the charge interested in the deplorable conditions of the parsonage, and the Ladies' Aid Board put a new porch on the parsonage, which made quite an improvement. In the looks of our parsonage, and the trustees of the church got jealous and they are endeavoring to make some improvements on the church. On Easter Sunday, we raised for the Centenary \$44.09. We have on hand for the same cause, \$55.00.

and we hope to go over the top with the other churches. We raised for all causes during the quarter, \$251.27. The Rev. E. E. Crawford is pastor.—Ernest L. Johns, reporter.

Coahoma, Miss.—The second quarterly conference of the Coahoma charge was held at Arkadelphia, Miss., June the 8th, with the Rev. F. Isaiah, District Superintendent present. Quite a number of the members of the conference were not present, but the reports showed advancement along all lines of church work. This charge is growing rapidly along all lines, with its energetic pastor, the Rev. E. H. Holmes, and the co-operation of the loyal officers and members. Raised this quarter for all causes, \$380.00. Children's Day was observed on the charge with telling effect. The program was carried out to the letter by Mr. L. R. Stiness, superintendent at Arkadelphia and J. W. Ward at Coahoma, Miss. Our full quota was raised by the Sunday School for the Centenary. Too much praise cannot be given the superintendent and the corps of teachers for their faithful work in putting the charge over the top in its Centenary asking.—P. Dantzler, reporter.

Brinkley, Circpit, (Ark.)—The quarterly conference was held June 15, with the District Superintendent, the Rev. C. R. Fields of Forest City, presiding. A Children's Day program was rendered in the afternoon and \$19.00 was raised on the Centenary quota, which added to \$118.00 raised Easter Sunday, made a total of \$137.00. The district superintendent was paid in full.

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"I could not hear my watch tick, and my ears felt sometimes, as if there was water poured in them. Then again it was as if I would be near the lakeside, where the waves were dashing; another time as if in a sawmill, and in fact I could hear all sorts of noises, but now I am fine and dandy."

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Answer the question on the coupon above—send it to Ear Specialist Sproule, 432 Trade Building, Boston. You will be sent a full description of your case and advice free as to the proper treatment. The Specialist, Originator and Founder of the Sproule Method of Home Treatment for Ear Troubles, was graduated from Dublin University, Ireland, in Medicine and Surgery and was formerly a Surgeon in the British Royal Mail Naval Service, for more than 30 years through his Method he has made a speciality of ear troubles.

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If your case is accepted, you will be told all about it, and how you may be treated right in your own home for those confusing wearing sounds, which so sorely disturb your peace of mind at times. Think too of the joy of being free of the dread that you may be deaf.

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DEATHS

MRS. BLANCHE GILDER MACINTYRE

Mrs. Blanche Gilder MacIntyre, the ten months' bride of Mr. Geo. MacIntyre of Oak Grove, La., died recently. Mrs. MacIntyre was born in Galveston, 23 years ago. She was the younger of two daughters of the Rev. and Mrs. J. W. Gilder. The older girl died seven years ago in Coaroe, Texas. After the death of the older daughter, the affections of mother and father centered on Blanche, who was carefully reared and educated in Wiley University. She was the sunshine of the home. She married Mr. Geo. MacIntyre, one of her Wiley Schoolmates, ten months ago and lived happily with him in Oak Grove, La., until her death. Mrs. Gilder, her mother, was with her six weeks prior to her death attending her necessities and wants. The Rev. J. W. Gilder was summoned to her home, where he went, and with other members of the family accompanied her remains to Coaroe, Texas, where she was buried by the side of her sister. The funeral sermon was delivered by the Rev. J. O. Williams, D. D., District Superintendent, Paris District, assisted by the Rev. G. E. D. Belcher, District Superintendent, of Beaumont District, the Rev. E. H. Holden, Mt. Vernon, Houston; the Rev. S. W. Johnson of Boynton Chapel, Houston. A number of intimate friends of the family of Houston, attended the funeral at Coaroe. The Woman's Home Missionary Society and Ladies' Aid Society of Boynton Chapel, Houston, sent resolutions and floral offerings. The Ministerial Alliance of Houston, was represented with resolutions by the Rev. S. W. Johnson. Resolutions were read from Mt. Zion Methodist Episcopal Church, Paris, Texas.

MR. JOHN WESLEY PRICE

In the recent death of Mr. John Wesley Price, the South Atlanta Community has lost one of its most worthy members. Measured by a just standard the life of Mr. Price would be shown to be well worthy of emulation. Born a slave, he spent the first thirty years of his existence in bondage. Hence to him, as to millions of his race, emancipation was but an open door into an untried world, a world of responsibilities, of fierce rivalries, of struggles. Fortunately for him, he had the privilege of being reared in the home of his owners. In fact, he was very close kin to some of them. Presented to his young mistress on her wedding day as a wedding present, he became a favorite and under her moral and religious instructions, line upon line and precept upon precept, imbibed many of those principles which in after life were invaluable to him, and enabled him to step out of slavery into freedom with some poise and balance of character. Naturally appreciative of the kindness of others, and to his very great credit, throughout his whole life, he never tired of ascribing to his benefactress the good that was in him.

While in bondage he learned to read and to write, thus acquiring a thirst for knowledge, and with the dawn of freedom he was found in the schoolroom. For several years he attended Atlanta University, and though not graduating from any course, he nevertheless, acquired such a rudimentary education as enabled him to teach for over forty years in the common schools of Georgia, and with great acceptability. In almost every section of the state pupils of Mr. Price may be found, and wherever found they are eager to acknowledge the thoroughness of his instruction and the integrity of his character. Mr. Price's interest in education was not confined to himself and his immediate surroundings. Not a few young men were substantially aided by him in securing a knowledge of books, and while teaching in the rural districts there were always in his school children whose parents were too poor to pay tuition. Perhaps the best, certainly the most efficient, young man graduated from the carriage making department of Clark University while that department was in existence, was supported throughout his whole course by Mr. John W. Price. The writer happens to know, too, that when the first large building was being erected on Clark University campus, and there was at the time a shortage of funds to prosecute the work, Mr. Price, then an unmarried man, offered Dr. Rust, Secretary of the Freedmen's Aid Society, twelve hundred and fifty dollars, with or without interest, and for an indefinite period of time. It is needless to say that the offer was gladly accepted. From every point of view Mr. Price was a wholehearted friend of Clark University, and while teaching in the state sent to the institution more pupils than any other half dozen men. As a husband, and father, I can hardly conceive of any man who, according to his means, could have been more faithful and indulgent to his family. He was well advanced in years when he married Miss Mattie Harper, of a reputable family in the city of Augusta. Of this union there came into his family four children. One only of these survive him. Personally I can never forget the kindness of Mr. Price to me and to mine during forty long years of our acquaintance. The funeral service at his home was perfectly in keeping with the simple tastes of the man—a few choice flowers, a few intimate friends, those who knew him best and could appreciate him most, while the whole service was impressively conducted by Dr. John P. Wragg, agent for the American Bible Society.—W. H. Crogman, Sr.

Luster—Mrs. Ardellia Luster, a member of Wesley Methodist Episcopal Church at Morrilton, Ark., departed this life in the full triumph of faith, June the 5th, at 8 o'clock P. M. She professed a hope in Christ at the age of 9 years and joined the Methodist Episcopal Church and lived a consistent Christian until death. She leaves a husband, two children, father, mother, two sisters, five brothers and a host of friends to mourn her departing, age 24 years, 6 months and 20 days. The funeral was preached by the pastor, and the following ministers assisted in the funeral services, Revs.

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Johnson, and Brame of the Colored Methodist Episcopal Church, Nelson, African Methodist Episcopal Zion Church. The Revs. Mr. Hollis and Chism, Baptist Church, J. W. Terrell, pastor of Solgohachia.—W. D. Evans, pastor.

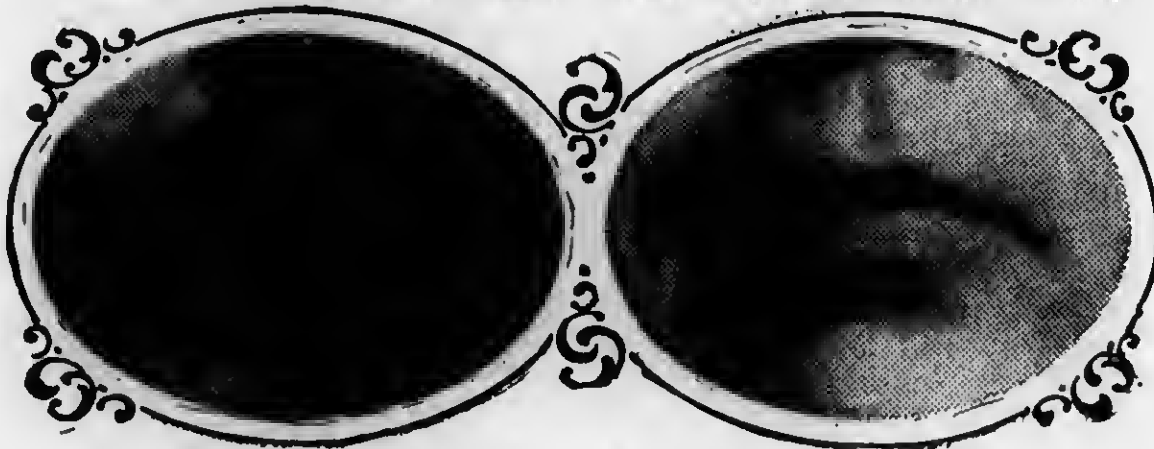
Williams—Mrs V. Williams a member of St. Mark's Methodist Episcopal Church, Baton Rouge, La., departed this life, May 10, in the hospital, this city. She was leader of class No. 1, and president of the Ladies Aid Society. Her illness was of very short duration lasting only 2 weeks. She leaves a husband and other relatives to mourn. The funeral service was conducted by the pastor, Rev. C. W.

Reeves. Prof. Y. T. Jones, spoke of her as a Christian. Mrs. Roda Salone sang a Solo. The Court of Calanthe No. 2 had charge of the services at the cemetery. (Mrs.) M. E. James, Reporter.

During the month of May, the Rev. A. M. Quinn conducted a successful meeting for 5 days, which resulted in 5 conversions and assessions to Mt. Pleasant Methodist Episcopal Church at Turkey Creek. Every interest of the Church is looked after in the meantime four subscriptions for the Southwestern was secured. The Rev. A. M. Quinn is invited to come again and help us win souls for the church. W. L. Mills, pastor.

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DEATHS

MRS. IDA BELLE EVANS LUCKIE.

Mrs. Ida Belle Evans Luckie, wife of the late Prof. C. W. Luckie, of Prairie View, Texas, died recently at F. I. S. College, Wolf City, Texas, where she had taught for the past several years. The body was brought to Nashville, Tenn., funeral services taking place at Seay Chapel Methodist Episcopal Church. Interment at Franklin, Tenn., the birth place of the deceased. The death of Mrs. Luckie is deeply mourned by all who knew her. She was truly a lovely character. The combination of her strong intellect, her devotion to every movement of uplift together with her sweet moods and unassuming manner made her an unusually noble woman. During her entire life wherever she was she made her life a service and inspiration to many with whom she came in contact by always delighting in speaking a kind word, doing a worth while deed or giving help and comfort wherever she could. Much of her life was spent in teaching and it is of consolation to those who mourn her death to feel that her spirit of love for the right and for all that is good has been unparted to the young lives which she touched, and her spirit shall ever live. Mrs. Luckie is survived by two sisters and two brothers, Mrs. I. B. Scott and Mr. C. E. Johnson of Nashville, Tenn., Mrs. F. M. Ellis of Sedalia, Mo., and Dr. James D. Evans of Fort Gibson, Okla.

Chambers—Mr. George Chambers, an exhorter, and a faithful member of Mt. Tabor Methodist Episcopal Church, Chesterfield, Md., died in full triumph of faith recently. He was a faithful steward. He was nearly eighty years old.

McGowan—Mrs. Eyllne McGowan, of Llano, Tex., died recently at the age of 73. She was a faithful member of our church and leader of class 3. The funeral service was conducted by the pastor, the Rev. T. J. D. Simms. Interment was made in Llano Cemetery.

Gilmore—Miss Julia F. Gilmore departed this life June 6th. She was a faithful member of Warren Temple Methodist Episcopal Church, Lawrence, Ga., from her youth. She has been on the faculty of Hill St. public school for more than 15 years, when it was known as LaGrange High School, operated by Freedmen Aid Society. She was a member of the faculty, and has given most excellent service. Miss Gilmore was a member of choir, a Sunday School teacher, member of the Ladies Aid Society, vice-president of Handy Craft Society, and the missionary president of the Sunday School. A selection was rendered by Mrs. Epps on behalf of the Handy Craft Society. Resolutions on behalf of the Hill St. Public School, by Prof. L. S. Wingfield, principal. The funeral services were conducted by the Rev. D. R. Cooper, the pastor; the Rev. J. T. Kling, Sunday School Superintendent; Prof. L. S. Wingfield,

Principal of Hill St., Public School, and Rev. J. D. Jenkins.

Hodge—Robert Hodge, departed this life June 2, 1919, in the home of his father and mother, Mr. and Mrs. Ed. Hodge, Corinth, Miss. He was a twin brother to Richard Hodge, and was 16 years, 5 months and 9 days old. He was a member of Mt. Moriah Methodist Episcopal Church. Interment was made in Corinth Cemetery.—M. C. Pulliam, pastor.

Robinson—Sister Fellece C. Robinson, the wife of Rev. James Robinson, departed this life, May 4th, 1919. She was a faithful member of St. Paul Methodist Episcopal Church, Pass Christian, Miss., for 40 years. She died in the full triumph of faith. A large number attended the funeral service. The Rev. L. W. Price, pastor, conducted the services.

LaGardy—Mrs. Amanda LaGardy ended forty-seven years of faithful service in the membership of St. James Methodist Episcopal Church in Shreveport, La., when she departed this life, Thursday, June 19th.

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She was a model christian, though advanced in age, her brilliant and enthusiastic spirit was unabated. She was the widow of the Rev. Alfred LaGardy, a veteran of the Louisiana Conference who passed to his reward in 1891. Her life of songs and Sunshine will resound in the minds of this church for many days.—J. O. Brown, Pastor.

Hampton—Mrs. Mamie T. Hampton, of DeKalb, Miss., died recently. The funeral service was conducted by the Rev. D. F. Dudley.

Howard—Mrs. Fannie Howard, a faithful member of St. Paul Methodist Episcopal Church, Palestine, Texas, departed this life, Monday, May 5th, 1919. The Rev. S. M. Bolden, pastor, conducted the funeral service. She was the beloved wife of A. G. Howard. She was a member of class No. 5. She had been a christian for forty years. She leaves a husband, one daughter, other relatives and a host of friends to mourn her loss.

Gilliam—Mrs. E. J. Reed Gilliam, daughter of Mr. and Mrs. D. Reed, departed this life, April 26, 1919.

She was a faithful member of the Baptist church, taught in the rural schools quite a number of years, and was very serviceable to the community in which she lived. She leaves a husband, father, mother, many relatives, and a host of friends to mourn her absence.—(Mrs.) J. C. Wall.

Binford—Mrs. Francis A. Binford, nee Hendley, daughter of Charles and Pelly Hendley was born December 22nd, 1852 at Huntsville, Alabama, and died on June 18th, 1919. She attended school at Rust Institute now Central Alabama Academy. Being of a studious disposition, it was but natural that she should turn to teaching after finishing Rust Institute. She taught for many years in both the public and private schools of Madison County. On May 1st, 1873, she married to Henry Claxton Binford. This union was blessed with four children, Henry C., Pearl A., Charles K., and John Allen. On August 31st, 1879, she joined the Lakeside Methodist Episcopal Church and was baptized on September 7th, 1879. From this time on she was an active church worker, until about eight years ago, when failing health began to weaken her. She is survived by her four children; nine grandchildren; one sister, Mrs. D. S. Brandon, of Washington, D. C., and a number of nieces and nephews.

Thus in this cursory manner have we pointed out the milestones which mark the earthly pilgrimage of Frances A. Binford. Milestones, which speak more eloquently than words of a faith well kept and a life well spent. Her earthly conflicts are over; her earthly battles ended; her earthly fight has gone down, even as a star that sinks to rest only to rise again on some distant shore. The funeral service was conducted by the Rev. P. P. Wright, pastor, who was assisted by the Revs. A. W. McKinney and A. S. Williams.

James—Mrs. Effie Wilson James, a faithful member of Butlers Methodist Episcopal Church, departed this life May 26, in great peace. She was the daughter of Mr. and Mrs. Walker Wilson of Thibodaux, La. Mrs. James was the bride of Mr. Robt. T. James, one year and 5 months. She was a teacher and Secretary of the Sunday School. Mrs. James was loved by all who knew her. The funeral service was conducted in

Calvary Church, Thibodaux, La., by her pastor, the Rev. T. B. Cooper, assisted by the Rev. T. J. Johnson, her former pastor. Mrs. S. Johnson presided at the organ. A father, mother, husband, 2 sisters and many friends mourn her loss.

McGough—Mr. Dan McGough, of Kilmichael, Miss., died March 29th. He was a faithful Christian and a class leader, a father, a wife and 7 children survive him.—(Rec'd. for publication, June 26.—Editor.)

McNutt—Mr. A. D. McNutt, of Kilmichael, Miss., died March 29th at the age of 19 years.—(Rec'd. for publication, June 26.—Editor.)

McNutt—Mrs. Viola McNutt, of Kilmichael, Miss., died recently.—L. F. Jones, pastor.

Harvey—Mrs. Matilda Harvey, one of the oldest members of our church at Kilmichael, Miss., died June 16. She had been a member of the church 50 years.—L. F. Jones, pastor.

Wilson—Mr. J. Wilson, of Sicily Island, La., died June 6. He was born in 1892. He is survived by a brother, three sisters and a mother. The funeral services were conducted by the Rev. B. A. Adams, pastor.

Perry—Mrs. Zilky Perry, of Sicily Island, La., died April 29, at the age of 74 years. Mrs. Perry was the mother of Mrs. B. A. Adams.

Thomas—Mr. John M. Thomas, a faithful member and local preacher of St. Matthew Methodist Episcopal Church, Pelican, La., departed this life Tuesday, June 24, 1919, in full triumph of Christian faith. A wife, four children, brothers, an aged mother and a host of friends survive him. His funeral was largely attended and was conducted by his pastor, the Rev. O. J. Aarvey, assisted by the Rev. I. J. Howard.

Johnson—Mr. John Johnson, of Ozan, Ark., died May 27. He was a great leader in church work. He was 65 years old and had been a christian 35 years. A wife and 13 children survive him.



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MARRIAGES

The Rev. I. C. Dougherty, our pastor at Olivier, La., recently performed the marriage ceremony for the following persons: Mr. B. Roberson and Miss Eldora Boutte; Mr. Cornelius Jenkins and Miss Caldonia Clark; Mr. Lester Fondall and Miss Clara Butler.

Combre-Dardenne—Dr. T. A. Combre and Miss Doretha A. Dardenne were united in marriage by the Rev. D. S. Sloan on Wednesday, 18th, at 4 o'clock, at the home of Mr. and Mrs. William Houston, sons of the bride. After the ceremony, refreshments were served. Many valuable presents were given them. The couple motored to Oakdale, La., where the groom has a large practice. He is a graduate of Meharry College. The bride is a graduate of New Orleans University and has been teaching in the public schools of Alexandria.

Compton-Guy—At the home of Mrs. H. J. Wright, June 18th, 1919, Alexandria, La., Mr. Charles Comp-

ton and Miss Essie Guy, of Pineville, La., were married. The Rev. H. J. Wright officiated.

Branch-Harris—At the residence of the Rev. and Mrs. E. P. Harris, Marthaville, La., Miss Pearl Harris and Mr. Peter Branch, were united in marriage, June 4th. The Rev. D. Harrison officiated.

Bouligney-Collins — Mr. Frank Bouligney and Miss Mary Collins were united in marriage at the home of the bride, Baton Rouge, La., June 20th. The Rev. C. W. Reeves, officiated.

Willet-Houston.—Mr. Samuel Willet and Miss Mayola Houston were united in marriage at the home of the bride's parents, Baton Rouge, La., June 25th. The bride is the fourth daughter of Mr. and Mrs. Albert Houston. They are all faithful members of the Methodist Episcopal Church. The Rev. C. W. Reeves, officiated.

Handy-McAllister—Mr. Sam Handy of Canton, Miss., and Miss Marion McAllister, of Pelahatchie, Miss., were married at the residence of the bride's parent, Sunday, May 18, 1919. The bride was a teacher of the Public School, Pelahatchie, and also a member of Little Zion church.

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Savannah	.....	July 9	.....Jas. Jackson
Chattanooga	Chattanooga, Tenn.	July 16-20	.....W. S. Hight
Cumberland River	Hartsville, Tenn.	July 17-20	.....J. D. Chavis
Waycross (South End)	Sparks, Ga.	July 17-20	.....W. H. Brown
Bluefield	Tip Top, Va.	July 23-27	.....W. H. Brown
Brookhaven	Lampton, Miss.	July 23-27	.....M. T. J. Howard
Wilmington	.....	July 23-27	.....S. A. Peeler
Nashville	Dillon, Tenn.	July 23-27	.....J. H. Ellis
Gulfport	McLain, Miss.	July 24-27	.....P. H. Rembert
Waycross (N. End)	Orchard Hill Ga.	July 24-27	.....W. H. Brown
Hattiesburg	Matherville, Miss.	July 30-Aug. 3	.....S. H. Cannon
LaGrange	LaGrange, Ga.	July 31-Aug. 3	.....G. H. Lennon
Huntsville	Triana, Ala.	Aug. 6-10	.....J. L. Carr
Newnan	Newnan, Ga.	Aug. 6-10	.....J. D. Lovejoy
Opelika	Ashland, Ala.	Aug. 6-10	.....Wm. Jones
Crow	Canfield, Ark.	Aug. 7-10	.....A. R. Ray
Palestine	Teague, Texas	Aug. 10-11	.....G. W. Carter
Clarksdale	Davenport, Miss.	Aug. 12-17	.....N. R. Clay
Navasota	E. Hempstead Cir., Tex.	Aug. 13-17	.....T. M. Jackson
Montgomery	Evergreen, Ala.	Aug. 13-17	.....Joel C. Carson
St. Louis	DeSoto, Mo.	Aug. 14-17	.....W. R. Rivere
Marion	Mt. Sterling, Ala.	Aug. 14-17	.....J. J. Harrison
Rome	Summerville, Ga.	Aug. 20	.....H. E. Burns
Kansas City	.....	Aug. 20	.....W. L. Lee
Birmingham	Ashville, Ala.	Aug. 27-31	.....J. N. Wallace
Ocala	Santos, Fla.	Aug. 28-31	.....R. H. Rembert

Conventions.

- OCALA DISTRICT—Sunday School and Epworth League Conventions at Reddick, Fla. JUNE 19-22.
- SAVANNAH DISTRICT—Sunday School and Epworth League Convention at JULY 9.
- WAYCROSS DISTRICT—(South End) Sunday School and Epworth League Convention at Sparks, Ga. JULY 17-20.
- WAYCROSS DISTRICT—(North End) Sunday School and Epworth League Convention at Orchard Hill, Ga. JULY 24-27.
- NEWMAN DISTRICT—Sunday School and Epworth League Convention at Newnan, Ga. AUG. 6-10.
- CLARKSDALE DISTRICT—Sunday School Convention, Davenport, Miss. AUG. 12.
- ST. LOUIS DISTRICT—Epworth League Convention, at DeSoto, Mo., AUG. 14-17.
- ST. LOUIS DISTRICT—Sunday School and Epworth League Convention at DeSoto, Mo. AUG. 14-17.
- ROME DISTRICT—Sunday School and Epworth League Convention at Summerville, Ga. AUG. 20.
- BIRMINGHAM DISTRICT—Sunday School and Epworth League Convention at Ashville, Ala. AUG. 27-31.



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The groom had been in service of the U. S. Army. The couple left on Monday morning on a bridal tour. They will reside in Canton. The Rev. D. R. Bentley, officiated.

Devazan-Martin—Miss Elizabeth Devazan and Mr. Joseph Martin both members of Boynton Methodist Episcopal Church, Jeanerette, La., were married recently. The Rev. J. B. Johnson, pastor officiated.

Bankston-Booker. —Mr. Eddie Bankston and Miss Ellen Booker were united in holy wedlock, June 9, 1919, at Mt. Zion Methodist Episcopal Church, Clinton, La., the Rev. L. C. Thomas performed the ceremony.

Robinson-Humphreys—Mr. Arthur Robinson and Miss Priscilla Humphreys, of Hahnville, La., were united in holy matrimony by the Rev. E. W. Jackson, pastor.

Booker-Bell—The rite of matrimony was celebrated between Mr. Robert Booker and Miss Clara Bell at the home of the bridegroom, Moss Point, Miss., May 19, 1919. The Rev. M. P. Johnson officiated.

The Rev. D. S. Selmore, pastor, Wrightsville Methodist Episcopal Church, Jacksonville, Fla., announces the following marriages. All of the ceremonies having been performed by him: Mr. Caleb McCoy and Miss Jessie Selmon; Mr. Willy Walker to Miss Mary Gifford; Mr. Willy Gibbs to Miss Ruth Harris; Mr. James Foster to Miss Jessie Johnson; Mr. Gus Young to Miss Catherine Pince; Rev. Scott Yates to Miss Anna Turner; Mr. Mace Holman to Miss Sophie

Hugins; Mr. Calvin McCoy to Miss Morrie Yates, all members of Wrightsville Methodist Episcopal Church, Dr. D. S. Selmore officiated.

Jackson-Burch—The marriage of Miss Addle Doucile Jackson, and Mr. Charles Eaton Burch, of Wilberforce, Ohio, took place Wednesday morning at 10:30 o'clock, June 18th, at the home of the bride's parents, Mr. and Mrs. Waverley Jackson, at La-Grange, Ga., in the presence of a group of close relations and friends. The ceremony was performed by the bride's pastor, the Rev. D. R. Cooper. Garden flowers and potted plants were used as decorations throughout the house. The attendants were Miss Thelma Whitaker of Atlanta, bridesmaid and Mr. Lorraine Greenwood, Lagrange, best man. Before the bridal party entered, "a dawning" was sung by Miss Lillian More. The wedding march was played by Mrs. Marie Moore Taylor. The bride wore a tailored suit of grey, and a corsage bouquet of orchids and valley Hiles. The bridesmaid was gowned in white Georgette erepe, and a hat of Georgette erepe combined with pink tulle, her bouquet was of white and pink carnations, tied with pink tulle. Following the ceremony, a ice course was served. The bride and groom left immediately for a two month's trip out west. Numerous gifts were received. The out-of-town guests were, Misses Thelma Whitaker, Ethel Cannon, and Mrs. Whitaker of Atlanta; Mr. Milan Hunter, Mr. Mount White, and Mr. Clarence Watson, of Newman.—(Mrs.) D. R. Cooper, reporter.

CRESCENT CITY NOTES

Peck Memorial—The pastor appointed 30 captains and sent them out in the field to get \$10.00 each, same to be reported on Sunday, June 29th. Twenty-six captains reported and \$368.67 in cash was laid on the table. The pastor, officers and members are rejoicing over their victory. Several ministers and their congregations rendered valuable assistance, among them being the Revs. S. S. Earl and Robt. Wilkins, the Rev. Mr. Granderson of the African Methodist Episcopal Church and several Baptist ministers and their congregations.—D. L. Riley.

Mrs. Beulah Smith of Jeanerette, La., and Mrs. A. P. Ray of Houston, Tex., are visiting the Rev. G. C. Haywood.

NOTICE LAKE CHARLES

I wish to ask the Brethren of the Lake Charles District, to send in a list of the number and sex of their delegates to the district conference, to be held at this place, August 13-18th. It is necessary brethren, that you attend to this matter at once. I also desire that you will not burden us with an unnecessary number of delegates, because we are going to entertain this conference free. So you can readily understand my reason for making this appeal to you. The cost of living is higher than it ever was before. All the general officers and the Centenary Staff, are invited to attend this conference.—A. Robinson, St. Martinsville, pastor.

QUARTERLY CONFERENCES

Rockwood, Ala.—The second quarterly meeting was held at Rockford Methodist Episcopal Church, Saturday, June 14th-15th, with the Rev. N. H. Rederick, our able pastor, of Opelika, Ala., presiding. The Rev. N. H. Rederick was in the place of the District Superintendent, the Rev. Wm. Jones. The many friends of the Rev. Mr. Rederick were delighted to know he was to hold the conference. The Rev. Mr. Rederick enjoys the full confidence and respect of all. On Saturday evening the Conference convened, everything was carried out nicely. The Rev. Mr. Rederick preached at eleven o'clock on Sunday. We are grateful to him for the valuable information and assistance and lectures that he gave us on the Centenary drive, and feel with the leadership of our able pastor, the Rev. G. W. Washington, we will make the work a success. The Lord's Supper was administered. The total amount raised was \$30.00, in which the Superintendent was paid in full.

Indianapolis, Ind.—The first quarterly conference was held at Simpson Methodist Episcopal church, May the 18th. Dr. E. W. S. Hammond preached the Communion Sermon at 3 p. m. The attendance was good, and the Holy spirit was greatly manifested. 220 persons

took Holy Communion. The collection for the day was \$180.00. Dr. E. A. White, the district superintendent was entertained in the home of Mr. and Mrs. A. Tribble.

Draper, Va.—Our third quarterly conference was held May 17-18, with interesting and successful features. W. L. Sanders preached two interesting sermons and administered the sacrament of the Lord's Supper to 23 communicants. He secured many subscriptions for the Centenary and secured the same as tithers. \$7.00 was raised and paid for the Centenary. Our pastor, the Rev. J. M. Watson has been ill three months, but was able to attend the conference. Total day's collection, \$30.00. The Rev. H. L. Johnson is pastor.

Bay St. Louis, Miss., the second quarterly conference convened in Mays Chapel recently with the Rev. P. H. Rembert, district superintendent in the chair, and Wm. Peterson, as secretary. A full conference was present, with written reports, which showed the work in fine shape on all lines. Raised in the quarters \$17.00, paid the district superintendent in full. Total raised for all causes this quarter, \$279.00, with 10 additions to the church, the district superintendent preached two sermons. The president of the Ladies Aid Society presented the pastor with a fine Stetson hat.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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Reversal of the Law of Waste

WILLIAM RILEY HALSTED

THE expenditure of force in the spirit world is not a waste. It thrives on its own outgo. Giving doth not impoverish. Withholding doth not enrich. The more one gives the more one has. A fortune bestowed is a fortune husbanded. Material inheritance may be alienated by others or by one's self. Spirit possessions are secure against invasion. The common honesties—the upright life without ostentation, the practice of the neighborly spirit, generous recognition of the feelings of others, the disinterested motive, the sweet humanities, self-surrender to the worlds' happiness—the exercise of these virtues are reversals of the law of waste. Wherever they are outwardly co-ordinated in society they constitute an investment in which accumulations are compounded and not drawn upon. Shut-in capacities are starved for lack of use. We need not hesitate to converse or to give out knowledge freely because there is no loss to the giver. The press is free, and books and libraries, because that kind of outgiving is under the law of intellectual self-expansion. Everybody is enriched when the truth treasures of the world are possessed by the poorest of the poor. Vast sources of knowledge are now open to all who wish to make use of them; because no sense of limitation or exhaustion is ever felt. The motives of self-seeking are absent in all the things which we can have without price of the finished labors of others. If we add anything to our spiritual inheritance, we are profited by the use others may make of it. The more they take the richer we are. When we withholding the actions of our faculties we impoverish ourselves. When we refuse the investment of a talent we bury it. The world may get along without the use of our powers—we cannot. Often what we construct is an evanescence. We are always building ourselves. The building is the builder. This is life's deepest law. It has in it all the elements of permanence. Under its action, the royal self is able to take a part of the substance of all experiences and transmute them into that which the whip of any cosmic wind will not wear away.—"A Cosmic View of Religion."

EDITORIAL

ADDRESS ON NEGRO DAY AT THE METHODIST CENTENARY CELE- BRATION, COLUMBUS OHIO, JULY 7

By The Editor of the Southwestern Christian Advocate

One-tenth of the population of the United States of America is Negro. This group in our National life does not grow less numerous. The Negro lives and thrives. His extinction is not probable. The suggestion that the Negro to be exported to Africa would be objectionable to all concerned and most undesirable to the whites who would be left behind. His amalgamation with other races is also objectionable but more objectionable to the Negro than to anyone else. The Negro is persistently and increasingly here. His presence is a stubborn fact. He is more than half the population in some States and almost as numerous in others. The largest Negro cities in America are Chicago, New York, Washington and Philadelphia. In some sections of our country, the Negro is so numerous as to evoke special legislation. Indeed, some legislators would be unknown but for the laws they draw up concerning the Negro. His presence in American life in such large numbers is a vexation. But let us keep ever before us that the Negro is not here by his own choice! If he is a problem and a vexation, do not blame him, blame the Almighty. He did not happen. He is God made, and God was as wise, as good, as just, as far-seeing when he made the Negro as when he made the other races of the world. And parenthetically, we might add, in God's own time there will be a full vindication of the why and wherefore of making the Negro; a vindication that will be satisfactory to all concerned, to the Negro as well as to the whites.

Who has the message to America and the world on this, our most difficult problem, when race consciousness is becoming so acute and so assertive and when it seems as if all things human have broken down in inter-racial adjustment? Who has the message on this racial problem that is educational because of the large percentage of ignorance found within the race; it is a city problem because the Negro occupies large sections of our cities, North and South, and mostly the most undesirable sections; it is a rural problem because the Negro is still one of the largest groups in our agricultural life; it is a political problem because the Negro is a factor and will become increasingly so in the determining of elections; it is a social problem because the Negro touches every phase of American life; it is an economic and industrial problem because the Negro effects wages and hours and the products of labor and its markets as well.

Who is it who will give a message that is sane and sympathetic, just and practical, timely and adequate; a message that is good for the present and that is big enough for the future. Partisan politics have failed; the money interests are all too selfish, education though necessary, needs a wider scope, indifference is fatal. Indifference will destroy the Negro if left alone and the others who may withdraw. Absolute justice may be revolutionary.

Who will assume leadership in this big task? Lincoln looms large in American life but he banked his all on the Negro. Lincoln saw in the Negro sufficient that was worth while to force him to risk his place in history. He called them to fight and they responded 200,000 strong. He gave them citizenship and twenty-million acres of land, one-billion and a quarter of accumulated wealth, the reduction of illiteracy to 33 per cent, the building of homes and churches and schoolhouses vindicate the act. Shall we not confess this was a hazardous stroke on the part of Lincoln but his faith was supreme and the Negro redeemed his faith. Every man who has been big enough to face the task has found glory and fame. Every man who has touched the Negro with an unselfish motive to serve has been lifted out of obscurity. We need to-day a man of the Lincoln type: brave, honest, heroic, prophetic, to lead in this mighty task. Is he here or shall we look for another?

The Negro And The Church

The Negro turns to the Church. His intense and ever present religious tendency gives us our clue for our approach and attack. The brightest chapter in the history of American Christianity is the chapter on Negro Missions. While there are some discouragements, the results in every way are gratifying. Methodism is both a beneficiary and a benefactor, in Negro Missionary endeavor. Just last Saturday 200 Negroes made a pilgrimage to the grave of John Stewart at Upper Sandusky, Ohio. This grave has been marked by loving hands of white men with a slab, "John Stewart, the father of Missions in the Methodist Episcopal Church." If a converted drunken Negro, without training and connectional backing was the inspiration of the mighty program of world-wide Methodism for the century gone by, what are the possibilities of a clean-souled, well trained, consecrated Negro at the opening of the second century of our Missionary activity with the backing and the good will and the "God bless you" of the mightiest Protestant church the world has seen?

If Christian America severs itself from Negro missions it will be a calamity. To state frankly, there are those who would sever all official relation and therefore all vital connection between the races in church life. We must remember that the last large and vital contact between the races in America is in the Methodist Episcopal Church. Speaking from the standpoint of an American patriot and a Christian disciple that is our crown of glory rather than a robe of shame.

The essence of Christianity is the Fatherhood of God, if Fatherhood, then Sonship—not only the Sonship of Jesus Christ, the elder brother, but the sonship of all believers. If sonship, then brotherhood. We could say with equal force that brotherhood is the essence of Christianity, for the Fatherhood of God and the brotherhood of man are inseparable. The world is actually crying, dying, for a real brotherhood, free from cant and prejudice, a brotherhood projected upon the program of the Master and in accord with his spirit.

The Negro has a divine right in the brotherhood of Christian believers.

I want to assert further that any church that is worth the name must be as universal as Christ and as comprehensive as his invitation to salvation. The church built upon

race lines, whether white or black, of its own choice, is a reflection upon the Great Head of the Church. Admitting that there were certain social conditions in the past that from a human standpoint justified churches built upon race lines, present-day indications are that that day is passing, if not indeed already passed and gone.

The world is watching America and American Methodism. To quote the words of the late Booker T. Washington, that master of his time in race relationship: "The whole world is looking to the United States to set the example in the solution of racial problems so far as concerns the relationship between black man and white man. There is scarcely a country in Europe that in some way is not concerned with the destiny of black, brown, or yellow people. This is especially true regarding black races in Africa. These European countries are studying our policy toward black people in the United States; and what is done here in a very large degree is likely to influence the treatment of our race throughout the world."

William Pickens also has very strikingly stated this question although from another angle: "The best test of American Christianity is not whether we can send the most missionaries, count the most converts and spend the most money in India, China and Japan or even Africa, but what can we do and what are we doing for ten million Negroes in America. It is not whether we can preach brotherhood to all the world, but whether we can practice brotherhood in our neighborhood."

If the church is to have a world-wide program, it must be big enough to include all men in the brotherhood or else, as the darker races come to race consciousness, they will resent discriminations. It is this brotherhood fellowship of the Mohammedans that gives this pagan religion such a grip upon the natives of Africa and upon other races. We cannot consistently do missionary work in Africa if we withdraw from work among Negroes at home.

In God's name, let reconciliation and reunion of Methodism come, and may the sun of that day speedily reach its meridian, when the dove of peace shall hover over all sections and the olive branch rest over every door post. But in bringing in this goodly day let the Anglo-Saxon of our great church be warned that the gods of the ages past and oracles of the future watch his efforts, lest in his strength and superior advantages he does injustices to millions of helpless Negroes, who are more dependent upon the sense of justice and fair play of the Anglo-Saxon to-day than in all the days of the three hundred years gone by.

There is no reason why the Negro and the white man, North and South, should not come together in one great church. Because history does not furnish an example of the peaceful abiding of different races in the same fold is no reason why we may not succeed, but if the races are to remain together in a re-united church, the relation of the Negro must be self-respecting, democratic and thoroughly in line with the letter and spirit of the New Testament. Methodism may be the school master to the world in race relationships. There is room enough for us all, white, black, North and South.

Abraham Lincoln said in his speech at New Haven, Connecticut, March 1, 1860: "It was like two wrecked seamen on a narrow

plank where each must push the other off or drown himself, I would push the Negro—or a white man either; but it is not; the plank is large enough for both."

Let us thoroughly understand that the races must abide together in church and in state as long as American life shall endure. It is to the advantage of each that both shall contribute as far as possible to the happiness, good will and the uplift of all concerned.

The Negro Wants Life

The Negro presents himself—to-day before the American Nation with a background of unmixed loyalty. From the day of Christopher Attucks, the Negro has responded to every call of the Nation to Arms; from Bostons Commons, Bunker Hill, on through every war to the last thrilling scene of the Western Front, the Negro has given himself with becoming modesty, calls attention to his that the Nation has espoused. The Negro with becoming modesty, calls attention to his loyalty and love for the American flag, and pleads to-day for the inalienable right of life. The records show from 1885 to 1917, inclusive, approximately 3,740 lynchings have occurred in the United States. 2,743 of this number have been colored persons, 1,427 lynchings have occurred since 1900. Without the least reservation, we put ourselves on record as condemning every crime perpetrated by the Negro and when guilty he should have the limit of the law. Sometimes it is asserted that as a race, we condone the offense of our criminal element. We do not in the least and most particularly do we condemn the outrage against womanhood. But we condemn not only the brute who meets his punishment at the hand of a reckless mob but we condemn also as strongly, that large number of white men who have seduced for years Negro womanhood without even the frown of society, and until all womanhood is made sacred, none is secure.

It is very often assumed that lynching is altogether for the crime of rape and whenever rape is alleged, any self-respecting man is at a decided disadvantage. But we should be fair to search the records, and ascertain that only a small percentage of lynchings are for rape or alleged rape. But another fact, though unpleasant, should enter very largely into our conclusion with reference to the crime of lynching as it relates to the Negro; viz: that in a single county of New York, which is only a part of New York City, there were more indictments for rape in the first degree in one year than were lynchings of Negroes in the whole country for the crime of rape in the last five years. A nasty fact, but it should sober us in our wholesale charge against a race. But the crimes for which Negroes are lynched include stealing horses, creating disturbances, robbery, impertinent speech and any number of minor misdemeanors. As significant as may be the fact that several thousand Negroes have been lynched, it is not that which strikes terror to the heart of twelve million people. The great outstanding fact as relates to lynching is that any Negro may be lynched and it is well nigh impossible to get redress and punish the lyncher. If you want to know that which causes restlessness among the Negroes and apprehension, it is this awful fact, and the mob almost is defiant in some quarters, stronger than law, stronger than civilization. It stretches forth its bloody hand to strike down any victim that its whims may dictate. So grave has become

the situation that the country is being stirred, South as well as North. The San Antonio Express, the Houston Chronicle, The Arkansas Gazette, the Atlanta Constitution and the New Orleans Times-Picayune, are waging a war to wipe this foul stain from our life that well-nigh disgraces us before the world and in this crusade for life and security for the weaker peoples of the Nation all should enlist. The situation is perilous.

Bishop Gaylor said in referring to Lynching: "For us to go to war with Germany in defense of liberty and then calmly permit such violation of common rights of humanity, is a monstrous inconsistency."

So violent and rampant has grown the lynching movement that the distinguished head of our Nation the President issued not long since, a very strong appeal to American people and among other things said: "No man who loves America, no man who really cares for her fame and honor and character or who is truly loyal to her institutions, can justify mob action while the courts of justice are open to the government, and the States and Nation are ready and able to do their duty. I say plainly that every American who takes part in the action of a mob or gives it any sort of countenance, is no true son of this great democracy but its betrayer."

As a starting point for our moral and spiritual and economic progress, friends, we plead for the security of life, for the right of trial by a jury of our peers for every crime committed. We ask not the slightest sympathy and pity for the criminal element in our race life, we are all too ashamed of them, but lest the innocent are punished, we plead in the name of civilization, justice and fair play that mobs shall be crushed and that law and order shall be enthroned.

The Negro Wants The Ballot

With the background of the Negroes intense love for all that is American and with in impassioned love for the sacred folds of the stars and stripes, the Negro rises to the question of privilege and asks "Is democracy to be a catch word to conjure with or a watch word to lead us to an adequate interpretation of the spirit and the working of human brotherhood?"

The statement of Lincoln, that this country could not exist half slave and half free, has been thoroughly vindicated by subsequent history. Just as that statement was a true interpretation of the life of the American Republic, at the time it was uttered, so is a modern application of that statement equally true. This country cannot exist half democratic and half autocratic. This country cannot exist with a part of its citizenship enjoying the full privileges guaranteed by the constitution, while a large segment of our citizenship is oppressed, discriminated against and hindered in many ways.

And the Negro wants his status changed from that of practical peonage to that of free, independent manhood with an upward look and an unhindered pathway. He wants this, first of all, on the basis of his place in the human brotherhood by divine right. He wants this on the basis of the marvelous progress that he has made in freedom. But the Negro wants also his status fixed on the basis of what he has earned by the force of arms.

One of the big questions of the reconstruction period as concerns the Negro is that of

Suffrage. His desire for the ballot admits of no debate. He knows too well that the ballot is not only a means of protection but of progress. Any group of citizens living in a republic and is deprived as a group of the ballot will be the victims of the whims, prejudices and human bias of the controlling group. The Negro wants the ballot because it and the American citizenship are inseparable. Any other contention is illogical and unthinkable. There are those who would contend that the ballot is a privilege to be granted. That might obtain in some form of monarchy but it certainly does not obtain in free democracy where all men are subject to the call for the defense of the Nation and where we do not admit constitutionally of any class distinction or any gradation of our citizenry. There is no need of the least bit of deception along this line. The Negro will no longer be indifferent towards the ballot. He may be forced to submit but he will never agree to wholesale disfranchisement. He is perfectly willing to be measured by any standard that is fairly applied to all classes of citizens. If he is willing to do this the preferred class can ill afford to require of him more.

Every State in the South admits the right of the Negro to vote. He is disfranchised not by the Constitution but by subterfuges. True enough, all these suffrage amendments were created with the avowed purpose to disfranchise the Negro but as far as it appears upon the face of it, that is not true.

The Honorable Charles Evans Hughes says: Little can be done in the cause of international justice unless nations establish strongly and securely foundations of justice within their own borders. It has been said in the most formal manner in the covenant of the League of Nations that the well-being and development of the (backward) peoples is the most sacred trust of civilization. I say that duty begins at home."

We say that the sincerity and the strength of the American Government will be judged by history as to its dealing with its backward people. If America is sincere in its preachment of democracy of equal justice and of square deal, then it will apply this preachment to every class of citizenship within its own borders or else all that preachment of international justice is sounding brass and a tinkling symbol. If America has not the strength to apply the principles within its own border, then its strength abroad loses all of its force and is determined altogether by the circumstances under which it is brought into play. If America is sincere and strong it will begin at home and speedily apply the rule of justice to all the citizens within its own borders.

Other Desires

It is not my purpose to air the grievances of the Negro. He has too many things for which to be grateful. But it is only fair to record that in addition to the protection of life and the American right to the ballot, the Negro wants an education that will enable him to live the largest and best life. He wants adequate, decent accommodation on the railways and electric cars of this country. No other business in American life gives so unsatisfactory service to the Negroes. This story has often been recited; one leading Southern man has said that the operation of the separate cars is enough to make the Negro be dissatisfied with the South. The Ne-

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gro wants the same wage for the same service rendered by others.

From this day forward, the Negro wants his personality made self-respecting and the hyphen removed in referring to him as a citizen of America and that his racial name, as Irvin Cobb pointed out in his remarkable article in the Saturday Evening Post, shall have the proper spelling and pronunciation in American life. Mr. Cobb said that the word has been uttered a billion times in this country; sometimes in derision, sometimes in kindness, but he is entirely right when he says, "but it never fell on black ears but it left behind the sting of the heart." In other words we plead for a chance for the adequate development of racial contentment. We must not make everything that is black offensive and everything that is white pleasing. This in itself breeds inter-racial distrust and racial discontentment. Alike must white and black be made honorable and respectable.

Responsibilities as Well as Privileges

While we are concerned about the privileges of democracy, we are more concerned about the responsibility of democracy. If there are considerations which the Negro desires at the hand of the American people, there certainly are requirements of him that he does not shun or desire to shun. We may anticipate the line of action of the Negro in the future by the inspiring background of the not remote past. Some suspected that there was German propaganda among the Negro and the Negro walked up like a man, put all the cards on the table and showed to the world that there was no German propaganda among the Negroes, that German gold was pewter and that German influence was a thing to be spurned. May I incidentally remark that it is a good deal more popular to-day to be a Negro than to be a German and that the country feels a good deal safer with twelve million Negroes than it would be with a like number of Germans. The Negro was too big a man to be disloyal; too kind of heart to turn upon a Nation that had done

so much for him even though it had not done all it should.

American life is not settled yet. There are mutterings of dangers in various quarters but in the name of my people, let it be assured that America may count on the loyalty and the sanity of the American Negro. If the Bolshevistic movement or any other movement should threaten the life of the Nation this country may, with assurance turn to the Negro to find him a stabilizer and a strong arm of defense, and a prop of security. The Negro does not strike, or assassinate or burn or destroy. Rather than revenge, he forgives. The fault is, if a fault we may call it, he forgives and forgets too quickly. But this is innate with him. He has no anarchistic tendencies. The Negro could live his head proudly upon his humble shoulders and cry out that no Negro has ever raised his hand against the president of the Nation nor has any Negro disregarded or insulted the flag.

A Life of Love

Once again the Negro assumes his side of the equation of democracy and agrees to furnish to the American people a striking example of love. There is very grave danger in the position that suggests to our people that we should array race against race, and meet hatred with hatred, prejudice with prejudice and bitterness with bitterness. This position is entirely wrong. As a race, we do not underestimate that element of the white race that is not disposed to give us an evenhanded justice. But another fact is equally apparent. There is a large and growing element of white people, South as well as North, that is anxious for the Negro to have a square deal. There are individuals in this group, who, because of this attitude, are going up against social embarrassment, and in some instances economical boycott and political discard. They are fighting with might and main to maintain a good conscience and a sense of self-respect, and therefore to accord to all men, including the Negro, a square deal.

In our effort to secure justice we must not be unjust. In our effort to break down prejudice, we must not endorse prejudice by being prejudiced ourselves. People who know the bitterness of mistreatment, injustice and prejudice must first of all be those who know how to treat others right and treat them fairly and to measure their deeds correctly. We will lose friends rather than gain them if we fail to do this.

The Negro race never had such an opportunity to live in the large as to-day. The call of the present and the future to the Negro demands of him that he shall take a place among the races of the world and prove his native worth. The task that awaits him will tax every resource of his nature. It may call forth latent powers that neither the race nor his neighbors are aware that he possesses. This may be the supreme hour for the Almighty to vindicate his wisdom in making so many millions of black peoples in the world. We owe it to the beneficent God to lend ourselves in every way in this supreme crisis of the world to vindicate our rightful place as men among men, to live above race lines, race prejudices, race revenge and live on a plane as broad as humanity and full sympathy as is the heart of the beloved Christ.

We shall have to bring forth the fruits of patriotism, unselfishness, forgiveness, hope,

love, and vicarious death. We must live in actual practice the commandments of the Master, and pray for our enemies, love those that spitefully use us; turn the other cheek, give an additional coat and go an extra mile. If there is any one who thinks this is a call to subserviency and truckling let him be reminded that the God Christ was no truckler. It will take a great deal more courage to carry out this program than to be a bully or a swagger, a murderer or a cut-throat.

Better Treatment For Labor

The Negro offers to American industry the best labor the world knows. According to the United States census, of the 7,317,922 Negroes over ten years of age, 87.4 per cent of the males and 54.7 per cent of the females are engaged in gainful occupation, while of the native whites 79.9 per cent of the males and 19.2 per cent of the females are thus engaged.

And the South will soon no doubt, wake up and realize that from a purely commercial investment it will pay to treat the Negro better, as far as school facilities, travelling accommodations and suffrage privileges go. These three things are vital. The lack of these three things breeds discontent and is making labor in the South less efficient than it would be if these things were provided. Give the Negro better schools, equal accommodation in travelling and the ballot, by whatever standard you please, and every investment in the South will double in its value because of the Negro's efficiency and the contentment of its labor. This is a perfectly human proposition, and we are not speaking from the standpoint of the Negro. We are speaking from the standpoint of one who understands the situation and who wishes Southern industries well.

Racial Integrity

It is often alleged that at the bottom of all racial trouble is the lack of appreciation of racial integrity. If there are those who subscribe to the proposition of racial integrity the Negro rises and stands flat-footed and offers his right hand to make a covenant. Speaking for my people, the Negro is willing to-day to sign a contract in his own blood that shall respect, the integrity of both races and that we will build a wall so high that no white man can go over it and that no Negro can go through it. Let us remember that there are two sides to this proposition of racial integrity; that the homes of both races must be made sacred and if a man of either sides invades the homes of the other he shall have the mark of Cain upon him.

A League of The Forces of Righteousness

We support without reservation, the League of Nations that justly protects American interests and that puts us in a position to serve the other part of the world. Whatever has been accomplished, Woodrow Wilson has led the world to a mighty conception in the construction of the constitution of the League of Nations and we will hail him as our elder statesman and give him much credit, even though there may be amendments to the constitution of the League of Nations as it now stands. Let us have a League of Nations for the protection of the weak and for the self determination of the weak and of the smaller Nations. If a League of Nations is desirable, a League of the forces of Righteousness and of justice is

American life, to guarantee to our own weak people self determination, is more desirable. If we do not have a League of the forces of justice and of righteousness embracing all upstanding forward looking, clear eyed, true hearted men and women, North and South, East and West, in American life, so that the last man, white or black, rich or poor, shall have equal opportunity, then all our preachment of making the world safe for democracy is a hiss and by-word.

Better Race Relations

I have lived in the South all my life and I have given myself unsparingly to the development of better relation between the races. Let us pray God that during this reconstruction period that there may be an adjustment between white and colored races of America that will give us less friction and more co-operation; less suspicion and more confidence less hatred and more of good will. The friction, the suspicion and the hatred have not been all on one side. The white man in his attitude toward the Negro has felt a self-sufficiency as well as a self justification for any attitude that he may have had toward the Negro, not realizing in many instances that he was awakening in the Negro by his attitude a like spirit of hatred, of suspicion and of mistrust. The white man bases his attitude on what he claims to be the Negro's inferiority and unworthiness of human fellowship. The Negro bases his suspicion and race hatred on resentment.

He who thinks the race situation in this country is hopeless is not acquainted with the facts in the case. That there are many differences yet to overcome, many rough places to be made smooth and that there will be moments of great depression and discouragement, we have not the least doubt. But that there are reasons for hope, evidences of progress and instances that prophesy a better day when there will be peace and good will between the races in the South, as well as in other sections of the world, we steadfastly believe.

The Southern white man to my mind is almost omnipotent. He has the self-reliance and a certitude in the declaring of a conviction that is most inspiring and when he once sets his mind to a task, he goes to it with a vim that fills all Americans with true pride.

The next big forward step in the race question will come from the South. I say this with absolutely due regard for the friendship of our people in other sections, with the fullest and unstinted gratitude for all that they have done for us, in philanthropy and education, in church and state; in giving of wealth and life and in making possible the day that now is. Neither have they done all that they will do. There remains much that they can do and will do. Nevertheless, the next big step in the inter-racial re-adjustment is to come from the South, led by the men of the South and the reason for this is perfectly apparent. The South can afford to do it and what is a great deal better, there is a growing conviction based upon a sense of justice and fair play for all men. Then too, the South has social prestige to do this and the social question figures largely in the race question so the South can, when it will, take the leadership in interracial co-operation. To utter a conviction that is in the very depths of my inner most soul, and that

gives me hope in the darkest day, I believe the South will assume this leadership, with the same sort of pride and determination as it led the Nation in the over-throw of the rum traffic. If the South stood by slavery, and it did, it certainly has paid back in a great measure its debt to the Nation by the overthrow of a slavery which embraced all parts of the Nation, the slavery of the rum traffic.

Woodrow Wilson is my President. He is not of my party but he is of my country and my Nation. I honor him and I salute him and I pray for him. In some regards, he has the biggest opportunity of any man since the day of Abraham Lincoln and he can easily take the place in the triumvirate of American life. Washington, Lincoln and one other. No man has had the chance that Woodrow Wilson has had. By circumstances not entirely of his own making, he has been thrust forth as a champion of democracy. Not since the establishment of the American Republic has there been such preachment of the fundamental doctrine of American life. Whatever else Woodrow Wilson has done, he has become the prophet of Democracy, its chief exponent and the schoolmaster of the world. If Woodrow Wilson, on his return to American soil, next week, were to apply his preachment of democracy to the last man, woman and child, he would be the biggest man in American life. He could do it. A man from Massachusetts could not do it, and be as effective as a man from Virginia. Woodrow Wilson is from Virginia. He has the confidence and is entitled to the confidence of the South as he is entitled to the confidence of the North. If with this advantage he should reach down with a glad hand and big heart and apply the preachments of democracy to all men, even to the sons of slaves, Woodrow Wilson would place himself in the niche of American life and in the great forward march of real civilization so that in the multiplied years to come, he would stand out in undiminished glory.

We hear a good deal about mobs, race prejudice and discriminations but there are multiplied instances of good will and of good fellowship which could not exist if there was not in the heart of a large element of the South a sense of genuine respect and love for the Negro, which the people of the South do not always admit and may be like Peter, they often deny, but like Peter, also the fact remains that the respect and love abide. It is absolutely unthinkable that many pleasing and agreeable instances that might be recited could not take place if the Southern white people, as a whole, were irredeemably hostile to the Negro.

Methodism's war record was shown in an exhibit in the American building at the Centenary Celebration. Service stars totaled 521,000; gold stars for Methodists killed in battle, 8,500; red triangles for Y. M. C. A. workers, 5,428; blue triangles for Y. W. C. A. workers, 410; red crosses for Red Cross workers, 4,750; Roman crosses for chaplains, 448.

"Woman in service for God and Country" is the title of a highly illustrated booklet prepared by the Woman's Home Missionary Society, showing the places where the Society is doing very effective work. The So-

ciety carries forward its work through National Conference district and local organizations and its purpose is "to enlist and organize the efforts of Christian Women" especially in behalf of women and child in need of sisterly help.

A Preachers Institute, under the auspices of Dr. James H. Dillard President of the Jeanes and Slater Funds, will be held at Betts Academy, Trenton, S. C., July 21-25. Dr. Dillard will be assisted in Conference by other leading educators. Regular courses will be given in: "How to Make a Sermon," "Ministerial Correspondence," "The Church and the neighborhood," "Church Records and Finances," and "Bible Interpretation."

Prof. A. W. Nicholson is principal of Bettis Academy.

The Rev. Dr. Anna Howard Shaw, who began life in poverty and later became honorary president of the National Woman's Suffrage Association, was one of the outstanding women of Methodism. She was born February 14, 1847, at Newcastle-on-Tyne, England and came to America with her parents in 1853 and became pioneer settler in the wilderness of Michigan, their home being forty miles from a postoffice and one hundred miles from a railroad. The seventy-two years of her life were crowded with activities from her youth until her illness. The whole course of her life was bent upon human betterment and in many of the causes she was a leader. She was a pioneer among women in the ministry. Her first pastorate was at the Methodist Episcopal Church at Hingham, Mass., in 1878. She applied for ordination to the New England Conference but was refused on account of her sex. She appealed her case to the General Conference in Cincinnati in 1880 but lost. In October of the same year she was ordained by the Methodist Protestant church and was the first woman preacher among them. In her struggle to become a minister she overcame ridicule, dissension and lack of the barest necessities for living.

Although her parents lived in the backwoods sections, her home was one of refinement and piety. She was thoroughly educated. She studied at Albion College; graduated from Boston School of Theology; graduated from Boston University School of Medicine; and the Kansas City University honored her by conferring the honorary degree of Doctor of Divinity in 1902 and Doctor of Laws in 1917.

She entered the Suffrage Movement in 1885, and from that year devoted her life to a fight for temperance, suffrage and social purity.

One of Dr. Shaw's last public appearances was at the National conference on Lynching held at New York in May. She was a leader in calling the conference and in her address to it, she urged the passage of the suffrage amendment as a solution of the lynching problem and added "Lynching is a mere camouflage on the part of men for exhibition of barbarism and it is not a protection to women".

She was awarded the Distinguished Service Medal May 12 for Meritorious services rendered the government as chairman of Women's Defense work.

Dr. Shaw died July 2nd at her home at Moylan, Pa.

CHRIST THE MESSIAH OF THE HEBREW SCRIPTURES

By Rev Fred'k C. Redfern, PH. D., (Dean of Benedict College,) Columbia, South Carolina

Luke 24:27 and John 5:29

The Scriptures were given to reveal the fact of divine love in the purpose of God to secure eternal life for men by their deliverance from sin. This life was to be realized on his part by the gift of his Son as a ransom for sin, and on our part by the personal acceptance of the divine ambassador as our Savior and Lord. The Hebrew prophets encouraged the Israelites by the promise of the Messiah who would meet all the requirements of divine law and secure their deliverance from the wrath of God. The Apostles declared that Jesus the Christ was the Messiah of the Scriptures and presented him as the Lamb of God who by the sacrifice of himself took away the sin of the world. Jesus Christ becomes the one, all-sufficient Savior for the redemption of the race and God's greatest glory centers in the exaltation of his Son over a redeemed creation.

Development and progress characterize every doctrine and truth of the sacred record. The germ of all Messianic prophecy is found in Genesis and the Pentateuch holds in latency all the prophetic writings, the subject of redemption, as blood through a living organism, permeates the entire volume. In the growth of the book we observe, as the centuries roll on, that the subject matter concerning the mighty deliverer increases, and detail after detail flows in cadence from the lips of the prophets as God from time to time communicates to men. Rev. W. G. Moorehead, D. D., says: 'God constructs his revelation as he does the oak of the forest. He plants the germinal seed amid the clods of a wasted Eden and it grows and expands parallel with the development of the race.'

Prophecies Cover the Character of the Messiah

All prophecy centers in the Messiah which is the Hebrew word meaning 'the anointed one' which is also the meaning of Christ, the Greek name of our redeemer. Cannon Liddon says, there are 333 distinct predictions concerning the Messiah. They cover his divinity, his humanity, his prophetic, priestly and kingly character and his character as a suffering servant. They are so remote in time that the prophets could not possibly have affected the results. Four hundred years passed after the prophecy of Malachi and the utterances of Nehemiah before the Messiah came.

For more than 250 years before the Messiah came the Hebrew language, in which these predictions were foretold, was only known to a few and the Septuagint, a Greek translation, was used in place of the older Hebrew Scriptures.

Lineage Foretold

Notice the line of the descent of Jesus. God foretold the exact lineage of Christ. From human limitations this fact creates feelings of wonder and in view of the many centuries from Adam to Christ the more wonderful from the human point of vision. The first intimation of a Messiah is in the third chapter of Genesis which declares that

the seed of the woman shall bruise the head of the serpent. The seed, the Messiah, by whom man is redeemed, must descend from Adam, and according to prophecy the choice must finally be made from a nation of families, all descendants from the one head of the race. No break must appear in the prophetic line.

Birthplace Predicted

Now notice the place where the Christ was to be born. After the wise men of the orient, who had come to Jerusalem, asked, 'Where is that is born king of the Jews?' Herod the king gathered the chief priests and scribes together and demanded of them where Christ should be born. And they said unto him, 'In Bethlehem of Judea, for thus it is written by the prophets.'

Seven hundred years before the visit of the wise men, the prophet Micah (5:2) had predicted by name and location Bethlehem, Ephrath of Judah, among the thousand of Judah and the ten thousands of places in Palestine as the place where Christ should be born. Had Jesus been born in Bethlehem of Zebulun or in any other than the place predicted the veritable Scriptures would have been broken.

Time Foretold

Notice also the time of the birth of Christ. Of all the years wherein Christ might be born, one is chosen and designated. The time of the Messiah's coming, as predicted by patriarchs and prophets, was defined by concurring circumstances which culminate in the very date of the advent of the Christ. The blessing of Jacob to Judah contains the prediction: 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until shiloh come; and unto him shall the gathering of the people be.' (Gen. 49:10.) The word Shiloh may mean, 'He who is sent,' 'the seed,' 'the peaceful and the prosperous one.' The Messiah is intended, who was sent into the world, as the 'promised seed,' to be 'the Prince of Peace.'

The time of this prophecy was not to exceed the time during which the descendants of Judah continued to be a united people, governed by their own laws, judges and kings. Until the coming of Shiloh, the Savior, Judah possessed considerable authority but since the destruction of Jerusalem by Titus in 70 A. D., the Jews have been more destitute of sceptre and lawgiver than even during the Babylonian captivity.

His Presence in the Temple Proclaimed

The prophecy of Malachi 3:1, 'Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple,' expresses the coming of the Messiah, implies his appearance in the temple before its destruction, and proclaims John the Baptist as the messenger and forerunner of our Lord.

Haggai writes (2:7-9), 'The desire of nations shall come; and I will fill this latter house with glory, which shall be greater than the former; and in this place I will

give peace.' The Messiah, the hope of Israel, is clearly meant and the presence in the temple of him of whom the prophets foretold, gave the greater glory to the second temple. According to the prophecies of the Hebrew Scriptures the Messiah must come while the kingdom of Judah continued, previous to the demolition of the temple, and he must be preceded immediately by the messenger who should prepare the way.

Daniel's Prophecy Explained

The prophecy of Daniel 9:25 is still more definite, 'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks.' The Jewish computation by weeks of years regards those weeks as Heptades or periods of seven. The sixty-nine weeks are equal to 483 years, during which events peculiar to Jewish history are recorded from the going forth of the commandment to restore and to build Jerusalem to the birth of the Prince.

The first seven weeks had to do with the restoration period in which the temple was rebuilt and the city fortified with a wall. The wall was finished and the restoration completed in B. C. 438 at the close of the twenty-seventh year of the reign of Artaxerxes Longimanus. Now the remaining sixty-two weeks equal 434 years, the time from the restoration to the birth of Christ, which is four years less than our previous date 438 B. C. How shall these four years be accounted for? The era of Abbot Dionysius Exiguus, who died about 556 A. D., fixed the date four years too late. The abbreviation A. D. originally stood for Abbot Dionysius and not for Anno Domini.

Christ was born between four and five years before our so-called Christian era. This fact is supported by the death of Herod which occurred before I. A. D., and the opinion of the great Kepler and other authorities in the research of astronomical science.

The years 434 or the sixty-two weeks of Daniel's prophecy are completed at the time of the birth of Christ, and bring us to the gloria in excelsis, to the heavenly hosts singing in the sky the overture of the Messiah, the babe in the manger of Bethlehem. Hence Simeon and Anna were not taken by surprise when Mary, forty days after the birth of Jesus, entered the temple to offer sacrifice according to the law of Moses, but they spake of him to other godly men and women who were waiting for the consolation of Israel and looking for the redemption of Jerusalem.

In further support of B. C. 4, or 750 Anno Urbis Condita, as the date of the birth of Christ consider now several important statements in the New Testament. Luke tells us (3:1) that John the Baptist began his public ministry in the fifteenth year of the reign of Tiberius and under the procurator Pontius Pilate. Tiberius began to reign as co-regent with Augustus in 765 A. U. C., two years before the death of Augustus. Add to 765 the 15 years of Luke and we have 780. When Jesus was baptized in the Jordan river he was thirty years of age. (Luke 3:23), and therefore was born 750 A. U. C. or 4. B. C.

At the first passover, after the baptism of Jesus, on the occasion of his purifying the

temple, he was told that the temple had been forty-six years in the building (John 2:20). Herod began to reign in 717 A. U. C. and to build the temple in the eighteenth year of his reign, that is in 734. Add to this the forty-six years for building the temple and subtract the 30 years of Christ's life and we have 750 again as the birth time of Christ.

Luke (1:5) says that Zacharias, the father of John the Baptist, was of the order of priests called 'Abia', the eighth of the twenty-four courses of priests who served in the temple in regular rotation one week at a time. The Talmud (Mishna Taanith, IV, 6) says that the temple was destroyed on the ninth of 'Ab,' our August 70 A. D., and that the class of priests then serving was called Jehoiarib. Reckoning back we learn that the 'course of Abia' was on duty from the third to the ninth of October 748. John was born nine months later and Jesus, who was six months younger than John (Luke 1:26) was born fifteen months later at the end of 749 or the beginning of 750 A. U. C., four years earlier than the beginning of the Christian era.

The Decree of Augustus

There is another important event attending the birth of Christ, for when the fullness of time was come, God sent forth his Son, made of a woman, and made under the law. During the days of the rulers of the fourth universal monarchy the whole world was stirred by a decree from Augustus requiring a census of the population or an enrollment for taxation. This enrollment was made during the time when Cyrenius was for the first time governor of Syria, and through this decree Mary was brought, at the precise crisis of her history, in the year that fulfilled prophecy, to the very Bethlehem where the birth was predicted. The tax was not levied until after the dethronement of Archelaus about 7 A. D., and then its payment was resisted on the ground that it was a violation of Jewish allegiance to Jehovah to pay tribute to a foreign power. (Acts 5:27).

Many Details Told

The prophecies of the Scriptures descend into many particulars and details which are relative to the life and death of Jesus Christ, the Messiah. David, Isaiah, Micah and others of prophetic eloquence foretell with marked accuracy the humiliation, the trial, and the sufferings which were to precede

the triumphs of the Redeemer of the world. They foretell the immaculate conception by a virgin, and the greatness and the benignity of the miracles of our Lord. 'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing (Isa. 35:5, 6). Such acts of mercy were the frequent exercise of his power. The blind received their sight, the lame walker, the deaf heard, and the dumb spake (Matt. 9:33; 11:5).

On The Crucifixion

The prophets foretell Christ's triumphal entry into Jerusalem (Zech. 9:9), the rejection of him by the Jews as their Prince and Savior, the sad and terrible events of Gethseme and Calvary, the betrayal by a kiss of the familiar friend for thirty pieces of silver, the scourging and the buffeting, the giving of gall for meat and in his thirst vinegar for drink, the parting of his raiment among the soldiers and the casting of lots for his seamless vesture, and his burial as a malefactor and yet in a rich man's tomb. The prophecy, 'His visage was so marred, more than any man, and his form more than the sons of men (Isa. 52:14): was literally fulfilled in the bloody sweat, the traces of the crown of thorns, the face disfigured by being smitten and spit upon, the nails in his hands and feet, and the piercing of his sides marred the form of the Savior more than that of the sons of men.

Even His Enemies Convinced

As you stand amid the crucifixion scene on the darkest of all days, the air is rent with the atonement cry, and you listen to the dying sentences of the Messiah, the Prince and Deliverer. He quotes the beginning and the closing sentences of the twenty-second Psalm, which Bishop Alexander has called; the Psalm of sobs. The crucifying agonies and the suffering of excruciating pain prevent him from articulating sentences in full, therefore as his strength ebbs away, he gasps out in broken sentences, 'My God, my God, why has thou forsaken me?' and a little later, 'It is finished.' The closing sentences of the twenty-second Psalm in the Hebrew Bible reads, 'They shall arise and declare to an unborn generation, it is finished.' The Roman centurion and others who were with him at the cross said, 'Truly this was the Son of God.' Can your heart re-echo this truth and repeat, 'Truly this was the Son of God.

insist that the Units must be continued and perfected as a permanent factor in every local church. I quote from a few of these letters: "The Unit System should by all means become a regular part of our Church organization. We should keep at it until every Pastor and every church not only sees its value but is working this system." "Unit Leaders properly trained by a discerning Pastor may be made a tower of strength to the local church." "One of the finest contributions of the Centenary to the local church, and, as a permanent feature of Church life and work, it must be retained." "It will give us what has been always needed every member at work, definite things to be done and definite people to do the things." "I do not intend to stop until the plan is in efficient working order in every charge on my District." "The beauty of it is the Unit System will not die with the passing of the campaign but still continue a permanent, increasingly helpful feature of local church work." "As a financial, moral, and spiritual force in our churches the value of the Unit System is beyond computation and by all means must be retained as a permanent feature in our local churches."

And so on by the score.

Letters from Pastors are simply overwhelming.

Question 2. What shall we do next?

Answer. As soon as your post-drive program is determined readjust your Council, Unit Leaders, and Unit Workers to fit your program.

See that for each department required by your program there is a corresponding head in your Council and a corresponding worker in each Unit.

See that each department head is supplied with such information as is required to do intelligent work.

Impress upon these department heads that they are responsible, through the corresponding Unit Workers, for the successful prosecution of their part of the Church's constructive program.

Impress upon the Unit Leaders that they are responsible for the correlation of the work of the several departments within the respective Units.

For instance, your church sees the necessity of continuing the four fundamentals of the Centenary program—Intercession, Stewardship, Education, and Life Service—and sees the need of adding a department of Sunday School Cultivation and a department of Community Service.

Your Council should then consist of the Pastor, the chairman of your Minute Men, and the heads of these six departments, with such others as you may think necessary to make this Council representative of the Church. (But do not make it too large).

The Pastor and the several Unit Leaders constitute your working committee on Evangelism. Dr. Dean of the Department of Evangelism of the Board of Home Missions insists that this is the normal arrangement.

The Intercession representative in the Council and the Intercession workers in the several Units constitute your working committee on Intercession. Doctor Doughty insists that this should be the order.

The Stewardship representative on the Council and the Stewardship workers in the

(Continued on Page 9)

THE UNIT SYSTEM WHAT IS IT?

Foreword:

Through the courtesy of my friend the Editor I am to have the privilege of converse occasionally with Southwestern readers. The subject of our conversation is to be the Unit System; and the object the successful functioning of the Unit System in every one of the fourteen thousand and more charges in the United States that already adopted the System as their own and the bringing into line of the relatively few churches still in the hesitant list. It is not my purpose to inflict you with my personal wisdom but to answer your questions as to what and how by the experience of Pastors and other workers as they bring those experiences to my desk.

I make my appeal now to the reader to help me to make this monthly round-table a success. Tell me of your victories and of your failures. Your experiences will help some one else. Ask me practical questions. The answer to your questions will help others as well as yourself.

Address all correspondence to me at 820 Garland Building, 58 East Washington St., Chicago, Illinois.

John Lowe Fort.

Question 1. Is the Unit System to be permanent in the Life of the Church?

Answer. The Bishops in Buffalo May 10th, 1919, said "The Unit System should be most carefully conserved." Scores of District Superintendents writing to this office

Of General Interest

Newfoundland's Capital City Is Cod-Fish Headquarters

The capital city of the Island of Newfoundland, St. John's is the world's greatest cod-fish market. On the famous Newfoundland banks, which extend for about 300 miles southeast of the island more than 200,000,000 pounds of cod are taken annually. Much of the catch is dried, and warehouse roofs covered with fish exposed for that purpose are a common sight. Cod-liver oil is an important by-product.

America Independent In Dye Industry

All-American dye industry is now preparing to displace the full list of essential coloring materials formerly imported from Europe. A traveling exhibit of dyes and processes arranged by a combination of producers of aniline derivatives, is giving public demonstration of that important and interesting fact. Direct comparisons of German and American—dyed fabrics of cotton, wool and silk, subjected to rigorous tests for permanency, established the excellence of the domestic product. A total of 174 aniline colors under various classifications, with additions that will be made from time to time, assures the textile industry that the old dependence on imported dyestuffs has vanished forever.

Safety Turnouts For Roads New Grade-Crossing Plan

When the path of a speeding automobile is suddenly crossed by a railroad train, the driver generally turns the car to the right into the ditch the fence, or whatever happens to border the highway at that point. Statistics show more casualties resulting from this natural action than from collision with the train itself. The proposal of a southern road commissioner calls for a strip of smooth roadway running alongside the railroad at each grade crossing for a hundred yards or more. It would join the right side of the highway in a broad curve, banked to prevent overturning of a suddenly swerved car. This simple and comparatively economical come to grief in their conflicts with locomotives, would, it is estimated, save a majority of the incautious drivers who now motives.

Three world's record were broken on the evening of July 4, when at the Centenary Exposition at Columbus, Ohio 40,000 spectators watched a movie 100 feet wide and 75 feet high, thrown on a screen 115 feet square. It was the largest movie audience ever gathered together, viewing the largest movie—more than six times the size of the average screen thrown on the largest screen in the world.

The pictures are remarkably clear and sharp. The blinking of a man's eye lids shown in a close-up, was plainly discernible two blocks away. The picture as a whole were easily seen from a distance of six blocks. The majority of seats for spectators was 325 feet and more from the screen.

People of Interest

A copy of the last Conference Minute of the Delaware Conference has just reached our office. The Rev. J. M. Dickerson has given us a splendid Journal and year book of the Conference.

The Rev. Richard Bolden associate pastor of St. Mark's New York, and Miss Anna

Willis, this city, were married July 9. Miss Willis was a teacher in the High School of this city. The ceremony was performed by the Rev. A. G. Jenkins, D. D., pastor of Trinity Church.

The Rev. S. L. Harrison, pastor of our work at Clinton, Miss., was recently married to Miss H. O. Anderson of LaGrange, Ga. The Rev. Mr. Harrison is a graduate of Gammon Theological Seminary, being a member of the Class of 1919. The ceremony was performed at South Atlanta, Ga.

St. Landry Summer Training School, of which the Rev. R. F. Long is conductor and Mrs. Ida M. Solette instructor, will observe Friday, August 18 as "Farmers Day." There will be on exhibition many of the products grown by the farmers of St. Landry Parish. The conference will be held at Opelousas, La.

News has been received that Mr. Ralph W. F. Chinn of this city and Miss Carrie Bryant, Birmingham, Alabama announce their marriage which took place June 7, 1918, prior to Mr. Chinn's induction into the army. Mr. and Mrs. Chinn are at home to their friends at 2632 Seventh Avenue, Birmingham, Ala.

Dr. T. A. Walker of Baton Rouge, La., has been requested by the Censor Committee of the National Medical Association through Dr. G. W. Alexander, general secretary to prepare a history of the association. The history will be made a part of the Souvenir program of the organization which holds its session at Newark, N. J., in August.

A copy of the Lincoln Conference's official record for 1919 has just reached our desk. The Rev. A. W. Talbert is secretary.

The Gammon Summer Institute adopted resolutions at the close of the session commending Bishops Leete and Thirkield, faculty and Dr. Paul L. Vogt Superintendent for Rural Department Work of the Board of Home Missions and Church Extension. The Rev. J. H. Thompson was chairman of the Committee of Resolutions.

St. Mark, Methodist Episcopal Church, Chicago, under the leadership of the Rev. J. W. Robinson, D. D. has planned a full program for the conference year. A ten thousand dollar rally for church indebtedness has been launched to end in September. The campaign for the rally was begun June 29 when an evening pew service was held and Dr. G. G. Logan of the Topeka District was the speaker. A site for the Wahneta Day Nursery has been purchased and plans have been made to erect a \$20,000 building. Mrs. Martha Walton, President of Woman's Home Missionary will serve as Superintendent and Mrs. W. H. Wallace as Matron of the Nursery.

Mrs. Amanda S. Mullon, wife of Dr. I. E. Mullon, of this city, died at her home on Valence Street, July 13th. Mrs. Mullon was born in Columbia, S. C., and was educated in the public schools and at Central Tennessee College, of which she was a graduate. She taught school in Tennessee, Texas, South Carolina and Mississippi until her marriage to Dr. I. E. Mullon, when they moved to Holmesville, Miss. In 1890 they moved to New Orleans where they since made their home. Mrs. Mullon was especially active in church work. For twelve years she was president of the Benevolent Daughters and was treasurer of the Phyllis Wheatley Club, a leader in her neighborhood for the Liberty

loan campaigns and the Y. M. C. A. She is survived by her husband, Dr. I. E. Mullon and four children, Edward, I. E. Jr., Vance S. and L. Valena. The funeral was conducted from Trinity Church, of which she was a member, Tuesday afternoon of this week.

Corporal Clarence R. Van Allen, member of Company "L", 372nd Infantry was decorated July 2 with the Medaille Militaire, the highest honor for heroism that France confers upon an enlisted man. On September 28, 1918 at Bussy Farm, Corporal Van Allen single handed, put out of action a German Machine Gun, killing four of its crew and capturing three others. On the evening of the same day Corporal Van Allen captured and put out of action, without assistance, a trench mortar that was doing deadly work to his company. Officers of the Northeastern Department turned out in a body to do honor to a young man who was formerly a waiter in one of the big hotels of Boston. In addition to this military medal Corporal Van Allen was already the possessor of the Distinguished Service Cross, awarded by the Americans and the Croix de Guerre awarded by the French. When he was decorated with the high military medal by Major General Edwards, the General remarked to Van Allen "you are a brave man." Corporal Van Allen is a native of Boston, Mass.

Mrs. Laura A. Brown, who has been actively identified with every "win-the-war" movement in Western Pennsylvania, is now in charge of the organization of War Savings Societies among our people of that district. Mrs. Brown is engaged in promoting the Government's campaign to instill the habit of sensible economy through wise buying, intelligent saving, avoidance of waste and safe investment in such easily acquired, well paying securities as are offered by the Government in Thrift Stamps and War Savings Stamps.

Mrs. Brown was born in Gettysburg, Pa., and received her education in the schools of that town. Nineteen years ago she went to Pittsburg, entering on active work in the Methodist Episcopal Church. She became a member of the Francis E. W. Harper League, the oldest club for uplift work in Pennsylvania, and afterwards served as president of the League for two years.

As pioneer member of the Pennsylvania State Federation of Negro Women's Clubs, Mrs. Brown was State organizer for five years and is now filling the office of vice president.

Mrs. Brown was the first and only woman of the race in the first class formed in the department of civilian relief, American Red Cross, in which work she was engaged as a volunteer for seven months. The class worked directly in the interests of the families of drafted soldiers. She answered the first call sent out by the Council of National Defense and was unanimously elected chairman of the registration committee of the entire Fifth Ward of Pittsburg.

The first Liberty Loan work done by the Negro people in Pittsburg was organized by Mrs. Brown, and she has taken part in every war fund drive inaugurated. Mrs. Brown has been instrumental in making the War Savings Stamp campaign among our people in Pittsburg a success and her interest in promoting the Government's campaign to make thrift a happy habit bids fair to add another service star to her credit.

PERSONAL AND GENERAL

Boston University is growing rapidly under the vigorous administration of President Lemuel H. Murlin. In his inaugural address, he announced his plans of making Boston University a municipal institution. By this he meant that while retaining strictly its corporate independence, it should come into intimate relationship with the life of the community. These plans are rapidly developing.

The Trustees have elected to membership in the Corporation, the Chairman of the School Committee of the City of Boston. College graduates who have heretofore taken a year of graduate study at the Boston Normal School may hereafter be sent to Boston University or Boston College, at the option of the student. As Boston College is open only to men, all the women, and some of the men, will come to Boston University.

Another important step in the direction of the broadening work of the University was the endowment of a chair of United States Citizenship, by Mr. George H. Maxwell, a Trustee of the University. At an all-day conference on United States citizenship, held at the University on Friday, June 20, the newly-elected professor, Dr. Frederick A. Cleveland, who has held many positions under the National Government, was present, and explained the scope of the new professorship. The chief address was given by Dr. William Roscoe Thayer on "Theodore Roosevelt." At a round-table conference, held on the same day, the Governor of the Commonwealth of Massachusetts, and the Mayor of the City of Boston, together with many prominent educators, participated in the discussion.

The enrollment during the past year was 4,250, by far the largest in the history of the university, making Boston University the largest institution in New England. The Trustees have passed a budget of \$680,000 for the coming year, an amount four times larger than that required six years ago.

The Commencement exercises were held in Tremont Temple on Tuesday, June 24. The orator was Sir Robert Falconer, President of the University of Toronto. 254 degrees were conferred.

Kiln, Miss., raised \$45.00 for benevolence and Bay St. Louis, Miss., raised \$120.00 for benevolence in a recent effort making a total of \$165.00 for these two charges of which the Rev. A. H. Lathan is pastor.

A successful rally was conducted at Roberts Methodist Episcopal Church, Denham Springs, La., Sunday, June 29. As a result \$150.02 was raised. The Rev. R. A. Taylor, W. Marshall and A. Gray were present. Two cash subscriptions to the Southwestern were secured. The Rev. T. J. Bridgett is pastor.

The Centenary Training Conference of the Harpers Ferry District, Washington Area, convened at Trinity Methodist Episcopal Church, Clarksburg, W. Va. Rev. J. W. Waters, Jr., pastor at morning session. Devotional exercises were conducted by the Rev. S. H. Brown District Superintendent of the Harpers Ferry District. Mr. Sylvanus M. Bard, Area Finance Director spoke at length and gave instructions for the Big Drive and urged each pastor to go "Over the Top". At the afternoon session, Devotional exercises were conducted by the Rev. S. H. Brown. Mr. Brooks of Washington, D. C., gave an interesting talk on the Centenary Movement in the Sunday School. Dr. Lucas was present and delighted the audience in his witty way in a short talk on Tithing. The twenty-nine pastors present, together with their laymen all seemed enthusiastic and determined to put forth their best efforts in the movement. (Rev.) Wm. E. Jefferson, Secretary.

Children's Day program at Wesley, Methodist Episcopal Church, Oskaloosa, Iowa, was a great success. The program was rendered under the direction of the Sunday School Superintendent

Mr. G. M. Hardy. The collection was \$12.80. The Rev. F. D. Woodford is pastor.

Children's Day program was rendered at our church at Leitchfield, Ky., which was the best in years, the children were well trained by Mrs. Mollie J. Hughes and Mrs. Novio Hutchingson. Collections were \$8.70, and \$7.32 was raised for the pastor and \$1.00 for missions making a grand total for the day of \$17.02. The Rev. Richard Hughes, is pastor.

The district conference will be held at Little Zion Methodist Episcopal Church, Peachatchie, Miss., in August. The Rev. D. R. Bentley is pastor. Recently Mrs. Ann Harris conducted an entertainment and raised enough money to paint the church on the inside. The work has already been completed. Mrs. Mathilda Flowers led the group that recently purchased a new set of chairs for the pulpit at a cost of \$40.00.

Addresses were delivered by Mrs. Blake, the Rev. J. O. Stanley, Mrs. Horsey and the Rev. Mr. Wallace. The afternoon session began at 2:30 with the Rev. Mr. Devron presiding. There were 25 delegates in attendance. Papers were read by the Rev. I. H. Woodley and the Rev. W. T. B. Devron. The evening session began at 8:00 with the Rev. Mr. Cooper in the chair, when the annual statement was read \$166.00 was reported raised. The next session will be held at Chestertown, Md. The Rev. Mr. Wallace, District Superintendent gave the closing address. Collections \$8.20, Maggie Dawn, Reporter.

Booneville Methodist Episcopal Church, Bunkie, La., was blown off the pillars May, 24th. It was carried about 9 feet toward the bayou. The Parsonage also was blown off the pillars and the one half the top was blown off and carried about 75 or 80 feet toward the bayou. Reporter.

Ramsay's (Circuit) Wiggins, Miss., is over the top. Cash received for the Centenary is as follows: Ramsay's Chapel \$55.50; Texas Chapel \$30.50; Grand total \$86.00. The Rev. J. J. Ford is Pastor. W. A. Ramsey, Reporter.

Children's Day was observed with good results. Mrs. A. B. Campbell is the Sunday School Superintendent and deserves much credit for her faithful work with the children. Miss Lillian Stair furnished music for the occasion. Collection was \$24.00. The Rev. D. P. Shaw is pastor.

Griffin Methodist Episcopal Church, Griffin, Ga., went over the top recently when in a rally for the Trustees \$551.00 was raised. Raised for all causes since January 1919, \$1100.00. While the Centenary Campaign was on we raised by cash and subscription, \$3940.00 which is over our allotment. One laymen Dr. A. M. Wilkens gives \$100.00. The Rev. K. D. Hough is pastor.

Recently a program was rendered at our church at Bastrop, La. Mr. O. B. Chestnut was master of ceremonies. Miss Isabelle Moore, Miss Corinne Matthews, Miss Willie Moore and Miss D. Moore were among those on the program.

The trustees of St. Mark Methodist Episcopal Church, Houston, Texas, have finished the church on the inside. The men deserve great credit for this work as they did it themselves in the evenings. Dr. E. M. Jones, Secretary of the Sunday School Board visited this church three times and gave a lecture each time and the congregation received great benefit from them. The Rev. W. M. Josey is pastor.

The Rev. J. W. Wright pastor of Mt. Pleasant Methodist Episcopal Church, Sayreton, Ala., with a membership of 85 reports \$1170.00 raised for the Centenary.

Mr. F. R. Butler of Bayou Goula, La., reports from St. Luke Methodist Episcopal Church \$112.00 raised for the Centenary by a congregation number August 18.

Mrs. Drewella Hawkins, wife of the Rev. G. W. Hawkins of Centerville, Miss., was recently

called to Escatawpa, Miss., at the sick bedside of her mother, Mrs. Lizzie Stringfield.

The Easter Collection at Fowler, California was the largest in the history of the church, \$106.57. The Rev. D. P. Shaw, Pastor.

An interesting program was rendered at Duncan Methodist Episcopal Church, Little Rock, Ark., recently under the leadership of Miss Alma Thomson, and Miss Elia Owens. The collection for the day with report of the two units, was \$100.00 for Centenary, and has raised in subscriptions \$1100.00. The Rev. J. H. Austin is pastor, Reporter, Earl Stewart.

The Rev. J. W. Moultrie, D. D., secretary Atlanta Area, called a conference council of the Florida and South Florida conferences at Ebenezer church recently. The Superintendent of the South Florida Mission, the Rev. H. W. Bartley, Jacksonville District, Superintendent T. W. Williams, Live Oak District, S. P. Pratt Superintendent, Ocala District, R. H. Deboso Superintendent, and Gainesville District, J. P. Patterson Superintendent. Ministers J. M. Deas, W. O. Hartley, Z. D. Limbrick, H. H. Hawkins, J. S. Todd, W. R. Stevens, G. H. W. Williams, Drs. J. Harvey Smith and Z. J. Jerry, the belated train from north caused Drs. Moultrie and Wilson to arrive late. They were greeted upon their arrival, the council was called for instruction in the intensive drive, and to accept their quota as last given and pledge to raise the 105 million in the intensive drive. Dr. H. C. Wilson national representative was introduced by Dr. Moultrie and gave special instructions in the plan for drive. Dr. Moultrie was invited to Daytona, Fla., and by special arrangement Dr. Moultrie spent a Sunday at Stewart Chapel and as an appreciation of the presence of such distinguished gentleman, the full quota was subscribed, total cash and subscription \$1150.75. His sermon will be long remembered. The unit leaders are working nicely and the whole are fast signing the pledge to tithe. Selena Clements Reporter.

THE UNIT SYSTEM—WHAT IS IT?

(Continued from Page 7)

several Units constitute your working committee on Stewardship. Doctor Gushman agrees that this is the thing to do.

All other departments function in the same way.

This is enough to indicate the thing to be done now. Readjust your Unit organization to post-drive conditions. Then begin the process of galvanizing your organization into efficiency.

Do these suggestions seem impossible to carry out in your church? The answer is "They are being carried out successfully in scores of churches like yours."

Note: The principle underlying the Unit System is two-fold: 1. The getting of the whole task of the church into the thinking of every member and constituent of the church, and 2. The assignment of a definite portion of the church's task to each member of the church. The former cannot be accomplished except by personal house to house visitation and appeal. The latter can be accomplished only as plans are carefully made and assignments conscientiously attended to.

Hard work? Sure! We have been dodging hard work too long. It is impossible to substitute religious vaudeville, scare-head advertising, star preaching, red and blue contests and a thousand and one other things. The fact is that religious acrobatics are impossible except for a few actors. This world is to be won to Christ by ordinary people doing ordinary tasks with extraordinary fidelity.

Send in your questions!

John Lowe Fort.

CHRISTIAN FELLOWSHIP

The International Sunday School Lesson for July 27, 1919

By the Rev. J. Leonard Farmer, Ph. D.

Christian fellowship means comradeship, communion, freindship among Christians as such on mutual and equal terms. Its basis is belief in God and the acceptance of Jesus Christ as His Son and the Savior of men. At any rate this was its basis in the early Christian Church. But in modern times there has come about a considerable change; the basis of fellowship is no longer merely this, but this plus membership in a certain church which necessitates subscription to certain other doctrines. In some quarters a church does not care to have a minister preach from its pulpit unless he is of that denomination; and many will not permit Christians of other denominations to partake with them the communion of the Lord's Supper. Christ's prayer has not yet been answered. He prayed for all those who should believe on him through his disciples' words—that we all may be one. But the lack of such oneness and fellowship among us is quite palpable. So great is it that some men have held it to be a strong argument against the trueness of the Christian religion that there are so many competing Christian denominations. The Argument is false; but still the lack of fellowship among us as Christians is lamentable especially when we consider the nature of the grounds of the cleavage.

The early Christians formed an association within the Jewish church, and had no desire to sever fellowship with that church but to reform it if possible; but before long they were compelled to break with it. So also Martin Luther and his followers desired to maintain fellowship with the Roman Catholic church, and the early Methodists and Puritans wanted to remain in the church of England, and reform them. But they were forced to get out. So is it with our Christian denominations in general; their differences are not concerned with the basis of fellowship, but with certain other matters which, however, important they may be considered by those emphasizing them, are but subsidiary to this fundamental doctrine of Christianity. All Christian denominations, with the possible exception of the Unitarians, agree on that doctrine; but they differ on certain other doctrines, some on other doctrines and methods of church government, and some on neither doctrines nor church government, but on the accidents of history. Different denominations are nothing more than is to be expected of normal human beings just as there will be different political parties and different forms of State and national governments. But the lack of the closest Christian fellowship between the people of the different denominations is something which should not be tacitly approved of by our acquiescence and indulgence in it.

Rev. L. M. Watt, in speaking for the soldiers whom we wish to welcome back to the church when the war is over, says: "I tell you we soldiers are tired of your divisions at home. We are tired of your

squabbles in the name of Christ. After the war we are not going to return to our old shibboleths that divided us. There is no bigotry in martial religion. . . . We buried Baptist, Methodist, Catholics, Presbyterians side by side and let God sort them out. The time has come when Methodists and Baptists and Congregationalists and Presbyterians can worship and work together this side of the grave, and by their unity of spirit and service hasten the answer to the prayer of the Master and Savior; 'That the world may believe,' and 'That they may be one.'" This may be generally true of the returning soldier or of any class of people in the community; but anyone who looks in the slightest degree beneath the surface of things will not fail to see that the Lord's work suffers hurt by our lack of concerted effort in the name of the Lord rather than divided effort in the name of our particular denomination.

In a certain city in Texas last year the women of several denominations formed and interdenominational organization for the purpose of doing more effective local social service work. The next day after the organization was completed one of the ministers' unions met and vehemently denounced the innovation as an impracticable and illicit thing. Such an organization was not to be approved of. If the churches wanted to do local city missionary work, it should be denominational or carried on by particular groups of churches. So at the first meeting of the organization they had to disband; so no tangible missionary work was done in the city that year by any denomination. The argument against such an interdenominational organization was that it would be short-lived, and soon there would be a split among the members. But men do not need to carry their peculiar denominational doctrines into such an organization as that; all they need to do is to emphasize those things upon which they all agree. And it will be discovered that it is these very things that are the sine qua non of Christianity, while all else is relatively unimportant. Saint Paul became all things to all men in order that he might win some; and it would be well if we Christians were to follow the example of this great Apostle. Such organizations between Christians of different denominations have been tried with telling success in certain western towns. And year by year it is becoming sufficiently evidenced that there is just as apt to be a split between the members of one denomination as between different denominations allied for more effective service to the community. The Christian and Missionary Alliance is a serious endeavor to establish a closer fellowship between Christians of different churches. It is interdenominational, and the members do not cease to be denominational by belonging to this Alliance. It is doing good work, especially on the missionary fields. But

it will not and cannot accomplish what it may hope to and otherwise would accomplish, because the conditions of membership include certain doctrines that are not fundamental, and which many Christians will never accept and which one does not need to accept to be a genuine Christian, even though these doctrines should be true. But no matter how the answer may come, the prayer of Christ should echo and re-echo in our ears, and should become our unceasing one until it becomes an accomplished fact—that we are one in spirit and will hold the closest Christian fellowship one with another no matter what may be the particular denomination with which we are affiliated.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for Sunday, July 27, 1919.

"I Desire Fruit that May Abound to Your Account."

The fellowship in service is one of the richest provisions in God's economy. The Philippian Church was the earliest product of Paul's missionary work in Europe. Such was their devotion that they sent aid to him while a prisoner, for the cause of Christ, at Rome. Paul, strengthened and cheered by their love and their gifts, desires that

fruit may abound to their account.

There is a hallowed fellowship between the workers who are on the field. Removed far from friends, they become dear to each other in the fellowship of suffering and the joy of service. Thus have the missionaries of the Cross through all the centuries cheered and comforted each other. There are others to share in the toil and success of the mission field; those who at home are sending relief and help. Those who contribute to the missionary cause with love and sacrifice are as truly missionary in spirit as those who go to the field. Every true missionary regards the funds sent for his support as a sacred trust, and "desires fruit that may abound" to the credit of the giver.

It is the privilege of Christians not called to the field to become associated with some one in the field to whom they may write and yield the support of counsel and friendship. By special gifts also they may help bear the burden of the Station. By finding other friends they may greatly increase the support in prayers and gifts; so that the larger work may be done by the one whose labors are in the home field; and the abounding fruit should be to their credit.

Gammon Seminary.

WHAT PAUL LEARNED AT THE TRACK MEET

Weekly Devotional Tople for July 27, 1919

(Phil. 3:13, 14; 2 Tim. 2:5; 1 Cor. 9:26)

By the Rev. Willis J. King, D. D.

Tonight we study, under the general subject of "Recreation," the question of the place of athletics in the program of the church. The biblical character whose words form the basis of our discussion was without doubt the greatest interpreter of Christ and Christianity that this wonderful movement has produced. With the single exception of Christ himself, no man could speak with greater authority or with a clearer comprehension of what the Christ ideal would be touching the great humanitarian problems and activities.

The thing that gives his words if anything greater value is that they were not written as a dissertation on the value of athletics or in response to a number of inquiries on the subject, but are merely an "Aside" thrown in gratuitously. They represent such a deep-seated conviction both on the part of the writer and his readers that they require neither explanation nor defense by the Apostle. These games were a most common practice among the people of the apostle's day. And so the apostle has but to refer to them in order to find an audience ready for his message.

It is exceedingly important that we emphasize this point in our thinking, viz: The people of St. Paul's day, and the apostle himself as far as his sympathies were concerned, were an athletically-inclined people. Many of them engaged in the games and all of them patronized them in some form. When one remembers that the Greeks and their ideals dominated the civilization of the Apostle's day it is easy

to understand why they were all so interested in athletics. As is well known to every student of history the Greeks engaged in such exercises as running, leaping, discus throwing, wrestling and boxing.

The Apostle as a boy in Azarnus, had witnessed all these exercises and maybe had shared in them. But whether he did or not he had a lively interest in them and the memory of them remained with him and he turns them to the account of the Christian's race.

And for a study of some of the lessons suggested by the Apostles' words in our scripture references, for tonight. We shall take the references in reverse order.

He learned first of all, self-discipline and self-control. Listen as we read: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection." What a difficult thing it is to bring our bodies into subjection. Sometimes it is our tongues that get control and run away with us to our everlasting regret and the sorrow of our friends; sometimes it is our appetites or our passions. The apostles learned from watching those who trained for the games that it was possible to have control of one's body and physical faculties generally.

If athletics had such a value in the Apostle's day, does it not stand to reason that under proper direction it may have as helpful an effect now. As a matter of fact one has but to note the habits of the most successful athletes to note how true this is. As one prominent

athletic coach put it: "An athlete who drinks or smokes is an idiot." Nowhere is there need of more rigid self-discipline. One learns to do without with ease the luxuries in the matter of foods that he felt at first were necessary to his very existence. And many others sacrifices are made until one brings himself under the most complete control.

Does any one believe these stern qualities developed in athletic contests are going to be utterly lost in the formation of character? By no means, they are part of the material out of which moral fibre is developed. And if the church had no other interest in athletics than the fact that it helps to develop self-control that would be sufficient excuse for any encouragement it might give within limits to this manly and thoroughly worthwhile physical endeavor.

Another lesson the Apostle learned was respect for the rules of the game. In the second reference we read: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." The one thing people who attend athletic events insist on is "fair play" a willingness to abide by the rules. No self-respecting athlete would want an honor or symbol of victory where there was any reasonable doubt as to whether the honor was fairly won. The great problem in all lines of human endeavor is to have the competitors fight the game fairly and abide by the rules of the game. The one thing that has brought such general and wholesale condemnation upon Germany was that she never was, at any stage of the game, willing to abide by the accepted rules of the game. No athlete can wholly discard his athletic training in this regard as he goes forth into the arena of life.

A third great lesson learned by the Apostle from athletics was keeping in mind one's goal. It is interesting to watch a football game. A ball is placed in the center of the field in a position to be kicked off. Eleven determined men with faces set stand behind, it and facing an equally determined set of men. One group is determined that the ball shall finally rest behind two upright posts, known as their goal, at one side of the field, while the other group is just as determined that the ball shall be carried to the other side of the field. The referee's whistle is sounded; the ball is kicked high into the air by the one assigned to do it. Eleven men start down the field behind the ball to see that it reaches their goal. The men opposite them bar their advance as far as possible. And so the struggle begins between the two groups to see which shall reach his goal with the ball. Sometimes one side has the ball and then another. Now they are playing on one side of the field and now on another. Sometimes they carry the ball and at other times it is kicked. But whether they carry it or kick it; whether on one side of the field or the other, there is just one dominating purpose in the minds of both groups of players, and that is to get that ball to their goals.

What a lesson for Christians to learn. How often we lose our sense of fundamentals in our efforts to keep up with details of ritual and

the like, which in the final analysis are non-essentials. As some one has put it, we get to the place where "we can not see the forest for the trees." The Apostle was anxious to have his friends keep clear and shining before them the goal with which they began. Nothing was to come between them and that goal. Forgetting the things that were behind, they were to press forward to the mark for the prize of the high calling in God. This lesson the apostle felt they could learn from athletics.

In view of this use made of athletics by such a renowned authority, ought not the church take hold with a firm hand of these exercises which are so necessary to the physical and moral development of our youth and so regulate them that they may be helpful rather than injurious to those who engage in them?

TO THE LEXINGTON CONFERENCE

The after Centenary Program promises to be the largest and most unique task which the Church has ever undertaken, it must be remembered that the creation of this unparalleled wave of religious enthusiasm which is belting the world, and the raising of these millions of dollars, if not followed by a definite and conscientious effort leading to the evangelization of people both at home and abroad, will be a sinful waste of both time and money and will allow the people who have been stirred to a point of receptedness to settle back again into a stupor of sin farther away from God, infinitely harder to be appealed to, therefore wisely there is to follow a great pro-

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gram of evangelism. The Lexington Conference has a very definite part of this task to perform and it has already been agreed that at the District Conference which will begin to convene very soon, that every organized force in the bounds of both the Conference and the Local Churches will be set to work according to definite plans with the hope of adding ten thousand to the membership of our Conference during this year. The pastors are urgently requested to see to it, that so far as possible, strong representatives of every organized force of the church will be present at their respective District Conferences that they may know the plans and go home with an unquenchable passion for human souls.

Frank S. Delaney.

NOTICE TO MEMBERS WOMAN'S MISSIONARY SOCIETY, DALLAS DISTRICT

Dear Sisters:—We will meet with District Conference at Commanchie, which will meet July 29th. Our District is behind in the Fifth Sun-

day Rally. Just a few have reported, so please do your best to get a collection in before the District Conference. Let us make it the best meeting in the history of our district. Let no auxiliary report less than \$5.00, also every one that is on the different plans report at least one half.—(Mrs.) L. A. Richie, District President.

NOTICE TOPEKA DISTRICT

Dear Brethren:—The Topeka District Conference will convene at Dunlap Kansas, July 31 to August 3. I ask the patrons to please send the number of delegates from your charge that will be in attendance at the Conference. Do this at once.—Wade Hamilton, pastor in charge.

SPECIAL NOTICE

All persons desiring to attend the Tupelo District Conference will be met at Okalona and conveyed to the seat of the Conference.—W. H. Golden.

BENNETT COLLEGE

Greensboro, N. C.

The 46th annual session of the college will open September 24, 1919. This institution is famous for the splendid types of men and women that have gone from it into all the walks of life. Students come from a number of the states, Central America and the islands. It offers the following courses: English, Normal, College Preparatory, College, Music, Teacher-Training, Domestic Science and Art. The staff represents eight of the best normal schools and colleges in the country. Its graduates are taking high rank as teachers and supervisors of schools. It believes in individual manhood and womanhood.

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Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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QUARTERLY CONFERENCES

Longville, La.—Our first quarterly conference was held May 13th, 1919. The district superintendent preached after which we went into the quarterly conference. All officers were present, with written reports. The collection for the night was \$55.00. Three subscribers to the Southwestern Christian Advocate were secured. The District Superintendent was paid in full. The Rev. H. W. Gray is pastor.—Ida Clark reporter.

A meeting at Trinity Methodist Episcopal Church, Baldwin, La., called by our resident Bishop, Bishop Wilbur P. Thirkield, was called to order at 12 o'clock noon, by the Rev. Calvin S. Stanley, District Superintendent of the LeTeche District, who led in prayer, after which the Bishop led in singing, "My Country 'Tis of Thee." The Bishop then stated the object of the meeting, which was to in some way find the source of the many wild rumors afloat, as to the closing of the Gl-her Industrial Institute, at Baldwin, to be opened in New Orleans next school term, and to correct if possible. The citizens of Baldwin and Franklin were present in great numbers, while on the platform were the following representatives, Prof. L. E. Favrot, Prof. Charles Gott, President of the Parish School Board, Attorney Boatner and Notary Public, of Franklin, La.; Mayor Forsythe, of Baldwin, La.; Rev. J. R. Williams of Morgan City; M. L. Baldwin of Glencoe; J. C. Brown of Charenton, La.; John A. Lindsay of Franklin, La., and the pastor, the Rev. J. D. David. The Bishop gave the cause and origin of this work by the Freedmen's Aid Society, and how for upward of 40 years it had struggled with this problem, and how in these many years this school had proven a benediction to this community, and that now as the time seemed opportune to do even better and greater things. The church, through its board was happy in the thought that they were able to grasp this opportunity, with the State and Parish ready to catch hold just where we leave off, and carry the work of Education for the Negro on to perfection, by giving them a better school and longer terms than usual. The Bishop was followed by the State Superintendent of Rural Schools; Prof. Favrot, who explained the three ways by which funds could be obtained to help maintain the school; Prof. Gott felt that he could voice the sentiment of his parish, in saying that they would accept the program of the Board and do all in its power, for the maintenance and perpetuation of a tenth grade school for Negroes on this historic spot.—John A. Lindsay, reporter.

NOTICE ALEXANDRIA DISTRICT

To those who will attend the District Conference of the Alexandria District, Louisiana Conference, beginning August 20th, 1919, arrangements are made to transport all who may come from South Mansfield to Fraternat delegates to the dis- for 50 cents per passenger. As the

connections of the Texas & Pacific and Kansas City Southern railroads would necessitate a delay of about 5 hours. Board and lodging will be furnished free. All persons having baggage may consign same to South Mansfield from whence it will be transferred free. Mail to reach seat of conference should be addressed to R. F. D. No. 4, Box 133, Mansfield, La., Arthur Booker, pastor Trenton Circuit.

SHREVEPORT DISTRICT

Fraternat delegates to the district conferences are as follows: Baton Rouge District, J. S. Barnes; Alexandria District, Jno. McKee; New Orleans District, J. H. Thompson; Lake Charles District, Wm. Emmett; Le Teche District, S. M. Haynes. A royal reception and a cordial invitation from the pastor, H. Daniels, and the good people of St. James Monroe awaits all. The Bishop, general officers, district superintendents, delegates, pastors and visitors, are all welcomed and expected. Date, August 27. Place Monroe, St. James Methodist Episcopal Church, Monroe, La.

MEXICO DISTRICT

All delegates coming to the District Conference at Bowling Green, Mo., Pike County, August 6-10, on arriving, should come directly to the church. All ministers may get meals three times a day at 35 cents per day.—Geo. W. Reeves, pastor.

NOTICE LINCOLN CONFERENCE

Dear Brethren:—The minutes of the Conference were sent to the superintendent of each district for distribution, as ordered by the superintendents in a council held just after the adjournment of the conference. Any one failing to get his minutes please notify your superintendent. The minutes were sent last of June.—A. W. Talbert, Secretary, 733 J. Street, Lincoln, Neb.

SHREVEPORT DISTRICT

One hundred and eighteen persons have rested and studied various books in the District Parsonage, 1528 Ashton Street, Shreveport. Eighteen persons have obtained vegetables from the grounds. If we had the room, we could have 14 girls from the country here taking Summer School Training at the High School three blocks from this home. Indeed with the proper help this humble movement could be made a social center, especially to the members of this district in the rural section who are trying to educate their children and who cannot send them to college. To this end we call attention of the members everywhere to give something at the District Conference, August 27, to pay for the building, enlarge and better equipped this enterprise for greater usefulness. A committee of ladies is pushing this plan, led by Mrs. A. V. Venable and Mrs. N. Jennings. Trustees, J. L. Wilson, D. D., Rev. John McKee, treasurer; Rev. J. H. Thompson, A. G. Crowell and Rev. T. B. Oville,

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DEATHS.

Simmons—Mr. B. S. Simmons, a member of Hartford Chapel Methodist Episcopal Church, out near Wolfe City, Texas, who died on Friday, June 6, 1919, was born at Rome, Georgia, on April 13, 1838. He was 81 years, 1 month and 3 days of age, at his death. He moved to Texas 40 years ago and settled at Wolfe City, where he lived with his family until his death. He was married to Mrs. Mary F. Briggleton for fifty years and during their long and happy union, 16 children were born to them. Among the children who were born to this great and good man, are Mr. Milton Simmons and Mrs. Rosa Hughes, of Muskogee, Oklahoma, and Mrs. Georgia Hilburn at Grant, who are actively engaged in the life and activities of our churches at these points. There were 66 children and grand children of this splendid family present at the funeral and every one a live and active Methodist. B. S. Simmons was a lifelong Methodist and honored his church as class leader, steward and trustee. He was for a number of years an honored trustee of Wiley University, where he educated his children. Miss Tennie O. Simmons, who graduated from this institution of learning but a few days before her father passed, reached home in time to see him alive. She was the youngest of the sixteen children. All over the Paris District are those who rise up and call him blessed. His character was beautifully adorned by the christian graces. Brother Simmons was conscious to the last and died with firm faith in the Lord and his Christ. His funeral was conducted by his pastor, Dr. Freeman Parker, before a large audience. Interment was made in the Baptist cemetery. He was a good man and a good citizen, and the community in which he resided will miss him and mourn his loss.—Freeman Parker.

Sanders—Mrs. Gertrude Sanders was born Nov. 1, 1885, and died

June 7. She was converted and joined the church and was baptized February of this year. She leaves one sister, one brother and a daughter to mourn her departure. The funeral service was conducted from the Methodist Episcopal church, Pearlinton, Miss., by the Rev. H. Kennedy.

NOTICE HARPER'S FERRY DISTRICT.

I want to urge upon you to push onward the work of the Epworth League. Endeavor in each church to organize in such a way that will be of some spiritual and material good. You know your own conditions. See that each department has its chief officers elected, and let them choose such persons as he thinks will help him. Hold on to your league membership in both Junior and Senior Leagues, when they do not attend, see where they are. In your social department be the "Grip Hand" department and feed the entire league. Not that you are to have a social each week, but kill it with social affairs; but then you have the higher ideas; social at each service and meeting of the church and "carry on" and make fellow smile in spite of himself. Endeavor to have an increase in membership, but not by "stuffing the ballot box." Raise your full proportionment for league expenses. Write the president occasionally and tell him how you are getting on. Besides our many obligations and duties we have to perform, there is one important feature of the church that is before us now and in which the league can play an important part. That is, the Centenary. The centenary is to do a number of things for the church with God as man co-operating; and the league can help in four ways: The Spirit Department—The dim life of the church aglow, kept burning. The people spiritually alive. The Department of the world's Evangelism. The cause of missions represented at home and abroad. Christ given to all. The Department of Mercy and Help—This represents the spirit of giving; materially as well spiritually. The Social Department—To make every one feel at home in your church. To smile some time. Now you see how very important is for the league to do its share in the interest of the Centenary. I want to ask the co-operation of the pastors and if there is a league president, who does not take the Southwestern on your charge, would you kindly pass this issue to him.—Chas. S. Briggs, President of the District League.

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CINCINNATI-MAYSVILLE DISTRICT

SECOND ROUND

Dover, July 17; Maachester, 18; Maysville, 19-21; Mt. Olivet, 22; Germantown, 23; Minerva, 24; Orangeburg, 25; Augusta, 26-27; Louisville, 31-Aug. 1; Portsmouth, 2-3; Pike Otto, 6; Westwood, 7; Cleves, 8; Mt. Zion, 10-11; Madisonville, 13-15; Sherburne, 11; Flemingsburg, 13-17; Cumminsburg, 24-25; College Hill, 3 p. m., 24; Park St., Sept. 1; Berry, 11 a. m., 7; Fallouth, 7:30 p. m., 7-8; Coviagton, 15; Mt. Healthy, 16; Moorefield, 21, 11 a. m.; Sharpshurg, 7:30 p. m., 21-22; Mt. Sterling, 23-24; Day City, 25; Cyathia, 28-29.

Dear Brethren:—The District Conference meets at Flemingsburg, Ky., August 13-17. Come and make the best report possible. Report at least one-half of your Centenary for the first year. The collection of subscriptions will be the severest test of your good leadership. Make H. A. Foreman, District Superintendent.

GRIFFIN DISTRICT

THIRD ROUND

Hampton, July 19-20; Fayetteville and Inmaa, 26-27; Wilkerson, August 2-3; Jonesboro Circuit, 9-10; Stockbridge and Hatley Hill, 16-17; Whitewater Circuit, 23-24; Griffin, 23-24; Luthville, 30-31; Conyers Missions, 30-

Dear Brother:—The District Conference will convene at Iaman, Ga., July 23, 1919 in New Hope, E. Church, on the Fayetteville charge. Let us all do everything in our power to make this the most successful year on all lines.—R. T. Adams, District Superintendent.

PULASKI DISTRICT

FOURTH ROUND

Bristol, July 19-20; Big Stone Gap, 27; Glade Springs, Aug. 2-3; Rural Retreat, 3-4; Ahingdon, 9-10; Marion, 10-11; Pulaski, 16-17; Wyville, 17-18; Pulaski Circuit, 23-Dublin, 24-25; Draper, 30-31; River, 31-Sept. 1; Radford Circuit, Sept. 7-8; Christiansburg, 6-7; Independence, 13-14.

Brethren:—This brings us to the close of the Conference year. Do not fail to take care of every interest of the church. Seek conversions, progress in accessions, continue the work in the Centenary. Have until September 24th to finish collecting the Centenary offering for the year. Look after Bristol School, secure 100 subscriptions to the Southwestern Christian Advocate and make the report in the history of the district.—W. L. Sanders, superintendent.

WASHINGTON DISTRICT

SECOND ROUND

Benezet, July 17, 8:30 p. m.; Odenville, 18, 11 a. m.; Shiloh, 18, 11 a. m.; Brandywine, 19, 11 a. m.; Mount Hts., 21, 8:30 p. m.; Stewart Memorial, 23, 8:30 p. m.; Nottingham, 24, 3 p. m.; Marlboro, 25, 11 a. m.; Laurel, 25, 8 p. m.; Bowie, 26, 11 a. m.; Asbury, 28, 8 p. m.; Mt. Vernon, 29, 8:30 p. m.; Mt. Zion, 30, 8 p. m.; Oxen Hill,

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31, 3:30 p. m.; Benning, 31, 8:30 p. m.; Washington Grove, August 1, 11 a. m.; Boyd, 1, 3 p. m.; Sellman, 2, 11 a. m.; Nash Memorial, 4, 8:30 p. m.; St. Mark, 6, 8:30 p. m.; Linden, 7, 8:30 p. m.; Rockville, 8, 11 a. m.; Scotland, 8, 4 p. m.; Mt. Airy, 9, 11 a. m.; Laytonville, 15, 11 a. m.; Brookville, 15, 3 p. m.; Sandy Spg., 16, 11 a. m.; Colesville, 16, 3 p. m.; Epworth League Convention and District Conference, Sept. 9-14, Liaden, Md.

In the Centenary Drive the District went over the top creditably. To retain our standing will demand the best of which we are capable. Put on and keep in action the full centenary program. In this is our hope for the future. Every church, every member in every church must function if we maintain the 100 per cent efficient standard.—M. W. Clair.

LAKE CHARLES DISTRICT

The Lake Charles District preachers meeting met in Opelousas recently. All of the brethren were present and reported their work. The smaller churches on the district showed up exceptionally well in their report for the Centenary. Three thousand dollars was reported. Our district superintendent was present and full of smiles, because he saw his efforts crowned with success. The ministers were royally entertained by the Rev. L. L. Greea, and his good people. The following officers were elected for this conference year. A. Robinson, president; S. E. Rolax, vice-president; J. B. Johnson, secretary; L. L. Gren, treasurer; L. London, Railroad secretary, and A. B. Harris, reported. All of these officers were installed during the night services by the district superintendent. The Rev. G. G. Priestly preached. The meeting adjourned to meet in Guydan.—A. Robinson, president.

The Rally of the Woman's Home Missionary Society of Morris Methodist Episcopal Church, Pittsburg, Texas, held in connection with their District President's visit, was a success Sunday. The Ladies Aid Society and Woman's Home Missionary Society, put screen doors in the parsonage. The Rev. T. Scott is pastor.

PARIS DISTRICT CONFERENCE

The Paris District Conference which had for several years held its annual sessions jointly with the several auxiliary societies, was found largely unvelled under the splendid leadership of Superintendent J. O. Williams, the matter of divorcing

the Sunday School and Epworth League a separate time was placed before the pastors. After the matter was discussed, it was done. The first session of the Sunday School Chattanooga and Epworth League, met with Mt. Zion Methodist Episcopal Church, on Wednesday, June 11-15, 1919, with Dr. Williams in the chair. Revs. L. V. Harrison, Jos. Clark, H. C. McCarty, E. D. Hohbs, Chas. Wolford, A. R. Luster, D. T. Young, Taylor Moore, Freeman Parker, and J. W. Gilder, were in attendance, with their delegates. The permanent organization was effected by the election of Miss M. E. Jamison, as president, Prof. R. S. Thwealtt, vice-president, Miss Saffronia Foreman, secretary, and Miss Thelma Johns, recording secretary; Mr. Smith Latimer, treasurer. Dr. E. M. Jones was introduced and delivered five helpful lectures before the ministers and their delegates on the "Standard Sunday School and how to make a bigger and better Sunday School. Dr. Jones' lectures were made the more helpful and interesting by the use of three large charts which he carries. Revs. E. W. Kelly and M. Fountain preached good sermons. The Revs. E. O. Harlin, a League delegate from the M. E. Church South, and W. H. Moore of the same church, both delivered timely addresses. The Revs. E. O. Mayer, of the Congregational Church, C. Lewis, of the Colored Methodist Episcopal Church, Prof. E. L. Gordon, and Miss Lillian Williams were introduced. The Rev. E. D. Hubbard, who had put in a number of full and useful years in the effective ranks, died on Friday, June 13th, 1919. His funeral was held on Sunday, June 15, at 3 p. m., before

a very large congregation. He died at 65 years of age and leaves a devoted wife and four children and many friends to mourn.—Freeman Parker.

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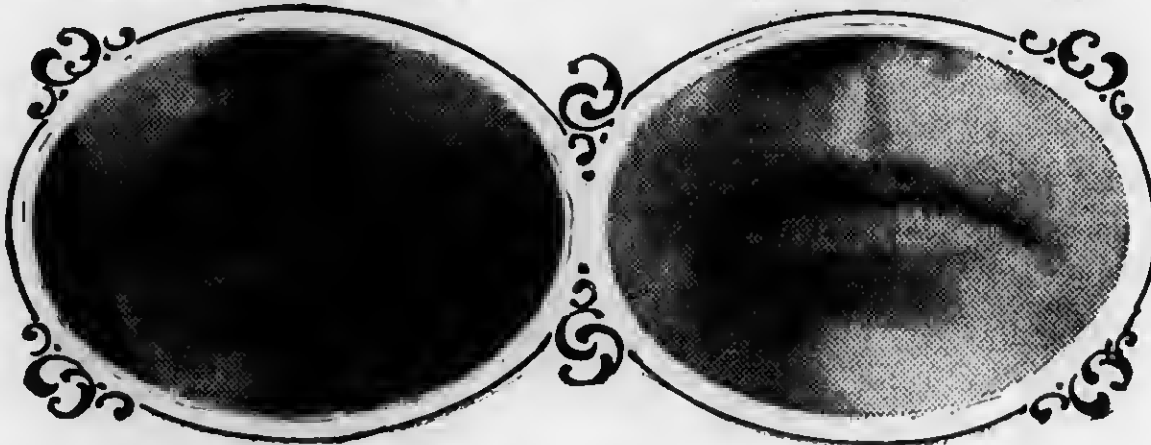
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DEATHS

THE REV. LONDON W. BRIGGS.

Rev. London Washington Briggs, died in Cumberland, Md., recently where he had been making his home with his daughter Mrs. Golden Bates since his retirement. He had been a member of the Washington conference forty-two years. He was faithful, sincere, conscientious, and true in all the work committed to him. He is survived by eight children; Mrs. Golden Bates, Mrs. Daisy King, Mrs. Lula Logan, Miss Amazza Briggs, the Rev. Charles S., Harry L., William G., and Bernard R. A prayer service was held at his home in Cumberland, Md., Friday, at 10 a. m. The Rev. G. A. Davis Pastor. The funeral was conducted from Sharp Street Memorial. Dr. M. J. Naylor Pastor, Dr. D. W. Hays conducted the service. Dr. N. M. Carroll preached the sermon. He was buried in Mt. Auburn cemetery. The family desires to thank all the ministers who rendered service in any way and also for the kind and tender words of sympathy from his friends.

The Rev. E. M. Neals, a member of the Savannah conference and Mrs. Ella Baker were united in holy wedlock by the Rev. Alexander Hannan, June 4, 1919.

Ashford—Little Josie Ashford infant daughter of Mr. and Mrs. Phillip Ashford of Starkville, Miss., died March 25th. The Rev. Wm. Campbell, pastor had charge of the funeral service.

Ferguson—Mrs. Diana Ferguson a native of Louisiana died in Kansas City, Kansas, May 12, at the home of her son, Mr. Charles Love. Mrs. Ferguson was born in 1853. She was a member of Epworth Church. The Rev. C. Sims pastor was assisted in the funeral service by the Rev. Mr. Sawyer, and the Rev. I. H. Streeter.

Wilson—Mrs. Mattie Wilson a faithful member of Nelo's Methodist Episcopal Church, Carrollton (Circuit) Miss., departed this life June 22nd in full triumph of faith. She leaves a brother, sister husband and five children to mourn.

Freeman—Miss Freeman the daughter of Mr. Freeman and Martha Wilson, died at Garlandville, Saturday, June 14. The funeral service was attended by the pastor.

Huff—Mr. Willie Huff, the son of Mr. Henry Huff died on the sea returning home from France. Bro. Huff, received notice from the War Department about the 6th of June. His remains arrived at Garlandville, June 15, accompanied by an army officer.

Howard—Mrs. Charlott Winston Howard, wife of Dr. Elmer E. Howard of Meridian, Miss., died June the 8th. Her sudden death cast gloom and sadness over the entire community and all of her relatives and friends were grief stricken. She leaves a husband, five children: oldest about 12 years of age; three brothers and one sister, Mrs. Dr. Wesley Howard of Jackson, Miss., and many friends. The floral offerings were most beautiful. The

Revs. J. B. Brooks, Rivers, Johnson and Dr. Shaw assisted the pastor the Rev. J. C. Hibbler in the funeral services. Interment was made in Laboring S. and D. cemetery.

Lewis—Mr. Lawrence Lewis, of Columbia, Texas, departed this life after a long period of illness. He died in full triumph of faith a member of China Methodist Episcopal Church. The funeral service was conducted by the pastor, the Rev. N. N. Sawyer, assisted by the presiding Elder of the African Methodist Episcopal Church, the Rev. Mr. Macrory. An aunt, and many friends to survive him. Interment was made in the East Columbia cemetery.

Tollerson—Mr. Willey Tollerson of Auvergne, Arkansas, departed this life recently leaving a wife, seven children, a mother, and many friends to mourn his departure. He was a member of the Methodist Episcopal Church for 28 years. He served as steward and trustee for a number of years. He died in full triumph of faith. The Rev. M. D. Jiles pastor, conducted the funeral service at Haven's Church.

Asberry—Mr. Asberry Meyers a faithful member of Thompson Methodist Episcopal Church, Baker, La., departed this life June 4th, 1919. He was converted last September, joined the church, was Baptized October 6, he was a class leader and a steward. He leaves a father, mother, wife and

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two brothers and a host of relatives to mourn his loss. His funeral was conducted by the Rev. S. A. Mason pastor who was assisted by the Rev. John Clark and the Rev. Donaldson of the Baptist Church.

Hickman—Mr. Emmitt Hickman, departed this life May the 3rd. He was one of our faithful young class leaders. He was loved by all of the members of our church.

Jenkins—Mr. King Jenkins died May 12th. He lived a consistent Christian life for 21 years. He joined the church during the administration of the Rev. H. R. S. Erby. He died triumphant in faith. He leaves a wife, two sons and one grandson. The Rev. D. F. Dudley, pastor conducted the funeral service.

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Huntley—Mr. Monroe Huntley, a member of the Baptist Church at Lake Arthur, La., died June 29, at the age of 25. He was a faithful Christian. A wife and child, mother, seven brothers and sisters survive him. The Rev. A. K. Simmons conducted the funeral service.

Johnson—Mr. Charles Johnson, Sr., a faithful member of St. Paul Methodist Episcopal Church, Palestine, Tex., died in the full triumph of faith after a long illness. The funeral service was conducted by the Odd Fellows, of which he had been a member a long time. He was one of the members of long standing at St. Paul Methodist Episcopal Church, and was well thought of by all the community. He leaves one son and a host of friends to mourn his passing.

Collins—Mr. Joshua Collins, who was one of the founders of Friendship Methodist Episcopal Church, Enterprise, Miss., has been a member of the Methodist Episcopal Church for over 40 years. He was 100 years old, and was an old ex-trustee, steward, class leader of Friendship Church. He leaves a wife, daughter, five grand children, and a host of friends. He departed this life June 27.

Bibbs—Mrs. Sarah Bibbs, of Louisiana, Mo., wife of Mr. Benjamin Bibbs died at her home Tuesday, June 24, 1919. Mrs. Bibbs was a member of Wesley Methodist Episcopal Church, faithful and beloved by all. She leaves many relatives and friends to mourn her loss. She will be sadly missed both by the church and community. The funeral was conducted by the pastor, the Rev. F. S. Bowles and her remains were laid to rest in River View cemetery.

Alex—Mrs. Bettie Alex, a faithful

member of St. Mark Methodist Episcopal Church, Baton Rouge, La., died at Baton Rouge Sanitarium, July 15. She leaves two infant boys, a good husband, mother and several sisters, and a host of friends to mourn. The funeral was conducted at St. Mark Church, by the Rev. C. W. Reeves, pastor. Her body was laid to rest in Sweet Olive Cemetery.

Archie—The Rev. W. C. Archie departed this life June the 15th about 12:30 a. m. He lived a consistent Christian life. He served the church for about 40 years, class leader, steward and trustee, local preacher and recording secretary. He was a faithful officer and a member of the church and served at Supply for many years and also served at Bayou La Lache sometime, and after the death of the Rev. W. P. Hampshire, supplied Crichton and Cushatta Circuits. He was a successful preacher and good pastor. He leaves a wife, sisters and 2 brothers, and a number of relatives to mourn his loss.

CARD OF THANKS

The Rev. W. S. Jones wishes to thank the members and friends of the Mallaleu Methodist Episcopal Church, Waterbury, Md. The parishioners of groceries left the parsonage recently.

Sunday, July 13th, the True Sons and Daughters held its services at Mt. Tabor Methodist Episcopal Church, Waterbury, Md. The pastor, the Rev. J. W. Dockett, delivered the sermon. The trustees of Mt. Tabor conducted a picnic July 4th the proceeds of which shall go to the parsonage fund. July 27th a camp meeting will begin.—Frances H. Kins.

Mrs. Johnson, District President visited Verona, Miss., and addressed the Woman's Home Missionary Society recently.

A centenary rally was conducted at our church at Lafayette, La., Sunday, June 29, and \$11.65 was raised.

PERSONAL

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Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Chattanooga	Chattanooga, Tenn.,	July 16-20	W. S. Hight
Cumberland River	Hartsville, Tenn.,	July 17-20	J. D. Chavis
Waycross (South End, Sparks, Ga.,		July 17-20	W. H. Brown
Chicago	Gary, Ind.,	July 23	G. R. Bryant
Griffin	Inman, Ga.,	July 23	R. T. Adams
Bluefield	Tip Top, Va.,	July 23-27	W. H. Brown
Brookhaven	Lampton, Miss.,	July 23-27	M. T. J. Howard
Wilmington		July 23-27	S. A. Peeler
Nashville	Dilton, Tenn.,	July 23-27	J. H. Ellis
Pulaski	Big Stone Gap, Va.,	July 23-27	W. L. Sanders
Memphis	Atoka, Tenn.,	July 23-27	T. W. Johnson
Gulfport	McLain, Miss.,	July 24-27	P. H. Rembert
Waycross (N. End) Orchard Hill Ga,		July 24-27	W. H. Brown
Hattiesburg	Matherville, Miss.,	July 30-Aug. 3	S. H. Cannon
Central	Farmington, Tenn.,	July 30-Aug. 2	J. B. Booth
LaGrange	LaGrange, Ga.,	July 31-Aug. 3	G. H. Lennon
Topeka	Dunlay, Kans.,	July 31-Aug. 3	S. A. Stripling
Huntsville	Triana, Ala.,	Aug. 6-10	J. L. Carr
Newnan	Newnan, Ga.,	Aug. 6-10	J. D. Lovejoy
Opelika	Ashland, Ala.,	Aug. 6-10	Wm. Jones
Le Teche	Jeanerette, La.,	Aug. 6-10	C. S. Stanley
Clow	Canfield, Ark.,	Aug. 7-10	A. R. Ray
Palestine	Teague, Texas	Aug. 10-11	G. W. Carter
Clarksdale	Davenport, Miss.,	Aug. 12-17	N. R. Clay
Aberdeen	Macon, Miss.,	Aug. 12-17	G. M. Chisholm
Greenwood	Carrollton, Miss.,	Aug. 12-17	J. W. Golden
Lake Charles	St. Martinsville, La.,	Aug. 13-17	J. W. Turner
Navasota	E. Hempstead Clr., Tex.,	Aug. 13-17	T. M. Jackson
Montgomery	Evergreen, Ala.,	Aug. 13-17	Joel C. Carson
Cincinnati-Maysville	Flemingsburg, Ky.,	Aug. 13-17	H. A. Foreman
St. Louis	DeSoto, Mo.,	Aug. 14-17	W. R. Rivere
Marion	Mt. Sterling, Ala.,	Aug. 14-17	J. J. Harrison
Rome	Summerville, Ga.,	Aug. 20	H. E. Burns
Kansas City		Aug. 20	W. L. Lee
Alexandria	Sodus, La.,	Aug. 20-24	W. J. M. Price
Tupelo	On Okolona Circuit,	Aug. 20-24	W. H. Golden
Fort Smith	Conway, Ark.,	Aug. 21-24	D. H. E. Harris
Birmingham	Ashville, Ala.,	Aug. 27-31	J. N. Wallace
Shreveport	Monroe, La.,	Aug. 27-31	T. B. Oville
Ocala	Santos, Fla.,	Aug. 28-31	R. H. Rembert

Conventions.

- OCALA DISTRICT**—Sunday School and Epworth League Conventions at Reddick, Fla. **JUNE 19-22.**
- SAVANNAH DISTRICT**—Sunday School and Epworth League Convention at ———. **JULY 9.**
- WAYCROSS DISTRICT**—(South End) Sunday School and Epworth League Convention at Sparks, Ga. **JULY 17-20.**
- MEMPHIS DISTRICT**—Epworth League, Sunday School and Woman's Auxiliary, at Atoka, Tenn. **July 23-27.**
- WAYCROSS DISTRICT**—(North End) Sunday School and Epworth League Convention at Orchard Hill, Ga. **JULY 24-27.**
- GRIFFIN DISTRICT**—Woman's Home Missionary Society at Inman, Ga. **July 25.**
- NEWMAN DISTRICT**—Sunday School and Epworth League Convention at Newnan, Ga. **AUG. 6-10.**
- CLARKSDALE DISTRICT**—Sunday School Convention, Davenport, Miss. **AUG. 12.**
- GREENWOOD DISTRICT**—Epworth League Convention at Carrollton, Miss. **AUG. 12-17.**
- ABERDEEN DISTRICT**—Sunday School, Ladies' Aid and Epworth League at Aberdeen, Miss. **AUG. 12-17.**
- ST. LOUIS DISTRICT**—Epworth League Convention, at DeSoto, Mo., **AUG. 14-17.**
- ST. LOUIS DISTRICT**—Sunday School and Epworth League Convention at DeSoto, Mo. **AUG. 14-17.**
- ROME DISTRICT**—Sunday School and Epworth League Convention at Summerville, Ga. **AUG. 20.**
- TUPELO DISTRICT**—Epworth League and Ladies' Aid Society on Okolona Circuit, Miss. **Aug. 20 and 21, respectively.**
- BIRMINGHAM DISTRICT**—Sunday School and Epworth League Convention at Ashville, Ala. **AUG. 27-31.**



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WOMAN'S HOME MISSIONARY CONVENTION

The Woman's Home Missionary Society of the Savannah Conference, met in its third annual session in Kynett Methodist Episcopal Church, Forsyth, Ga., June 26-29. After a thrilling song and prayer service, the Holy Communion was administered by the District Superintendent, the Rev. W. H. Brown, assisted by the Rev. J. H. Pinkney, the pastor, and the Rev. S. D. Bankston, of Barnesville. The roll was called, after which the organization, with Mrs. Ella Parkhurst, who completed the unexpired term of the late Mrs. M. E. Dent, presiding. Mrs. J. A. Haltum was elected secretary and Mrs. Nono Prothro, treasurer. The various committees were appointed. Mrs. Nancy Jackson was appointed reported to the Savannah Press and Tribune; Mrs. J. B. Maddux to the Atlanta Journal and independent, and the writer to the Southwestern Christian Advocate. The Rev. W. H. Brown, the District Superintendent and the Rev. S. D. Bankston gave encouraging remarks on the work of the society. The reports were then called for; and the various auxiliaries reported most favorably. Mrs. J. B. Maddux, Mrs. M. V. Jackson and Mrs. Emma Walker gave stirring talks on the great need of more real Missionary work. On Thursday night at 8:30 o'clock the Rev. J. C. Stripling of Macon, preach-

ed the introductory sermon, which was enjoyed by all who heard him. Among the visitors present were, Prof. Lee, U. S. Agricultural Demonstrator, Mrs. K. D. McLauran, our returned missionary from Africa; Mrs. McAden and Mrs. M. M. Jenkins, both instructors at Forsyth; the Rev. J. J. King, and the Rev. Mr. Scott of the Baptist church. On Friday evening at 6 o'clock, the convention was tendered a grand reception by the loyal sisters of Forsyth, at the beautiful and spacious school building. Mrs. M. M. Jenkins presided at the piano. On Friday night, the Rev. S. D. Bankston preached to the satisfaction of all. On Saturday, after the usual devotional service and the completion of unfinished business, the officers for the ensuing year were elected. Sunday morning at 10 o'clock, a soul-stirring Love Feast service was held which was conducted by Mrs. F. E. Johns and Mrs. M. V. Jackson. At 11 o'clock the sermon was delivered by the Rev. J. H. Pinkney, after which the newly elected officers were installed. At 3 o'clock a very impressive service was held in memory of our beloved president, Mrs. M. E. Dent, who finished life's journey in February. Sunday night, the Rev. W. H. Brown preached the closing sermon. The Rev. J. H. Pinkney and his good people prepared everything that heart could wish, for the comfort of the delegation. Total amount collected in convention \$180.00. Next convention is to be held at Zebulun, Ga.—(Mrs.) Lilla L. Odum, reporter.

CRESCENT CITY NOTES

Haven—A prize Contesting Concert and entertainment will be given on Monday night, July 28th. The concert will be under the auspices of some of the city's best talent. Sunday night, July 27th, there will be a mobilization of the victory service flag. A souvenir will be presented to each soldier, who held a star in flag. Patriotic songs, speeches and addresses by prominent speakers, will make up the programme, music by the United choirs, Haven, Williams and Peck Memorial.—Chas. C. Landry.

At the residence of Mr. and Mrs. W. B. Buchanan, 523 S. Telemachus Street, New Orleans, La., on Wednesday night, July 9, Mr. Alex Washington of New Orleans, La., and Miss Lena J. Johnson of Mississippi, were united in the bonds of Holy Matrimony. The bride wore a beautiful gown of white crepe de chine. Mrs. W. L. Gordon, of Los Angeles, Cal., and her mother, Mrs. V. Lewis. Mrs. Turner and Miss Riley were present. The Rev. C. C. Landry, pastor of Haven Methodist Episcopal Church, officiated.

NOTICE MERIDIAN DISTRICT

District Conference and United conventions will be held August 5-8, at Dekalb, Miss., in St. Mark's church.—Wm. McMorris, District Superintendent.

NOTICE NEW ORLEANS DISTRICT

The District meeting will be held at Franklinton, La., July 28. All local presidents failing to attend the conference will send a delegate.—Mrs. Roxanna Moore, District President.

PERSONAL AND GENERAL

Mr. Alien E. Spells reports the mission work in Cincinnati, Ohio, in splendid shape. A rally was conducted Sunday, June 29, and the following report was made: Club No. 1, Mrs. Katie Malone captain, \$44.15; Club No. 2, Mrs. Cecilia Brown, captain, \$31.85; total raised, \$75.00. The Rev. M. C. Johnson is pastor.

Under the leadership of the Rev. A. P. Gilliard, Pleasant Branch Methodist Episcopal Church, Springfield, S. C., has had a phenomenal success. Four years ago when the Rev. Mr. Gilliard came to us, this charge was almost at a standstill. We did not have a decent church. The church at Springfield was repaired and enlarged last year at a cost of about \$700.00. A \$4000.00 church has been erected at Pleasant Branch, which was dedicated Sunday, June 29th and \$509.00 was raised. The Rev. J. S. Thomas delivered an address preceding the dedication. The Rev. E. W. Moore of Aiken, S. C., preached both morning and night. The Hon. H. B. Thomas, of Orangeburg, S. C., delivered a very interesting address, preceding the collection. Mr. F. D. Kinerley, one of our leading colored merchants of Orangeburg, also

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spoke. M. A. E. Scott, paid nearly \$100.00. Mr. J. W. Hartwell gave \$43.50; Bros. H. B. Thomas, F. D. Kinerley and the Rev. J. S. Thomas, also contributed very largely.—Reporter.

A welcome reception was given at the First Baptist Church, of Hansboro, Miss., for the returning soldiers. Children's day exercises were held at Riley Methodist Episcopal Church, under the direction of Mrs. Rosa Boyd. Six children were baptized. A singing contest was held between the choirs of the first Baptist Church and Riley Methodist Episcopal Church. Riley choir won.

St. Paul Methodist Episcopal Church of Palestine, Texas, conducted a rally Sunday, June the 22. The church was divided into three clubs, the Red, White and Blue. The Whites raised \$127.57; Reds raised \$156.19, and the Whites raised \$247.10. The grand total was \$530.86. The Rev. S. M. Bolden is pastor.

Wednesday evening at 10:30, July the 9th, 1919, a "storm" struck the parsonage at Clinton Mississippi. It was led by the Rev. B. Stewart, the Rev. Geo. Jenkins, Mr. Eddie Stewart, Mr. Thomas Sims, Mrs. Katie Stewart, Mrs. Mary E. Diggs, Mrs. Hattie Jenkins, Mrs. Sarah Hally, Mrs. Nora Sims, Mrs. Anna Sims. The Rev. and Mrs. S. L. Harrison are appreciative.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN }
Publishers

NEW ORLEANS, JULY 24, 1919

Vol. No. 48—No. 30

SOCIAL CONDITIONS

At the Centenary Convention in Cleveland, Ohio, on June 25, 1919, composed of the bishops, district superintendents and other officers of the Methodist Episcopal Church, a committee of fifteen was appointed to draw up a statement of the body in regard to existing social conditions. Bishop Richard J. Cooke was chairman and Dr. George W. White secretary. The report of the committee, which was adopted by the convention, is as follows:

As this is not a legislative body it cannot, of course, give an authoritative utterance for the Church on this vital subject. It can only record its conviction. The marked condition of social and industrial as well as political unrest and upheaval, through which the world is now passing, calls for the best thought which the Church can give. While much of this condition is a direct result of the war, it is also a revelation disclosed by the war of things which have been in existence, but have not been so clearly seen.

The only wise thing for the Church to do is to face these problems with the same courage it has shown in other great issues. Closing the eyes will find no solution.

In the study of causes it is clear that there are grave inequalities of opportunities facing many men and serious inequalities in the distribution of the products of their toil.

The privileges of self-development, spiritual and intellectual, are denied to multitudes of toilers, both for themselves and their families, because of the hard conditions under which they must labor for their daily bread.

Every man is, under God, entitled to something more than a bare living for himself and his family, if he be sober and industrious. The Church, commissioned of its great Head, to preach "abundant life" for all, cannot be indifferent to the deplorable condition mentioned.

The Church must regard the laborer as a man, not a machine; as a living soul, not a commercial commodity, to be purchased on the market. This is essential for the common good of society as much as for the welfare of the individuals directly concerned, for the essence of civilization is found in the value placed upon human life. This is also the genius of the gospel of Christ, upon which alone true civilization can be built. It is the business of the Church to set up the kingdom of God in the earth; that is, to bring about such conditions that each man will have his chance to reach his best estate.

To this end the Church is under obligation to encourage a better understanding between employers and employees, so that whatever rights are claimed by one shall be enjoyed by the other. In other words, it must strenuously inculcate the principle that employers and employees, in their very nature, are partners, not competitors; allies, not enemies. On no other basis can permanent harmony between them be established.

This means not only the democratization of industry, but its Christianization also. It means that power, either political, economic or industrial shall not be monopolized by one class to the detriment or defrauding of another. Indeed, class distinctions must disappear if a true Christian civilization is ever to be realized. This only is the true democracy for which the world waits. The Church of Christ must prepare the way for this by recognizing no barriers of class or race and by discouraging wider developments of class consciousness.

The Church must be interested in all men, in all the ranks of life. It must have an equal ministry to all, devoid of partisanship or favoritism. It must be as much concerned in the wages of the poor as in the wealth of the rich. It must see the menace to society in those that have too much, as well as in those who have too little. There are encouraging signs that the great movements of the times are toward the goal above described. The lessons of common brotherhood, born of the common peril of the great world conflict just ended, will not easily be forgotten.

Employers are showing a disposition of greater fairness toward their employees, while the utterances of some recent labor conventions have been very pronounced against the use of violence in the settlement of disputes and in condemnation of broken contracts between employers and employees.

The Methodist Episcopal Church, with its advanced social creed, has openly avowed its advocacy of everything which will advance the common good. Let us have no fear of practicing what we preach, of encouraging the open discussion in the church of these vital questions until "the good of all shall become each man's law."

Cleveland, O., June 25, 1919.

EDITORIAL

THE CLEVELAND MEETING ON UNIFICATION

The Commissions on Unification of the Methodist Episcopal Church, South and the Methodist Episcopal Church met jointly in Cleveland, Ohio, July 7-8-9-10, adjourned in afternoon of July 10 without any definite agreement but with a thorough understanding between the two commissions as to what each would definitely stand for which in itself is a very important fact in the negotiations for organic union of the two bodies. The deliberations, covering four days centered almost entirely around the Negro question; in fact, no other question was discussed unless it was in some way related to the status of the Negro in the reorganized church. The representative of the Methodist Episcopal Church, South insisted that the Negro's relations to the reorganized church should be a subordinate one, missionary in status although it was agreed that this membership should have proportionate representation in the General Conference with the limit as to the percentage of Negro delegates in the entire body. Bishop James Canton, Jr., speaking for the Church South insisted that the Negro should occupy a subordinate status not on the grounds of race or color but because he was an "immature" and "child" race. This was a rather interesting putting of the race question from a Southern standpoint for it knocks in a cocked hat the time worn theory and practice which fostered discrimination against the Negro purely on the ground of race and color. While the two recommendations came from the committee of reference composed of seven members from each Commission, the reports came in signed by the seven representatives appointed from each Church. The seven representatives of the Methodist Episcopal Church, South in reporting to the Joint Commission concerning the status of the Negro in the reorganized church suggested:

I. That there be the following additional Regional Conferences:

1. The Regional Conference for colored people in America.
2. The Regional Conference for Latin America.
3. The Regional Conference for Europe and Africa.
4. The Regional Conference for Eastern Asia.
5. The Regional Conference for Southern Asia.

II. These Regional Conferences shall each have representation in the General Conference in proportion to their membership in full standing, provided that each of such Regional Conference shall be entitled to at least five clerical and five lay delegates; provided, further, that the number of delegates from any one of these Conferences shall not exceed five per cent of the entire membership of the General Conference.

III. These Regional Conference shall have the powers proposed for the Central Conferences as contained in the report of the Committee of Conference as amended at the Savannah Session of the Joint Commission on unification.

IV. Whenever the membership in full standing of any of these Regional Conferences shall exceed four hundred thousand, upon request of said Conference the General Conference shall organize the membership of said Conference into an Associate General Conference with the powers proposed for such Associate General Conference in the report of the Committee of Conference at

the Savannah Meeting of the Joint Commission. Such Associate General Conference shall have representation in the General Conference of ten clerical and ten lay delegates, with the right to speak and to vote in the General Conference on all matters which affect their relation to the Church.

V. The relation of these Regional Conferences to the General Conference may be changed by the vote of two successive General Conferences.

VI. That we reaffirm the action of the Commission taken at Savannah in reference to the Colored Methodist Episcopal Church.

The report from the seven representatives of the Methodist Episcopal Church to the Joint Commission was as follows:

We propose to the Joint Commission that the colored membership of the Church shall be constituted and recognized as a quadrennial or Regional Conference with proportionate representation and the same rights and privileges in the General Conference as belong to other Regional Conferences, recognizing fully the limitations at present due to the smaller number of members who would constitute the colored Regional Conference.

1. In harmony therewith, we recommend the amendment of Art. IX, Section 4, sub-section 4 (page 12, Savannah folder) by the substitution, in line 3, of the words "two-thirds" for the words "a majority", so that the section shall read:

Whenever a majority of each of two Regional delegations shall so request, a vote shall be taken on any pending motion or resolution, except amendments to the Constitution, by Regional delegations, and it shall require the concurrence of two-thirds of the Regional delegations—the members thereof voting as one body—to adopt said motion or resolution, provided, however, that no motion or resolution shall be adopted that does not receive a majority vote of the members of the General Conference present and voting.

2. We recommend that Article IX, Section 3, sub-section 3, (page 12, Savannah folder) be amended to read as follows:

(5th line) The General Superintendents, before the General Conference convenes, shall elect from their own number by a two-thirds vote, one Bishop or more, to preside during the session.

3. We recommend that Art. IX, Section 2, sub-section 7 (page 10, Savannah folder) be amended by adding after the word "supervision" in the 10th line, the words "if a majority of the resident Bishops of the jurisdiction to which he is assigned shall concur in said assignment."

4. We recommend that to Art. VI (pages 1 and 2 Savannah folder) there be added a section to be numbered (7) reading as follows: The Annual Conferences, Mission Conferences and Missions embracing the work among colored people in the United States.

5. We recommend that Article VI, Section 2 (page 4, Savannah folder) and Article IX, Section 1, sub-section (a) (page 8, Savannah folder) be referred to the Committee on Conferences for a restatement in harmony with the principles of this report.

6. We recommend that Art. VII, Section 1 (page 3 Savannah folder) be amended by the omission of sub-section (1) and that the sub-sections be re-numbered accordingly.

Also that the words "not otherwise provided for" be omitted from sub-section (2).

This statement from the commissioners of the Methodist Episcopal Church proposes to give the Negro a quadrennial or regional conference on the same basis and with the same rights proposed for other quadrennial or regional conferences, there being absolutely no difference except for practical purposes the colored conferences are grouped in the same region with proportionate representation in the General Conference and would be as much a part of the Church as any other Conference.

In the first section of the report as will be

noted, reference is made to the protection of the minority which has been insisted upon from the beginning by the South and which has been unreservedly agreed to by the representatives of our church. The other recommendations in the report from our committee makes it impossible for any bishop to have supervision in any regional conference without a majority of the resident bishops of such region agreeing to the assignment. Paragraph five has reference to working out the adjustment of voting by region in the general conference because of the small number of delegates from regional conferences composed of colored conferences as compared with the number of the delegates coming from any of the regional conferences.

It will be seen that the representatives of our church stood for democratic representation for the Negro on this same status as other conferences in the church.

In presenting these statements as definite propositions from the two commissions, neither commission seeing its way clear to recede from its position, the Joint Commission adjourned to meet January 5, 1920 place yet to be announced. The Joint Commission also appointed a committee of fourteen, seven from each church to whom is referred the whole question of unification to report the same to the Joint Commission in January.

NEGRO DOMINATION AND UNIFICATION

Everytime we get any where near an agreement on unification someone brings out of the closet the skeleton of Negro domination, which has been used so often to frighten people out of their wits and reason. Commenting upon a message from Cleveland to the effect that there was no agreement between the two commissions on the unification, the Alabama Christian Advocate says:

"The disposition of the Negro membership of the Methodist Episcopal Church is still the big problem. The Advocate, as its readers know, has stood for unification. But we cannot blame our commissioners for not agreeing to the plan proposed by the other church. If their membership is retained with the right for a full representation in the General Conference we would have to insist that if we went in, the Colored Methodist Episcopal Church must also have the privilege of the union. There are other Negro Methodist churches that might desire to come in, and they could not be refused. The probabilities are that in a short time unification, according to the plan of the M. E. Church, would give us quite a large Negro representation in the General Conference. The South lived at one time under laws made by Legislatures composed of Negroes and haters of the South. It took us 50 years to get over it. We do not believe that this section, either in church or state, ever wants to run the risk of another such experience. We confess we are discouraged as to the prospects. It does not seem to the man in the South that he can yield. The Methodist in the North seems just as wedded to his opinion. It looks as if we will have to continue to go our separate ways, each serving God as seemeth unto him best."

It is amusing to note how easily our

Southern white friends are frightened by the cry of Negro domination and how some of them juggle figures. If the Churches were to unite accepting on parity our present Negro membership in the Methodist Episcopal Church the Negro membership would be about 5 per cent of the delegates in the General Conference and if 5 per cent of Negro Delegates could control 95 per cent of white delegates then they ought to do so. To state the question otherwise, if there were 95 per cent Negro delegates and 5 per cent white delegates the Negroes would never raise the question of white domination. Let's go a step further: If we admitted all the Negro Methodists, which is not at all probable, and these members were admitted into the General Conference on parity with the other delegates, the ratio still would be about 70 per cent white to 30 per cent colored and here the question of Negro domination again falls flat.

Are our friends really afraid of Negro domination or are they more particularly concerned in keeping the Negro out of suffrage in the Church as well as in State?

THE NEGRO AT THE CENTENARY CELEBRATION

All things considered the Negro got a square deal at the Methodist Centenary celebration held at Columbus, Ohio June 20 to July 13. There was little of which to complain. There is a great deal to praise. In nearly all of the situations where the Negro should naturally appear he did appear not in a condescending relation but in a representative and self-respecting relation. He was a participant in the parades, and in the life plays and was in evidence on nearly every platform, and when it came to singing the Negro quartets were the most popular musical aggregations of the Centenary. There was little discrimination in the restaurants and practically none otherwise as far as the celebration grounds were concerned. And this speaks well for the tolerant spirit of the South, for be it remembered that the Methodist Episcopal Church, South was an equal participant and promoter of the Methodist Centenary Celebration. One of the pastors, the Rev. John Cook of the Hawthorne Street Church Columbus, Ohio, represented John Stewart in the presentation of the great pageant "The Wayfarer" although "John Stewart" came in with the roll call of impersonations of such distinguished representatives as John Wesley, John Wycliffe, Martin Luther, George Washington and Abraham Lincoln, John Stewart on every occasion received a full measure of applause. On Americanization Day when the representatives of the various groups in American life paid tribute to Columbia and laid wreaths at her feet, Lieutenant York, the chosen representative of the colored people, as he mounted the steps of the pedestal on which Columbia stood to place his wreath at her feet, received perhaps the largest and most enthusiastic applause of all the representatives on that particular occasion. Colored Boy Scouts were found in the Boy Scout and boylike there were no differences. They marched side by side and played with each other as children will do and there were none to molest or protest. The Negro had access of course, to every exhibit, to the programs without the slightest discrimina-

tion and when it came to the platform speaking our representatives were in evidence, we could say practically all the time. They addressed large audiences in the grand stand in the big tent, on the lawns, in the Coliseum as well as in the smaller halls. When it came to service at the restaurants and refreshment places we heard of but one place that discriminated against Negroes and this was done in a polite manner, if discrimination can be done in a polite manner. But all the other places were wide open. There were several concessions granted to colored people, one being to a very large caterer of Columbus. This concession was to have been in fact "a colored eating place" but the energetic and resourceful manager of this restaurant actually furnished "home cooking". There were no signs to indicate any intention on the part of any one to segregate the colored people, but this restaurant was the place to eat and it was more monopolized by white people than by colored people. It was a self-service cafeteria and it was interesting to see the long line absolutely intermixed without the slightest discrimination and everybody was perfectly happy. It is said that some of our southern white friends could not possibly resist the coaxing, appetizing dishes that this caterer had put up and incidently this restaurant became a place for contact of the two races that made each less fearful of the other and both more respectful of each other.

The only point of criticism in the Centenary Celebration was the set up of African exhibits in using white men and women and white boys and girls in the demonstrations in the African Kraals and villages. It was an incongruous and inconsistent sight to see white faces in the Kraal and villages and to have them appear in the parades bearing ivory on their heads in the long caravan as was the case on Africa Day and other occasions. But this criticism loses something of its point when we were told that colored men and women and colored boys and girls could not be gotten for this demonstration in the African Building and that colored men and women and colored boys and girls refused to dress as Africans and to play parts required of them. Now how insistent and how explicit the promoters were in securing colored men and women and colored boys and girls for these positions we do not know. We rather suspect with the right approach that little trouble would have been experienced in securing persons to take off parts showing the life of our people in the African building, but this we do know that the Negro is all too sensitive in putting on a demonstration of his primitive life. We know there are times when Negroes can not be gotten to sing plantation melodies. We suppose it is perfectly natural for people to get away from primitive state and crude life which typify the days of subjection, slavery and oppression, but with all due allowance made, it has been exceedingly difficult to get cultured and dignified people to pull off stunts representing the primitive and crude life of their race. Here is a point of sensitiveness that must be smoothed out and overcome.

But there is another side, the white people of this country make everything white pleasant and everything black unpleasant and disagreeable. We have not sought in an adequate and legitimate way to develop anything like racial contentment. We have

magnified everything that was white and we have minimized everything which has been distinctly Negro so that black and white people alike seek to discredit the things which are the products of the blacks. Here lies a phase of inter-racial contact that is worthy of serious study and demands immediate correction in the interest of self-respect and good-will of both.

The Negro made a fine impression on the Methodist people at the Centenary Celebration at Columbus. It was really wonderful to note the interest our people manifested in the Celebration and how they came from all parts of the country, loyal as they were to everything that the church put on. They came to Columbus and furnished their full quota of the visitors. Their church was putting on a big celebration and the Negroes in all parts of the country felt they were duty bound to be on hand and they were there and all were mighty glad to have them there.

LOVE FOR HATE

Colonel Charles Young of the United States Army, who is the pride of the entire race not only is a good soldier but he is a good citizen and a splendid leader of his race. Quite frequently he is called on for public addresses and has appeared a number of times in interviews to a decidedly good advantage. He is thoroughly conversant with the inter-racial situation and in a recent address in the Academy of Music in Philadelphia, among other things said:

"Love and hate are boomerangs, and if you would have the white man love you and be courteous toward you, it is time that the Colored people desisted in their hatred, which seems to be growing more prevalent."

On the face of this you will find some hot headed orator who will say that this program of love instead of hatred involves truckling, but to the contrary it involves just what Colonel Young has, courage, bravery and heroism. It involves self-control, self-reliance and self-respect. It is a call to better elements of man on the higher levels. From a strategic standpoint it is the only program that will put the white man on the defensive and at a disadvantage and put the Negro in the position of advantage where he not only can show forth more easily his points of strength but where he can force from the white people just and adequate consideration. The Golden Rule, as announced by Jesus Christ, is by all odds the sanest, most easily worked program for individual relations, as well as for inter-racial relations, that the world has ever known.

METHODISM'S RURAL PERCENTAGE RESTATED

Through the Centenary Survey wide publicity has been given to the statement that 87 per cent of all Methodist Episcopal Churches are rural. It is now discovered that such a statement must be revised. Dr. Paul L. Vogt, Superintendent of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, gives the percentage of rural Methodism as follows: Rural, 1,893,217 members, 54 per cent; Semi-rural, 752,234 members, 21 per cent; Rural and semi-rural, 2,645,451 members, 75 per cent.

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American savers who are practicing the habit of thrift as a means of independence can now obtain government Savings securities in denominations of \$100 and \$1000. The 25 cents thrift stamp, the beginning of systematic thrift can now be made the basis for savings which will mount through the \$5 War Savings Stamps into \$100 and \$1000 Treasury Savings Certificates recently authorized by Secretary of the Treasury Glass.

The new Treasury Certificates bear the same rate of interest as War Savings Stamps, four per cent compounded quarterly. They sell for the same relative price, are issued under the same plan, and carry the same tax exemptions as the smaller security which has been so effective in fostering the habit of saving which American people learned during the war period.

The \$100 certificate can be purchased for \$83.60 in July and the price increases 20 cents per month during 1919. It can be redeemed on ten days notice, for the purchase price and accrued interest amounting to 20 cents a month during the five year period for which it runs. It matures January 1, 1924 for \$100. It is sold at all Post Offices of the First and Second Class, and such other Postoffices as the Postmaster General may direct, and at Banks and trust companies which are savings security agencies for the Treasury Department.

The \$1000 certificates can be purchased for \$836 in July and it increases in price \$2 per month during 1919. It can be redeemed on ten days notice for the purchase price plus accrued interest amounting to \$2 per month over the five year period. It matures January 1, 1924 for \$1000. These certificates are sold at banks and trust companies which are authorized saving security agencies of the Treasury Department.

The \$100 and \$1000 certificates are rendered absolutely loss proof by a regulation which enforces their registration. Agents selling these certificates are required to register them in the name of the owner, which is filed with the Treasury Department as proof of ownership. The registration

guarantees the owner against loss by theft, or destruction.

These certificates will prove a great convenience to investors desiring to place considerable sums in savings securities. They eliminate the necessity of handling and keeping safely the War Savings Stamp Certificates, with their attached stamps which become bulky if acquired in considerable numbers.

The plans for the issue of these certificates will encourage "smaller savers" to graduate into the "large saver" class. A War Savings Stamp certificate with twenty War Savings Stamps attached may be exchanged for a \$100 certificate and ten \$100 certificates may be exchanged for a \$1000 certificate.

Of General Interest

Exclusive Negro Town

Negroes only will be allowed to dwell in the new town of Truxton, Va., built by the United States Housing Corporation to care for colored employes of the naval station at Portsmouth. There are 224 buildings in the town, accommodating 250 families and six stores. The stores will be operated by a stock company. Rents are said to be very reasonable.

Teach National Anthem By Use Of Pictures

Teaching the National Anthem by means of pictures supplementing the words, is the idea of a Philadelphia man. He has caused to be printed a pamphlet, on four pages of which are the words of, "The Star Spangled Banner", one verse to each page. Beside each line is a picture visualizing the idea expressed by the words. These pictures are printed in red ink, which gives a patriotic color scheme as the words are in blue and the paper of the pamphlet is white.

Many Uses For Airships

Dirigibles may be used to advantage by every department of the government, according to a high War Department official, who urges the establishment of army airship bases throughout this country and the Colonial possessions of the United States.

Some of the uses to which the ships could be put, says this authority, are chasing criminals, guarding borders, making crop surveys, warring on destructive insects, especially the locust, and delivering mail in regions where any other sort of transportation is difficult. He believes the dirigibles could be operated at comparatively small cost considering their value in work, of this kind.

Opportunities Offered Recruits

The U. S. Army is offering to men enlisting for a three-year term many educational advantages. Young men possessing preliminary education may enlist in the Medical Corps with a view to training as X-ray manipulators. They will be given a three month's course at the Army Medical School, Washington, D. C. Instruction will cover electrophysics, construction and operation of all types of X-ray apparatus, the U. S. Army X-ray ambulance, the bedside X-ray and electrical apparatus; gas-engine construction and their care and repair etc. Application for this enlistment should be made to the Surgeon General, U. S. Army, Washington, D. C., attention of the Chief, Section of Roentgenology.

People of Interest

Bishop Thirkield is at his summer home at Marshfield Center, Massachusetts.

Dr. W. A. C. Hughes is spending a while with his family in Washington, D. C.

Prof. Jos. A. Reddix of Darrow, La., is visiting his brother, the Rev. B. J. Reddix, pastor of Mt. Zion Church this city.

Dr. J. H. Hubbard, who has been in poor health for the last two years, died in Atlanta, Georgia, June 20th.

Miss Naomi Reddix, daughter of the Rev. B. J. Reddix, this city, is attending the Summer School at Hampton Institute.

Dr. J. C. Sherrill of the Chattanooga Area and Dr. J. W. Moultrie of the Atlanta Area are visiting district conferences pushing the Centenary Movement.

The Rev. T. H. Brooks, a retired minister of the Washington Conference died July 13. The funeral services were conducted July 17.

Dr. J. F. B. Coleman and Mrs. Coleman, of our Liberia Methodist Mission, have changed their furlough address from South Atlanta, Ga., to Denmark, South Carolina.

Mrs. G. W. Lewis wife of the Rev. G. W. Lewis pastor of our Church at Mobile, Ala., has been critically ill. Her sister and daughter are both with her. She is improving.

Mr. and Mrs. L. R. Newman of Yazoo City, Miss., announce the marriage of their daughter, Miss Hattie Beatrice, to Dr. James Alexander Evans, the ceremony having been performed July 10th.

Dr. W. G. Alston was given a reception Monday night of this week by the members and friends of Wesley Church, this city, as a token of appreciation of his leadership in clearing the church of its debt. A purse was given him by a committee of ladies.

Mrs. G. E. Emerson, wife of Dr. J. A. Emerson, of Louisville, Kentucky, passed away at her home in Louisville Sunday, July 20, after an illness of three months. Mrs. Emerson was a graduate of Clark University with the Degree of Bachelor of Pedagogy, and has taught in Philander Smith College and Wiley University. Her husband and four children survive her.

Dr. J. W. E. Bowen recently delivered an address before the Community School at Whiteville, N. C., the Baccalaureate sermon at Livingstone College, Salisbury, N. C., the Commencement address at Paine College, Augusta Ga., the address before the graduating class at Howard High School, Georgetown, S. C., one of the inauguration addresses at the Knoxville College, Knoxville, Tenn., and twelve lectures before the Summer School in Gammon Theological Seminary under the Board of Home Missions and Church Extension.

Dr. John P. Wragg is the Senior Agency Secretary of the American Bible Society. There are 8 agencies in this country. Dr. Wragg has been longest in the service of the Society as agency secretary. He was appointed in 1901 and has been continuously in the employment of the society rendering efficient service. He was never more effective than he is to-day, with the assistance of eight colporteurs traversing the Southern states visiting 27,022 families, 41,769 volumes were put into circulation during the year: 10,166 Bibles, 14,074 Testaments and 17,529 portions. This is an increase over the preceding year. All of the scriptures were in the English language.

LANDMARKS OF HISTORY

Winning Speech In Contest for Methodist Minute Men

By Roy S. Kellogg, Pasadena, Cal.

There have been three great outstanding events in American history.

In 1773, when a group of men disguised as Mohawk Indians dumped a cargo of tea into the waters of Boston harbor, to show the world that the time was ripe for this nation to establish her liberty, they started something.

In 1860, when Abraham Lincoln announced his intention of running for the Presidency of the United States on the platform for the slaves, he started something.

In 1917, when the American eagle spread his mighty wings, and letting out a screech of indignation that could be heard around the world, darted at the throat of Germany, he started something.

To these must be added another event of far-reaching significance. A group of far-seeing Methodists decided to celebrate the One Hundredth Anniversary of missionary effort, in 1919, by a great world up-lift movement. They, too, started something.

I have referred to the start of four great movements. Notice the progression.

The first one, the revolution, was for the liberty of a nation.

The second one, the civil war, was for the liberty of a race.

The third one, the war against the Hun, was for the liberty of half of the world; and,

The fourth one, the Centenary, looks toward the liberty and welfare of all of the world.

The first three movements culminated in success because in each case the cause was right and because it was accompanied by prayer and by sacrifice. The cause of the fourth one, the Centenary, is right and it, too, shall culminate in success, but only as it is accompanied by prayer and by sacrifice.

What do we mean by sacrifice? In these first three events millions upon millions of men laid down their lives and made the supreme sacrifice in order to make this a better world for you and for me. If every member of this church and if all the members of all of the Methodist Churches in the United States were assembled in one huge congregation it would take a city ten times the size of Los Angeles just to house them, and yet there would not be a crowd equal to the number of men that sacrificed their lives in this last war alone.

Let me visualize further: If we could call all of these dead back to life and line them up twenty abreast from curbing and give the command "Forward, March" we would hear the tramp of feet all day, all night, all week, all month; it would take four months of solid marching for the dead of this last war alone to pass a fixed point. That's sacrifice.

How we are asked to sacrifice for the Centenary? We are not asked to sacrifice a single life. We are simply asked to use our lives or part of them; to give up part of our life; part of our talent and part of our money to make a success of the greatest movement of the four and in fact the greatest movement in the history of the world. Is God asking too much of us?

Instead of sacrificing lives the Centenary is actually calling back to life many of us who have been dead ones in the church. No one here took part in the revolution; only a few, if any, took part in the Civil War; several of you may have taken part in the war against Germany, but every last one of us should take part in the Centenary. This is our chance and it calls for action. If we simply stand by and applaud we cannot be considered a real factor in this movement. We may brighten up and literally beam with approval and still not throw any real light on the situation.

The moon looks warm and radiant but at heart it is as cold as Greenland's Icy Mountains; it is only the reflected light of the sun that we see. The sun generates heat and light. The moon simply reflects.

A little school boy once said, "I think the moon is more important than the sun because the moon shines at night and gives us light when it is dark and the sun just shines in the day time when we don't need it".

The Centenary needs suns, not moons; it needs generators, not reflectors; it needs action. Many a person has made a misstep by just standing still. Let us not make this mistake. If we all catch step with this movement and follow it to the end, we will write it down into history a success.

This is our fight; our numbers have been drawn; God is our commander; the pastor is the recruiting agent; and don't forget the world is looking on.

as common to God as night and day is to us.

If we think of God as a monster sitting off in the corner of the universe watching what he has started but can't stop, of course we won't get very far in our praying. But if we change our conception of God and his laws and assume the proper attitude toward Him, there's nothing that we need that we can't get through prayer. In the first place God is not a monster. He is the highest, most considerate and loving personality in the universe. He is in the midst of things, nearer to us than hands or feet, ruling by laws because he knows that is the best way to rule. He made the laws, he operates them, he knows all about them. He doesn't have to break one for he made them as they should be in the beginning. He can answer any prayer on earth, whether it conflicts with His law or not, but He doesn't do it because it isn't necessary. He can do so many other things that will bring the desired result. Just as we can make from twenty-six letters any number of combinations, without destroying a single letter, thus building the great English language, so God who is a much greater personality than any of us, can from His many laws, make any number of combinations to suit any case that He wishes to suit. We can never tell what will happen when a powerful personality gets behind anything. When we think of God as vitally real, willing, powerful and always present, our prayers will not stick to the ceiling.

Many prayers are ineffective because we assume the wrong attitude toward God. Since we know He governs by law, we are presumptuous when we ask Him to break a law. He is not supposed to do as we tell Him to do, but it is our duty as well as our privilege to ask Him to give us what we need. Many of our prayers are absolutely foolish, selfish and if granted would ruin us, knowing this God answers only those prayers that will benefit us. If we want effective prayers, we must realize that God is in the midst of things, running them in the best way possible and that He needs nothing of ours but our hearty and humble co-operation.

Cleveland, O.

THE DAYS AHEAD

Methodist Episcopal Home Missions have been an influential factor in the development of our country. But the task ahead is so great that it almost overshadows achievements of the past. To-morrow the task must be taken up with renewed vigor and greatly increased resources. The test of Christianity is in its practical application to the needs of the times. The needs of to-day are vastly more numerous and complex than they were yesterday. To-morrow the difficulty will be even greater. But the Methodist Episcopal Church through its Board of Home Missions and Church Extension will continue to search out these needs, discover what must be done, and arouse the church to a response in resources and men. Methodism, pioneer in the days of prairie schooners and Indian massacres, will continue to pioneer in the thick forests and impassable heights of the multi-form life and thought of America to-day. And from America will go the messengers who will spread the boundaries of the Kingdom of God throughout the earth. —Ralph Welles Keeler and Ellen Coughlin Keeler in "Christian Conquest of America."

EFFECTIVE PRAYER

By Della Mae Stewart

IN these days of war, revolution and bloodshed, it's very hard for many of us actually to believe in effective prayer. This I believe, is largely due to our misconception of God and science or natural laws. We often hear that this world is governed by law. Things happen because they must and it is of no use to pray to God, for he can't break a natural law. For example, this war was bound to come, nothing could have prevented it. If it's going to rain, prayer won't stop it. Many prayers have gone up to have the Influenza removed, but people are still dying of it. Looking at these things on the surface, it does seem as if they were predestined and neither God,

man nor the devil could stop them from running their course. But let us go down deep underneath the surface and see what is there

All intelligent people know that the universe is ruled according to law. That is, there is a cause for every effect and an effect for every cause. Those laws whose functions we know well, we call natural laws, those that are less understood, we call spiritual laws. If we were wise, we would admit that there are many laws about which we know nothing, these appear now and then, and we call them miracles. All laws are natural, all laws are spiritual, whether we understand them or not. Miracles are

THE WAR—ITS RELIGIOUS ASPECTS— THE NEGRO

By the Rev. J. Will Jackson, D. D.

THE World War is over. It gives to history a new epoch of great promise. It marks a transitional period of world-wide interest and of profound significance. It will be noted as the period of the overthrow of autocracy and the beginning of the almost universal reign of democracy. Democracy is the noblest form of government yet conceived by man. Its restraints bind men into a community of equals, with relations and obligations that are incitements to efforts conceived as conducing to the common welfare. In its spirit and activities are the realizations of the highest ideals attainable in human development. This new epoch, therefore, has made possible, or given to the world, that form of government which conduces to the most exalted and most rapid advancement of mankind. The world's perfect adjustment to its spirit and administration will be the preparatory work of statesmanship and Christianity for time to come. Democracy is an old political creed now revitalized in spirit, broadened in scope magnified in possibilities, and quickened by the guardianship of a vigilant world. It is the beginning of applied democracy. I believe it to be an irreversible victory for righteousness. This mighty united upheaval against tyranny and brute force, inherent in deposit governments and terminating in the downfall of autocratic Germany is illuminating evidence of the dominance of democratic predilections throughout the civilized world. In the mighty throes of an awful bloody struggle a new and better world has come forth. It was but ever-expanding energies of oppressed human forces seeking liberation from the agonies of their pent up, crushing confinement. This new world, however, was not brought forth full grown. It is a creature of the law of development. Its evolution in time and manner was sudden, unexpected, bewildering. When the war burst forth in Europe, men, everywhere, earnestly inquired, "What does it mean? What caused it?" It is now in its formative state, restless, perturbed by jarring incongruous elements. The internal forces of its new life are drawing together the now diffused cohesive elements of its future structure. Free from the shackles that baffled efforts under the old regime, this new world—this better order of human relation—will round to the perfect state with steadier momentum. Under the reign of democratic ideals its only element of solidarity and permanence are the eternal principles of fundamental righteousness. These must be the substances of its progressive structural buildings.

This war reveals to us a developed sentiment, a world-conscienceness unthought of by men until realized. It borders on the miraculous when viewed with considerations of the hoary traditions, customs and crystallized institutions of the old regime, which were but expressions of its life and thought since time beyond the comprehension of man to recall. No one had thought such a war possible—such a cementation of differentiated empires, such concentration of purpose as was accomplished. No one had dreamed of the possibility of a voluntary union of the great Powers of the world to wage war

against a common foe for the solitary purpose of giving to the world the democratic form of government or the liberty of self-determination! Surely Solomon, were he now here, would see something new under the sun. An unforeseen succession of justifiable provocations precipitated it. But ripening to maturity this sentiment, crystallizing into firmness this world-conscienceness has been a silent, ever-active, heaven-working force. What could that force be other than the influencing power of the Christian religion? No satisfactory substitute for it can be offered. Science and philosophy ruined Germany—not in their substance but in their undue exaltation and application. Much learning made Germany mad and lured to her terrible convulsive dissolution. Science and philosophy, considered alone, materialize intellect and subvert the humane sensibilities. Germany's dominant war spirit; her arrogant attitude of superiority; her illicit lust after world dominion; her gluttonous exactions of money from her subjugated victims; her utter emptiness of public morality; the atrocious cruelties and savage indecencies of her war practices—these reveal the gross materialism and revolting brutality of her national character.

But Germany is no more—old Germany of the Hohenzollern mold. Her iniquity was full. No emollient tears move compassion for her degradation. Once a powerful autonomy, whose firmament is studded with stars of resplendent luminosity, she is now a trembling criminal, a hideous, crouching culprit at the feet of outraged mankind begging mercy and alms—a stench in the nostrils of civilization! How has the mighty fallen! Whatsoever a nation soweth, that shall it also reap. "It is impossible but that offenses come, but woe unto him through whom they come!" Germany should pay the full cost of her wanton depredations upon humanity should it take her a thousand years to reach the uttermost farthing. Her arch-leaders, in righteous vindication of Christianity and civilization, should be hung by the neck till dead, if it took them a thousand years to expire.

God did not start this war, but it gave Him opportunity to do some great things. "God moves in mysterious ways His wonders to perform." "Autocracy has been banished from the earth; the nations of the world have been drawn closer together than ever before—not by brittle ties of cold, calculating treaties, or "entangling alliances," always dictated by selfish national interests, but by a genuine feeling of brotherhood, re-enforced by the realization, more convincing than ever before, of international and interracial interdependence—a preparatory condition of civilization for the fellowship of world-wide brotherhood! In this new epoch the Golden Rule is to dominate the relations and intercourse of men and nations—in short, we have reached, in the procession of the ages, the beginning of a revolution in human affairs that is to bless mankind and glorify God. Do we not see the trend? This conception of a "League of Nations," what is it but an expression of the irrepressible yearning of men after peace, good will and union with their fellowmen? But be the motive whatso-

ever, it may still be God's mysterious way of moving the nations of the world, even by their own free volitions, into the bonds of a common brotherhood! To me it is, indeed, a hopeful consummation.

"We are living, we are living,
In a grand and awful time,
In an age on ages rolling—
To be living is sublime!"

In the convincing evidences of this phenomenal world transformation, there is inspiration—good cheer. It confirms the supremacy of right over might and assures the permanence of its future reign upon the earth. We shall not be here to witness the full glory of its inevitable culmination—the fellowship of the world in the baptism of love—but, with unwavering faith in its coming by-and-by, we can pray: Father, "Let thy work appear unto thy servants, and thy glory unto their children!" The star of hope is undoubtedly clearing—it gives to us a reassuring vision of the promised day when the kingdoms of this world shall become the kingdom of our Lord and His Christ.

Will The War Help The American Negro?

The principles for the prevalence of which we fought and won, must be—will be applied to all. I believe that the fetters hitherto hindering the unrestricted administration of democratic justice in this country are being loosened by an aroused world demand for indiscriminate recognition and fair play. America, the most persistent champion of democracy, must exemplify its just and impartial administration, or bear the world shameful stigma of national insincerity, hypocrisy and of moral pusillanimity. Besides, there are trustworthy collateral assurances. The Negro's laudable conduct during the war—his quick response to the call to arms; his intrepid bravery on the battle fields "Over There;" his willing contributions, out of his poverty, to the support of the government; the heroic, sacrificing work of the Negro women for the boys in khaki—will have its full compensation, in due season, in molding sentiment and in arousing activities that will better the condition of the race. And more: The Negro's growing worth and force as a citizen and as an economic element of the commonwealth can not be forever ignored.

But no miraculous change of sentiment, nor of race relations, should be expected. Such, however, seems to be the almost imperative demand of certain race leaders. The subsidence of race prejudice was not coincident with the downfall of Germany, nor will it be with the formation of a League of Nations, if effected. The white man has it, the black man has it—most men, everywhere, still have it. He who arouses in the Negro expectations of a speedy democratic solution of all his depressing race problems, will, I fear, do him much harm. It will give frequent occasions for irritating disappointment, which would work evil in various ways. I say to my people: Be patient! Not the patience of insensible apathy nor, indeed, of passive docility, but of active, peaceful effort, and of patient, "watchful waiting." The possibility of rising is the inspiring angel of effort, and that possibility is our. The race is climbing. The forces of interracial amity and brotherly reciprocity are mobilizing. Race discrimination, here

and there, its beginning to betray the relenting face of self-condemning shame. Mob violence will be stopped. Be patient! Be upright! Be in all things honorable. We are living in the early morning of a glorious day, whose moral splendor shall illumine the world, but we must labor and wait till the noon cometh—we can not go to it. The

heights attained will never be abandoned. The good work begun will go forward with subduing power and with ever-unfolding rectitude.

"Till the war-drums throb no longer, and the battle flags are furled, In the parliament of man, the federation of the world!"
Minniola Cottage, Sedalia, Mo.

ROOSEVELT'S THRONE IN THE HEARTS OF HIS FELLOW-MEN

By The Rev. W. J. Walls, D. D., Pastor Broadway African Methodist Episcopal Zion Church—Louisville, Ky.

WHILE Theodore Roosevelt was yet speaking, the finger of God touched him and he slept. He passed through duty's gate to duty's reward. Excepting Washington and Lincoln, no president had reaped so universally the love of mankind.

It was a happy hour for him to go. His voice had been both the lash of warning and the strain of praise that nerved America up to the conflict just closed in glory to our arm.

Not one blot is on his patriotism, and he weakened never in the course of national righteousness. His words were no less than swords, and before our army was mobilized, Roosevelt was the nation's army, standing at the world's liberty gate and holding out terror to all who crossed the dead line of her forbearance.

His life was a contradiction to the physical handicaps and so called impossibilities. An infant weakling, he became a physical giant, near-sighted from birth—he grew to be an expert marksman and an intrepid hunter. A rich man's son—he was the poor man's friend. A Harvard scholar—he used the people's language and made it the vehicle of polite intercourse. A sportsman—he was a Christian, a politician, he was a statesman, honest to the core. A theorist—he was a practical man who did things. An aristocrat by birth—he was the most democratic citizen of the world. A Dutch-Anglo-Saxon—he loved all men. The greatest personality of the age—he was the idol of young and old alike. A lover of peace—he was a man of war. Forced into the strenuous life—he lived the simple life.

He chastized all classes of the nation like a father in his household, because he loved the welfare of men as much as their person.

It would not be possible to find a group of Americans who in some way did not admire him. They hold a feeling that he was, after all, their ablest friend at court.

Men who were devotees of his opposing party and never voted for him were glad when he was elected, and called him "Teddy".

While he was no less the white man's friend than any other president, he was the black man's idol. Not since Lincoln, had an American so met the charm of our imagination. When he sometimes tarried in the mount and seemed to give us strange blows of disfavor, we still believed that where Roosevelt was, there was our safe-keeping; that he would emerge leading us right as he always did. The strongest voice in our defense in all this land for twenty years was his. While president, he gave us a man's chance without equivocation. When he thought our soldiers erred

at Brownsville, he punished both innocent and guilty to save the lives of the erring.

When the unqualified place seekers of the Southern Negro would rush some of us, unschooled and unprotected, into his Progressive Party Convention, he stood in the door and said, "No there is a future".

When but a boy, I stood on the streets of Canton and saw him first in the McKinley funeral procession. The following year 1902 in September, I saw him in Chattanooga where his magical presence electrified the crowds everywhere his head appeared. Twice I saw him in Salisbury, N. C., where he gave the shouting Southerners the benefit of his magnetic presence and snappy speech.

Again I saw the conquering hero at his inauguration. I watched him make his inaugural address amid the assembled majesties who came from all the world, and were seated on the rotunda of the capital. Like Neptune lifting his hand to stir the seas into storm or tame them into calm, every gesture of his hand that day swayed the expectant multitude who could not hear his speech, but saw his figure while he spoke. Armies mounted guard around him and poor people and rich alike waited in the multitude of hero-worshippers until his live-stepping person disappeared. Then the grayheaded men and matrons with children alike surged through the crowded streets, to get a stand on Pennsylvania Avenue the nation's highway, to see him of his triumphal entry from the capital to his decorated stand at the white-house. The array of scenes and riot of colors and ensigns, representative of all employments at home, and of all civilized nations and states that followed him had never been equaled in inaugural pageants in this country, and is indescribable.

He was at his best that day, and the peering crowds on foot, in vehicles, in windows and on roofs, perched on posts and trees, strained their eyes to see his carriage heave into view. When they saw him, spells seized them, while they roared in yells and applause, he raised his hat. When he stood, funny feelings came over everyone and when they saw the super-man show his teeth in that characteristic smile, folks were willing to throw their garments in his path and shout, "Hosanna".

I saw him last here, in the Wilson-Hughes Campaign and heard him in a two hours speech arraign the nation's enemies and score the negligence of public officials, and to him I was still devoted.

Roosevelt was an epoch in himself. His name will gather magic to conjure with through the coming ages. The nation will never produce his superior. He was the high-

water mark of our country's man making. Never has there been his superior in person and achieving faculties in human garb, and there never shall appear his super type among mortal. There will be men of greater spirituality, and those whose art and advantages will be greater and larger, but no human genius will ever give more multifarious luster nor show more potential endurance from the cradle to the grave. He climbed to the top of fame's mountain amid the blinding passions of the fool's of obstruction and over the lines of party and race that made slaves of other men, but a solitary freeman of him; and when there was no more that he could do to emphasize his place as a typical man of the age, Jehovah kissed him as he did Moses, and Theodore stepped to the skies.

"There is no wealth but life, life including all its powers of love, joy and admiration. That man is richest, who after having perfected the functions of his own life to their utmost, has also the widest and most helpful influence, both personal and by means of his possession, over the lives of others", said Ruskin. Without the pomp of wealth or state and in faithful observance of his wish, they buried him beneath the shades of the woods he loved, and in the embrace of soil made hallowed by his stately steppings, sleeps the body of the greatest personality that lived on earth in his day. The presidency made him great and he gave greatness to the office. No name looms larger in American history than his.

Roosevelt would have ranked among the mighty had he lived in any age. Moses, David Julius Caesar, Alexander, Paul, Napoleon, Luther, Shakespeare, Washington, Lincoln, Roosevelt, all are alpine names of history. Some of these name bear great faults, but they are all measurably great geniuses. Some were moral heroes, and thus benefactors to all men. Roosevelt was of that class. To be living while he was in the world was sublime fortune. Truly he had a wide influence upon the lives of others. The only other man whose spirit approached Roosevelt's in the last half century was Booker T. Washington. They both moved in the altitudes of inspiration, while their feet sounded all the depths and shoals of human brotherhood.

Ambitious, but docile and teachable, swayed by right when his impulses shot lightening and blazed vengeance; and never without his dangerous impulses, but like Sir Galahad "his strength was as the strength of ten because his heart was pure."

Others could pile up their fortunes in gold, but he had no time to make money, he was busy serving the nation and the people. Liberty was his watch tower and a good conscience his anchor. The man who was a terror to the bosses of billions died himself, virtually poor, though born with his lips pressing the silver spoon. He could have had ease, but he felt the pressing upon his soul the needs of humanity, and he put ease away and bade farewell to leisure. No man worked longer nor more ardently into the night than he, nor toiled more faithfully in the day.

He needed not the the explosions of war to make him see the lurking evils of state and race. He found a way to push justice and lead in a universal freedo mand made his own war where evil rose to resist him. He cared not a jot for sentiment when stripped
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THE WARPED PREACHER

By The Rev. W. H. Riley

Some one has said "It is a great thing to be a man".

The Greek word for man is anthropos and signifies the up looking one.

So then it is safe to say—That man is a being who recognizes God as his creator and tries in every department of his being to honor him as such.

God made the plant and gave it a body. He made the beast and gave it a body. But man who, stands at the head of God's creation is more richly endowed than any thing created by God. It is a fact however, when God created the beast he gave it a body and a soul, but the soul in the beast is very different from the soul in man. For although the beast may have determination and consciousness, but the beast does not have self will, self determination nor self consciousness.

When God created man he breathed into his nostrils the breath of life. This inbreathing into man gave him a divine spirit and this divine spirit unites man to God, or in other words makes man the up looking being. This it is that differentiates man from the beast.

Man is an animal with 4 sides and in order for him to be what God intends him to be, one side must not be developed at the expense of an other side. When this is done the man, instead of developing into a full orb'd well developed, complete man becomes a warped man.

In our hurry scurry method of making men the normal faculty is often neglected and where this is done the principle thing in a man's life is left out.

Education may be defined as the development of the normal faculty. Religion is the normal faculty in man. A man may be versed in Latin, French, Greek, Mathematics, etc., and not be a normal man. A man without religion is not a normal man. Sometimes we are forced to feel about human beings as Portia felt about the French lord when she said, "God made him therefore, let him pass for a man". A person with his normal faculty undeveloped may pass for a man since God made him but he is not a man.

A real man knows God, honors God. He allows nothing to cloud his vision as he looks up to God. This is man.

But the minister of the Gospel of Jesus Christ is a man whose chief business is that of winning souls. A soul winner is an artist but an artist can not work without tools. A man with the normal faculty undeveloped is helpless as a soul winner. God himself is the greatest of all soul winners. A minister of the Gospel must know the business before he can win souls, but he can not know the business unless he knows God and he can not know God with his normal faculty undeveloped.

It frequently happens that young men graduate and enter the ministry knowing everything else but God as a personal Saviour.

A young man came to Jesus inquiring for the way of life. He was educated, refined, cultured and a moral man in a high sense, for he had kept the moral law from his youth. We would call such a young man a splendid type of manhood. And so he was,

but Christ; although loving him said, he could not use him because he lacked one thing. The one thing this young man lacked was the spirit of sacrifice. Here is where some of our ministers fail. They are well qualified as for as attainments in school are concerned, but schools can't make soul winners, they could not do it in the time of the prophets they can not do it now.

In the work of saving souls God can not use a man, young or old whose ability to save souls breaks down at the point that demands a self sacrificing spirit.

The writer knows of a conference in which there are as many as 25 young men who have completed their theological training and yet seventy-five per cent of them are failures as soul winners and church builders. It seems to me a conference with that percentage of failures faces a grave situation to say the least.

Something must be done. Our U. S. government in selecting young men for service is giving us a splendid lesson. When a young man is enlisted he is sent to the cantonment where he is tried out before he is sent to the front. And when he is sent to the front he is not sent there without experience to displace the seasoned soldier who has experience. Not by any means. But these recruits are given time to earn their spurs.

This lesson cannot only be learned from the U. S. Government but it can be seen anywhere in the busy parts of the world. Take for instance street car motormen and conductors. Inexperienced men are never given charge of cars until they have been sent over the road with experienced men. But how it is in our church work?

Conferences take young men without experience and often without a definite religious experience and send them at once to the firing line. And as a result some of our conferences are suffering and positively losing ground.

"CHRISTIAN DEMOCRACY FOR AMERICA"

By Miss Glenn Greene

"Christian Democracy for America"! That is the goal of our Home Missionary efforts to-day! We have been engaged, mind, body and soul, in the struggle for world democracy, and we have won. Now the time has come for us to apply the principles of democracy to our country in a more direct and practical way than we ever have before.

What is a democracy? The best definition I have ever heard says that it is a state "in which an injury to the least is an injury to all". Doesn't that recall to our minds the words "In as much as ye have done it unto the least of these, ye have done it unto me"? And doesn't Christian Democracy demand that we seek out "the least of these" and render service to them, as unto the Master?

Who are "the least of these"? First, there are the immigrants from over the water. We did not know there were so many here, until the war's casualty lists forced the fact upon us: We used to say "What shall we do with them?" Christian Democracy now asks "What shall we do for them?" We

Some how the majority of the young men who graduate from our schools enter our conferences with the wrong spirit. They seem to think they are dishonored if they are sent to small appointments. This is the wrong idea. When a young man enters a conference it does not matter what his attainments are, he is honored when he is sent to represent God in the most humble appointment.

I do not wish to be understood as being opposed to intellectual excellence for I am not. The more a man knows if he gives himself to God the more efficient will he be as a soul winner. A man who is intellectually strong spiritually sound and morally straight can not be kept in a corner very long.

A young man who has not been warped by education as a minister of the Gospel, conference as a minister of the Gospel.

This might be said however. A Methodist conference is made up of human beings, and there you will find ambition, prejudice, and sometimes favoritism. But the grace of God is sufficient and in due time any worthy young man will come to his own.

It has always been said: "knowledge is power" this is as true to-day as ever. And there never was a time when the Church of God needs more brains than it does to-day. But mere knowledge never did nor never will make a preacher. A preacher that God can use is one who has his education well mixed with common sense and whose heart and life are in touch with God.

The statement by which God measures men is not education, nor age but inherent goodness and efficiency.

God judges man not by the number of pounds but by the kind of pounds in him. There are those among us, ministers and laymen, who are praying and longing to see new fields opened up more and better church buildings and a greater ingathering of souls. But these things will never come until there comes a revolution by which some things among us are displaced and the standard of efficiency is changed.

Louisville, Ky.

have herded them in a dark tenement houses, put them to work in our mines, our steel mills, on all the "dirty work" that we Americans do not like. We have underpaid and overcharged them, and then wondered why they do not become suddenly Americanized. And we fly into a rage when we pick up the morning paper and read of a strike, with its attendant burnings, destruction and bloodshed, "by employees largely foreigners." Will Christian Democracy provide a remedy?

And what about the country church? Do you know that, at this very day, one Methodist minister in Tennessee serves twenty-one points, and that in Oregon, a retired minister between seventy-five and eighty years old has a circuit of sixty-four school houses? You see we still have frontiers.

Can any mathematics professor among you tell us how a country pastorate that pays four hundred dollars a year, is going to retain the college-trained man who sincerely wants to make his people see beyond the plow and the cook-stove?

Shall there be Christian Democracy for the

Negro whose brothers have died in the trenches? The ex-Kaiser believed in the "good old German Gott". Are we going to place ourselves in Wilhelm's class, by assuming that our God is the "White Man's God"—that He doesn't belong to the Negro as well? Are we going to forget that John Stewart, the first missionary to the Wyandotte Indians, was a Negro?

What are we going to do for the Porto Ricans, the Alaskans, the Filipinos? Remember, they are all a part of our nation. If we are a democracy, an injury to the least of them is an injury to us all—and if we are a Christian democracy, we must bring the Master's message to 'the least of these'.

How? Methodism's Board of Home Missions is finding the means. David D. Forsythie and Ralph Welles Keller, in their book, "Christian Democracy for America", have pointed out the path of our duty and our opportunity. Shall we not follow it, and let this Centenary year of Methodist Missions mark the beginning of a new era for Christianity and democracy?

ATTRACTING ATTENTION

A number of articles have appeared recently in the press showing that the leaders of thought in the nation are taking account of the Rural Church Program, for which the Methodist Centenary Movement and the Missionary Movements of other denominations stand. At the time of the signing of the armistice there was a marked tendency in American rural life to encourage the establishment of Liberty Huts in village communities under private auspices, as memorials to the returning soldiers. As a result action taken by the Commission on Church and Country Life of the Federal Council of Churches of Christ in America at Atlantic City recently was as follows:

The editor of The American City has asked for the position of the churches with regard to community equipment and has offered to co-operate with the churches in encouraging such equipment under church auspices where there is unity in local religious organizations.

A recent issue of the Survey, the prominent social workers' journal in the country, has an article calling attention to the large reconstruction program of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. The place of the church in rural and village life is that of conservator of social and recreational activity but as leader in community building is receiving additional recognition in every quarter.

ROOSEVELT'S THRONE IN THE HEARTS OF HIS FELLOW-MEN

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of the might of right. But where men strove for something because they loved right and sought truth, there his sentiment, fresh as morning, rose and his mighty hand lifted to clear away hinderances for the man lowest down no combination of men ever stopped.

The poor and desolate saw the life's richest side, through him, (opportunity an demployment) while dull toils flamed up with transfigurations and the oppressed who felt themselves under the rumbling wheels of a heartless strife felt his hands of love tugging at

their hearts, bidding them rise, shouting those ever dear and venerated words, "All men up and no man down".

There was no boy that did not love him, and the youth of all lands felt the warmth of his bounding heart and knew he carried their impulses in his soul. Everybody was somebody when he gave the world a thrill. The Panama Canal, Trust regulations, settling the Russo-Japanese war, his travels and discoveries and his unchecked voice against the injustices of nations, all contributed highly to the civilization of the age; but his stand for the weak race, his sable brother, at home gave him a place among the saviors of mankind. He was not without some gusto, neither was he ever void of method. When he spoke immortal formulas and universal key-notes rang in his words, and he threw multitudes into the heroic mood. He needed not to touch a town. He just touched the wires of distant intercourse and men's hearts caught life visions.

While they buried him, a nation's traffic stopped for sixty seconds, civilized states turned their eyes to his open grave, crowned heads and lofty statesmen doffed their coverings, and little children ceased their play. In New York City, the busiest part of the continent, traffic stopped and business shut down.

Six news-boys had silenced their offerings of wares near the Brooklyn bridge. "Now I can't vote for the Colonel", sighed one of them. "Well you can be like him", another remarked. This little boy struck the lesson of the hour. We can in our way gather lessons from him and practice his wholesome examples in our small world.

(1) The first lesson is that all men have a destiny and are living in a day, which, if they but feel after and follow their soul's upward striving, will meet the conjunction of the soul's tidal hour and move on to fortune. Only God knew what the boy Roosevelt would do. A straightened purpose and a soul on the wheels of love and faith will move mountains or mount over them.

Roosevelt's message in his own words shows how well he understood this. "The law of worthy life", he says, "is fundamentally the law of strife. It is only through labor and painful effort, by grim energy and resolute courage that we move on to better things".

Twenty years ago, he was unknown to fame and the world. The salvation of his fortune was signally the feat of the 9th and 10th Cavalry. How glad every Colored man is that our boys were there at San Juan Hill to share the floodtide of this man's fortune and that their memory will go with his name up the highway of the ages as a part of the world's most thrilling history; the most exciting drama in his world canonized life.

In twenty years, this has all been done. In the same time how many have wrecked their bodies and lost their souls? In the same time some men are steering their souls by the north star of the Holy Spirit and winning their salvation, other men are disgracing their names, breaking the hearts of society about them and finding their unhonored graves. There is a lesson here for us all.

(2) He was a staunch moralist, pure in his personal character and ideal in his home life. What an example in these strenuous

times of divorce and scandal! Would that all men were as he is. Henry Watterson pays him this tribute, "A cleaner soul never lived".

(3) A short life may be the greatest life. Jesus Christ was younger than Roosevelt by nearly one half, and yet he lived long enough to redeem a world and snatch men's souls from the horrors of eternal death.

When Gov. McCall introduced him upon his last visit to Boston he called him still a young man and he answered, "No, no".

Roosevelt served God and God loved him and gave him a place among the immortals.

Rest not,
Life is sweeping by,
Go and dare before you die,
Something mighty and sublime,
Leave behind to conquer time."

Finally there is a big universal lesson taught by his life in his readiness to grasp the biggest questions, and do the most needed thing. He not only filled a man's place but he did a man's part.

That country is poor whose leaders are selfish. This man knew it, and drove every power he had in government and personal influence after the bosses and the selfish men of his day.

He hunted in Africa and South America and chased buffalos and bears in Western forests, and Spaniards in Cuba, and bad men at home stood no better chance with him on land than the beasts of the jungles. A mighty hunter, he was.

He was fearless in facing duty, and when it came to choosing between personal liberty and visiting the Pope at Rome, he chose liberty and wrote the Pope, "Pray have me excused."

He made a talk in Guild Hall in London and lectured England on her duty to Egypt, indicating that she should either improve conditions or get out altogether. This provoked a storm of criticism in all the world, but only made him more friends among the oppressed. He made appointments of men of all races when he was president and when the Senate contested them on race grounds, he forged ahead, either making the appointment or abandoning the post.

If you ask me the secret of his power I will point you to his great heart. He lacked not in brain, but his moral power gave him preeminence. Everything he touched felt the ring of his personality. His presence fairly dominated where he appeared, because men saw in him, like Lincoln, the man whom they thought would do what is right regardless to consequences.

Not only his incomparable family, but all generations will be glad he lived.

Chieftain, farewell, the world mourns, thee mothers shall teach thy name to their lisping children, the youth of all races shall emulate thy virtues. Statesmen shall study thy record, and learn lessons of wisdom. Mute though thy lips be, yet they shall speak, and as Bishop Simpson said of Lincoln, "Hushed is thy voice—prisoned thou art in death, and yet thou art marching abroad, and chains and manacles are bursting at thy march and the freedom you taught is fast becoming the rule of the world."

"Chieftain, statesman, hunter, naturalist, philanthropist, scholar, friend, Christian, world citizen farewell until the day dawns and the shadows flee away."

CHRISTIAN WORSHIP

The International Sunday School Lesson for Aug. 3, 1919
By the Rev. J. Leonard Farmer, Ph. D.

Worship is the act of paying divine honors to a deity supposed to be supreme. It may be prayer or praise or thanksgiving or conscious communion with him, and especially acts of obedience to his will in so far as his will is understood. As such it is not peculiar to the Christian religion, but belongs to all religions, even the most primitive. A religion without worship of some sort is a religion without religiousness of any sort. When a people truly believes in a god, they will certainly pray to him, they will certainly praise him, they will certainly seek his favors, and they will certainly thank him for blessings received.

In general worship is of two kinds; ceremonial and spiritual. The former is but the indulging in certain formal and ritualistic acts which sometimes have to be performed even at great sacrifice to the worshipper, and is entirely objective; while the latter is subjective, and is a worship of the spirit, though it may be expressed through acts of ceremonialism. In fact, any religion will have some ceremony about it; but not every religion has any spirituality about it. In the spiritual religion the ceremony is but a medium of expression of an internal attitude or relation to deity, while in the ceremonial religion the worship does not sink any deeper than the formal acts. The heathen religions were ceremonial; so also was the religion of Israel for the most part. There were some among the people who were intensely spiritual, such as a number of the prophets and Psalmists; but for the rank and file of the people worship was nothing more than ceremony of a burdensome type. One recalls Christ's condemnation of Israel's teachers: "They bind burdens heavy and grievous to be borne and lay them on men's shoulders. And one remembers also how disparagingly Saint Paul spoke concerning the "works of the law" which meant, not the Ten Commandments, but the ceremonial law of purity which in that day contained something like six hundred and twenty-five regulations which had scrupulously to be observed if God was to be worshipped perfectly. With respect to worship no greater statement made by Christ: "God is a Spirit, made by Christ: "God is a Spirit, and they that worship him must worship in spirit and truth." So true Christian worship is a spiritual affair: It is a worship of God with all the heart and with all the mind and with all the soul. There are some branches of the Church, to be sure, in which the ceremonial outweighs the spiritual; but they have fallen short of the true Christian worship.

True worship being spiritual, it is not confined to any particular place. The Jews in the time of Christ thought that God could be worshipped in the highest sense only in Jerusalem in the Temple. They had synagogues wherever a sufficient number of them resided; but

worship in these was not considered of equal religious value as that in the Temple. The Samaritans thought that the only proper place for them to worship was on Mount Gerizim. But Jesus declared that the time cometh when the Father would be worshipped neither on Mount Gerizim nor in Jerusalem; but He shall truly be worshipped in spirit and truth. Wherever a human soul shall be in the attitude of worship before Him, there He shall truly be our church and it may not be in our home! It may be in the streets or in the midst of our daily work—wherever it may be, there God can truly be worshipped if our soul is in the conscious attitude of worship. And the nearer we approach the ideal in worship, the more do we come to carry ourselves in an attitude of worship at all times. There is no doubt that with many Christians worship has come to be too much an affair only of the church and too little an affair of anywhere and everywhere. The fact is that the spiritual depth of our periodical worship in our church is largely determined by the extent to which we carry ourselves in a perpetual worshipful attitude. One may take part in the exercises of worship in the church without being actually engaged in the worship, just as one may sing a song with the tongue and lips without attending to its meaning, without it being an expression of his soul's desires and aspirations and feelings—without singing from the heart; or as one may say a prayer without truly praying. This does not by any means mean that the church worship is not important; for it is necessary for the symmetrical development of the Christian life. It only means that a worshipful soul at all times is very important if our worship in our church is to be as vital and valuable as it should be. "Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him"—and that is especially true with respect to the spiritual life; it lives and thrives only by being exercised. The more constant the exercise, the deeper and more vital it becomes. More than that: the extent to which we will resist and rise above the temptations of the world and develop our character in harmony with the Christ-ideal—the extent to which we will do this depends on the extent to which we carry our souls in a perpetual worshipful attitude. This attitude of soul keeps us constantly under sacred influences which produce an elevation of thought and spirit above what is evil, and a strength of will that keeps us from yielding to any evil that may be suggested.

And this is the great value of true worship; its effect on our spiritual growth, and its influence on the development of our Christian character. The surest way to keep from thinking evil thoughts is by constantly thinking good ones. The surest way to keep from doing evil deeds is by constantly doing good ones.

And the surest way to become godly is by keeping God foremost in our mind and thought. Ernest became the Old Man of the Mountain because he kept the Great Stone Face constantly before him. Our worship of God, is, in a sense, the worship of the ideal. And the best way to keep striving after the ideal is to keep the ideal constantly before us. And, after all, our highest worship is of the life and is expressed, not merely in Psalms and hymns and spiritual songs, but in obedience and godliness of character. To worship God for his goodness and glory without striving to be good ourselves that we may be glorified is to worship Him with the lips while the heart is far from Him; and He says such worship is in vain. "For I desire goodness and not sacrifice, and the knowledge of God more than burnt-offerings."

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for August 3, 1919
"There Cometh a Woman of Samaria."

Jesus was going about in his ministry of love "and he must needs go through Samaria." Being weary with his journey he "sat thus on the well." "There cometh a woman of Samaria to draw water." It was such an opportunity as Jesus was seeking, and such as he always made use of. He began talking with the woman. By his language and appearance she knew he was a Jew, and that according to social custom he would not speak with her. Heaven's missionary to all the earth would not be silenced by the arbitrary rulings of social usage or prejudice. It was his opportunity to make himself known as the savior of the world to a lost woman of a

heathen race. He began at once to tell her who he was.

Many souls have been lost because the minister, missionary, or Christian worker, have waited for a formal introduction, or hesitated on the ground of conventional properties. The essential qualification of a missionary is a passion for souls, an all-conquering love for folks. The Master had a chance to make himself known and he did it in the most natural, successful and uncompromising way. He made her feel her possible worth to him by asking her for a drink of water. One secret of successful approach to human souls is to show them their value; make them feel they are worth something to you. Many missionaries have worked their way into homes and hearts of the unsaved by accepting some simple gift or service at their hands.

Jesus made of the Samaritan woman a real missionary to others. As a result of their conversation, and the light that fell upon her life from the words and spirit of Jesus, she hurried to the city and called her acquaintances and told them of the Christ. The first evidence that a soul has been really been gained for the Kingdom is in their becoming a missionary to others. A new vision of life and doctrine, a new interpretation of Jew and gentile in their relations to God had come to her. She could not withhold such good news from others, she went and told them. When those in darkness once see the light every thing is changed, life is a new thing, and relations and obligation to others is regarded in a new light. The hope of the early conversion of the heathen world is in the force of native workers, as Bible women, preachers, teachers, and evangelists, who may be set to work, saving their own people.

Gammon Seminary.

FOLLOWERS OF A JOYFUL CHRIST

Weekly Devotional Topic for Aug. 3, 1919

(John 15:11; Luke 15:6-10). By the Rev. Willis J. King, D. D.

Tonight ends our special study of the matter of recreation. In these meetings we have been trying to emphasize the place and value of play, in young life on the one hand and their value as worthwhile agencies in the hands of the church to reach young life, on the other. But we can not close these studies without looking back of the recreational life itself to discover, if we can, any fundamental basis for it in the spirit and teachings of Jesus Christ. Any and all of the ideas we have been suggesting from week to week in these columns must find their justification, if such they have, in a careful and unbiased study of the spirit and attitude of our Master.

Never was there such a desire so strongly manifest as is the desire to know our Master's teachings touching all the matters with which our humanity is concerned. For example we are studying as we never did before the attitude of Jesus on the great social questions. We are discovering new phases of the Christ life that we never dreamed existed before. However, we are also finding that our failure to know these

phases of the Master's life and teachings was no fault of his teachings, but mainly the fault of our own limited conception of his interest in human need. According to our own preconceived notion Christ was interested only in a little corner of human endeavor. What we are finding in these days is that he was and is intensely interested in the whole field of human endeavor. His attendance at the wedding feast was no accident where he squirmed and felt uncomfortable for most of the evening. It had a definite place in his life. He was interested in marriages and wedding feasts and the like because they were great human interests and whatever interested humanity interested him.

To be able to decide then what the attitude of Jesus would be toward athletics under proper supervision and recreation generally, one must study to know the dominating principle that controlled his actions whenever any great humanitarian problem came to the fore. He was interested in anything that helped humanity along. How much we have emphasized his sympathy with

human suffering—and rightly so. He was indeed a friend to the friendless, a lifter-up of those who had the bowed head. His great heart was touched with a knowledge of our grief. How beautiful and accurate those words of the great prophet concerning him: "He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed." He was touched with a feeling of our infirmities. His great heart did go out to us in all our sorrows; and so we have been absolutely correct in emphasizing the sympathy for sorrow side of our Master.

But it would be extremely unusual to have such a dear true friend, as our Master has proven himself to be to all earth's suffering who have gone to him with all their burdens and sorrows, turns absolutely away from these deeply grateful children of earth, when a little ray of sunshine came into their life and they felt disposed to laugh instead of cry. What would you think of a friend who always stood ready to help you if you were in trouble, but who never took the slightest interest when a bit of prosperity came your way.

What we are trying to say is that the old view wherein Jesus was pictured as a sombre sad-faced man is wide of the mark. As a matter of fact he was sometimes sad, because humanity is sometimes sad. The poet is correct: "Into each life some rain must fall." But he was also happy and joyous. In his face and life were to be found mirrored the varied experiences of the human race. He wept with those who wept and yet never failed to rejoice with those who rejoiced. Not that life for him was ever other than serious. He would have had absolutely no sympathy with the many light, silly vaporings so characteristic of much of our social life. Life to him was a tremendously serious business and every movement must be used wisely and well, but he found no incongruity in being serious and at the same time joyous.

It is the business of the Epworth League to spread this comparatively new view of the character of Jesus. We repeat he is not a sombre sad-faced individual who is only interested in our sorrows but a sympathetic elder brother who delights in our joys as well as sympathizes with our sorrows.

To face the question in a practical manner; is there any reason why the leading player on the football or basketball team should not be a leader in the spiritual life of the church and the community? Is there any necessary and fundamental contradiction between these two lines of endeavor? In our view there is absolutely none. That does not mean that every athletic leader is a leader in things religious or has the proper religious poise to be, but it does mean that his lack of this qualification is not due necessarily to his athletic interests but to some other defect in his character. There are no strictly "religious interests" to the exclusion of all others. All human endeavors must be included in any correct conception of "ro-

ligious interests." "For the love of God is broader than the measure of man's mind." We must correct certain abuses that have grown up through the years in most human endeavors but fundamentally and at bottom these endeavors have just as much place in our religion as the songs and prayers in our churches.

We have just been commemorating the life of our sainted Bishop Bashford. One of the most beautiful and striking illustrations of the universal sympathies that characterized this great man's life was given to the writer recently. Bishop Bashford had preached in a metropolitan church in the evening. That night he was to be the guest of the district superintendent and his family. It just happened that on this particular evening a number of young people were coming in for a visit and party with the young people. There was some anxiety on the part of the members of the family as to the attitude of the Bishop, surrounded as he would be by these young people with their innocent amusements. Without knowing anything of their anxiety, the Bishop entered into the spirit of the occasion and helped to make it a most enjoyable evening. The world knows of the great sympathy of the good Bishop for the lowly everywhere and now it is refreshing to know that his sympathies went out to the youth of his own land as well. That to our minds is suggestive of a joyous Christ. It is the spirit that more and more must come to the church if we are to save our youth.

MARRIAGES

Augustine-Thompson—At Boyce, La., the Rev. F. Paul Augustine, A. M., pastor in charge of Mission Methodist Episcopal church at Alexandria, La., and Mrs. Eliza Thompson, of Boyce, La., were married last May. Mrs. Thompson was one of the Public School teachers. The Rev. George Johnson, pastor of Ky-nett Methodist Episcopal Church, of Boyce, La., officiated.

Kling-Coleman—At the home of the bride, Water Valley, Miss., Rev. J. L. Kling and Miss Lena Coleman were united in the bonds of matrimony recently. The Rev. Mr. Kling is pastor of our church at Water Valley and is a graduate of Gammon Seminary. Miss Coleman is a student of Rust College.

Brown-Howze—Tuesday night, July 8, Mr. Willie Brown and Miss Sophia Ann Howze, daughter of the Rev. R. Howze, pastor of the Benton Circuit, were united in holy wedlock. The Rev. Wm. G. Lipscomb officiated.

Middleton-Atkins—The marriage ceremony of Miss Mary Middleton and Mr. James Atkins was performed in the Methodist Episcopal church at Briceys, Ark., by the Rev. James Baxter recently. Their many friends crowded the church. The bride wore a gown of white silk and carried a bouquet of bridal roses. Miss Jessie Swilling was the maid of honor. Mr. Willie Millor was best man. After the ceremony the bridal party

went to the home of the bride's father and mother, Mr. and Mrs. Middleton, where they served refreshments. The bride is the secretary of the Sunday School and was a student of Philander Smith College.—J. R. Green.

NOTICE

Pastors and members of the Sedalia District—The "Centenary Institute," Epworth League and Sunday School convention will convene at Sweet Springs, Mo., Aug. 27-31. Local preachers, exhorters, unit leaders, minute men and all representatives of the various departments of the church, please be present, and bring 50 cents for expenses of the Conference. Each pastor is asked to come prepared to stay over Sunday, together with their delegates, and contribute \$1.00 in Rally for the local church. Pastors are also requested to see to it, that each member of his charge or circuit sends 25 cents for Geo. R. Smith College funds.—L. R. Grant, District Superintendent; J. C. McGinty, pastor.

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The 46th annual session of the college will open September 24, 1919. This institution is famous for the splendid types of men and women that have gone from it into all the walks of life. Students come from a number of the states, Central America and the islands. It offers the following courses: English, Normal, College Preparatory, College, Music, Teacher-Training, Domestic Science and Art. The staff represents eight of the best normal schools and colleges in the country. Its graduates are taking high rank as teachers and supervisors of schools. It believes in individual manhood and womanhood.

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Written By

Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 88th Division, U. S. A. to France.

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KINDERGARTEN HELPS FOR PARENTS

"Dangerous" Play

By SARAH J. WILSON.

Several days ago I was helping some children build a bonfire in a backyard. As we poked the fire the pieces of charred paper flew up in the air, rising higher and higher. The children watched them with a great deal of interest, calling them "birds," "air-planes," and so on. Finally one boy asked: "What makes them go up?" "Because hot air always goes up," I answered, "and it carries the paper with it." These simple facts satisfied him for the time being. Further experience with the same material will bring forth more "whys," and more important facts will be learned, and remembered, because they come out of actual experiences.

There are a number of activities that are especially attractive to every boy and girl, but which are also a special source of anxiety to every mother. They are those classed as "dangerous;" tree-climbing, swimming, making bonfires and playing with hammer and nails, knives, saws and firearms. I believe this list includes practically all the occupations that are most dear to the hearts of children, particularly boys. And yet, if they have a chance to indulge in them at all it is usually against the wish, or perhaps the direct orders of their parents.

Now stop a moment and consider the unquestionable values that lie in all these plays. Physical strength and self-reliance come through swimming and tree-climbing; industrial skill and ability to think and carry out one's ideas are developed by the use of hammers, saws and like tools; and physical and chemical facts are only a small part of the value to be derived from bonfires and firearms.

Of course, we cannot overlook the fact that such plays are dangerous. How are we going to meet the children's natural demand for them and at the same time eliminate the danger? In absolutely prohibiting all experiments with "dangerous" playthings the children generally take advantage of some opportunity to evade us and follow their own irresistible inclinations. Even if serious accidents from lack of adult supervision do not happen, it will be granted that the moral results of such evasion of "the law" are undesirable.

I believe a much better way of dealing with the situation is to co-operate with the children in the gratification of their very natural desire to touch and work with things, and to help them carry out their plans. If the parent, teacher or adult playmate once really gets the children's viewpoint it will make a great difference and will do much to solve this difficult problem. Enter into the children's play, and instead of constraint and fear bring to it new enthusiasm and interest through the greater knowledge you possess of facts and conditions. In this way, you will guard against accidents at the outset by being present to show the children "how" and to explain dangers and remind them

once in a while about being careful. Thus you will unconsciously avoid the mistake of making the children feel that they are watched, treatment very galling to any one who is learning self-dependence.

One great value of this attitude is that you gain your child's confidence and can count on his attention and obedience with regard to certain restrictions which you may feel should be imposed, such as not to light a match or build a fire unless he asks you first. Best of all, the children soon learn to be as careful as the most particular adult could wish. Did you ever watch a child climb a tree who has acquired skill and self-reliance through such helpful training? He knows well enough that he must hold tight, avoid dead limbs and be careful where he puts his feet.

Will you not feel more confident after procedure of this kind that the children will be able to meet and conquer other difficulties and experiences and you can trust in your sympathetic interest to make them want to come to you in case of need and in the ideals you constantly hold before them to strengthen and guard them from harm? Your reward will come in the self-reliance, moral strength, and increased knowledge of your children, in their keen interest in the things in the world about them, and in their real confidence in you.

A CARD OF THANKS.

I wish to thank those who raised my traveling expenses to the Columbus Exposition, namely, Mrs. Pinkey White, \$8.60; Brother Dozie Hines, \$9.00; Mrs. Dazzle Tuggle, \$6.50; Mr. Risell gave \$1.00, also Brother Abram \$1.00; total amount given from Mt. Pleasant Methodist Episcopal Church, \$24.40; Riley Methodist Episcopal Church, Mrs. Hettie Jackson, \$7.00; Mrs. Mary Heart, \$7.00; Mrs. Mary Mills, \$10.75; Mr. Harris greatly assisted in helping to raise more than \$30.00. Total amount received was \$57.35.—W. L. Mills, pastor.

During our Centenary Rally at St. Mary Methodist Episcopal Church, Center, Ala., Birmingham District, June 21-22, we had the pleasure of having the Rev. J. S. Scott, Field Agent, for the Southwestern Christian Advocate, who preached two very able sermons. With a membership of thirty-six, we raised fifty-seven dollars (\$57.00). Dr. J. S. Scott, in the same meeting received nineteen new subscribers for the Southwestern. Our faithful workers were Misses Bessie Kelly, Mary Lou Miles, Wilio Penison, Eva Jackson, Mrs. Minnie Morrison, Rev. A. R. Neal, reporter.

The Rev. J. B. Maddux and wife pastor at Culloden, Ga., attended the Centenary Celebration at Columbus, Ohio. Culloden is over a thousand dollars "over the top," in the Centenary subscription. The Rev. J. A. Richie of Asbury Church, Savannah, conducted our revival in June, and as a result there were fourteen conversions and a great spiritual feast.

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CAMBRIDGE DISTRICT CONVENTION.

The Epworth League and Sunday School Convention of the Cambridge District, Delaware Conference, was held in Mt. Zion Methodist Episcopal Church, East New Market, Md., July 8-9-10. Too much credit cannot be given the Rev. D. S. Quillen, pastor and the members for the unexcelled manner in which the Convention was entertained. In fact, from all view points, this Convention was declared to be the best one in the history of the Cambridge District. This District which generally, in the past, has seemed content with small things, has been aroused, and under the present leadership of the Rev. D. H. Hargis, D. D., district superintendent, is forging steadily ahead and bids fair to take its rightful place in the front ranks. One of the splendid features of the Convention were the sermon Wednesday evening by the Rev. D. G. Waters, Preston, Md. On Thursday evening, the Rev. Alex Reid, Nassau, Del., a young man of intelligence and of spiritual qualifications, preached. All of the papers were carefully prepared, and showed marked intellectual growth and efficiency among the laity and ministers. The Rev. W. J. Helm, Snow Hill, Md., read a paper on "How to Disseminate the Spirit of the Epworth League and Sunday School Convention in the Local Church." It is the duty of our pastors to see to it that at these Conventions every League and every Sunday School is represented, else the very object for which time, money and study have been spent, will necessarily be defeated. Without proper representation desired dissemination cannot follow. The primary object of these conventions is to help the people in our local churches. We hope that this matter will be more carefully looked after in the future. Our people can be their best only when they do their best.

Fraternal greetings were delivered by the Rev. K. Stewart of the Centreville District, the Rev. C. W. Pullett of the Salisbury District, and Joshua Waters of the African Methodist Episcopal Church. The Rev. C. W. Downs, Laurel, Del., delivered an impressive sermon. As round after round of applause was given, those who were present to hear him thought that we had just awakened to the fact that the Delaware Conference had a second Dr. Tindley.

The Convention was highly honored as well as delighted to have present Dr. Jas. H. Scott, District Superintendent of the South Philadelphia District; the Rev. R. H. Wallace, District Superintendent, Centreville District; the Rev. Mr. Smith, pastor Methodist Episcopal Church E. Market, Md., delivered addresses and congratulated the Cambridge District on the wonderful advancement it has made.—(Mrs.) S. B. Waters.

SAVANNAH CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY MEETING

The third annual meeting of the Woman's Home Missionary Society, convened at Forsyth, Ga., June 26-29, Wednesday evening, the delegates arrived. The Superintendent, the Rev. Mr. Brown and the pastor, the

Rev. Mr. Pinkney were present. The introductory sermon was delivered by the Rev. Mr. Stripling. The welcome address was delivered by Mrs. Jackson. The house was called to order by Mrs. Ella Parkhurst, first vice-president. The meeting was organized and the various committees appointed. From reports the missionary work is advancing. Interesting papers were read by some of the representatives. The slogan was "Missionary Societies, Boost the Centenary." Asbury, and Palen, Savannah, and also Waynesborough were well represented. Several splendid lectures were given by the instructors of the summer normal.—(Mrs.) L. C. Maddux, reporter.

NEW BOOKS RECEIVED

MOUNTAINS IN THE MIST—By F. W. Borham—Net Price \$1.25. . . Abingdon Press.

THE MUSHROOMS ON THE MOOR—By F. W. Borham—Net Price \$1.25. . . Abingdon Press.

FIGHTING FOR A NEW WORLD—Charles W. Dabney—Net Price \$0.75. . . Abingdon Press.

FACES IN THE FIRE—F. W. Borham—Net Price \$1.25. . . Abingdon Press.

PROWLING ABOUT PANAMA—George A. Millor—Net Price \$1.50. . . Abingdon Press.

TRAINING THE CHRISTIAN RESERVES—G. Franklin Ream—Net Price .50 cts. . . Abingdon Press.

THE CENTENARY AT OLD FIRST—Harvey Reeves Calkins—Net Price \$1.50. . . Abingdon Press.

METHODIST BOOK CONCERN—150 Fifth Avenue, New York

SOCIAL STUDIES OF THE WAR—Elmer T. Clark—Net Price \$1.50. George H. Doran Company, Publishers, New York City.

EDUCATION FOR SOCIAL EFFICIENCY—Irving King—Net Price —. D. Appleton and Company, New York.

SOCIAL ASPECTS OF EDUCATION—Irving King—Net Price —. The MacMillan Company, New York.

BROTHER VAN—Stella W. Brunmit—Price Cloth, 75 cents; paper, 50 cents.

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PERSONAL AND GENERAL

The members of Morrows Chapel, Marshalltown, Iowa, in their rally on July 6, raised \$667.00. This rally was for the purpose of getting funds to purchase a suitable place for worship. The Congregational Mission was taken over. July 6th was the day set apart for first quarterly meeting. The Superintendent, the Rev. W. L. Lee, was unable to be present Sunday, but came later. The inspiring words left with us have done much to keep the spirit of the church up. The Superintendent's claim was paid in full. In our Centenary drive we went over the top. The Rev. Edward L. McAllister is the pastor.

Sunday, July the 6th, the Children's Day programme was rendered at Keys Methodist Episcopal Church, Enondale, Miss. Local music was furnished by Scooba choir. Collection was \$22.92. Mr. E. M. Cotton is superintendent.

Children's Day was observed at Mallalieu Methodist Episcopal church, Laurel, Miss., Sunday, June 22, when a special program was rendered. Prizes were offered for the highest amount raised and Horace Fenderson, who raised \$1.27, received the prize. The total collection was \$9.50. Mrs. Hattie Lindsay is superintendent.

It is the intention of the Treasury Department to make the sale of Thrift Stamps, War Savings Stamps and Treasury Savings Certificates a permanent government institution. In response to an appeal from the school authorities of the country, Secretary of the Treasury Glass has announced that the issue of savings securities will be continued. The Secretary by his announcement makes it clear that the Treasury Department looks to the sale of savings securities, not only as a means of aiding in the financing of governmental operations and of building up the new capital which is now sorely needed by trade and industry, but also as a means of fostering thrift as a permanent American habit.

The Secretary announced his policy in response to an appeal from the National Education Association urging that the Treasury take such action as will insure permanence to the thrift movement by making thrift stamps and War Savings Stamps permanently available to Schools and other volunteer agencies.

DIED

Crawford—Mrs. Susie M. Cheaves Crawford, the wife of the Rev. E. E. Crawford, departed this life April 6th. She was a faithful member of Asbury Methodist Episcopal church, Culloden, Ga., of which she was organist and a teacher in the Sunday School. A husband, mother, father, three brothers and sisters survive her. The funeral services were conducted by the Rev. J. B. Maddux, her pastor.—(Received for publication July 18.—Editor.)

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DEATHS

MRS. AMANDA MULLON

Funeral services for Mrs. Amanda S. Mullon, who died Sunday evening July 3, at her home, 936 Valence Street, New Orleans, were held at Trinity Methodist Episcopal Church, the following Tuesday evening at 3 p. m., 1026 Valence Street. Mrs. Mullon was taken suddenly ill Sunday, July 6, after having attended at her church. This being the first Sunday in the month, she gave a most beautiful testimony rededicating her life to God and making a most earnest appeal to the young people of the church. Mrs. Mullon was born in Columbia, S. C., and was educated in the public schools and at Central Tennessee College, of which she was a graduate. She taught school in Tennessee, Texas, South Carolina and Mississippi until her marriage to Dr. I. E. Mullon, when she moved to Holmesville, Miss. In 1890 they moved to New Orleans where they have since made their home. Mrs. Mullon was especially active in church work. She has been a member of Trinity for thirty years and her sudden passing is a shock to every one who knew her. She was the prime mover in the purchase of the new organ for the church, and the reorganization of the choir, for she was a lover of good singing. She was an active class-leader of the young women of the church. For twelve years Mrs. Mullon was president of the Benevolent Daughters of New Orleans and was treasurer of the Phyllis Wheatley Club. She was a leader in her neighborhood for the Liberty Loan campaigns and the Y. W. C. A. She is survived by her husband, Dr. I. E. Mullon and four children, Edward, I. E., Jr., Vance S., and Miss L. Valena. Mrs. Mullon was stricken with hemorrhage of the brain; and while she was conscious she could not speak intelligently. The floral offerings were very pretty and numerous. The following ministers assisted in the services. The Rev. J. F. Marshall, District Superintendent, of the New Orleans District, The Rev. V. Chapman who was formerly Mrs. Mullon's pastor and the Rev. B. J. Reddix. Other ministers present were, the Revs. C. C. Landry, Pierre Landry, H. H. Dunn and Whittenburg. The most beautiful devotion was administered by the husband and father, the sons and daughter and loving friends as though they would stay her going, but God had into His garden come and the most beautiful flower was plucked for His adornment.

A. G. Jenkins.

Sanford—Mrs. Clara Brown Sanford, one of the oldest, most highly respected and faithful members of Ebenezer Methodist Episcopal Church, Marshall, Tex., died May 30, and was buried at the old Powder Mill Cemetery by the side of her first husband, the Hon. Edmund Brown. The funeral services were conducted by the Rev. E. W. Kelley, pastor. Mrs. Sanford was an active member of the church for over a half century. She was a faithful

class leader, an earnest worker in the Home Missionary Society, active in the Ladies Aid, a teacher in the Sunday School, a member of the Parsonage Committee; in all these auxiliaries she did her full duty. She was always a faithful assistant to the pastor. She was a great friend and favorite of children. Many a young man and woman got their start and encouragement from her. She was among the early supporters and benefactors of Wiley University. No task was ever too great or load too heavy for her to undertake for her church. As a leader, member or officer, she carried her full load and reported in full at every call. She joined the church in 1867, under Rev. Elisha Blair, her life was long and full of good deeds. We shall miss her in the pew, miss her in the class meetings, miss her in the counsels of church. She leaves to mourn her loss, a devoted husband, the

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Rev. Milton Sanford, step daughters and sons, and a host of friends who shall cherish her memory.—H. B. Pemberton.

Busby—Mr. Rafe Busby, the oldest member of Wilson Chapel, on the Mexia Circuit, (Texas) and one of the oldest citizens in the State, died recently. He was 104 years, 11 months, 13 days old and one of the founders of the Methodist Episcopal church in Freestone County, known as Whiten Chapel from which has grown several churches. He is survived by 100 children, grandchildren, great grandchildren, a wife and many friends to mourn his departure.

Livingston—On Thursday, June 26, Mr. Elridge Livingston, departed this life. He was about 30 years old and was a member of Whiten Methodist Episcopal Church. He leaves a wife, mother, father and several sisters and brothers, and a number of friends to mourn.—J. E. Beal, pastor.

McGowen—May 6, about 8:15 a. m., at Beaumont, Texas, Mrs. Willia Cotton McGowen departed this life in full triumph of faith, having been a Christian seventeen years. She was confined to her bed only five days and bore her illness with great patience. Her remains were

shipped to Montgomery, Texas, and laid to rest. The Rev. E. F. Jackson had charge of the funeral services. She leaves to mourn a grief-stricken husband, mother, one sister, five brothers, several nephews and nieces and a host of friends.

SPECIAL NOTICE NEW ORLEANS DISTRICT

Because of briefness of time, pastors are requested and urged to spare no effort in preparing for the District Conference to meet in Franklinton, La., July 23-27. Go by way of N. O. & G. N., R. R. Change cars at Rio Junction. Receiving committee will meet delegates and visitors at train.—J. F. Marshall, District Superintendent.

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Review prepared by Dr. Ralph Welles Keeler.

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SAN ANTONIO, TEXAS

The Rev. T. H. Wyatt held the third Quarterly Conference July 13. He was just back from the great Centenary Mass meeting in Ohio, and he gave the church the information needed, which was received gladly. He preached an excellent sermon at 11 a. m., and gave the sacrament to the great crowd that thronged the church in the morning, and the afternoon. Dr. C. B. Johnson, our delegate to the Centenary meeting, delivered a fine and interesting discourse on the Centenary work and what Methodism is struggling to accomplish in the great movement. The Rev. L. Richardson is pastor.

The Club Rally conducted at our church at Many, La., resulted as follows: E. M. Cason, Captain, Club No. 1, \$20.05; Miss Lettie Burrell, Club No. 2, \$15.00; F. J. Fox, Club No. 3, \$18.35; Mrs. Nella Sumag, Club No. 4, \$35.00; Mrs. Leo Hightower, Club No. 5, \$45.70. Grand total for Clubs, \$134.15. Total amount for all collection \$158.15. The following preachers were with us: Revs. Arthur Boer, J. C. Clark, C. Showers, of the Baptist Church; George Blackwell, D. Shelby, Rev. Thomas, Rev. Anderson, Rev. Gant, African Methodist Episcopal Church, Rev. Chas. M. Crawie, Rev. W. W. Wilson of the Baptist Church.—S. P. Branch, pastor.

LAKE CHARLES DISTRICT

The following fraternal delegates are appointed: Alexandria District, L. L. Green and R. F. Long; Baton Rouge District, J. E. Rolax and W. Harrell; LeTeche District, Her Taylor and J. B. Johnson; New Orleans District, A. Robinson and J. rectt Green; Shreveport District, S. Jones and T. A. Brown.—J. Turner, District Superintendent.

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Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Chattanooga	Chattanooga, Tenn.,	July 16-20	W. S. Hight
Cumberland River	Hartsville, Tenn.,	July 17-20	J. D. Chavls
Waycross (South End)	Sparks, Ga.,	July 17-20	W. H. Brown
Chicago	Gary, Ind.,	July 23	G. R. Bryant
Griffin	Inman, Ga.,	July 23	R. T. Adams
Bluefield	Tlp Top, Va.,	July 23-27	W. H. Brown
Brookhaven	Lampton, Miss.,	July 23-27	M. T. J. Howard
Wilmington		July 23-27	S. A. Peeler
Nashville	Dilton, Tenn.,	July 23-27	J. H. Ellls
Pulaski	Blg Stone Gap, Va.,	July 23-27	W. L. Sanders
Memphis	Atoka, Tenn.,	July 23-27	T. W. Johnson
Gulfport	McLain, Miss.,	July 24-27	P. H. Rembert
Waycross (N. End)	Orchard Hill Ga.,	July 24-27	W. H. Brown
Hattiesburg	Matherville, Miss.,	July 30-Aug. 3	S. H. Cannon
Central	Farmlington, Tenn.,	July 30-Aug. 2	J. B. Booth
LaGrange	LaGrange, Ga.,	July 31-Aug. 3	G. H. Lennon
Meridian	DeKalb, Miss.,	Aug. 5-8	Wm. McMorris
Palestine	Teague, Texas	Aug. 5-11	G. W. Carter
Atlanta	Lithonia, Ga.,	Aug. 6-10	H. W. B. Willson
Huntsville	Triana, Ala.,	Aug. 6-10	J. L. Carr
Newnan	Newnan, Ga.,	Aug. 6-10	J. D. Lovejoy
Opelika	Ashland, Ala.,	Aug. 6-10	Wm. Jones
Le Tchec	Jeauerette, La.,	Aug. 6-10	C. S. Stanley
Clow	Canfield, Ark.,	Aug. 7-10	A. R. Ray
Victoria District	Wharton, Tex.,	Aug. 12-17	J. H. Swann
Clarksdale	Beverly, Miss.,	Aug. 12-17	N. R. Clay
Clarksdale	Davenport, Miss.,	Aug. 12-17	N. R. Clay
Aberdeen	Macon, Miss.,	Aug. 12-17	G. M. Chisholm
Greenwood	Itta Bena	Aug. 12-17	J. W. Golden
Pine Bluff	Meroney, Ark.,	Aug. 13-17	L. G. Hodges
Lake Charles	St. Martinsville, La.,	Aug. 13-17	J. W. Turner
Navasota	E. Hempstead Cir., Tex.,	Aug. 13-17	T. M. Jackson
Montgomery	Evergreen, Ala.	Aug. 13-17	Joel C. Carson
Cincinnati-Maysville	Flemings-		
burg, Ky.,		Aug. 13-17	H. A. Foreman
St. Louis	DeSoto, Mo.,	Aug. 14-17	W. R. Rivere
Marloa	Mt. Sterling, Ala.,	Aug. 14-17	J. J. Harrison
Rome	Summerville, Ga.,	Aug. 20	H. E. Burns
Kansas City		Aug. 20	W. L. Lee
Alexandria	Sodus, La.,	Aug. 20-24	W. J. M. Price
Holly Springs	Kosciusko, Miss.,		
(Sallis' Circuit).			
Tupelo	On Okolona Circuit,	Aug. 20-24	F. H. Henry
Little Rock	Hensley, Ark.,	Aug. 20-24	W. H. Golden
Fort Smith	Conway, Ark.,	Aug. 21-24	M. F. Strong
Vicksburg	Fayette, Miss.,	Aug. 21-24	D. H. E. Harris
Sedalia	Sweet Springs, Mo.,	Aug. 26-31	D. L. Morgan
Birmingham	Ashville, Ala.,	Aug. 27-31	L. R. Grant
Shreveport	Monroe, La.,	Aug. 27-31	J. N. Wallace
Ocala	Santos, Fla.,	Aug. 27-31	T. B. Oville
Topeka	Dunlap, Kans.,	Aug. 28-31	R. H. Rembert
		Sept. 3-7	G. G. Logan

Conventions.

OCALA DISTRICT—Sunday School and Epworth League Conventions at Reddick, Fla.	JUNE 19-22.
SAVANNAH DISTRICT—Sunday School and Epworth League Convention at	JULY 9.
WAYCROSS DISTRICT—(South End) Sunday School and Epworth League Convention at Sparks, Ga.	JULY 17-20.
MEMPHIS DISTRICT—Epworth League, Sunday School and Woman's Auxillary, at Atoka, Tenn.	July 23-27.
WAYCROSS DISTRICT—(North End) Sunday School and Epworth League Convention at Orchard Hill, Ga.	JULY 24-27.
GRIFFIN DISTRICT—Woman's Home Missionary Society at Inman, Ga.	July 25.
PARIS DISTRICT—Ladies' Aid and Woman's Home Missionary at Warren Methodist Episcopal Church at Greenville, Texas.	JULY 3-0AUG. 3
MERIDIAN DISTRICT—Sunday School and Epworth League, at DeKalb, Miss.	AUG. 5-8.
NEWMAN DISTRICT—Sunday School and Epworth League Convention at Newnan, Ga.	AUG. 6-10.
CLARKSDALE DISTRICT—Sunday School Convention, Davenport, Miss.	AUG. 12

VICTORIA DISTRICT—Sunday School, Epworth League, Junior League, Ladies' Aid, Methodist Brotherhood and Woman's Home Missionary Society at Wharton, Texas. AUG. 12-27

CLARKSDALE DISTRICT—Sunday School, Epworth League Convention at Beverly. AUG. 12-17

GREENWOOD DISTRICT—Epworth League Convention at Carrollton, Miss. AUG. 12-17.

ABERDEEN DISTRICT—Sunday School, Ladies' Aid and Epworth League at Aberdeen, Miss. AUG. 12-17.

PINE BLUFF DISTRICT—Sunday School and Epworth League at Meroney, Ark. AUG. 13-17

ST. LOUIS DISTRICT—Epworth League Convention, at DeSoto, Mo., AUG. 14-17

ST. LOUIS DISTRICT—Sunday School and Epworth League Convention at DeSoto, Mo. AUG. 14-17

ROME DISTRICT—Sunday School and Epworth League Convention at Summerville, Ga. AUG. 20.

TUPELO DISTRICT—Epworth League and Ladies' Aid Society on Okolona Circuit, Miss. Aug. 20 and 21, respectively.

LITTLE ROCK DISTRICT—Sunday School and Epworth League at Hensley, Ark. AUG. 21-24

HOLLY SPRINGS DISTRICT—Epworth League and Ladies' Aid at Soule's Church, of the Sallis Circuit, seven miles east of Kosciusko, Miss. AUG. 20-24

BIRMINGHAM DISTRICT—Sunday School and Epworth League Convention at Ashville, Ala. AUG. 27-31.

SEDALIA DISTRICT—Centenary Institute, Epworth League and Sunday School Convention at Sweet Springs, Mo. AUG. 27-31

JUBILEE GENERAL EXECUTIVE—Woman's Foreign Missionary Society at Boston, Miss Oct. 29-NOV. 4



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CRESCENT CITY NOTES

Smith-Washington—On Thursday, July 17, 1919, Mrs. Rosella Smith and Mr. Isaiah Washington, both of Wesley Methodist Episcopal Church, were united in the Holy Bonds of matrimony.

Williams—Dr. J. F. Marshall, District Superintendent, held the second quarterly conference the 17th inst. He and the pastor were paid in full. The auditorium of the church has been plastered and paid for. At the close of the Conference the Stewardess Board and G. W. Y. C. Club, of which Mrs. Ora J. Caldwell is President, served refreshments. Last Sunday at 11 a. m., Rev. S. L. Lemons, assisted in conducting the devotions, and father Ed. Fields preached. At 8:30 p. m., the pastor, the Rev. L. H. Smith, preached the annual sermon of the Good Samaritan Society; Pride of Carrollton. Mr. J. W. Williams is the Chief.—Allen Webster, reporter.

SOCIAL STUDIES OF THE WAR

"Social Studies of the War" is a trained observers account of what went on behind the scenes in the great war. It is a social study of the nations at war, covering social conditions as they affected the homes, children, women workers, moral conditions, the church, the schools, religion and the general life of the people. No other published work covers the same field.

Some of the chapters are "Immortality in Europe During the War," "The Pope and the War," "The Irish Question and Its Root," "What Does Ireland Intend?" "The Cities of Horrible Nights," "The Church and the War," "Reconstruction in Religion After the War," "Religion in the Trenches," and "The Women and the War."

All of the material was gathered by the author during two extensive journeys through Europe for the express purpose of making social investigations for the daily press of America.

On these trips he visited all sections of England, Scotland, Ireland, France and Italy. Every kind of naval and military establishment maintained by the United States overseas was thus visited. He was in more than forty air raids, in eleven gas attacks, and for many months spent all of his time with the American Army and has experienced all the activities of war.

About the Author—Elmer T. Clark is secretary of the Methodist Episcopal Centenary Committee of Tennessee. During the war he made two special trips as a correspondent for the purpose of making social investigations. His articles were published and syndicated by the New York Tribune and the St. Louis Re-

publican. Published at New York by George H. Doran Company. Price \$1.50.

NOTICE LINCOLN CONFERENCE

The ninth annual convention of the Woman's Home Missionary Society of the Methodist Episcopal Church, Lincoln Annual Conference, will convene at St. John Methodist Episcopal Church, Independence, Kans., Wednesday, Sept. 3-7, 1919. We urge that all conference officers, district officers and delegates be present at the opening.—(Mrs.) Margaretta Williams, president; L. J. Howard, corresponding secretary.

NOTICE LAKE CHARLES DISTRICT

The Members of the Woman's Home Missionary Society, of the Lake Charles District, are to send a delegate to the District Conference to be held at St. Martinsville, La., August 13-17th. Our meeting will be held at seat of the Conference, Aug. 16th. Bring reports and also moneys raised for Peck Home.—(Mrs.) Amelia Turner, State President.

LA TECHE DISTRICT

The following are appointed to bear fraternal greetings to the other District Conference: New Orleans District, John A. Lindsay; Alexandria District, W. J. Hampton; Baton Rouge District, C. E. Bradford; Shreveport District, Cornelius Spears; Lake Charles District, T. B. Cooper.—Calvin S. Stanley, District Superintendent.

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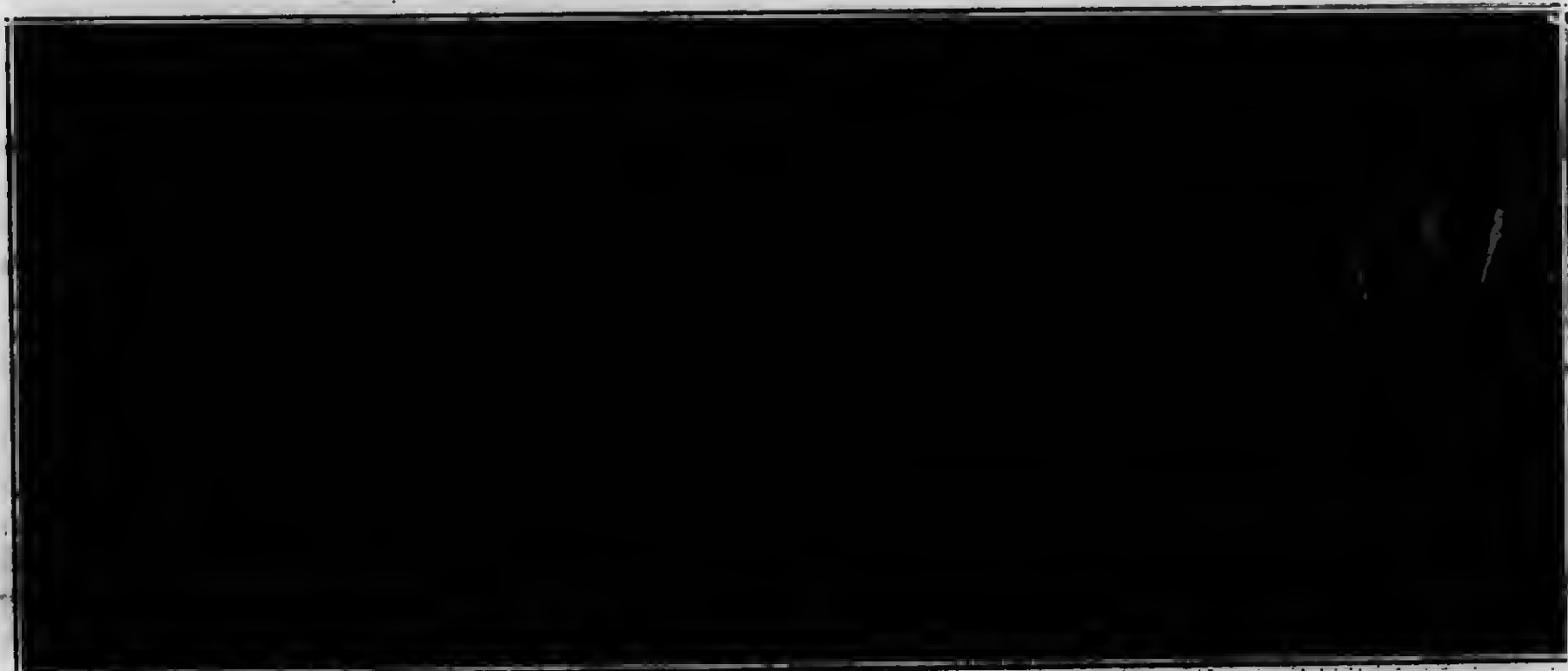
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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, JULY 31, 1919

Vol. No. 48—No. 31



GROUP OF PILGRIMS TO THE GRAVE OF JOHN STEWART AT UPPER SANDUSKY, OHIO, JULY 5.

The photograph reproduced in this connection was taken at Upper Sandusky, Ohio, July 5 and shows in the rear the walls of the rehabilitated Wyandott Mission where John Stewart preached. In the center of the group will be recognized Bishop Scott. To his right Dr. M. W. Clair of the Washington Conference and President M. W. Dogan of Wiley University. To Bishop Scott's left are Dr. M. J. Naylor of Sharp Street Memorial, Baltimore and Rev W. R. A. Palmer of the Delaware Conference. Secretary I. G. Penn stands immediately in the rear of Bishop Scott. Dr. J. C. Sherrill will be recognized on the extreme left and Dr. E. L. Gilliam of the Lexington Conference, who planned the pilgrimage is seated in the center of the picture holding his palm beach hat in his hand. This picture embraces only part of the pilgrims to Upper Sandusky on that occasion. The scenes and impressions of that day will not be forgotten by the nearly two hundred men and women who made the trip. Nothing in the history of the Methodist Episcopal Church has done more to promote race consciousness and race contentment and to bring to a group of Negro Methodists a sense of their own power as this visit to Upper Sandusky, where they paid tribute to John Stewart, a man of their own kith and kin who had made entire Methodism his debtor.

EDITORIAL

HOLD STEADY

There is considerable nervousness and high-tension throughout the world. This is one of the after effects of the war. The present situation of nervousness and apprehension is not new only in that it is more wide spread than the world has ever known because so many nations were involved in the great world-war. Let us accept the fact, therefore, that high tension nervousness and, in some sense, misapprehension and uncertainty are necessary parts of the re-adjustment periods following all wars. America is not alone in having to face this after-war situation. Such are the conditions in France, Italy, Poland, Germany, and Roumania and in fact all the countries that were involved in the war on one side of the other. Some have tried to make it appear that the recent outbreaks in America are altogether due to the bad feeling between the races. There is no doubt but that emphasis is being placed on the suspicion between the races by a large element in both races but this is due not so much to an increase of bad feeling as it is due to nervous excitement which is part of the restlessness that naturally follows the war period. All America needs to exercise at this particular time the grace of self-control and in some measures of self-suppression. With all the high-tension ever at present it is easy enough to touch off explosives anywhere and this may be done by ill-tempered speech and some words that are perfectly true and also perfectly inexpedient as to utterance at a particular time. We are having too much of talk anyway. There is probably no way to stop it unless we can get a good deal of individual self-control, more particularly in the leadership of the nation.

Some have urged that the outbreaks at Washington and Chicago and other places are part of a general program on the part of certain whites who would reduce the Negro to a status inferior to that which he occupied prior to 1914 and to keep him "in his place." Feeling that this is true there are others in the Negro race who think that the thing to do is to meet such an element on their own ground, fire with fire, mob with mob. This strikes us as very unsound advice. In the first place, there is propaganda on with the effort to create the impression that the Negro is particularly aggressive at this time and the aggressiveness is anticipated and is found more in the imagination of the rowdy element in the South that would keep the Negro in his place. For fear the Negro may be aggressive force measures are employed and the Negro, as in Washington and Chicago, is forced to act in self-defense. But we would most seriously depreciate the Negroes entrance into anything like bloody conflict at this time in the resentment of insults on any very large scale of self-defense unless it becomes a matter of life and death and then human instinct of self-preservation will act without any special self-control. Let us remember that the mob is the expiring breath of an old regime, that the South is not one on the race question, that the most assertive South to-day is reactionary, the rowdy South represented by

mobs and lawlessness. Let us remember that the activities of the mobs will not for one moment take from us that which we have rightfully earned by our unmixed loyalty to the Flag. This the mob knows. That we will achieve full American citizenship is as sure as the sun is to rise. A fight with the mob, except in the line of self-defense will not bring in the day any earlier. It may retard it. Let us remember that God lives and works overtime. Let us remember that America and the Negro race of America are in world view and nations of the earth, whose ally we are, will not be unmindful of what is transpiring in American life and that the black man of America cannot be burned and killed and America still maintain her respect abroad. Let the Klu Klux Klan rage. It will but fall upon its on swords to its death. No one can defeat the onward progress of the Negro toward full fledge, unrestricted citizenship except the Negro himself. Arrayed on our side are God, the spirit of democracy, a sense of right, history, an awakening conscience of the white man North and South, and the scrutiny of the world. At this time of national and international nervousness we must not be stampeded. We must not be led to believe that every outbreak is purely anti-racial. We will receive our share of shocks because we are simply living among people. The anti-racial groups are little more excited and nervous because they well know that there is not enough power on earth to stop the march of the backward races of the world so long as the backward races have on their side right and the power of Heaven; so that in these days of nervous tension we plead for steadiness. We plead for prayer, prayer for security and prayer for poise, we must exercise faith, faith for strength and determination. We must pray that we may be possessed of the spirit of the Victim of Calvary who also was the Conqueror of the day and all days in the spirit that gave birth to the marvelous prayer "Father forgive them for they know not what they do". We are facing not a battle of shell but a battle of sense, not a conflict of might but a conflict of right, God is our most powerful ally and verily if He is our refuge, though the mountains be moved and the sea roar with the swelling thereof, God will take care of his own people.

THE SOUTH FOR FEDERAL ACTION AGAINST LYNCHING

One of the hopeful signs in the fight against lynching is strong indorsement that the movement for Federal action is receiving in the South. Some of the most influential papers of the South realizing that the local government is powerless against the attacks of the mobs are urging the intervention of the strong arm of the National government. Leaders of southern thought, among them some of most influential citizens of the South are joining in urging Federal action for the suppression of lynching. Among them is Bishop John M. Moore of the Methodist Episcopal Church, South. At the meeting of the Executive Committee of the Federal Council of Churches of Christ, Bishop Moore forcibly denounced mob violence urging governmental control and introduced a resolution memorializing Congress of the United States to enact a Federal law for the suppression of lynching so as to remove from American life this dis-

graceful evil. Bishop Moore was strongly supported by the entire Executive Committee of the Federal Council, including all the southern members who were present.

WHAT OF NEW ORLEANS UNIVERSITY?

We are publishing in this issue an open letter from Dr. J. W. E. Bowen to the President and Board of Trustees of New Orleans University. Dr. Bowen and others are mistaken as to the action of the Board of Trustees of New Orleans University and as we understand it by the Board of Managers of the Freedmen's Aid Society.

What has been done? Gilbert Academy was transferred from Baldwin Louisiana to the Campus of New Orleans University. It will be operated as Gilbert Academy. This name will remain. To all practical purposes there is only one change and that is the change in location with a decided advantage to the Academy as well as to the University. It will strengthen both. At the same time arrangements have been made with the Parish of St. Mary to use the buildings of Gilbert Academy, the Parish providing for the maintenance of the elementary school and an agricultural and experimental station. The people of St. Mary Parish and vicinity will have practically all of the schol facilities that they have had before while the Academy courses and the University will be greatly strengthened by the transfer. Dr. Bowen and other friends are laboring under the impression that the establishment of the Teacher's College in connection with New Orleans University destroys the former school. It does not. It is the purpose of the Board of Trustees and the Board of Managers of the Freedmen's Aid Society to make a high grade Teacher's College as a part of the work of New Orleans University. This we most heartily approve. There never was a greater demand for prepared teachers than to-day. Louisiana alone is calling for one thousand teachers this year, and for years we have been unable to supply the demand for teachers in the City of New Orleans. President Melden has gone out for the best faculty that the University has ever had. The program approved by the Board of Trustees, suggested by the President, concurred in by the Resident Bishop and the Board of Managers of the Freedmen's Aid Society is sane and practical. A high grade Teacher's College is the urgent need of the Freedmen's Aid System. As we understand it the establishment of this college in no ways affects the College of Liberal Arts, although emphasis will be placed upon the Teacher's College.

Steps were taken to more closely relate Flint Goodridge Hospital and Training School to the University. This is just as it should be. And the hope is that some time in the future those high in educational circles can carry out their plans when the Medical Department of the University will be re-established. This is the largest center in the South and we are close to the tropical countries. There is no reason why we should not in the next fifteen years, look forward to the establishment in the University of the Medical Department to serve this section of the South. But for the present development of the University, we know of no phase that is more urgent than the establishment of the Teacher's College. The

charter of the institution remains intact so far as we know, and the courses previously offered will be offered.

A CHURCH WIDE REVIVAL

There is general feeling that we are on the verge of the greatest revival the church has ever known. The giving of the more than a hundred million dollars for Centenary purposes has served to call the attention of the church to its spiritual mission as nothing has done in recent years. We shall not be surprised if Methodism is not swept by revival fires from one end of the church to the other. And this is just as it should be. We need the revival for spiritual edification of the church and we need the revival also for the strengthening of our borders and bringing the Kingdom to the hearts of men not yet reached by the gospel message. If we will systematically push our evangelistic campaign as we pushed our financial campaign the results will be in every way gratifying.

Looking towards church-wide evangelism movement, a conference on evangelism was held at Cleveland July 18.

There were present the Committee on Evangelism of the Board of Bishops and representatives of the Boards of Foreign Missions, Home Missions and Church Extension, Education, Conference Claimants, Freedmen's Aid, Temperance, the Epworth League, the Commission on Finance the Department of Spiritual Resources of the Centenary and the Church Editors. After an earnest and thorough discussion, the following paper was adopted as the consensus of opinion of all those present and is released for publication July 30th. The deliverance containing call and recommendations is to be released later. The paper is as follows:

"The proposed campaign of Evangelism throughout the Church should be carried out under the leadership of the Board of Bishops and under their general direction, in co-operation with the Board of Home Missions and Church Extension. The responsibility for the execution of the plans should be committed to the Department of Evangelism of said Board; co-operating with and co-ordinating the Evangelistic activities of the Department of Spiritual Resources of the Joint Centenary Committee, and of all other agencies and Boards of the Church, and assisting the Board of Education in prosecuting Evangelistic Work in colleges, universities and secondary schools."

Those present were: Bishops Shepard, Berry and Thirkield, Col. Halford, Drs. Forsyth, Dean, Keeney, Hingeley, Herbert Scott, W. H. Wehrly, Guthrie, Seton, Fort, Rarick and Wallace.

THE RACE QUESTION NOT SETTLED

Diplomatic reserve which characterized Japan's attitude in the closing days of the Peace Conference on the Race question is not to be taken as an indication that Japan and the darker races of world will submit to the dominance of the white races without strenuous protest. The Peace Conference has adjourned but the race question is not settled and it will not be settled until it is settled right. And the only way to settle it is on the basis of justice and equity in line with the immortal preamble of the Declaration of the Independence of the

United States which declares that "all men are created free and equal". A prominent member of the Japan Peace Commission told the International News Service the other day that Japan intends to raise the issue of racial equality at the first meeting of the League of Nations.

"We have never changed our views on that point," he said. "If the United States Senate makes certain reservations, affecting us, we will not reply by making reservations on the racial issue, as some have suggested, but we shall certainly raise the question later."

The Allies may postpone equitable settlement of the race question but they cannot postpone it indefinitely. It will be present at all sessions of the League of Nations and will be before the world until the white minority of the world, in the spirit of Democracy and Christianity shall agree upon a relation to the majority of the world composed of the darker races that will be in conformity with the spirit of Brotherhood and equity and justice.

THE GREATEST YEAR FOR FREEDMEN'S AID SOCIETY AND SCHOOLS

The recent quarterly meeting of the Board of Managers of The Freedmen's Aid Society held Tuesday, July 14th in Cincinnati was a jubilation meeting in every sense of the word.

The Society was closing the best business year in its history July 1st, 1918 to July 1st, 1919.

The income from conferences amounted to \$217,644.51 an advance of \$56,350.74 over the former year. This was not due to any large receipts from the Centenary for such is not yet available but represents the gradual growth in interest of the church in the cause of the black man.

Every institution of the Society was reported out of debt as well as the Society itself. Due to inauguration of strict business principles in the conduct of the schools most of the schools reported a balance at the close of the year instead of a deficit.

The institutions had the largest enrollment in all history of the Society. Most of the members of the Board were fresh from the Centenary Celebration and had witnessed the popularity of the twelve quartettes from the schools of the Society and one from Paine College of the Methodist Episcopal Church South.

No attraction at the Celebration was more in demand than the colored student singers. They not only sang as quartettes and in chorus formation but in the "Wayfarer" pageant being a great contribution to the Negro end of the pageant chorus.

With the best year a matter of history, everything out of debt and a good balance plus the guarantees of the Centenary it is no surprise that the Society moved the appropriations to the schools direct for the year 1919-20 from \$95,985.61 to \$118,000.00, an increase of \$23,014.61 besides large appropriations for repairs, insurance and equipment. Each institution also gets the regular Freedmen's Aid collections from its patronizing colored conferences in addition to the Society's appropriation.

A \$60,000 new building is in process of erection at Wiley College, Marshall, Texas, also a President's residence at Central Alabama Institute, Birmingham.

Other new buildings were projected and plans for same under way. The new Carnegie Library for Colored people of Greensboro, North Carolina is to be erected at once on the grounds of Bennett College. Word came to the Board while it was in session that the Chambers of Commerce of Greensboro, North Carolina has appointed a committee of prominent white men of that city to canvass for funds to install a heating plant for Bennett College.

The number of schools had been reduced to eighteen hitherto twenty-one for the following good reasons.

Walden College at Nashville, Tennessee will be merged into either Rust College at Holly Springs, Mississippi or Clark at Atlanta, Georgia, which ever the Alumni of Walden elects, in order to give to Meharry Medical College, campus and buildings necessary to its greater growth. Meharry has five hundred Negro medical students in medicine, pharmacy, dentistry and nurse training. The idea is to give place for expansion that the student body may soon reach one thousand. The new endowment of \$500,000 to which the Society appropriated \$200,000 of its Centenary funds was conditioned upon Meharry having a larger opportunity to expand which the campus buildings of Walden would make possible.

The Board of Managers wisely saw that it would be better to have the greatest medical school in the world for Negroes at Nashville even if they had to abandon the literary work being done at Walden and transfer it elsewhere.

One great medical school with room for growth was better than two institutions situated so that neither could grow and each inadequately supported for the work to be done.

The work at Gilbert Academy, Baldwin, La., was ninety per cent elementary and primary in character. The Methodist Episcopal Church was doing what the parish and state should do for the colored people. Arrangements have been made by which the normal and academic work of Gilbert is moved to New Orleans and New Orleans College becomes a full fledged Teachers College with appropriation increased from the Society from \$6,000 to \$10,000 per year. In the meantime the Board of Managers turns over to the State of Louisiana and St. Mary's Parish the Gilbert Academy buildings at Baldwin and thirty acres and the state and parish makes a large appropriation to operate a secondary and agricultural school with an experiment station under state or parish auspices.

This policy secures public aid for the education of the colored people in that part of Louisiana a thing that they were entitled to, releasing church funds for the greater and larger work at New Orleans of preparing teachers the one thing needed in Louisiana.

The same is also true of the discontinuance of the Academy at Waynesboro, Georgia, encouraging the State of Georgia and county of Burke to do more out of its public funds for Negro education and transferring church funds to Clark University, Atlanta, Georgia.

Thus the policy of the Board is to encourage on the one hand state aid and assumption of responsibility for primary and elementary training of the Negro children while the church funds are placed to make stronger the institutions for professional,

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higher, secondary and industrial training and develop preachers, physicians, teachers and artisans.

The survey of the Board made five years ago is to be followed by a new survey for purposes of revision before the larger program is fully under way which was recommended by the Secretaries. The larger program covers the expenditure of a million in new buildings and a million in endowment. Secretaries Maveety and Penn never showed more vision in their recommendations to the Board or more care in the management of the affairs of the Society.

The Finance Committee made up of some of Cincinnati's best business men with Treasurer Race have made in all cases the wisest investment of the Society's funds as reports showed.

Bishop Hartzell, one of the former Secretaries of the Society had the unlimited privileges of the floor to express his gratification at the great work the Society is doing, its present good condition and outlook—a thing which God had enabled him to see and for which he was devoutly thankful. All recognized that no man of the number had more reason to rejoice than the Bishop who gave so many years in the laying of the foundations for the colored work in the South.

DR. J. H. HUBBARD

The death of the Rev. Jackson Hubbard, D. D., removes from our ranks one of our strongest and most consecrated ministers. Dr. Hubbard had been in feeble health for some time, but his friends had been hoping that in his critical condition there would be a turn for the better. The end came at Clark University, South Atlanta, Ga., June 19th.

His early education began in the public schools of his home town. He began his college education in Wiley University, Marshall, Tex., but completed the same in Philander Smith College, Little Rock Ark., where he was graduated with high honors.

While even in childhood, he displayed a high order of mind and was a leader in

school. He mastered the required studies in the college course and he was regarded a young man of rare promise and splendid usefulness.

He soon entered Gammon Theological Seminary. He married Miss Gertrude E. Johnson, October 1st 1902, who is a graduate of Philander Smith College. While in the Seminary he was a wide reader upon the various subjects of his course. He took high rank as a student and orator.

He began his ministry in the Texas Conference having been appointed pastor at Brenham, Tex. It was from this appointment he was chosen Secretary of Gammon Theological Seminary under the presidency of Dr. J. W. E. Bowen. Having served in this position efficiently he was elected Secretary of the Stewart Missionary Foundation for Africa. In this position he travelled extensively visiting our colleges and academies and churches for the purpose of organizing and inspiring local chapters of the Friends of Africa. He also visited many Annual Conferences. In this field of service, he displayed in a most instructive way his ora-



DR. J. H. HUBBARD.

torical ability. Resigning this position he became pastor of Union Church this city, and then was sent to the strategic point St. Paul in Shreveport, La..

It was while in this church, that Bishop Leete was casting about for a fitting successor to the late Doctor M. C. B. Mason, to the Ebenezer Methodist Episcopal Church, Jacksonville, Fla. He was then appointed to this pulpit. Here doctor Hubbard proved his metal and not only as a great preacher and orator, but also as a pastor of his large flock and as a clear-headed financier. He took hold of all the complicated problems of that church and brought light and solution to them and placed the church upon the high plane success to which it has recently come.

It should be said that his arduous labors in that church his steady plodding in pastoral visitations and his numerous plans for paying church debts pushed to success, all drew upon his nervous system and he succumbed in a stroke of paralysis. His church stood by him loyally and rendered every assistance to his family.

Bishop Leete again stepped in and upon his advice, President King brought him and his family to Clark University and gave to his wife the position of matron in the girl's hall.

Doctor Hubbard never rallied from the stroke and finally ascended on high.

The funeral services were attended by a large host of friends. The following ministers took part. Rev. J. F. Demery, Doctor W. H. Crogman; Doctors J. P. Wragg; President H. A. King; Doctor J. W. E. Bowen. Doctor Hubbard leaves many friends, loved ones and his wife, Mrs. Gertrude Hubbard and child.

"A prince in Israel has fallen".

THE KLU KLUX KLAN

Let us be thankful that while North Carolina has been disgraced in the fact that her leading newspapers have been aiding and abetting the resurrection and revival of the infamous Klu Klux Klan that the old North State has a Governor who is big enough and brave enough to declare himself against any such program. Governor Bickett won the gratitude of the liberty loving, law-abiding citizens of the Old North State and of the union when he repudiated the Ku Klux Klan and called upon all North Carolinians to repudiate this "desperately wicked appeal to race prejudice, and to withhold money from this scheme so transparently impossible, so plainly a gold brick proposition, that ordinarily the inmates of an institution of the feeble-minded could not be induced to part with their coin for a certificate of membership in such a soap bubble."

It is said that Governor Bickett is the first of the southern Governors to attack the Klu Klux Klan. If he is the first, it is a fine lead. After cataloging the things which the Ku Klux Klan proposes, among others are the protection of the country from foreign interference and the protection of property from unlawful seizure. Governor Bickett says:

"Running through the whole scheme is a wicked appeal to race prejudice." There is a hark back to the lawless times that followed the Civil War, and there are paraded before the mind of the readers the terrors of those dark days. The very name that is written on the death head is a subtle appeal to the fears and prejudices of our people.

"Such an appeal is desperately wicked. There is no good need for any secret order to enforce the law of this land and the appeal to race prejudice is as silly as it is sinful."

We are sometimes amused to note how far the white man has allowed prejudice to lead him afield in folly, and recklessness and even in situations that are perfectly ridiculous. We wish sometimes that they had the gift to see themselves as others see them. For instance, they are always organizing clans, mobs, and insurrections for the protection of the community and law and order when, as a matter of fact, all the officers of the law, judges, constables, police, sheriffs, all the legislators of the city and state and the nation are white. It does seem that it is thoroughly inconsistent and a reflection on what is called the white man's civilization to have mobs organized to protect that which is already solely and unequivocally in the hands of the white people. It would lead one to think if he thought but little, that the white man had

little confidence in what is called white man's civilization. The white people are just about as lawless and full of mob spirit the machinery of the city, country and keep the poor Negro down he requires all the machinery of the city, country and state and national government and innumerable clans. The Negro in his helplessness must be very strong or else the white people are wonderfully afraid of a shadow and the shadow is found in the vain imagination of their own short coming.

JUBILEE MEETING—WOMAN'S FOREIGN MISSIONARY SOCIETY

The fiftieth annual session of the General Executive Committee will be held in St. Mark's Church, Brookline, Mass., October 29-November 4. General chairman, Mrs. L. H. Murlin, 58 Fenway, Boston, Mass., Chairman of Hospitality Committee, Mrs. G. M. Porter, 69 Longwood Avenue, Brookline, Mass.

Mrs. Charles Spaeth, Recording Secretary.

Notice to the District Superintendents and Pastors of the New Orleans Area:

The vouchers from the New York office for Centenary moneys paid in, on Easter Sunday are not yet available. The New York office has been delayed because of the Centenary celebration.

These receipts ought to begin to come forward in the next few weeks. No need of alarm.

W. A. C. Hughes,
Area Secretary.

Of General Interest

Simple Charts Untie Hard Mathematical Knots

Cubes and squares and their roots, logarithms, and complex special formulas, to say nothing of multiplication and division, are worked out in a few moments with a recently devised set of charts. To get the answer to any problem, a straight-edge, furnished with the set, is simply placed to intersect the two known factors of the problem, and the solution is instantly found at a third point. With 18 charts the whole range of number up to 1,000 is covered.

Special editions are prepared for chemists and sugar technologists.

American Flag Flies High Above Coblenz

The American flag is the last of many conquering flags to float from the battlements of Ehrenbreitstein, the towering city which dominates the city of Coblenz. From the ramparts of that "impregnable" fortress the American doughboy looks down on the Rhine and on the colossal equestrian statue of William I, grandfather of the last mad William. Behind the statute, in the angle formed by the confluence of the rivers, lies the city, one of the oldest in the old land. Records prove the existence of a military post at this point even at the birth of the Christian era.

Cerebral Congestion Cause Of Stammering

Stammerers and their friends alike should be interested in the conclusions recently announced by a psychologist at the close of a long series of experiments on both normal and affected individuals. He has come to believe that the fear of stammering, just

like mental shock, or fright, causes a rush of blood and consequent congestion of the brain areas, particularly of those governing the function of speech. He calls attention to persons struck dumb by intense fright and to inexperienced public speakers who have completely forgotten their text in a moment of panic. Similarly, he says, when the stammerer attempts to speak, his very fear that he will stammer cause cerebral congestion, and a consequent blurring of verbal imagery. For example, knowing that a word contains a consonant or vowel which he pronounces with difficulty the stammerer begins to fear that consonant or vowel, the speech areas of his brain become clogged, and he pronounces imperfectly or even forgets the sound he wishes to articulate.

Yeast Good Wheat Substitute

That a brewer's vat may serve as an efficient substitute for a wheat field is the latest suggestion of science calculated to shine through the gloom that hangs over the brewery business. Yeast, which can readily be grown in such a vat, is declared to possess many of the food properties of wheat. It is also a nutritious substitute for meat, and not far removed in food value from cream and butter. As prepared for eating, the yeast is dried at a temperature of 221 F., and one part is used with four of wheat to make bread. It may also be mixed with other dishes, adding palatability as well as nutriment. The tiny plants which compose the yeast family are really a form of fungus and grow with tremendous rapidity.

People of Interest

We are indebted to the Rev. W. H. Riley, D. D., for a copy of the Lexington Conference minute which has just reached our office.

The Official journal of the Upper Mississippi Conference for the last session has just reached our desk. The Rev. B. F. Woolfolk is Secretary of the Conference and editor of the journal.

Dr. R. R. Wright of Savannah, Georgia is enroute to Belgium, England and France to gather first hand accounts of the deeds and achievements of Georgia Negroes in the world war.

The Rev. Moses Lake of the Washington Conference is released from Mt. Vernon Charge and takes up the work of an Evangelist. He is ready to make engagements with brethren for their special services.

The funeral services of the Rev. Jackson Acox, pastor of St. Mark's Fourth Baptist church this city who died July 23 were held July 25. Reverend Acox was identified with all movements for bettering the conditions for our people. He was also prominent in his church circles and in secret organizations.

Mr. George H. Woodson, an attorney of Buxton, Iowa, presented a petition to the city council of Des Moines, Iowa for the erection of a fire station to be officered and manned entirely by Negroes. Mr. Woodson proposes to select the crew entirely from Negro officers and enlisted men who served in the war.

Mr. Chas. H. Moore, state inspector of colored school for North Carolina, reports that in thirty-eight counties of the State our

people have contributed for building new school houses for their children \$32,453.75. The public school officials in the thirty-eight counties appropriated \$43,000 for the same purpose.

Mr. Pierre S. Dupont, president of the DuPont Powder Company, Wilmington, Delaware has created a trust fund of \$2,000,000 for the remodeling and modernizing of the public schools of Delaware, outside of Wilmington, to be expended during the next four years. Four hundred thousand dollars will be applied to the improvement of schools for Negro children.

Mr. John C. Flinn, director of Publicity and Advertising for the Paramount and Artcraft Pictures, stated in an address at the Centenary exposition that the motion picture is the most logical substitute for the saloon that it furnishes wholesome amusement at little cost and that the churches must support clean pictures and make a better substitute for a saloon.

Dr. L. M. Murlin, President of Boston University, sailed July 8th, on the Scandinavian-American liner, Frederick VIII for Sweden. He will join Bishop Anderson and Dr. Simons who sailed July 3rd. They will spend two months holding Annual Conferences in Sweden, Norway, Denmark, and Finland. These Conferences have not had the presence of a Bishop since the outbreak of the war.

The Rev. T. F. Robinson preached at eleven o'clock at St. Mark Church, Chicago, recently. On the following Monday a reception was given the Revs. T. F. Robinson, D. S. Sloan, E. Hutchison of Louisiana, H. B. Hart F. W. Bunton of Mississippi. Mrs. J. W. Robinson is vice president of the entertainment club and made the welcome address. The Rev. T. F. Robinson and others responded. The J. W. Robinson is pastor of St. Mark Church.

The Rev. William A. Brown, D. D., speaking on the "Aims And Motives in Missionary Education" at the Columbus Centenary Exposition said: "The aims in missionary education are to broaden the intellectual horizon, to deepen the spiritual life, to make prayer a great reality, to remove racial prejudices, to promote good will among all men, to lead to an enlightened internationalism, to open up fields for Christian service, to give a better understanding of the Bible, and to win all to a more devoted acceptance of Jesus Christ as Saviour and Lord."

District Superintendent C. C. Scott of the Bennettsville District, South Carolina Conference, gave of his three sons the two grown sons to fight in the great world war, C. C. Scott, Jr., and Joseph H. Scott. Lieutenant C. C. Scott, Jr., who was recently returned from France, has been discharged and lacking at the time of his enlistment one semester of graduating, has returned to Wisconsin University with the hope of graduating with the class of 1920. Captain Joseph H. Scott, a Lincoln University graduate, who has been commanding the Student Army Training Camp at Atlanta University and Morehouse College, plans as soon as he is discharged to enter Harvard College and study medicine.

Dr. Scott reports his district as over the top. He was one of the assistant secretaries at the recent Cleveland meeting and was also in attendance at the Centenary exposition.

THE CHANGED SITUATION

By Professor Willis J. King, D. D.

Since the announcement of the place where the next General Conference will be held, all eyes in Methodism have turned to Des Moines, Iowa; and a great many people are beginning to wonder what things of outstanding importance will be done there. Along with the rest, the Negro membership of the church will be concerned with the doings at Des Moines.

One of the things that the Negro membership will confidently and assuredly expect the General Conference to do is to elect one or more Negro general superintendents. Nothing could more keenly disappoint them than the failure of the church to do this, nor can we believe that a church so responsive to the needs of humanity as our church has shown itself to be throughout its history, will turn a deaf ear to this great need on the part of a large segment of humanity when it has been made aware of its duty in the premises.

To begin with, the General Conference in 1896 made the following declaration: "We believe the time has come when the General Conference may safely and wisely choose a bishop from among our seventeen hundred ministers of African descent." Under the inspiration of such a declaration the Negro membership of the church looked forward confidently to the early elevation of some member of the race to the highest office in the gift of the church. But it is a well-known fact that we have looked and waited in vain; so that a great many have been led to doubt the good faith of the church in making the declaration quoted above. Others have taunted us with such statements as: "You are chasing the rainbow;" "You are following a mirage," etc., when, as a matter of fact, we were only taking the declaration of the church, as set forth by its highest legislative body, in all good faith. And we still feel we were justified in so doing. However, this whole matter of the Negro and the episcopacy has undergone a decided change in the last quadrennium, and it is the aim of this paper to indicate some of the ways in which this is true.

In the first place, I think there is fairly general agreement on the following: The Negro in seeking the episcopacy, while he has earnestly hoped to better serve his race in this capacity, has been made to feel that, if a Negro were elected, it would be an undying honor to himself and to his race; an honor that he must ever feel grateful for—if he ever was so honored. On the other hand, the white membership has seemed so impressed with the honor attached to the office, as far as the Negro was concerned, that it has not yet been able to bring itself to the point where it could so honor him.

But what we are trying to say in these lines is that the whole situation has changed, certainly as it concerns the Negro membership, and, we believe, on the part of the liberal-minded element of our white membership. The new situation is, as far as the writer is able to interpret it; the Negro while duly conscious of the honor and dignity that attaches to the office of a bishop; does not any more, if he ever did, feel obsequiously thankful for even being mentioned in that connection by his friends. He feels now that it is just a matter of simple

justice to the race that members of it be called to this high office.

The reasons are no far to seek for this changed attitude on the part of the Negro. Our country has recently been engaged, with its allies in a world war. It was a war for democracy; a war for the rights of the man farthest down. The Negro put everything he had on the altar in this fight for democracy, because he realized that no man had more to gain than he, is democracy really won. All are agreed that he played his part well in whatever capacity he was called upon to serve. He is now asking, on the strength of his devotion and loyalty to democracy's cause, that the many proscriptions under which he has labored, for no other reason than because he was a Negro, be removed, and he be given a man's chance to do a man's work in the world's work. This he is asking of the nation under whose banners he fought and suffered along with her other sons. Is it conceivable that he will ask less of the church? On the other hand, is it conceivable that the church will do less? It has been exceedingly gratifying and encouraging to note the fine stand being taken by so many of the church papers in advocacy of better treatment of the Negro because of his loyalty and devotion to the country in her hour of peril, but the real test as to the desire of the church to accord its Negro membership simple justice will come in the way the church handles this matter of the episcopacy, as far as it relates itself to the Negro.

But this represents only one phase of this changed situation—and by far the lower phase. The other is the great need of not merely the Negro membership for a Bishop of African descent to furnish it inspiration

and give it leadership of a character that no other can give, but what seems to the writer, if anything, greater, the need of our great church for a leadership that will carry forward the work among the members of the Negro race that the church has so well begun. Is the church to function in the life of the race in any large way in the future, or does it regard its work for the race and in the race about done? Does the church plan to have any large part in the evangelization of that wonderful continent of Africa, or does it desire to leave that to others? What means the broad and generous planning on the part of the Centenary for the work in Africa? It suggests that the church plans an advance in that practically untouched field beyond any that it has yet made. Is it not clear that the Negro membership of the church in this country must ever be the base for any advance in Africa? Is it not further clear that it will not be possible to make and keep the Negro membership a base that all will feel proud of unless it has leadership that can not only lead it in the matters that concern its religious life, but a leadership that can also furnish it inspiration and guidance in those matters which are peculiarly and solely racial? It is a peculiar and delicate situation; a situation which needs the strong, sure guiding hand of the world's dominant race, the white race; and yet one which asks as the immediate guides of the various race elements an indigenous leadership. And this is true not only of our own race group, but of all race groups all over the world.

We ask again, does the church desire to function in any large way among the Negroes of this country and Africa? If it does, it will elect and set apart, at the next General Conference, one or more of its ablest and most consecrated Negroes as a general superintendent or superintendents. —In the Western Christian Advocate.

THE UNIT SYSTEM,—WHAT IS IT?

II

Loyalty to a worth-while cause is usually found to be in exact proportion to knowledge of the principles and progress of the cause. The Church is worth-while. If we would promote loyalty to the Church, we must increase the religious intelligence of her members. This is the reason for a department of religious education in the local church with a religious education head in the local council and a religious education worker in each Unit as assistant to the Unit Leader.

What Should This Assistant Do?

Primarily he (or she) should be a reader, nay more, a student of the Church paper—at least one from among our fine family of Advocates. No other periodical is good enough to crowd out the Advocate. Knowing his Advocate, the education assistant should make it his business to see that every person in his Unit should be personally introduced to the paper. This worker should in conversation quote the good things found in the paper and should have for his goal "every family in my Unit regularly visited by the Advocate." In short this education worker should be a canvasser for the Advocate.

The Epworth Herald should be in every home where there are young people. The Education assistant should see that the Herald gets its rightful place:

After the Advocate and Epworth Herald come other fine periodicals—the World Outlook of course, (that is the finest Missionary journal in the world), Missionary News, Men and Money, the periodicals of the several boards and societies—all these should be in the active thinking and co-operating of this worker.

Good books and pamphlets should be circulated, not "hit or miss" but according to a plan agreed upon by the education representative in the Council and the education assistants in the several Units, acting as a permanent committee on religious education for the local church.

This committee will have much to do with systematic study of Missions in classes. This work is in the hands of the Epworth League ordinarily but the education workers should co-operate in getting the largest possible number enrolled in the study classes. There need be no crossing of lines; there should be the heartiest pulling together for victory in intelligent piety.

Just a final word about the distribution of literature. The practice of passing literature before or after a public service is wasteful and ineffective. It is wasteful because much of the literature distributed in a public service or put in the news is not taken from the church, or if taken from the church is left by the wayside. It is largely ineffective

because the people who are at the service are the ones who need the literature least. They who most need the literature were not at the meeting. The educational assistant in the Unit should first read and digest the literature himself, then call on his Unit members, tell them about the matter in hand and only after arousing some interest put the literature in the hands of the persons visited. Such a method will surely bring results.

Question No. 3

Would you advise organizing the signed intercessors into a society within the local church? No. There are enough societies in the local church now. The church itself is the organization of intercessors. The intercession workers should not be satisfied until every church member is a signed intercessor. The intercession head in the Council and the intercession workers in the several Units constitute a permanent committee for the promotion of (a) prayer life of the individual members of the church (b) the family altar in the home and (c) the prayer meeting. However, every member of the church should be considered an intercessor ex-officio and should be pursued

until he formally lines up with the intercession program of the church.

No church can be over-organized but we know many churches that are pretty nearly organized and societyed to death. No organization should be permitted to assume such proportions in the local church that it obscures the fact that the church itself is the organization to which supreme allegiance must be given.

Question No. 4

Can the Unit System be worked in a church nominally Methodist but really a community church made up of many denominational varieties? Yes. The Unit System is not sectarian. A community church can have its program. This program can be distributed among the members and constituents, divided into Units. The workers are not working primarily for denominational ends but for community and Kingdom ends. One pastor writes: "I have among my Unit workers besides Methodists, Presbyterians, Baptists, Campbellites, Congregationalists, Episcopalians, and Christian Scientists". Only a small percentage of his membership is primarily Methodist.

John Lowe Fort.

SENSITIVENESS AND SLANDER

By Rev. Edwin Whittier Caswell

Exceedingly sensitive people who are generally looking for slights, can find them anywhere. They go about saying in their looks, "Don't tread on me." This unhappy temperament misjudges often their best friends, attributing to them motives and intentions entirely untrue. Having this strong appetite for faults and defects in others blinds one to their virtues. Some who do not believe in a hell make one for their best comrades.

More deadly than sarcastic speech are the cobra fangs of slander. If dynamite kills bodies, loaded tongues assassinate reputations, put innocent people on the torture rack of a worse inquisition than in the Middle Ages. Slander steals what money cannot buy back and what only eternity can restore. Slander is worse than murder, for it is a thousand deaths in one. There is just

enough turning of the rack to save the life, in order to perpetuate the pain, while the inquisitor gloats over his victim.

The very name Satan means slanderer, "The father of lies." Mrs. Andrew Jackson died of a broken heart owing to the stories in the Whig newspapers about her divorce in order to marry Andrew Jackson. George Washington's name in his day was tarnished by the breath of slander, owing to jealousy and rivalry in the army. The slanderer loves a shining mark, as Abraham Lincoln knew during his presidency. Yesterday vilified, to-day he is deified. The presidency has been a pillory for sarcasm and slander, where the chief men of the Republic have been elevated to be tortured. O, for Christian charity that suffereth long and is kind, that thinketh no evil and envieth not those in high position. Middletown, Delaware.

PRIVATE J. H. W. MCCOOMER—A TRIBUTE

By Chaplain E. A. Love

WE found him at St. Nazaire, France, that beehive of the S. O. S. (Service of Supplies). We had been transferred from our regiment, which was ordered home and sent to St. Nazaire for work with the Labor Organizations there. Arriving at our new post of duty immediately we sought the Y. M. C. A. and there we found him. As we entered we were struck with the immense crowd which thronged the hut, but upon looking toward the platform we were more amazed by the sight which greeted us there. Standing six feet in height with a physique that might do justice to a Hercules, we saw the figure of a man, swaying with emotion as he led the song service. His body swayed as rhythmically as the song he was singing and from his eyes shone a light that kindled fire and enthusiasm in the hearts of all the men who sat before him. As his hands rose and fell, betokening the great emotion which stirred within the man, there seemed to

radiate from them energy and power. The song ceased and before the last echoes of the song had died in the room The Man dived into a discourse which gripped and swayed the men before him even as a child might grip and sway a slender reed. He was describing a storm at sea. He made them laugh as he described the antics of the sea-sick soldiers. He made them serious as he described the imminent danger. He applied his illustration to human life. "Storms in the human life tear and dash and sometimes break a man, but men must be strong, and courageous. Men must seek the aid of Him who hushed the wind and speaking to the sea commanded, 'Peace, be still' and there was a great calm. It is only through His aid that we can hope to ride out safely every storm of life." This was the tenor of his discourse. The men listened, bending forward in their eagerness. With a brief prayer the meeting was closed. After the meeting we met the Leader and

went with him to the Chaplain's Office. There we heard his story. Afterwards we talked with the Y Secretary and others who had worked with him and learned what they thought of him and also what he had done.

He is private J. H. W. McCoomer, a minister of the Methodist Episcopal Church and a member of the Lexington Annual Conference. The men all call him Buck Private Chaplain Mac. Feeling the righteousness of the cause for which America fought he resigned his church at Owensboro, Ky., and enlisted March 4, 1918 and was sent to Camp Hill. Here he did effective work in connection with the Y. M. C. A. and also in the adjacent community. On June 6 he left Newport News for France on the Troopship Powhatan. There were 5,000 men on board. McCoomer was chosen as assistant to the chaplain and did most of the religious work on the voyage having over 500 conversions while crossing. Major Knight who listened to some of his singing declared that it was superb and calculated to stir the heart of any man who heard it.

McCoomer landed at Brest, France and was sent to Gievres where he remained only a short while and was then sent, with 3,700 other soldiers, to St. Nazaire. His first stop was at Camp Number 1. Here, as at Gievres during his short stay there, he continued his religious activities. After remaining at Camp 1 for a brief time he was transferred to Camp Number 4 where he is at present. During all this time in France the troops to which he was assigned had had no chaplain and no religious instruction save that which this man gave them. When he came to Camp 4 again the frightful need of the men impressed him and he again gave himself over to helping them. After long hours on the Docks where the work was hard and tiring, he would give his nights in the Y hut, leading song services and preaching to the men. During July and August of 1918 he continued his labors on the Docks and gave his nights to the men.

Early in September Chaplain W. O. Nuzum, a Methodist preacher and a splendid type of man, was appointed Camp Chaplain and McCoomer was selected as his assistant. Chaplain Nuzum remained only a short time when he was transferred to Camp 1. McCoomer was thus again chief in command of the religious forces of Camp 4. It was only now at this period that he was relieved from all duties on the Docks by Colonel Goodwin, Camp Commander, and given a free reign with the religious work. The good Colonel called him into his office and told him that he wanted him to do all he could to better the conditions of the men and to keep them in good spirits. He set about his work again with greater energy than before and 'got results'. Camp 4, which had before been known as the toughest camp in the S. O. S. now became known as the best. The moral tone changed under this man's wonderful influence.

An Estimate. This man is a Minister in the truest sense. He feels the call of his profession. He interprets the Call as one of service to men in the name of the Christ. He has answered and is answering that call. Without remuneration, without hope of present reward or praise. Private McCoomer has given himself unsparingly to the work of the Christian ministry. Chaplains shunned St. Nazaire and especially

(Continued on Page 9)

AN OPEN LETTER AND AN APPEAL TO PRESIDENT C. M. MELDEN AND THE BOARD OF TRUSTEES OF THE NEW ORLEANS UNIVERSITY

Brethren and Friends:

Information has come to some of us, and this information is confirmed by recent announcements in the Southwestern Christian Advocate that it is your purpose to destroy the New Orleans University as such and to rear upon its ashes a different sort of a school in which you intend to eliminate the classical subjects formerly taught therein which subjects are taught in northern white colleges.

The humiliation to many of the high class graduates of that University and to many of the best people of the Negro race who long for college education for their children is rendered keen and stinging by the fact that this contemplated action is in keeping with and is of a piece of the legislation of New Orleans, that took from the Negro children the right to a complete English education, while the white children were given all rights to even a higher education. Further, our disappointment is made all the more poignant by the fact that the New Orleans University has stood all these years with Straight University for the higher education of the Negro race, but now, to haul down that flag and that by the hands of educated leaders of New England and Ohio, leads us to ask with a pain of heart, "upon what meat hath this our Caesar been fed?"

The course proposed removes a land-mark in our educational system and does away with the Alma Mater of the many noble men and women that left those sacred walls to serve in life for the upbuilding of the race.

It is turning aside from the high purpose of the Methodist Episcopal Church to give to the Negro race the same kind of education that is given to the white race. It is a confession of either inability to sustain a struggle in behalf of equality opportunity in educational opportunities for the Negro race, or of a change of heart to the Southern idea that the Negro does not deserve the higher education and a surrender to them upon this great subject.

Softly, but positively we say it the best people of the Negro race will never yield upon this point to friend or foe. We believe in all kinds of education, kindergarten, primary, high school; college, university, professional and in all the trades from the plow and trowel up to the tele-

scope and the Bible. God gave us our minds and not man and we thirst to know what is in God's universe from a blade of grass and a grain of sand to star dust and heart beat.

Now when it is said to us that our boys and girls may go to other colleges, there are too fatal objections to this proposition, first, they have not the funds to travel three hundred or more miles to a college or university in a different state; second, we want to keep our youth in our Church, but if they are driven to attend colleges of another denomination, we run the risk of losing them to our church.

Certain recent events that affected some of our colleges and universities in the South have raised doubts in the minds of scores and hundreds of the pastors and graduates, of these institutions, as to the purpose of the church to continue the high grade and stand originally set for the education of the race. It is a well-known fact that certain institutions in New England and in the central north have refused, and do now refuse to matriculate colored students. These schools formerly welcomed such students. In others, where possibly, they permit colored students to enter, such students are segregated, ostracised and are the subject for unchristian gibes from students and in some cases by professors. Therefore, we ask in all candor and seriousness, shall we close the doors of the colleges and universities we have in the South for colored youth and reduce these institutions to such lower grades, that shall answer the unholy and unchristian clamor of many southern whites, and thus smother the fires of laudable ambition in the bosom of the Negro youth? I pray thee smite not this people with the blasting of the mildews or the chill of a freezing frost. Thank God one university is left to us of the Methodist Episcopal Church, three hundred and fifty thousand strong, one university is left us and Bishop Leete, and President Harry Andrew King are determined to save Clark University from the earthquake that is shaking so many from their foundations.

Mr. President and Trustees of the New Orleans University, we beseech you to hear our plea and slaughter not our lone ewe lamb in Louisiana, the New Orleans University.

THE BISHOPS SPEAK FOR KOREA

With deep interest and grave concern we have heard of the conditions prevailing in Korea, which so closely affect the prosperous and growing work of our church in that land. Charges are made, and appear to be sustained by ample evidence, that freedom of worship, which is secured in Japan proper by the Constitution of the Empire, is sadly limited in Korea by the military administration. When to that is added impairment of the elemental rights of free speech, free publication, free assembly and organization; when it is remembered that no beginnings of self-government, nor any promise of such development have been

made to give hope to the Korean people; and when unquestionable testimony proves the drastic and cruel treatment with which the people have in numerous instances been met in the recent unarmed demonstrations; we cannot refrain from an expression of our sympathy, especially with our Christian brethren, some of whom seem to have suffered the more because of their religious faith.

These events cast a deep shadow over the notable achievements in material and educational affairs which the Japanese government has accomplished during its sovereignty in the Korean peninsula.

Such events are not to be charged against the whole Japanese people, many of whom repudiate most heartily the abuses which have logically resulted from a military government. This feeling, we are assured, is also shared by responsible statesmen in Japan.

In a day like this, whose watchwords are humanity and justice for all men, including the weaker nations and the backward races, surely the friends of liberty everywhere may confidently appeal to the higher sentiments of the Japanese nation for a new consideration of its relation to the Korean people.

With political questions we have no authority or wish to interfere. Such is our uniform practice in foreign countries where our missionaries are at work. But in questions of human right all men should be free to express themselves. Our Board of Foreign Missions and our Woman's Foreign Missionary Society in their profound interest look to the Bishops as the general executives of the church, to speak for the entire body.

We therefore frankly urge that our Japanese ally in the great war for freedom and righteousness—with whom friendly relations have so long existed, and we pray God may continue to exist, now and always—accord to the people of Korea all those religious and social privileges to which all men in these days of progress naturally and properly aspire; and we express our ardent hope that everywhere, in the East and in the West, may speedily obtain that condition which is sought alike by the church and by the state—a world of peace, of justice, of freedom and of brotherhood.

Adopted by the Board of Bishops of the Methodist Episcopal Church, June 28, 1919.
L. B. Wilson, Secretary.

THE STRATEGIC HOUR

The new day is upon us. The world is emerging from a fearful night four years long, full of storm and devastating war. The clouds have not all cleared away, but the day is dawning.

It is a challenge to America as it is not to any other nation.

Under the caption, "Our Colossal Task", one of the world's leading mercantile firms, advertising in a daily which frankly boasts itself to be the World's Greatest Newspaper, calls upon America to recognize its business leadership:

"American business enters a new era. Government and war have held the field; progress and peace now take the arena. In the rebuilding of the world this nation is assigned the task of leadership. Our work will be colossal, and will call for every ounce of the powerful constructive forces that have been waiting the signal to start."

To meet the mighty challenge of the new day will require more of America's leadership than business enterprise and aggressiveness.

There is a moral content to the challenge that calls for religious leadership.

Upon the Church rests the responsibility of so directing the heart and mind of our people, that in taking up "Our Colossal Task" America's leadership shall carry to the world the impact of vital Christianity.

The to-morrow of the race depends upon the faithfulness of the Church in America to-day. The Church must prepare the child-

hood of youth of to-day for its mighty task of rebuilding the shattered world. The Sunday Schools are the hope of the world, for they are the training camps of the Church. The Sunday Schools must mobilize now in order that the Church may triumphantly face its tremendous responsibility.

This is the message of the Rally Day program, "Youth and the New Day", prepared for the Board of Sunday Schools, and published by the Methodist Book Concern. It is an ideal program for Rally Day, and should be universally used.

Rally Day is the strategic opportunity to begin the great Sunday School advance. It can be made the "zero" hour, when "like a mighty army moves the Church of God" to spiritual conquest.

The use of the Rally Day program will inspire the Sunday School to arise and follow "the vision splendid".

The Rally Day offering provides the way to inspire the Sunday Schools of the entire denomination to enter the same glorious fellowship. It gives the Sunday Schools their great opportunity to promote the Sunday School cause throughout the world. The annual offering for the Board of Sunday Schools is devoted wholly to the support of our Sunday School work at home and abroad.

There should be a ready response everywhere. In order to claim the childhood and youth everywhere for Christ the Church must greatly enlarge its financial support of the Sunday School movement. To meet the pressing demands from the field already on file, the Board of Sunday Schools should have \$500,000 a year. The Rally Day offering this year should be adequate to the great need.

The programs are three dollars the hundred copies and should be ordered from the Methodist Book Concern.

Rally Day literature for distribution and envelopes for the offering are free and can be obtained from the Board of Sunday Schools, 58 East Washington Street, Chicago, Illinois.

A PAYING INVESTMENT

The wisdom of the Department of War Emergency and Reconstruction of the Joint Centenary Committee in granting War Scholarships to deserving young men returning from the service of their country is receiving constant demonstration. One of the latest instances to come to our attention is a young man of unusual promise and ability who went to war when only half of his college course had been completed. He possesses decided musical talent by which he had formerly paid expenses while securing his education. He also gave dramatic readings when in college.

Now he feels that the war has unfitted him for those things. When the nature of his service at the front is considered, this is not surprising. He was in the Rainbow Division from the beginning, and saw service on all the fronts in France and Belgium. Through all the terrible days of Chateau Thierry and other battles he preserved a diary which is written in literary form and tells a thrilling story. Recently he held a vast audience spell bound for an hour by reading from it.

Here is a young man of exceptional abilities whose talents must not be lost to the church and the world. The Methodist Epis-

copal Church stands ready to help him do what under normal circumstances he would have been able to do for himself. He offered his life to the service of Christian civilization and now the Christian Church will come to his aid in providing the temporary assistance necessary for the completion of his training for the service of life.

"It means but little to me," said Phillips Brooks, "if I know only that a man is happy or unhappy, if I do not know of what sort his joy or sorrow is." A selfish happiness is of no real advantage to anyone. Better is the pain that wakens the soul to truer things.—Selected.

"Friendship," wrote Evelyn, "has in it something of all relations and something above them all. It is the golden thread that ties the hearts of all the world." Nothing is a surer indication of character than the sincerity and depth of one's friendships.

The Washington office of the Phelps-Stokes Fund after July 1, will be located in the McLachlen Building tenth and G. Streets, Northwest.

PRIVATE J. H. W. MCCOOMER—A TRIBUTE

(Continued from Page 7)

Camp 4. It was a hard problem. McCoomer without suggestion and prompting from anyone volunteered for the work, willing to do his part on the docks and after that give himself, spend himself, for the men around him, hungering and thirsting after righteousness. The magnetism of the man is wonderful. He compels men. He draws them and they follow. His ability is great. Well read and a scholar of human nature he knows how to appeal to and to reach men. His work has commanded the attention of the Camp Commander and the company commanders throughout the whole camp. Capt. Burns, Judge Advocate, declares that there is not a man in all St. Nazaire more loved and respected than Buck Private Chaplain McCoomer. In speaking of his singing he also says, "McCoomer has sung his way into the hearts of both Officers and men."

No where in the A. E. F. have I seen an example of devotion to duty as great as that shown by this man. I have seen men do things for which they received the D. S. C. (Distinguished Service Cross) or the Croix de Guerre but those acts were often impulsive. Here we have a man acting the part of a Hero under cover. Meeting the criticisms of his fellow soldiers, facing their gibes, yet never failing to help them, never faltering in his efforts to lift them. Rev. J. H. W. McCoomer (in the army Buck Private Chaplain McCoomer) is a man of whom Owenboro, Ky., ought to be proud of whom the Lexington Conference ought to be proud, of whom the great Methodist Episcopal Church ought to be proud, yea, of whom the great American nation ought to be proud. He is one of the unsung heroes, who have built the great foundation upon which the superstructure of the American Expeditionary Forces has been built. We take off our hats to Private J. H. W. McCoomer. God send more workers like him into Thy vineyards!

PLAN OF EPISCOPAL VISITATION

Fall of 1919.

CONFERENCES IN THE UNITED STATES. CHRONOLOGICAL

Foreign Conferences.

Conference	Place	Date	Bishop.
Alaska Mission			M. S. Hughes
North Montana	Great Falls	Aug. 13	Cooke
Western Swedish	Clay Center, Kan.	Aug. 20	McConnell
Montana	Glendive	Aug. 20	Cooke
St. Louis German	Warrenton, Mo.	Aug. 27	Quayle
Northwest Nebraska	Long Pine	Aug. 27	Stuntz
Northern Swedish	St. Paul	Aug. 27	Henderson
Idaho	Weiser	Aug. 27	Cooke
Chicago German	Chicago	Aug. 27	Nicholson
Utah Mission			
Pacific German	Spokane	Aug. 28	McConnell
West Ohio	Findlay	Aug. 28	M. S. Hughes
Iowa	Muscatine, Iowa	Sept. 2	Anderson
Central German	Detroit	Sept. 3	Stuntz
Colorado	Charles City, Iowa	Sept. 3	Henderson
Central Swedish	Greeley	Sept. 3	McConnell
Columbia River	Moline, Ill.	Sept. 3	Nicholson
Wisconsin	Spokane	Sept. 3	M. S. Hughes
West German	Waukesha	Sept. 3	Mitchell
Pacific-Chinese	Woodbine, Kan.	Sept. 3	Shepard
Nebraska	San Francisco	Sept. 5	Leonard
Ohio	University Place	Sept. 9	Stuntz
Michigan	Columbus	Sept. 10	Anderson
Northwest German	Lansing	Sept. 10	Henderson
Wyoming State	Sheridan	Sept. 10	Shepard
Central Illinois	Canton, Ill.	Sept. 10	McConnell
Puget Sound	Seattle	Sept. 10	Nicholson
West Wisconsin	Eau Claire	Sept. 10	M. S. Hughes
Pacific-Japanese	M. Santa Cruz	Sept. 10	Mitchell
North East Ohio	Youngstown, Ohio	Sept. 12	Leonard
Erie	Franklin, Pa.	Sept. 16	Anderson
Missouri	Maryville, Mo.	Sept. 17	McDowell
Des Moines	Des Moines	Sept. 17	Quayle
Detroit	Owosso	Sept. 17	Stuntz
New Mexico	Albuquerque	Sept. 17	Henderson
Illinois	Charleston	Sept. 17	McConnell
California	Santa Cruz	Sept. 17	Nicholson
Pacific-Swedish	M. Seattle	Sept. 17	Leonard
Northern German	St. Paul, Minn.	Sept. 18	M. S. Hughes
Indiana	Indianapolis	Sept. 18	Mitchell
St. Louis	Kansas City, Mo.	Sept. 24	Anderson
West Virginia	Morgantown	Sept. 24	Quayle
East Tennessee	Graham, Va.	Sept. 24	E. H. Hughes
Upper Iowa	Charles City	Sept. 24	Bristol
Nor-Danish	Racine, Wis.	Sept. 24	Stuntz
Minnesota	St. Paul	Sept. 24	Henderson
W. Nor-Danish	Seattle	Sept. 25	M. S. Hughes
California German	Los Angeles	Sept. 25	Leonard
Pittsburgh	Uniontown, Pa.	Oct. 1	Berry
Central New York	Auburn	Oct. 1	Burt
Northern Minnesota	Minneapolis	Oct. 1	Wilson
Kentucky	Louisville	Oct. 1	Anderson
Southern Illinois	Mount Carmel	Oct. 1	Quayle
Northwest Iowa	Sioux City	Oct. 1	Stuntz
Northwest Indiana	Frankfort	Oct. 1	Nicholson
Southern California	Santa Barbara	Oct. 1	Leonard
Oregon	Salem	Oct. 1	M. S. Hughes
Central Tennessee	Collinswood	Oct. 2	Bristol
Genesee	Le Roy, N. Y.	Oct. 8	Burt
Dakota	Mitchell	Oct. 8	Wilson
Rock River	Chicago	Oct. 8	Nicholson
Tennessee	Nashville	Oct. 9	Bristol
North Dakota	Minot	Oct. 9	Cooke
Arizona Mission	Douglas	Oct. 9	Leonard
Holston	Knoxville, Tenn.	Oct. 15	Bristol
Oklahoma	Oklahoma City	Oct. 15	Shepard
North Carolina	High Point, N. C.	Nov. 12	Bristol
West Texas	Yoakum	Nov. 12	Shepard
Southern German	Hilda, Texas	Nov. 12	Thirkield
Savannah	Savannah, Ga.	Nov. 13	Leete
Blue-Ridge Atlantic	Troy, N. C.	Nov. 19	Bristol
So. Swedish Mis.	Msnda(P. O. Man-Nov. 19	Nov. 19	Shepard
	or, Texas)		
Texas	Houston	Nov. 19	Thirkield
Georgia	Atlanta	Nov. 20	Leete
Gulf	Lake Charles	Nov. 26	Thirkield
Alabama	Boaz	Nov. 27	Leete
South Carolina	Charleston	Dec. 10	Leete
Central Alabama	Mobile	Dec. 11	Thirkield
Atlanta	South Atlanta	Dec. 18	Leete
Hawaii			Leonard

Foreign Conferences.

Conference.	Place.	Date.	Bishop.
Austria	Calcutta	Dec. 17	Nuelsen
Bengal	Bombay	Dec. 17	Warne
Bombay		Dec. 17	J. W. Robinson
Bulgaria			Nuelsen
Burma	Rangoon	Dec. 4	J. W. Robinson
Central China	Nanking	Oct. 15	Lewis
Denmark	Aarhus		Anderson
Finland	Referred		Anderson
Foochow	Foochow	Oct. 29	Lewis
Germany			Nuelsen
Hingwa	Hingwa	Nov. 14	Lewis
Kiangal	Kukiang	Oct. 8	Lewis
Korea	Kongju		Welch
Liberia		Feb. 4	Camphor
North China	Peking	Sept. 2	Lewis
North Germany			Nuelsen
Norway	Arendal		Anderson
South India	Madras	Dec. 17	J. E. Robinson
Sweden	Referred		Anderson
Switzerland	Einterthur		Nuelsen
West China	Chungking	Sept. 24	Lewis
Yenping	Yenping	Nov. 6	Lewis

WINNING OTHERS TO CHRIST

The International Sunday School Lesson for Aug. 10, 1919

By the Rev. J. Leonard Farmer, PH. D.

The subject of this lesson is "The Duty and Privilege of Personal Evangelism." The phrase "personal evangelism" as commonly used describes a method of winning people to Christ, and is used in contrast with certain other methods such as preaching to people in general. Thus used it means winning people to Christ by talking with them personally and, it may be, privately soliciting a decision to yield the life henceforth to the influence of Christ and so make the future life serve Christ's cause in the world. Such conversions may not be attended by any spasmodic experience, and yet may be equally as genuine, and not seldom more lasting than those thus attended by such experiences. But personal evangelism as used in our lesson today means something different; it is used in contrast with what may be called social evangelism. We hear much today about Christianizing the Social Order. By that is meant the molding of public sentiment in favor of Christian principles, and the enactment of all the good laws possible so as to make injustice, oppression of every form, and every manner of social unrighteousness unprofitable to those participating in it. And there is manifestly everywhere a great need of such a program of Christianizing the social order. In a former lesson on "Sin and Its Consequences," we saw that there are many evils habitually committed for which no particular man, but society itself is responsible by leaving it lawful for such to be practiced with impunity. One part of the social group does not engage in these practices itself; it pities those upon whom the evils are practiced, but, unless it he simply in their own heart, it will not denounce those practicing them. It will not take the initiative in making such practices exceedingly unpopular and dangerous to the participator. There is such a thing as social psychology as distinct from human psychology in general which is but the psychology of the normal individual man. Society has a mind which is distinct from the individual mind. And so many otherwise good men of upright character will complacently participate in certain evils in connection with a group of people that they would not do as individual men; or, by their inactivity in opposition, they will countenance others doing it. Their individual mind becomes lost in the social mind; and much good that they would do as individuals they forbear to do because of their connection with the social group. And Nicodemus came to Jesus by night. Certainly there is need of Christianizing the social order if society is to develop into the kingdom of God.

But there is also a greater need of the genuine Christianization of individual men. The social order can be adequately Christianized only by personal evangelism—by winning individual men to Christ. Wholesome legislation is an appreciable asset; and Christians should strive to have as much of it enacted as possible. But the person who has truly been won to Christ and has yielded his

life fully to the influence of Christ needs no law to restrain him, but is a law unto himself. Christianity is not simply behaving in a certain way because of fear of the consequences of behaving otherwise; but rather is living the life according to a certain plan because it is one's ideal so to live. And the purpose of God for the world is not simply the salvation of society, but rather the salvation of society by the salvation of the individual men of whom society is composed. The social group has a mind of its own distinct from the mind of each individual; but the social mind can be influenced only by influencing the individual minds.

Society can be completely Christianized only in so far as the individuals have been Christianized. The social order never works for its own Christianization and salvation; but must work for it are individuals who have been won to Christ, at any rate, who have become so mastered by the Christian ideal that their individuality is not lost in the social order, but rather they spend themselves in improving this order; they stand above it and impress the influence of their personality upon it. They, it is who must mold public sentiment and make their mind the social mind. The more of such men we have, the more rapid will be the improvement of society along all lines; and the number can be increased the more surely by means of personal evangelism.

And it is the duty and should be reckoned a privilege of every genuine Christian to win other individuals to Christ. Only by such method did Christianity become established in the world and become the religion of the civilized nations of the earth. Christ won eleven men to himself; and through those men there was set at work a spiritual force in the world which has certainly revolutionized it. They won others, and these others still others, and so on until a large part of the lump has been leavened. We know not what a powerful agency for good in the Christianization of society we may be saving to the world in any person whom we may win to Christ! And everyone who has been called by God into fellowship with Himself has been called for the specific purpose that he may win others to Christ and bring them into this fellowship. There are different ways of accomplishing this. It is not always done merely by preaching or personal persuasion by word of mouth, but also by teaching, by healing, by caring for the necessities of others, and by rendering Christian service, to them in any way possible to us. The Christian order must be socialized if the social order is to be genuinely Christianized. And for either personal evangelism is the most effective method of procedure. So there is not a worthy profession in life or an accomplishment of an individual that cannot be used effectively in winning others to Christ if we be willing thus to use it and consecrate it unto the Lord's work. It is not they that are merely turned to righteousness themselves, but rather they

that turn many to righteousness that shall shine as the stars for ever and ever. And he who converteth a sinner from the error of his way hath saved a soul from death, and hath covered the multitude of sins which he had formerly committed.

MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.
Lesson for Sunday, August 10, 1919.
"Come over into Macedonia."

Paul was a real Missionary. Such an appeal for help could not go unheeded. Since his meeting with Christ on the road to Damascus he knew something of visions. The man from Macedonia was real to him, and the call urgent. It offered an open door to a continent. Paul's passion for conquest for the church and the salvation of souls would render such an opportunity irresistible. He was soon rewarded in gaining his first European family for Christ. Lydia and her household were baptized, and the Christianization of Europe was begun.

We need men and women of vision now. The modern Macedonian call represents more people than were then on the continent of Europe. Modern Africa has more people than ancient Europe. Who of

Christ's followers have not the vision of Africa with outstretched hands pleading for relief from her superstitions and pagan darkness? The throngs who visited with deepest interests the African building at the Centenary Celebration evidence the place Africa now has in the heart of the church. If help is ever to come to Africa, it must be now. The door is open and two-thirds of the continent yet pagan is within easy reach of the Gospel. If this great field is not occupied for Christ, Mohammedanism wins and the hope of Africa is long delayed.

The mass movement is the Macedonian call of the Orient to the Christian world. Hundreds of thousands are waiting for baptism, ready to accept Christ if they may only be shown the way. The cry "come over and help us" is a call for fifty thousand volunteers to meet the present needs of the field. Millions have been turned away and are now worshipping idols because we have not heeded the call. If one in a thousand of Christians will heed the call, and go at once to the needy fields of earth, there will be none left to say "show us the way" for all will have heard of Christ.

Gammon Seminary.

OUR DENOMINATIONAL HISTORY AND PRINCIPLES

Weekly Devotional Topic for Aug. 10, 1919

(Psa. 44:1-8)

By the Rev. Willis J. King, D. D.

Tonight we study briefly a little of our denominational history. It is fitting that such a study be made every now and then lest we forget our splendid heritage as Methodists. It is especially fitting to make such a study in these days when Methodism is planning such large things for the immediate future. It goes without saying that we can not give a comprehensive discussion of the history of Methodism in the space allotted in these columns. We shall discuss briefly certain outstanding topics in connection with the history of the denomination.

The Origin of the Term "Methodist"

It may be of interest to the young people of the Epworth League to know how we came to be called "Methodists." It will be of greater interest to them to know that the movement was begun by young people in one of the colleges of Oxford University.

In 1729 Charles Wesley, a younger brother of John Wesley, the founder of our church, feeling keenly the infidelity all about him, and sinful conditions of his day, organized a "Holy Club" among a few friends for the purpose of rendering each other mutual assistance in scholarship and piety. The members of this club numbered four at first. They were Charles and John Wesley, William Morgan and Robert Kirkham. For the improvement of their minds they spent a few evenings in the week together in reading the Greek Testament, Greek and Latin classics, and, on Sunday evening, subjects in theology. For their spiritual improvement they adopted a set of rules for holy living which was very rigorous. They met together frequently for prayer and Bible study. They regu-

larly visited those who were sick or in prison. They supported a school for needy children, gave relief to the poor, received the Lord's Supper every Sunday, fasted twice a week, and subjected themselves to the most rigid self-examination. Because of their rigorous observance of the sacraments and their Methodical procedure and regulation of their lives, they were called "Methodists" by their enemies. Other names applied to this club of young men by those who would poke fun at them were: "Bible Bigots," "Bible Moths," the "Godly Club," "Supper-gation Men," etc. The term "Methodist" was the one that stuck to them and is now known the world over as the name of the greatest protestant church in the world.

Some Early Methodist Leaders

We have already mentioned John and Charles Wesley as leading spirits in this new movement. Others quickly allied themselves with the new movement. One of the strongest of these was George Whitfield, who became the great evangelist of the movement. Whitfield had been one of the younger members of the Methodist band at Oxford, and after Wesley went away to America to preach to the Indians, became the leader of the little band. He was not allowed to preach in the churches so he began preaching to multitudes in the open air. As a result of his efforts great numbers were converted. He was the most popular preacher among the early leaders.

Thomas Maxwell was another of the leaders. He was a lay-helper of Mr. Wesley. He was left to look after the London Society during Mr. Wesley's absence, but feeling the

call to it, he began to preach with great power and success.

Bishops Coke and Asbury were the early leaders in American Methodism, both being unanimously chosen as Bishops, at that first conference of American Methodism in December, 1784. Jesse Lee was also a great leader in the early days.

Another name we have been thinking and speaking of a great deal in these last days is John Stewart, the colored man, who was the beginner of the Methodist Missionary enterprise in this country.

Methodism and Great Humanitarian Problems.

One of the things that has been characteristic of our branch of the Methodist Church, particularly has been in the high ground it has taken on the great humanitarian problems. Take for example the question of slavery.

From the first men like Garretson saw the inconsistency of slavery and Christianity and gave their slaves freedom. Others were longer getting the light. But it was inevitable that this great missionary impulse of the masses should ultimately take its place unequivocally on the side of human freedom. It meant the secession of the Southern Methodism in 1844, but the grand old church was "following the gleam." It was being guided by its "star of destiny" and could not turn back whatever the cost.

Nor is Methodism indifferent to modern social problems. The recent declaration of our Bishops on the need of an adequate wage for labor is proof of that.

What Do Methodists Believe?

In our discipline we have what are called the "Articles of Religion." There are twenty-five of these. However, Methodism has never laid any great stress on doctrine as such. In Mr. Wesley's "Appeal to men of Reason and Religion," he asks his opponents why they will persist in opposing the work God was using him to accomplish. Said he: "If you say, 'Because you hold opinions which I can not believe are true,' I answer, Believe them true or false, I will not quarrel with you about any opinion. Only see that your heart be right towards God; that you know and love the Lord Jesus Christ, that you love your neighbor, and walk as your Master walked, and I desire no more. . . . Give me solid and substantial religion; give me an humble, gentle lover of God and man, a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with those Christians wheresoever they are and whatsoever opinion they are of. Whosoever thus doeth the will of my Father which is in Heaven, the same is my brother and sister, and mother."

CARD OF THANKS.

I wish to thank Mrs. Carrie Hudson and Mrs. Katie Crockett, who led the members and friends of Elizabeth Methodist Episcopal church of Water Valley, Miss., for a nice supply of groceries. J. L. King, Pastor.

DEATHS

EDWARD D. HUBBARD

The Rev. Edward D. Hubbard was born at a point in Alabama in the year 1846, and died at 266 Tudor street, Paris, Texas, on June 13 at 9:15 p. m. He was a few days more than 75 years of age at his death.

He moved to Texas with his parents when he was a small boy and settled with them out near Jefferson. He was happily converted during a protracted meeting on Lodi Circuit under the Rev. Cosum Luster and joined the Methodist Episcopal Church. Later on he felt called upon to preach and joined the Texas Annual Conference and was regularly appointed from time to time to Pittsburg, Bagwell, Greenville, Dodge, Corrigan, Swenney, Huff Smith, Paris and Hinckley Circuits, where he served with good financial and spiritual results. His reports each year were full and highly encouraging. He was married the second time to Miss Charlotte Manning and during their happy union five children were born to them. Miss Manning proved a faithful helpmeet in the gospel for 21 years. His last appointment was made to the Hinckley circuit by Bishop Charles B. Mitchell, D. D., where he went about his ministerial duties in great earnestness and died asking us to the work to which he had been appointed. Several laymen from his appointment were at the funeral, which was conducted from

Mt. Zion Methodist Episcopal Church by Dr. Freeman Parker and spoke in high praise of their pastor and his splendid services among them. He leaves a loving wife, five children and a number of good friends to mourn. His body was laid to rest in the Benevolent Cemetery, at Paris, Texas.

Giles—Brother Thomas H. Giles, Sr., a member of Jackson St., Methodist Episcopal Church, Lynchburg, Va., a member of the Steward Board, died suddenly Friday, May 30, at his place of business, 1818 Bedford Avenue. Resolutions were adopted by the Official Board of the Jackson Street Methodist Episcopal Church, to the effect that it has pleased the Omnipotent Being to take from our midst our beloved member and brother Thomas H. Giles, Sr., of the Jackson St., Methodist Episcopal Church, Official Board, that he has been an active and faithful member of the board for a number of years. He was a teacher in the Sunday School, and at the time of his death, was Chairman of the finance commissioners. Doing all that was in his power for the success thereof, until he was called to Eternity's shore leaving the church and the Official Board to share the sad bereavements with his family and friends, but with the hope that though seen no longer he may be administering angel in our meetings. Be it ever borne in mind that there is only one true source of our consolation that we shall meet Tom whom we love in another and better world, where the weary is at rest, and that, to his family be it said, "Alas how fresh in our memories is the recollection of the loveliness and innocence of the departed. All that

was mortal is changed now and clouded forever; but how great is your and our comfort in the well grounded assurance that the good Shepherd, who careth for his flock, has taken the gentle lamb into His fold and yet so weak and ineffectual is our human consolation that we scarcely know how to express the deep sense we have of the heavy stroke under which we are prostrated, and, To the wife we say that your husband has gone to Him, who says, "Suffer little children to come unto me." Yours indeed is a sad bereavement, but we doubt not from your strong faith in Him, who doeth all things well, that you will be sustained and comforted by the Master's promise which says, "I will be a husband for the widow, and a Father for the Fatherless." The recollection of him who has so lately departed must be so full of painful regret and we will not dwell on this dark side of the picture but rather look to its brighter aspect, in the hope that he has gone to a happier sphere, and that what is lost to us is his unspeakable gain.

Person—Mr. Jeff Person of Minter City, Miss., died recently at his home after an illness of short duration. Mr. Person was a member of New Hope Baptist Church. A widow survives him. The funeral service was conducted by Pastor the Rev. E. D. Dove. Interment was had in New Hope Cemetery.

Gaston — Mrs. Esther Gaston, a faithful member of our church at Ellisville, Miss., departed this life July 17. She leaves a husband and a sister. She was 48 years old. She was laid to rest by the Rev. N. E. Goodloe, the pastor.

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EMMETT J. SCOTT
A. M., L. L. D.

Written By

Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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OCALA DISTRICT.

The twenty-sixth annual session of the Ocala District Sunday School and Epworth League Conventions of Methodist Episcopal Church convened at Mt. Zion Methodist Episcopal Church, Reddick, Fla., June 18-22.

Wednesday evening at 8 o'clock the delegates arrived.

The first day the morning session began at 9 o'clock with devotional services conducted by the District Superintendent, the Rev. R. H. Debose. The singing was led by District Choir, and the Lord's Supper was administered by the District Superintendent and the pastor, and the Rev. P. Pickens assisted them. Organization was affected with Prof. S. K. Kelley as secretary, Mrs. L. Hendrick assistant, Mrs. S. E. Debose, treasurer; Mrs. M. Gordon and Mrs. McLaud, assistants. Rev. P. Pickens reporter to the local papers, and the Rev. W. M. Thomas reporter to the Southwestern. Rev. Geo. Williams, statistician. The bar of the convention was fixed first four seats to the front. Roll was called and dues collected. Music was rendered by choir and then a letter was read from Bishop Leete to District Superintendents, after which came the announcements and the benediction.

At 3 p. m. devotional exercises were conducted by the Rev. M. Wheeler.

The following committees were appointed: On temperance, F. S. C. Nelson; on Sunday School, Mrs. Lillie Sable; on Epworth League, Mrs. Fannie D. Thomas; on resolution, Mrs. Frankie Collins, Cecile Jones.

Sunday School reports were called for and 15 superintendents responded, while 7 Epworth League presidents reported. The Rev. Mr. Ayers of the Baptist Church was introduced, after which the District Superintendent read his annual report, an interesting paper was read by Mrs. Fannie D. Thomas on "The Relationship of the Epworth League to the Church and Sunday School."

Collection was taken by Rev. J. W. Roberson and Miss Ella Williams. Rev. Geo. Williams and Mrs. M. Gordon. The welcome address was delivered by Mr. C. Ittley and E. Cheesrough and the Rev. Mr. Rutledge in behalf of city churches, each extended a cordial welcome to the convention. Rev. P. Pickens and Prof. S. K. Kelley and the Rev. J. W. Roberson responded.

On the second day at morning session the devotional service was conducted by the Rev. J. Fryer, prayer by the Rev. J. W. Roberson.

A very interesting paper was read by Mrs. Lillie Sable on "How Can an Active Epworth League Benefit the Church." Mrs. L. Hendrick read a paper on "Cheerfulness." Mrs. M. M. Gordon read a paper on "The Faithfulness of the Epworth League." Others read good papers. The Sunday School District Superintendent, Prof. S. K. Kelley, read a report of his work during the year.

At the noon session devotional service was conducted by Rev. Lloyd Wilson, prayer by Rev. G. Hall. The Rev. Mr. Brown was introduced by the District Superintendent. The Rev. W. O. Bartley of Tampa was introduced and brought fraternal greet-

ings. The Rev. H. W. Bartley, District Superintendent of South Florida Mission, was introduced and he also brought fraternal greetings. The Rev. T. E. Debose was introduced and addressed the convention.

The benediction was pronounced by the Rev. T. E. Debose. At the second day evening session devotional service conducted by S. Sterick. Music by the choir. The sermon was delivered by the Rev. W. O. Bartley of Tampa.

On third day after the morning devotional service the District Superintendent asked for reports from all charges, what had been raised and subscribed for Centenary. Each pastor reported his church over the top and then Rev. T. E. Debose, D. D., gave a short address.

Reports of committees were read.

Third day afternoon recreation.

In the evening a concert was given by the choir. Sunday morning Sunday School conducted by Mr. J. A. Butterfield and Prof. S. K. Kelley. Love feast was conducted by Rev. L. Johnson and J. W. Roberson. The sermon was delivered by the Rev. W. O. Bartley.

In the afternoon the sermon was delivered by the Rev. Wm. Brown and in the evening by the Rev. Geo. Williams.

The seat of next convention will be Starke, Fla.

(Mrs.) Fannie Thomas, Reporter.

HOUSTON DISTRICT
FOURTH ROUND

Sloan Memorial, August 30-31; Mt. Vernon, 30-31; St. Mark, 29-31; Mallalieu, September 6-7; Auduhon Place and Independence Heights, 6-7; Calvary, 6-7; Spring and Humble, 13-14; Boynton Chapel, 20-21; Trinity, 20-21; Richmond, 26-28; Kendleton, 26-28; Thompson, October 11-12; Rosenberg Circuit, 10-12; Sweeney, 18-19; Dickinson Circuit, 25-26; Angleton and Columbia, November 1-2; Wallisville, 8-9; St. Paul, 14-16; Wesley Tabernacle, 15-16; St. James, 15-17.

Dear Brethren:—Our great final rally ere the annual conference for the great centenary drive begins now until the middle of October and the following week all District Superintendents of the New Orleans area are requested to make reports at New Orleans and a week or two after to our Bishop at Boynton Chapel, Houston. I trust every church will do its full duty to raise every cent that has been asked. Every charge will be reported as to its result. Nothing else will satisfy except that our full quota has been raised and every church well organized. Please look after the interest of the Southwestern. Our district Conference will be at St. James August 20-24. Look after the salvation of souls and every interest of our great church.—J. E. Bryant, district superintendent.

PERSONAL AND GENERAL

The parsonage at Boyce, La., St. Paul Methodist Episcopal Church was visited July 1 at 7:35 P. M. by Mr. Yeb Hudson and Mrs. Cella Jones. Both parties are sinners. They ladened the table with 60 pounds of groceries and a cash purse.—S. A. Davis, pastor.

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CRESCENT CITY NOTES

Peck Memorial—The Pew Rally was conducted June 29, with results as follows: Club No. 1, Mary Brown, Captain, \$19.79; Club No. 2, Rosa Armston, \$10.00; Club No. 3, Sarah Ranson, \$10.00; Club No. 4, Carrie Hite, \$15.00; Club No. 5, Julia Stanley, \$25.00; Club No. 6, Martha Stanley, \$10.00; Club No. 7, Louise Brown, \$18.45; Club No. 8, E. E. Smith, \$21.10; Club No. 10, D. L. Riley, Captain, \$11.51; Club No. 11, Chas Johnson, \$11.26; Club No. 12, ———, \$10.44; Club No. 14, Olivia Souhlet, \$20.00; Club No. 17, Jane Webb, \$15.25; Club No. 18, Olivia Collins, \$34.41; Club No. 19, Rosa Faulk, \$16.15; Club No. 20, Laura Brazill, \$18.66; Club No. 21, L. J. StCyr, \$10.00; Club No. 25, Fannie Riley, \$10.00; E. Sinceno, \$14.00; Emanuel Loppe, \$22.79; M. Lawson, \$11.30; Rosa Hite, \$18.00; Ella Levy, \$10.50; Edna Azcora, \$8.01. Grand Total, \$368.67.

The officers of the church led by Brother S. W. Collins, has presented the church with a marble top table. On a recent date the Sunday school offered a liberty basket to the one guessing the correct number and Mrs. L. J. St. Cyr guessed the correct number, proceeds of same went to the Centenary. On Monday, July 21st, the Sunday School gave a concert which was quite interesting and entertaining; the proceeds of it also went to the Centenary. On Sunday, Aug. 10th the Stewards of the church, one planning to have a rally for the pastor, and the Sunday School will have a part in that. All of our Sunday Schools of of the city are asked to send a delegate or representation. Refreshments will be served free.—D. L. Riley, reporter.

Wesley Church—A delightful reception was given Dr. and Mrs. W. G. Alston by the mebers on July 21st. This was done as a token of their appreciation to Dr. Alston, for his wise leadership in paying Wesley out of debt. Those who spoke upon this occasion were: Mr. H. R. Knox, Mr. A. J. Jones, Mr. W. B. Buchanan, Miss Effie Brantly, Dean L. B. Moore, PH. D., of Howard University, Washington, D. C., Revs. Albert G. Jenkin, of Trinity, C. C. Landry, of Haven, H. Dunn of Central Congregational Church, Dr. Pierre Landry and Rev. Lemons were among the members of the guests and made very pleasing remarks concerning the work that had been done at Wesley. At the end of the program a purse was presented the pastor, from a committee of ladies. The ladies lead by Mrs. L. G. Whittington, managed the reception. Mr. Robert Armstead acted as Master of Ceremonies. Dr. Alston while attending the Centenary celebration at Columbus, Ohio, secured several pictures of the John Stewart's family, the founder of Methodist Missions. These pictures are being put on lantern slides and will be shown in connection with his African pictures. The tombstone and grave of John Stewart will also

be shown. This exhibition will be given both at the Shreveport and La Teche district conferences.

Mt. Zion Church—Our pastor returned from the Centenary celebration. Two young men were happily converted; July 6-13, four adults were baptized; July 20, the Widows Contest conducted July 15, was a financial success, the Widows reported as follows: Mrs. O. A. Smith, \$95.00; Mrs. Dora Winding, \$86.81; Mrs. L. E. James, \$69.60; Mrs. Nancy Griffin, \$36.78; Mrs. Louisa Smyles, \$31.00; Mrs. J. C. Jackson, \$15.85; Mrs. Jennie Gee, \$16.05; Mrs. Mollie Grant, \$14.30; Mrs. Sylvia Johnson, \$14.50; Mrs. Anna Jackson, \$11.15; Mrs. Hattie E. Sommerville, \$10.48; Mrs. Louisa Jackson, \$11.05; Mrs. Mary Washington, \$6.00; Mrs. Annie Goodman, \$5.00; Mrs. V. Bolden, \$4.50; L. Washington, \$4.50; Mrs. Cloe Sullivan, \$2.00; Total, \$434.57. Mrs. Frances Roberson left July 14 on her annual trip to Chicago, while there she is active in our church of which Dr. Bryant is pastor. We wish for a pleasant stay; as President of the Foreign Missionary Society; she's done well and is greatly missed in the services. Miss Fannie H. Woodruff has returned from Poro College, St. Louis, Mo., where she completed the courses in massaging, hair and beauty culture, dyeing, clipping, chiropodist, body massaging, and a specialty in bench work. Address Miss F. H. Woodruff, 2433 3rd St.

The Phyllis Wheatley Club of which Mrs. Amanda Mullon was treasurer, adopted resolutions expressing sympathy with the bereaved family and deepest regret in the loss of so faithful a member. The committee on resolutions was Mrs. P. W. MacNeal, Miss L. Phillipsen and Mrs. J. V. Miller.

Capt. N. McNeal, of the Volunteers of America in charge of the colored work of this state is appealing to the city pastors to have special prayer services next Sunday for the prison work and take a freewill offering for the work. Capt. McNeal is preparing to wage war against the "Dens of Hell," that degrade the future mothers and fathers of the race. Capt. McNeal's address is No. 2823 Cadiz St., this city.

In a special benevolent rally, Paynes Chapel, West Point, Miss., raised \$90.05. Mr. S. H. Clay is superintendent of the Sunday School at Payne-King Chapel, at West Point, on the same day raised \$56.56 for benevolences. Total amount raised, \$146.61. The Rev. J. J. Johnson is pastor.

NOTICE

To the Sunday School and Epworth League Workers of the Pine Bluff District, Little Rock Conference:—Our Conference and convention will meet in joint session, August 13th-17, at Liberty Methodist Episcopal Church, Meroney, Arkansas. Delegates and visitors coming from Pine Bluff and points above will make connection with the Star City train at Gould, Wednesday morning and get off at Cold Spur, one block from the beautiful new church building. Those coming

from points South of Gould, should arrange to be present on Wednesday evening. Please come on time, with good reports and your pledges fully covered as per programs. We are well situated for a pleasant session, and hope to make it the best in the history of the District. Ask Pastors for programs. Bring Bibles, song books, and pocket books. Come praying, paying and expecting Pentecost in this, the new day of church activity.—Mrs. A. C. Freeman, district president.

NOTICE

To the Woman's Home Missionary Society of the Lake Charles District, our District Conference meets in St. Martinsville, Aug. 13th-17th. Saturday, August 16th, the Woman's Home Missionary Society will hold their annual meeting. Let each Society send a representative, with written report, and 25 cents to pay for the minutes.—Callie Marshall, District President.

NOTICE

The Baton Rouge District Conference will be held at Zachary, La., Aug. 27th to the 31st. Fraternal delegates as follows: New Orleans District, T. A. Jackson; La Teche District, M. G. Harrison; Shreveport District, Sam Green; Alexandria District, T. A. Hampton; Lake Charles District, A. C. Mitchell.—J. A. Landry, district superintendent. 736 Europe St., Baton Rouge, La.

NOTICE BATON ROUGE

The District Conference to be held at Zachary, La., District Aug. 27-31, mail to reach seat of conference.

should be addressed to Box 27, Zachary, La. Each delegate must come prepared to pay for their lodging. The general officers and Centenary staff are invited to this conference.—A. C. Mitchell.

MEXICO DISTRICT

All Ministers and Delegates coming to the District Conference, held at Bawling Green, Mo., from August the 6-10, will be entertained free of charge. But all visitors, not ministers or delegates, can get meals at 35 cents per meal.—Geo. W. Reeves.

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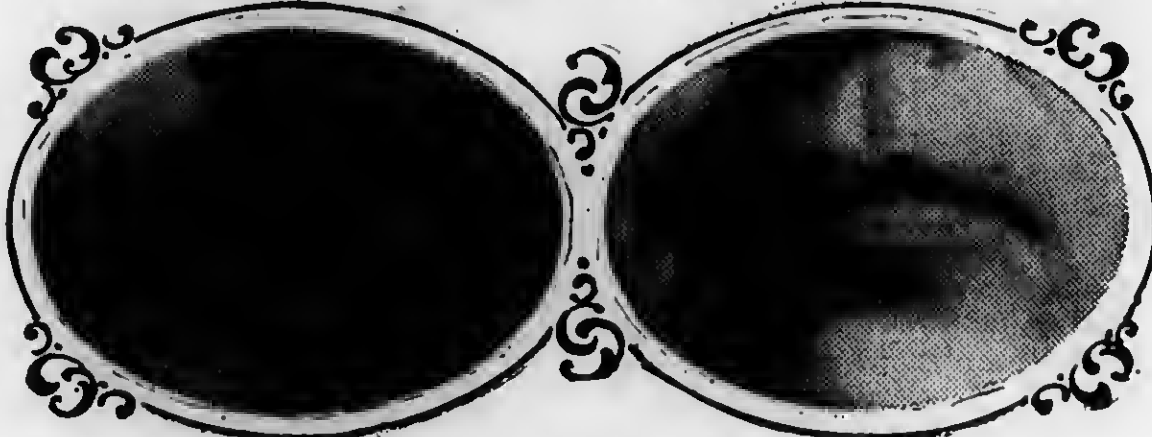
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ROBT. B. HAYES, Sedalia, Missouri.

IS THE EPWORTH LEAGUE FILLING THE SOCIAL DEMANDS OF THE YOUNG PEOPLE, IF NOT, WHY?

By Mrs. M. V. Watters.

Mr. President, Officers and Members of the Centreville District, Sunday School and Epworth League Convention: Having been appointed to write on the subject: "Is the League Meeting filling the Social Demands of the Young People, if not, Why?" I want to first make inquiry, what are the social demands of the young people?

The human mind demands amusements. One of its constituent elements is a love of fun. No innate demand of the mind can be denied without injury. Amusements and fun are as essential to the growth and development of the young mind as sleep or any from of exercise.

The loss of young people from the church deserves attention. Thousands of them slip their cables and drift away from the church every year. Seventy-five per cent of the young men of this country, it has been estimated by a careful writer are outside the church altogether. Among the many causes contributing to this deplorable state of things may be mentioned the marked reaction of puritanic training, a reaction very liable to the other extremes of wardiness and sinful indulgence.

The church striving to guard against this evil has set her face firmly against certain amusements without questioning the wisdom of this policy. It may be urged it is high time the church had provided something to take their place. While it may be said it is not the office of the church to amuse, it can with equal force be maintained that wisdom would be illustrated in providing something better than the world can furnish, that which will both entertain and interest.

Music, moving pictures, baseball, basket ball, football and picnics are all social demands of the young people. Jesus Christ was a social being. He went to a wedding feast and when the wine had given out, to save the host from embarrassment, He turned water into wine.

The demand is also great for young people's societies. Any young people. Jesus Christ was a social being. He went to a wedding feast and when the wine had given out, to save the host from embarrassment, He turned water into wine.

The demand is also great for young people's societies. Any young people. Jesus Christ was a social being. He went to a wedding feast and when the wine had given out, to save the host from embarrassment, He turned water into wine.

Is the League meeting these social demands? I answer in the negative, No! The idea of the Epworth League is to take man as he is to recognize the qualities, moral, mental and physical, social, which make him what he is and to use all these for the glory of God, and to make man what he ought to be.

The department of Spiritual work provides for the religious nature. The Literary department for the intellectual. The department of mercy and help for the social nature,

and the department of entertainment for the sportive nature, while the department of correspondence and finance are necessary for the proper business management of any such organization. Spiritual development, intellectual life, social fellowship, recreative amusements, these all appear in the generous provisions of the Epworth League and all combine in the living purpose of the gospel to present every man perfect in Christ Jesus.

The main object of the League in the most of our churches seems to be to meet the spiritual needs.

With demobilization come new and greater duties for the church. The church must be planned as a social service church, provision must be made not alone for preaching service but for social gatherings, recreation, play life and meetings of an economic nature.

I do not know of but two organ-

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izations that are meeting the social demands of the young people, that is the Y. M. C. A. and the Y. W. C. A.

We have a thousand Don't's but not any Do's.

The greatest cause for not meeting the social demands of the young people is lack of leadership. The church must supply this leadership.

The efficient church will lead in all worthy enterprises in the community. The final test must be an ability to serve. Its first labor is to teach the love of God in every heart.

Here is the true method overcome evil with good. The Alaskan river Yukon pours such a volume of water into the sea as to drive back the salt water of the ocean and preserve its own freshness for ten miles away from the coast. The river is not in peril of saltiness from invasion by the sea.

It is the vacant empty life, the life void of satisfying pleasure or soul-inspiring purpose that is open to the assaults of evil. It is the house that is empty, swept, and garnished into which the devils enter.

The church owes it to our young people to provide for them wholesome, instructive entertainment, and open up to them channels of beneficent service into which they may pour the tide of their youthful and

religious enthusiasm. If properly approached they will respond to the appeal and with alacrity devote themselves to the master's service.

Their lives thus filled with wholesome pleasure and with holy work shall pour such streams of positive healing influence into the worldliness about them as to drive back evil and they can walk this world in safety.

TOPIC — "SOME WORKING PLANS FOR CONDUCTING A JUNIOR LEAGUE AS REQUIRED BY THE CHURCH"

The most important part of conducting and maintaining a Junior League is to have an efficient Junior League superintendent, one that loves children. Everyone loves children, but everyone has not the patience and perseverance that others have. The training of children is the most important work in the Christian Church. A well trained child will make an efficient leader when he grows up. The future church is depending on the

The conversion of the Junior League members is very important. The teaching of Christian doctrine and giving instruction in practical religious duties is important also. Train the children to take part in devotional meetings, encourage them to testify and lead in short, simple prayers. Teach them the catechism.

Do not use formalities in the Junior League. Children are just like grown up folks, they grow tired of one thing all the time. Give them variety, change the program in the weekly meetings, give them recreations, such as Junior League picnic, or something similar. Children like to play as well as work. Teach them the systematic study of the Bible as a book. Teach them to give the names of the different books and the order in which they appear, as well as the name of the author and the circumstances under which the book was written, and to quote different chapters in the Bible. Tell them in a previous meeting what chapter to memorize for the next meeting; emphasize the importance of always being present. It is one of the duties of the superintendent to always try to be present at the Junior League meetings or get a good substitute, the

children will lose interest when there is no one to conduct the services.

Have Literary meetings occasionally will be a great profit, the aim being to secure correct habits of thought and a taste for good literature.

A Junior League reading circle encourages the children to seek out those of their companions who are members of the League and bring them in and also teach them to be helpful in various kinds of charity work, such as visiting the sick, being long to put light and joy into lives that have been full of darkness and sorrow.

If you will have a committee in the Junior League to see that the pulpit has a fresh vase of flowers every Sunday morning and labor hard to teach and emphasize the duties and objects of the Junior League. Last but not the least is finance training for the children, teaching them how to manage money and the importance of saving money, also in giving money as the Lord's stewards, to support the League and the Church, when this faithfully done, the children will be willing to meet the financial demands of the Church and meet gladly the standard for the financial goal.

These are some of the plans I have thought would be helpful in conducting a successful Junior League in the Methodist Episcopal Church.

Ridgely, Md.

CORRECTION.

The Rev. F. R. Butler, pastor of the church at Bayou Gonia, La., states that \$119.00 was raised for the Centenary Movement instead of \$112.00 as announced formerly.

BENNETT COLLEGE

Greensboro, N. C.

The 46th annual session of the college will open September 24, 1919. This institution is famous for the splendid type of men and women that have gone from it into all the walks of life. Students come from a number of the states, Central America and the islands. It offers the following courses: English Normal, College Preparatory, College Music, Teacher-Training, Domestic Science and Art.

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Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Hattiesburg	Matherville, Miss.	July 30-Aug. 3	S. H. Cannon
Central	Farmington, Tenn.	July 30-Aug. 2	J. B. Booth
LaGrange	LaGrange, Ga.	July 31-Aug. 3	G. H. Lennon
Meridian	DeKalb, Miss.	Aug. 5-8	Wm. McMorris
Palestine	Teague, Texas	Aug. 5-11	G. W. Carter
Atlanta	Lithonia, Ga.	Aug. 6-10	H. W. B. Wilson
Huntsville	Triana, Ala.	Aug. 6-10	J. L. Carr
Newnan	Newnan, Ga.	Aug. 6-10	J. D. Lovejoy
Opelika	Ashland, Ala.	Aug. 6-10	Wm. Jones
Le Teche	Jeanerette, La.	Aug. 6-10	C. S. Stanley
Clow	Canfield, Ark.	Aug. 7-10	A. R. Ray
Guthrie	Seminole, Okla.	Aug. 12-17	C. R. Ross
Victoria District	Wharton, Tex.	Aug. 12-17	J. H. Swann
Clarksdale	Beverly, Miss.	Aug. 12-17	N. R. Clay
Clarksdale	Davenport, Miss.	Aug. 12-17	N. R. Clay
Aberdeen	Macon, Miss.	Aug. 12-17	G. M. Chisholm
Greenwood	Itta Bena	Aug. 12-17	J. W. Golden
Pine Bluff	Meroney, Ark.	Aug. 13-17	L. G. Hodges
Lake Charles	St. Martinsville, La.	Aug. 13-17	J. W. Turner
Navasota	E. Hempstead Cir., Tex.	Aug. 13-17	T. M. Jackson
Montgomery	Evergreen, Ala.	Aug. 13-17	Joel C. Carson
Cincinnati-Maysville	Flemingsburg, Ky.	Aug. 13-17	H. A. Foreman
St. Louis	DeSoto, Mo.	Aug. 14-17	W. R. Rivere
Marlon	Mt. Sterling, Ala.	Aug. 14-17	J. J. Harrison
Rome	Summerville, Ga.	Aug. 20	H. E. Burns
Kansas City		Aug. 20	W. L. Lee
Starkville	Rockhill, Miss.	Aug. 20-24	E. F. Searborough
Alexandria	Sodus, La.	Aug. 20-24	W. J. M. Price
Holly Springs	Kosciusko, Miss.	Aug. 20-24	F. H. Henry
	(Sallis Circuit).	Aug. 20-24	W. H. Golden
Tupelo	On Okolona Circuit,	Aug. 20-24	M. F. Strong
Little Rock	Hensley, Ark.	Aug. 21-24	D. H. E. Harris
Fort Smith	Conway, Ark.	Aug. 21-24	W. F. Isaiah
Sardis	Crowder, Miss.	Aug. 26-31	D. L. Morgan
Vicksburg	Fayette, Miss.	Aug. 26-31	J. A. Landry
Baton Rouge	Zachary, La.	Aug. 27-31	W. V. Daughtry
Waynesboro	Dublin, Ga.	Aug. 27-31	L. R. Grant
Sedalia	Sweet Springs, Mo.	Aug. 27-31	J. N. Wallace
Birmingham	Ashville, Ala.	Aug. 27-31	T. B. Oville
Shreveport	Monroe, La.	Aug. 27-31	R. H. Rembert
Ocala	Santos, Fla.	Aug. 28-31	G. G. Logan
Topeka	Dunlap, Kans.	Sept. 3-7	

Conventions.

- MERIDIAN DISTRICT**—Sunday School and Epworth League, at DeKalb, Miss. **AUG. 5-8.**
- NEWNAN DISTRICT**—Sunday School and Epworth League Convention at Newnan, Ga. **AUG. 6-10.**
- CLARKSDALE DISTRICT**—Sunday School Convention, Davenport, Miss. **AUG. 12.**
- VICTORIA DISTRICT**—Sunday School, Epworth League, Junior League, Ladies' Aid, Methodist Brotherhood and Woman's Home Missionary Society at Wharton, Texas. **AUG. 12-27.**
- CLARKSDALE DISTRICT**—Sunday School, Epworth League Convention at Beverly. **AUG. 12-17.**
- GREENWOOD DISTRICT**—Epworth League Convention at Carrollton, Miss. **AUG. 12-17.**
- ABERDEEN DISTRICT**—Sunday School, Ladies' Aid and Epworth League at Aberdeen, Miss. **AUG. 12-17.**
- PINE BLUFF DISTRICT**—Sunday School and Epworth League at Meroney, Ark. **AUG. 13-17.**
- ST. LOUIS DISTRICT**—Epworth League Convention, at DeSoto, Mo., **AUG. 14-17.**
- ST. LOUIS DISTRICT**—Sunday School and Epworth League Convention at DeSoto, Mo. **AUG. 14-17.**
- ROME DISTRICT**—Sunday School and Epworth League Convention at Summerville, Ga. **AUG. 20.**
- TUPELO DISTRICT**—Epworth League and Ladies' Aid Society on Okolona Circuit, Miss. **Aug. 20 and 21, respectively.**
- LITTLE ROCK DISTRICT**—Sunday School and Epworth League at Hensley, Ark. **AUG. 21-24.**
- HOLLY SPRINGS DISTRICT**—Epworth League and Ladies' Aid at Soule's Church, of the Sallis Circuit, seven miles east of Kosciusko, Miss. **AUG. 20-24.**
- SARDIS DISTRICT**—Epworth League, Junior League, Ladies Aid and Woman's Foreign Missionary Society Conventions at Crowder, Miss. **AUG. 20-31.**
- BIRMINGHAM DISTRICT**—Sunday School and Epworth League Convention at Ashville, Ala. **AUG. 27-31.**
- SEDALIA DISTRICT**—Centenary Institute, Epworth League and Sunday School Convention at Sweet Springs, Mo. **AUG. 27-31.**
- JUBILEE GENERAL EXECUTIVE**—Woman's Foreign Missionary Society at Boston, Miss. **Oct. 29-NOV. 4.**

PERSONAL AND GENERAL.

St. Matthews Methodist Episcopal Church, Greensboro, N. C., gave her pastor, the Rev. R. W. Winehester, a trip to the Centenary Exposition at Columbus, O.

The leaders of the movement were Mr. J. H. Dillard, superintendent of Sunday School and Mr. B. G. Hightower, chairman of Steward Board.

Through their efforts a purse was secured sufficient to defray all expenses to and from Columbus. The pastor is very thankful for such elaborate hospitalities accorded him by the Church.

The Junior Stewardess Board of Central Methodist Episcopal Church, Jackson, Miss., gave a baby contest, raised money for the treasury. Seven babies entered the contest: Sammie Travis, age 3 months; Annie O. Smith, age 3 months; Ruth Grace Redmond, age 5 months; Rosie Lee Cole, age 4 months; Edward L. Hennington, Jr., age 8 months; Charlena Carr, age 6 months; Velma T. McEwen, age 8 months.

Captains were chosen for each baby. The contest was on for only ten days and each worked zealously to make her baby get the most votes. No prize was offered. The board realized from the contest \$165.00. The baby receiving the most votes was Velma T. McEwen, \$69.21. The president and her loyal board are to be commended for the manner in which the contest was managed. The Rev. B.

T. McEwen is pastor of Central Church.

The Corrigan Circuit, Texas, Methodist Episcopal Church, after sleeping on its duties for many years, is now wide awake to the duties of Methodism. The parsonage is being furnished rapidly and more than \$1500.00 worth of pledges are in hand for the Centenary. We believe it is due to the ambitious pastor that has been sent to us from South Carolina. Bro. Harley is a graduate of Gammon Theological seminary and is full of religious enthusiasm, strengthened by pastoral theology. The Rev. A. W. Harley, B. D., is the pastor. In his work we see the need of prepared men for the work of the Church.

Corrigan, Texas.

July 20, 1919, on the Yazoo City Circuit a rally was conducted at Mt. Olive Methodist Episcopal Church. The stewards and trustees rally class No. 1, represented by Mrs. Lula Kinble; Class No. 2, represented by Mrs. Stephen; Class No. 3, represented by Mrs. Knight. Collections closed at night with a total of \$97.25. This faithful little band of workers work for their church and pastor. The work is in a good spiritual condition.

Benevolences are better than any time in the history of this work. W. N. G. Lipscomb, pastor of Yazoo City Circuit, Mississippi.

The Rev. Henry Dupce, 1032 Union street, Shelbyville, Ky., Evangelist for the Lexington District, Lexington Conference, is now available for service for any one desiring him.



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LAKE CHARLES DISTRICT
PREACHERS' MEETING

The fourth session of the Lake Charles Preachers' Meeting convened at Gueydan, La., July 10, 1919, at Priestley Methodist Episcopal Church. Meeting was called to order at 3:45 P. M. The Rev. Arthur Robinson presiding. Devotional services were conducted by the Rev. L. L. Greene. Prayer by G. Robinson. The president addressed the meeting. Business was dispatched with ease. There were 9 members present. The following ones preached: Revs. J. A. Landry, W. S. Jones, A. Robinson and the writer. A resolution was adopted indorsing Rev. J. W. Turner's work and administration and rulings. Let each minister and delegate come up to the District Conference prepared to present to the District Superintendent a nice handbag. The meeting was a complete success on all lines. We adjourned to meet in St. Martinville August 13, 1919.

L. L. Greene, Secretary.

SPECIAL NOTICE
MERIDIAN DISTRICT

All persons attending the District Conference and Convention held at DeKalb, August 5-8, are requested to come on the morning of the 4th of August. A special train will run from Electric Mills to DeKalb on this date.—Wm. McMorris, district superintendent.

BENNETTSVILLE DISTRICT

The Bennettsville District Conference, Sunday School Institute and Epworth League Convention, South Carolina Conference, convenes at the Level Green and Wesley charge, July 30th-Aug. 3rd, 1919. (N. B.—Level Green church is four miles from Bennettsville, S. C., where delegates and distinguished visitors will be met to be transported to seat of conference.)—C. C. Scott, district superintendent.

SPECIAL NOTICE

The Tupelo District Camp meeting will be held at Piney Grove Methodist Episcopal church, on the Cotton Plant charge, commencing the first Sunday in September, lasting ten days. All pastors and their congregations are cordially invited. Rev. S. D. Troupe, pastor, W. H. Golden, district superintendent.

SHREVEPORT DISTRICT

Dear Brethren:—You are hereby called in extraordinary session of the District Preacher Institute, which will convene on Wednesday, August 13th, at Fairfield Camp Ground, at 11:00 A. M., by special request of District Officials. Very important business matters for consideration.—Rev. T. B. Oville, District Superintendent, Rev. J. L. Wilson, President, J. H. Thompson, Secretary.

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St. Louis, Mo.

INQUIRY.

I wish to locate my son, Godfrey Brown, who when last heard of two years ago was in Dallas, Texas. Any information will be gladly received by his mother, Mrs. Mattie Page, Hufsmith, Texas.

I take this method to thank the following named brethren for their kindness shown me in my misfortune at Columbus, Ohio, for the amounts designated:

Rev. C. S. Stanly	\$2.00
T. A. Jackson	1.00
W. J. Hampton	1.00
J. J. Woodridge	1.00
Jas. Hutchinson	2.00
G. F. Robertson	5.00
M. S. Davage	2.00
J. F. Marshal	1.00
J. A. Landry	1.00
J. W. Turner	2.00
T. B. Ourte	1.00
T. J. Johnson	1.00
Dr. R. E. Jones	1.00
Prof. M. W. Dogan	2.00
Dr. W. A. C. Huges	2.00

E. Hutchinson.

DIED

Hall—Miss Rosa Hall died at Alexandria, La., May 21, 1919, aged 15 years a daughter of the late Rev. E. H. Hall, formerly pastor at Boyce, La., and a granddaughter of the late Rev. D. G. Pool of the Louisiana Conference. She was a member of Newman Memorial M. E. Church of Alexandria, La. Her funeral was attended by her pastor, the Rev. D. S. Sloan.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN }
Publishers

NEW ORLEANS, AUGUST 7, 1919

Vol. No. 48—No. 32

Training the World's New Leaders

THE world was never more in need of strong and skillful leaders than it is today. Whether it wants them is another question, but of its need in the difficult adjustments and decisions of the coming years there can be no manner of doubt.

The world needs leaders of fine quality as well as of definite purpose and strength of will. We have seen what brutal and selfish leadership aiming at fixed ends of ambition could do in Germany and Austria and Turkey. The world needs leadership of another quality altogether and it is the business of our homes and schools and colleges to furnish it.

The world needs strong men and women for leadership. The weakling in the ranks may be carried forward with the regiment, but the weakling in command ruins himself and those who follow him. Go back and see how the Old Testament bids adventurers for God and leaders of the people to "be strong." Any school might well write over the door by which its students enter and go out the words of Paul to the Corinthians: "Quit you like men, be strong."

But this strength which our schools wish to impart to their students must be founded upon faith. These colleges without exception are Christian colleges and their aim is to send out leaders for the world who build their thinking as well as action upon faith in God. They might well add to the inscription on their door of entrance and going forth the further words of the same educated apostle: "Finally, be strong in the Lord and in the strength of his might." No leader from our schools of training need go forth lonely or alone.

This strength of the educated man is not to be used for his own selfish advancement or in forgetfulness of the needs of others. If any one is to be forgotten by the educated and believing leader of men, it will be himself. If any interest is to be put at the front it will be the interest of those who trust and follow. We propose for a third inscription over the students' door another saying of this trained apostle, written to Christians living in what was then the center of the world: "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves."

Educated Strength; the Power of Faith in a Co-operating God; the Knowledge that We are Members of a Commonwealth and Helpers of our Brothers—these are the qualities of leadership which the world needs and which our schools of learning must supply.—The Congregationalist and Advance.

EDITORIAL

NATIONAL PREPAREDNESS

The world war taught America as it taught other nations of the world that national security lies in national preparedness and preparedness is not altogether a matter of ammunition plants and guns and standing army. We found in the war that ignorant men were at a decided disadvantage in any branch of the army whether in the infantry, cavalry, or artillery. Very largely the success of a campaign depended upon the alertness of the gunner as much as it did upon the gun and the ammunition used. That is to say, the American army found out that from the standpoint of efficiency of fighting men that it became absolutely necessary to educate the ignorant soldier, to a more or less degree. This was done purely on the ground of military efficiency and as a part of the military campaign. True enough the soldiers personally were benefitted and many men who enlisted will come back with something of an education that otherwise would not have had it, but the history of all our campaigns on the western front emphasizes the importance of trained men.

In submitting this our annual Education Number we are calling attention to the several schools in our territory that offer large advantages. It would hardly seem necessary to make an appeal to parents to send their children to school and have our young people continue in school, at a time like this when many demands are being made for well trained men and women. Every educated man and woman who has common sense, reliability and poise can find employment to-day. Perhaps we have never faced so great a demand for trained men and women as to-day and the demand is greater than the supply. From a selfish standpoint it will be a decided advantage for parents to educate their children and for the young people to continue in school but there is a larger demand in this day of world re-construction with new ideals, and with a new world program. Men and women who have not an education must fall to the rear. They are not even wanted as unskilled laborers. The unthinking man has no place in the industrial and agricultural life of the new world. Industries want educated men and an uneducated farmer is doomed from the very start.

We are in a new program of education. Louisiana is calling for one thousand additional teachers for Negro schools. Where are the teachers to come from? If we could graduate immediately every person that is enrolled in the high schools courses of colored school in Louisiana from the first year up we could not meet the demand. After we have provided for the teachers using up all possible recruits where would we get our supply of men and women for the professions for business activities and men and women for religious and social service? The race is going to be seriously handicapped unless we can create a new wave of enthusiasm among our young people for education. We will be facing a serious embarrassment if we do not strengthen our leadership in numbers and efficiency. We are woefully lacking in capable men for the ministry and we have already felt the strain of

the falling off in medicine. As for the business world we have just begun to realize the splendid openings that Negroes may find in the business world on every hand. We see the openings but where are the persons to fill them. After advertisements and articles of this issue have been read, sit down at once and select your school and write to the president for terms. Any boy or girl who has ambition to finish school may be provided for in some way. Don't delay, write at once.

AMERICA'S INCONSISTENCY

President Wilson on his return to this country delivered a most effectively worded address. He is a master in the production of rhetorical phrases and for that matter in uttering high moral sentiment. But much of that which he says falls flat because he is thoroughly inconsistent in the application of these principles. Surely the President has a hard time in adjusting his thinking to his actual practice of living which is influenced by his southern traditions and his political environment. When Mr. Wilson returned from Europe he said America had chances for the moral leadership of the world. That was a gripping appeal and that sentence alone might have put the League of Nations across or anything else that the President thought practicable and wise for America in assuming world leadership. But as grand as our America is she has neither sympathy nor breadth for world leadership. She is too provincial and too much governed by race oligarchy, in spite of her preachment of democracy, to assume leadership of the nations of the earth with their varied race types and nationalities. This is as plain as a nose on a man's face. We would be held up to the ridicule of the world, in short if we assumed the moral leadership of the world.

Only the other day in the Chamber of Deputies in France there was enacted a scene that must show America how ridiculous she is in wanting to assume the moral leadership of the world and how thoroughly inconsistent she is in preaching democracy to the world. The French Chamber of Deputies took into consideration the rough treatment that French Negro soldiers were alleged to have received from American military police in the ports of France before action was taken, to which we will refer later.

M. Pams asked Deputy Boiseuf for reasons of "high diplomacy" to drop the subject. The deputy said he would not utter the questions that involved diplomacy, but protested against complicity of the French military authorities in those incidents.

He then read a confidential circular to French officers attached to the American army, setting forth how American opinion did not tolerate "familiarity between whites and blacks".

"And it is America that wants a society of nations," interjected Charles Bernard, a deputy from the Seine.

Every American who reads this inconsistency should hang his head in shame, but it is too typical of our national life. America actually is attempting to influence the world with its unjustifiable attitude towards the black race.

The Chamber of Deputies continued its

discussion of the treatment of soldiers and the debate ended with the unanimous adoption of the following resolution:

"The chamber, faithfully acting toward the immortal principles of the rights of man, condemning all prejudices of religion, caste or race solemnly affirms the absolute equality of all men without distinction of race or color and their rights to the benefit and protection. The chamber counts upon the government to apply these laws and see that the necessary penalties for their infringement are inflicted."

Would such a resolution have passed any branch of Congress of the United States of America? Not at all. It is not possible to pass through Congress of the United States resolutions which in any sense recognize the worth of the Negro's service rendered in this war or in any particular war of this nation and which seem to regard the Negro as a man among men. The French Chamber of Deputies has made us as a nation appear in our much preachment of democracy thoroughly inconsistent, and we could say in some regards, very hypocritical.

Long live France! She may not have the religious passion that America has and she may lack some things of which the American people proudly boast but certainly France knows by hard experience and by actual practice the immortal principles of the rights of man and knows how to treat men of all races and color with equity, fraternity and humanity.

THE PILGRIMAGE TO UPPER SANDUSKY

Two hundred or more of our ministers and laymen while attending the Centenary Celebration at Columbus, Ohio, took advantage of their nearness to Upper Sandusky, Ohio, and made a pilgrimage to the grave of John Stewart on July 5. When the pilgrims rolled into Upper Sandusky they were most cordially met by the Rev. C. C. Kennedy, D. D. Pastor of the First Methodist Episcopal Church, Cashier Hull, of the First National Bank and other representatives of Methodism of that City. Many of the delegates were conveyed to the Church in automobiles. There was found everything in readiness for a service which had been announced previously from the pulpit, through the press and by placards throughout the city. A fair audience turned out to greet the party of Pilgrims. The service took place in the First Methodist Episcopal Church (which by the way feels it is honored in perpetuating the name of John Stewart). On the side of the magnificent church, is a tablet to the memory of John Stewart. As a matter of fact, the Church is sometimes called the John Stewart Church although the Church is officially known as the First Methodist Episcopal Church. There is not a colored member of this congregation and yet this entire membership is enthusiastic in keeping alive the memory of John Stewart and in acknowledging its gratitude to John Stewart as a promoter of missions in that section and throughout Methodism. It never occurred to them it seems that John Stewart was a colored man or that there was any race to be emphasized.

We do not believe there could have been found anywhere in the country a group of people who has less prejudice and is more unselfish than this group of Methodists at Upper Sandusky.

The meeting was presided over by Bishop Scott. The welcome address was delivered by Rev. Dr. C. C. Kennedy, pastor of the Church, who in a most cordial way received the delegation of visitors. The response was delivered by Rev. C. A. Tindley, Pastor of East Calvary Church, Philadelphia. He was both eloquent and impressive in his remarks. These addresses were followed by remarks by Rev. G. W. Lewis, of the Central Alabama Conference, the Rev. G. T. Saxton of the Little Rock Conference, Dr. W. H. Logan of the Texas Conference, and Dr. E. L. Gilliam of the Lexington Conference. At the close of the service the entire party was the guest of the Methodists of that city at a dinner served at one of the popular restaurants. Then the party retired to the old Wyandot Mission where John Stewart preached and near which is his grave marked by a large boulder. Here a brief service was held, presided over by the Rev. J. C. Sherrill, Area Secretary of the Chattanooga Area. Addresses were delivered by Dr. M. W. Clair, The Rev. Calvin S. Stanley, the Rev. R. G. Morris, Miss Ida Cummings and Dr. C. A. Tindley.

Perhaps this group of Negro Methodists never spent a more inspiring day. They stood at the beginning of things as it were and claimed John Stewart as their kith and kin. There was a sense of racial self-respect and contentment and of pride growing out of the indisputable and historic fact that John Stewart is the father of Methodist missions and this fact is inscribed in bronze on the larger boulder which marks the last resting place of the first missionary of Methodism. It was justifiable pride that these colored Methodist had. For one time at least they found themselves benefactors rather than beneficiaries; they found themselves initiators instead of imitators. As descendants of John Stewart they were heirs of a mighty heritage and they justly gloried in their relation to Methodism and they pledged themselves to the largest endeavor to promote all the larger activities of the Church to the limit of their ability.

Towards the end of the meeting at the grave of John Stewart without any intention whatever Dr. Tindley had worked himself around to the edge of the crowd and was standing on the base of the monument erected to John Stewart. The Chairman called on Dr. Tindley to lead in the singing of his composition "I Will Overcome Some Day". The scene was prophetic. Standing on the tomb of John Stewart and on the history which he had made of sacrifice, of surrender, of consecration, the Negro representatives of Methodism at Upper Sandusky looked forward to the day when they will overcome. It is a day that will never be forgotten by those whose privilege it was to make the pilgrimage. And these pilgrims could not have found a more unselfish, loyal set of people to serve as hosts than the Methodists of Upper Sandusky who did everything in their power to make the stay of the visitors both pleasant and profitable.

The recent legislature of Texas which closed its session on July 22 made a fine record on educational lines. Of great interest to Negroes is the fact that this legislature appropriated more money for Prairie View State College than has ever been given before by a state legislature to a Negro Institution. The amount appropriated for

Prairie View College was very near a round half-million dollars including \$25,000 from the national government. When it is remembered that this institution has recently been made a college granting degrees in vocational and literary lines it will be conceded that Texas stands far in the lead among southern states in its liberality to Negro education. Principal Osborn, Dean Reynolds and the faculty deserve the hearty congratulations from all the people.

A great deal is said about the mortality of the Negro, it being often alleged he is a short liver. We are quite well aware of the fact that exceptions do not determine the rule but the large death rate among Negroes is due largely to the unsanitary condition in which they live. If they had comforts, medical attention, home surroundings, recreation that are given others they would live as long as others and we do not know but that they would break the record. Our attention was called to the fact that Daniel Bouldin of Gayhill, Texas, who is still living and has proof that he is 106 years of age is remarkably strong and active. He was born in 1812 near Huntsville, Alabama and during the Civil War acted as body guard to Captain Browning. Bouldin is now located on a farm near Brenham, Texas and with his wife is cultivating 40 acres of land. He is assisted by his children, the oldest of whom is 90 years of age. All Negroes do not die early as this instance proves.

Of General Interest

Soldiers Must Prove Wounds

Discharged soldiers wounded in the war must show official evidence of being injured in action before they will be given silver Victory buttons, according to a recent ruling by the War Department.

Where no evidence of wounds is shown by discharge certificate, applicants are advised that a letter giving all the facts in the case should be forwarded to the Adjutant General's office for corroboration.

Alaska Pack of Salmon Valued at \$5,041,949

Complete reports from all the salmon canneries in Alaska shows a total pack last season of 6,605,835 cases of all species of salmon, weighing \$430,000,000 pounds and valued at \$51,041,949.

Other details of the report disclose a total investment of \$65,961,397 in an aggregate of 135 canneries. Persons employed locally in the industry numbered 26,502. The detailed increases over the preceding season are approximately 36 per cent, in investment, 14 per cent, in number of canneries 13 per cent, in number of persons employed, 11 per cent, in output, and 10 per cent in value of product.

War Cost United States More Than 30 billion dollars

Secretaries Glass in submitting to the congressional appropriations committee the preliminary statement of the treasury on the conditions of the Nation's finances, stated that the cost of the war to the United States was estimated at \$30,177,000,000 up

to June 30th 1919. He arrived at the estimate by subtracting the average peace time expenses for the same length of time, at the rate of \$1,000,000,000 annually from the total expenditures, \$32,427,000,000 during the war.

Taxes and other revenues than borrowed money, took care of \$9,384,000,000, or about 29 per cent, of the war cost. The remainder came from Liberty bond and Victory note issues and saving stamps.

Further issues of bonds, Mr. Glass said, will not be necessary "before the maturity or redemption of the Victory notes," which have four years to run.

French Family Loses 16 During World War

Thirteen sons killed on one field of battle, three sons discharged with grave injuries, one son wounded four different times, the father and one daughter summarily shot by the Germans for going to Lille to celebrate the centennial anniversary of a relative and another daughter killed by a German shell at Dunkirk, is the record of the family of M. Vanhee, a French Farmer of Renlinghe, near Ypres.

M. Vanhee had 36 children, 23 sons and 14 daughters, all living when the war broke out.

One of his sons was valet to Pope Pius X; he returned to France to fight and was wounded in each of four different engagements. One of the sons lost both feet, another returned from the front blind and deaf and another underwent the trepanning operation.

Banks Show Increase in Resources

Resources of the 12 banks in New Orleans have increased \$11,775,791 during the past three months and \$40,161,905 within a years time, according to figures given out by R. N. Sims, examiner of state banks recently.

The combined resources of the 210 state banks outside of New Orleans show a gain of \$1,402,972 for the quarter, according to Mr. Sims, and \$18,549,001 during the past 12 months.

New Orleans banks had assets of \$166,320,826 June 30, which, Mr. Sims says, is \$35,217,594 more than was held by all the state banks of Louisiana December 15, 1915, and \$6,344,645 more than was held by all of the state institutions December 19, 1916.

Upholds Suffrage Law in Tennessee

The Tennessee supreme court recently upheld the validity of the law recently enacted by the Legislature giving women the right to vote in municipal and presidential elections, reversing Chancellor James B. Newman, who some weeks ago held the act was violate of the State Constitution.

The court held that no mention being made in the State Constitution as to the manner of selecting municipal officers and presidential electors, the legislature shall direct the manner of their selection; it might confer the power to select such officers upon women alone. The statute, the court held, did not give women immunity from the payment of poll taxes, and the power of the election box implied the power to provide boxes when necessary to hold a fair election. No necessity existed, according to the court, to provide separate ballots for women. The court held that women could vote in city bond elections.

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

United States Map Made From Photographs

Every square inch of the surface of the United States will be photographed from aeroplanes in the preparation of a topographical map of the country which is being planned.

The photographs will be pieced together and the mosaic will show every detail. This sort of a map is considered necessary by aviators before full use of the aeroplane will be possible. No map in existence takes in all that the proposed photographic map would show.

Flowers Made of Feathers Appear Real

Using feathers as material, and elderly French woman of New Orleans makes artificial flowers appear so real that they deceive the beholder at a short distance, however familiar he may be with the forms and colors of nature's varieties. A remarkable example of her work is a bouquet containing a brown-eyed Susan, a nasturtium, tea roses, wild roses and others. For some shades of color she uses dyes in order to produce the natural appearance of petal or leaf, but most of the feathers are in their original hues.

Trucks To Be Given States

Twenty thousand trucks found useless to the War Department, are to be given away by the Secretary of Agriculture to the highway departments of the various states, which have only to pay loading and freight charges to acquire the machines. The value of the trucks is over \$45,000,000. Of the total number, 11,000 are new and 9,000 have been used. All are in serviceable condition. The capacity of the trucks ranges from two to five tons each. Under the law which authorizes the distribution of the trucks, the states to which they are given must use them in the construction of roads for which Federal aid is given. An appropriation of \$2,000,000 was made recently for this purpose. None of the trucks may be given to counties or individuals.

Georgia Has Large Disappearing Lake

In Georgia, near Valdosta, there is a lake

which disappears every three or four years and then comes back again no matter what the weather is like. The lake is three miles long and three quarters of a mile wide, with an average depth of 12 feet of water. There are natural subterranean passages beneath it, through which the water passes off. It takes two or three weeks to disappear, when a mammoth basin is left in its place, which furnishes a beautiful sandy beach. After a month or so the water begins to return, and then in a couple of weeks it is the same magnificent stretch of water as it was before.

Passenger Car Shortage Explained

The railroad administration has issued a statement explaining the shortage of passenger cars as due to the fact that 7,250,000 men of the army were carried by the railroads last year, which tremendous undertaking was in addition to the regular civilian service. The statement declares that this extraordinary demand explains why it has not been able to meet all of the requests for excursion rates and why in some cases the cars and regular passenger trains have been crowded. The statement also points out the fact that much of the military traffic had been handled at a lower rate than that charged for civilians.

Forest Biological Station Memorial To Roosevelt

As a memorial to Theodore Roosevelt, a forest biological station, devoted mainly to the study of wild-animal life, has been established at the New York State College of Forestry, Syracuse University. This station is believed to be the first of its kind to be established in the world. It is considered to be of great importance to foresters and Zoologists, though it is a project in which many simply interested in the conservation of wild animal life feel concerned. A better knowledge of all kinds of animal, birds and fish is necessary, according to authorities, to enable lawmakers to pass suitable legislation for the protection and conservation of game.

U. S. Dead To Remain In France

Propaganda has been started by the War Department and the Military Affairs Committee of the House to change American sentiment which favors bringing back from France the bodies of American soldiers who were killed in action. It is believed by the Department that the undertaking would be inadvisable, considerations for the feelings of the relatives of the dead being the chief reason.

Careful investigations, through War Department agents, of the conditions under which the American dead were interred in France, moreover, induces the belief that removal would be impractical.

Secretary Baker told the Committee that if the bodies were brought back large numbers of persons would never feel quite satisfied that the body returned was the body of their own relative or friend, no matter how definite the identification may have been. For this reason the Secretary thought the return of the bodies ought not to be undertaken.

The present plan of the War Department is to urge on Congress an appropriation for the acquisition of a great American National dead may be consecrated and in which a cemetery in France, where the American memorial museum will be erected.

People of Interest

Bishop Edwin H. Hughes is announced to preach at the Fifth Avenue Presbyterian Church, New York City, on Sunday, August 24th.

Bishop and Mrs. W. F. McDowell will spend a part of the Summer at Bedford Springs, Pa., and will direct the affairs of his Episcopal area from that point.

The Rev. J. H. Timbrell, of the Newark Conference professor in Claflin University, Orangeburg, S. C., is spending the Summer months at Mt. Tabor, N. J., where he may be addressed until October.

The Rev. J. M. Butler our pastor at McLain, Miss., is building a model parsonage when completed it will be one of the best in the Mississippi Conference. Brother Butler and his amiable wife are noted for building up the church property.

Dr. C. K. Brown, pastor of Trinity Church, Houston, Tex., delivered the baccalaureate sermon before the graduating class of the Prairie View Normal and Industrial College, Prairie View, Tex., Sunday, July 27th and on Friday, August 1, he delivered the Commencement address at the same institution. This school is probably the largest and best equipped State School in the country for our people.

The Rev. Brenton Thoburn Badley and family are booked to sail for India on the S. S. "Empress of Russia" of the Canadian Pacific Line from Vancouver on August 7th. Mr. Badley returns to the field as Executive Secretary of the Centenary Movement for India and Burma, and will have headquarters at Lucknow. During the past two years he has been representing India in the Centenary, and has been assisting Dr. F. M. North with the work pertaining to the Southern Asia field.

In reorganizing the Central Office force, on a reduced basis, of the Joint Missionary Centenary Committee, Rev. E. C. Hickman, D. D., who has rendered valuable services during the past year as Associate Secretary of the National Campaign Committee, has been appointed the Director of Organization. This announcement is made by Drs. S. Earl Taylor and Edgar Blake. Dr. Hickman will locate his office in New York and will work under the direction of and in closest co-operation with the General Secretary. He will handle all matters of detail concerning the organization in the Areas, as to the personnel of teams, office arrangement, field campaign and program, and other details as they relate to the Central office. The Joint Secretaries have notified the Bishops of this appointment. The Joint Committee is maturing plans to co-operate in largest measure with the individual Areas in the Continuation program.

Dr. Hickman is the product of the Methodist parsonage. He was born at Bath, South Dakota. His father, Rev. J. W. Hickman is an honored minister on the retired list of the Dakota Conference. Dr. Hickman was very successful in the Minnesota Conference and was publicity director of the Educational Jubilee, which added thirty five million dollars for Methodist educational purposes. Throughout the Centenary intensive campaign he was Associate Secretary of the National Committee and had charge of the Chicago headquarters. He comes well fitted by experience to his new position.

NEW ORLEANS COLLEGE AND GILBERT ACADEMY NOTES

The new plans contemplate making this the best institution for the training of teachers in the far South. As a result of the Centenary, the growth of the endowment, and the union of the schools greatly increased funds will be available. These will be used to render more efficient service to our constituents.

A thoroughly trained man has been secured to take charge of the courses in education. These courses have now the approval of the state authorities and will be added to as our plans develop. The future is full of promise.

New Orleans College "did her bit" during the war. Her sons and daughters both at home and abroad conducted themselves in a manner worthy of our best traditions.

More than fifty of "our boys" were in the service, some of them in the very fiercest of the fighting as their wounds give evidence. Williams, Chinn and others are in that list.

Edgar Frazier made the supreme sacrifice. He wrote the president last summer "I am waiting the call to the colors and when it comes, I am ready." The call came and he responded. He gave all.

The Louisiana Conference did splendidly in the Centenary drive. Doubtless the campaigns for the Endowment of the College had great influence in the result. Pastors and people had learned the secret and joy of generous giving.

Almost the entire student body entered into the covenant for Intercessory Prayer. Many offered themselves for Life Service.

CLARK AND COOKMAN NOTES

The outlook for Clark and Cookman was never brighter. Buildings and grounds are undergoing renovation and repairs during the Summer President King at Atlanta and Principal Miller at Jacksonville are giving personal attention to this work. Carpenters, painters, paperhangers, plumbers are much in evidence.

Both schools now have a school year of 36 weeks. Clark will open September 24th, Cookman, September 10th.

The courses of study at Clark have been recently revised and strengthened. The Normal course is now open to High School graduates only. It requires two years for diplomas and Georgia State license to teach. The Pre-Medical course requires two years.

The Normal course, Domestic Science, Agriculture and Business at Cookman will be enlarged and strengthened.

President Miller plans the development of the fine Cookman campus along agricultural lines. Demonstration work in gardening, fruit culture, and poultry culture will be introduced.

Both Clark and Cookman are entirely out of debt. Clark has now a productive endowment fund of \$43,000 which is growing every year and will in time increase the resources and insure the financial future of our great school. We shall plan for the beginning of an endowment fund at Cookman.

A number of new teachers in addition to the old force and to fill vacancies have been engaged for the new school year.

Every teacher comes with highest recommendations as to experience, teaching ability and Christian character.

Prof. Isaac H. Miller the new principal of Cookman has been for six years the efficient head of the Normal Department at Clark University. His promotion is due solely to his demonstrated ability as a teacher and administrator and organizer. He is a graduate of Rust College with the degree of A. B. and has taken work at Chicago University. He is a hard worker, a close student, an active lay worker in the church, an interesting and convincing speaker. He was not a candidate for the position at Cookman as he was in love with his work at Clark.

During his six years at Clark the Normal graduates have attracted attention everywhere by their evident superior training. During these years the Normal Department library of three volumes has been increased to nearly 1,000 of the latest and best work on educational subjects.

Prof. Miller's place at Clark will be hard to fill. He was transferred to Cookman by President King because of his peculiar fitness for the task of reorganization and improvement planned there.

Correspondence indicate that both schools will be filled to the limit this fall.

Clark University closed a great year on May 14. Bishop Frederick D. Leece gave the commencement address.

Hattie Ann Hooks, Jennie J. Bowman, Willie V. Johnson and Lieut. Sewell C. Freeman received the degree of A. B., having completed the required four years' course in the college.

Marvin Perry Jones received the academy diploma for four years' course above the grade.

Sixteen completed the Normal Course of five years above the grades. They received diplomas and were also awarded certificates to teach by the Board of Education of the State of Georgia. Their names follow: Julia E. Allen, Frances L. Blackshear, Willie M. Bolton, Johnnie M. Colloay, Irma E. Derricote, Annie E. Fagan, Elforra J. Griffin, Crusader C. Jackson, Etoy L. King, Roo E. Law, Ruby C. O'Neal, Marie I. O'Neal, Ruth E. Parker, Alice L. Scott, Virginia O. Smith, Wilhelmina Leigh.

Twelve completed the three years' dress-making course at Thayer Home, and were awarded certificates: Artie L. Adams, Alice P. Bartley, Cornelia P. Mitchell, Irene Butler, Louise M. Gordon, Ione R. Taylor, Olive M. Bolden, Claude M. Bryant, Lovie L. Lamar, Dora F. Willis, Elizabeth H. Kilpatrick.

Treasurer reports an increase of nearly \$7,000 in receipts from tuition and other student fees. \$4,671 was spent for repairs, new equipment and improvement.

An increase of nearly 100 in enrollment over last year.

At the trustees' meeting the following new members were elected to fill vacancies: Guy H. Bowen, of Savannah; Rev. Dr. O. J. Carder, Atlanta; G. W. Lemon, McDonough, and T. A. Ochiltree, Stovall.

Plans are being drawn for a group of three buildings, the cost approximately \$100,000. The buildings will include an administration building, a gymnasium and a chapel.

Beginning this year the Normal Course will consist of two years above the Academy or High School Course, instead of five years above the grade as formerly. Members of the fourth year course of last year will be

allowed to complete the five-year course and graduate next June as originally planned.

As our dormitories were crowded last year, students will be required to make application for admission before entering school, as accommodations for boarders are limited.

The latest figures given out by Dr. J. W. Hancher's office concerning the Centenary collections make the grand total up to July 21, \$112,530,012. This does not include amounts raised for various local causes, such as in the Cincinnati Area, where \$900,000 more than the Centenary money has been secured during the same canvass. The record by areas follows:

Atlanta	\$ 1,461,494
Boston	4,869,035
Buffalo	8,540,000
Chattanooga	1,209,156
Chicago	12,354,770
Cincinnati	14,979,729
Denver	1,674,930
Detroit	6,152,563
Helena	1,748,550
New Orleans	1,272,650
New York	6,884,600
Omaha	8,743,491
Philadelphia	7,268,420
Pittsburgh	7,168,619
Portland	2,335,899
San Francisco	4,700,000
St. Louis	3,827,894
St. Paul	5,224,881
Washington	7,059,331
Wichita	5,054,000

Grand Total\$112,530,012

The figures as given in the last issue of the Centenary Bulletin included the amounts for extraneous causes in Cincinnati and elsewhere, making the grand total \$113,741,455.

THE TEN COMMANDMENTS TOO LENGTHY?

Believing that in the present form the Decalogue is too long, a briefer form has been drawn up for Episcopal churches of America, according to an unpublished report of the prayer book committee, which will be submitted to the general convention of the church in Detroit in October. Here is the new form of the Decalogue:

NEW FORM

I.—God spake these words and said: I am the Lord thy God; thou shalt have none other gods but me.

II.—Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them.

III.—Thou shalt not take the name of the Lord thy God in vain.

IV.—Remember that thou keep holy the Sabbath day. Six days shalt thou labor and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God.

V.—Honor thy father and thy mother.

VI.—Thou shalt not murder.

VII.—Thou shalt not commit adultery.

VIII.—Thou shalt not steal.

IX.—Thou shalt not bear false witness.

X.—Thou shalt not covet.

"COLLEGE UNIVERSITY TRAINING FOR ECONOMIC LEADERS"

By President Durkee of Howard University

If a pure heart be the portal of vision, then surely a cultivated mind is the ne plus ultra of wisdom. When I try, as often I do, to come into that state of vacuity possessed by those who have no education whatever, or that state possessed by those who have just learning enough to make them egotistical, then I realize, as in no other way, what a college and university training really means. Not that I would declare all those people, or only those people, educated who pass through the courses offered by our higher institutions of learning. Many a father and mother, receiving a boy back from graduation, has been forced to say with the sadness of Aaron,—“I put in my gold and there came out this calf”! All I am saying is that for one to have an increasing appreciation of his world, of his place in that world, and how to make that world yield him wealth, happiness and peace, he must have a brain and a soul ever enlarging by the acquiring of knowledge gained by others and by exploration into that great unknown mental world which stretches away beyond us to measureless horizons.

You will see at once that by education I mean not certain acquired facts, but a continually enriched mind fed by constant streams of incoming truth. I am not, therefore, thinking of a mere human animal simply taught how to gain its food, clothing and shelter in an easier way, but of an immortal being growing into larger immortality, while that being eats and drinks and wears clothing and lives in a house of greater comforts and conveniences than did those of the generation before him. The first kind of a being is of the earth, earthy. The second possesses both earth and heaven.

“That has the world here,
Should he need the next?
Let the world mind him.
This throws himself on God
And, unperplexed,
Seeking, shall find Him.”

Such trained men have, through all history, been the leaders of the human race. The heights we have climbed have been climbed because such a leader has gone before crying,—“Excelsior, Excelsior”. The battles we have won have been won because such a leader has shouted,—“The sword of the Lord and of Gideon.” The salvations we have gained have been gained because such a leader has “given his life a ransom for many”.

Let us make no mistake in this late date in history. Every race that fulfills its destiny must be led to that destiny by its own leaders who can see. Such is the word of history! Who disputes it?

To-day we are talking of the Negro race and its leaders. Who are they? The ignorant, the stultified, the half trained? To ask is to answer. Who are the white people who give their lives to assist the colored people to advance? The ignorant, the stunted, the half-trained? To ask is to answer. If the white race is led by its most highly-trained, so will the colored race be led. Who

shall the economic leaders of the colored race be? Why, the most highly trained men and women of the colored race. I resent more keenly than my words may express, the assumption that trained white men must always lead untrained colored men. The assumption is a base travesty on facts. Why, we have at Howard University a dozen colored educators who are the peers of any white educators in America, and the only reason they are not drawing the large salaries their genius entitles them to, is merely because they are colored men and thus have not the wide field for advancement.

First, I take it, a leader must know what his task is. A real leader has a definite job. God saves us from more of this pretended, aimless leadership. The university trained colored man knows what his job is better than does the university trained white man. His is the task of building a race. I marvel what these leaders have done in fifty years,—these preachers, teachers, business men, seers. Fred Douglas shouted loud as he took the road of the new freedom. Coleridge Taylor played the marching song. Paul Lawrence Dunbar sang to cheer the weary road. Tanner painted the glories which all eyes should see, and the whole race has saved itself by its laughter and its singing. Not just to teach his people to eat and drink and be merry and save some money is the task of the colored leader of to-day, but to love righteousness and hate iniquity and to do unto others as he would have them to do him.

Then, the leader must possess the necessary knowledge and skill to accomplish his task. Only a banker can successfully run a bank. A blacksmith cannot do it. Train colored men for blacksmiths only, and where shall their bankers be? One of the alarming things about the race to-day is that their savings have outgrown their banking facilities. Here are, for instance, in Washington, 100,000 colored people, but they are not living like 100,000. Where are the colored colleges which are teaching them in commerce and finance? Not one in this great race of nearly thirty million! Only last week did the trustees of Howard University vote to take up their eighth grade commercial school into a university course of Commerce and Finance. If the race shall come to its rightful place in American and world democracy, it must have its broad-visioned economic leaders. I notice that the colored men of refinement and wealth have no serious complaints against their white neighbors of refinement and wealth.

Again, the leader must have the viewpoint and spirit and blood of those he leads. I never can be a Frenchman even though I live in France all the rest of my days. I haven't the French blood, the French nervous system, the French outlook on life. The Anglo-Saxon is fundamentally different from the Frenchman. I never can fully appreciate a woman's standpoint of life. I have lived with a lady for these many years, now, but I do not know a woman! Of course, I am more and more convinced that a woman does not and cannot know a man!

But there is more to the thought than the

laughter. Man will ever look out on life from the masculine standpoint, and because he never can be a woman, he, therefore, cannot see through a woman's eyes.

The same is true of a white man and a colored man. God made the difference for His own purpose and will. The difference instantly shows in the power of song. Where the white man closes his book in song, there the colored man just begins. It shows itself in that marvelous thought transference. More and more do I marvel at the power.

Therefore, colored men must be trained in all the broad cultures, if they shall lead their race to that broad position God designs it to take.

And, lastly, the leader must have the vision to see the completed task ere the first attack is launched. Of course I am all the while thinking of building a race along the lines of its own genius. Were I to counsel the training of only economic leaders, and did I have the power to confine all training to such, I should be ringing the curtain down and the lights out for the race. But, thank God, the race possesses those native springs of divinity which will give forth life to her preachers, her teachers, her authors, her singers, as well as to her material leaders.

In every one thousand young men and women, white or colored, there are a large percentage who will stay on the lower level. They are fitted by nature and the disposition to be the hewers of wood and drawers of water. There is a smaller percentage who will become moderately skilled in the trades and gain possession of a much larger per cent of property than will the first. There is yet a much smaller percentage who will climb to strong positions of leadership among their fellows. These are the exceptional men and women without a college or university training, as well as those who have such training. There yet remains of the one thousand, whether white or colored, one or two who can be trained to become outstanding leaders of their generation.

Keeping this thought in mind, let me say that I, of course, believe in common school education for all. There can be no safety for the human race otherwise. The crime of America is her neglect of education for her colored citizens. I also believe, most emphatically, in the special training for those who can become the farmers, the blacksmiths, the workers in wood and iron. But I earnestly believe in all the training and culture possible for those exceptional young men and women who are fitted by God for the highest cultures, that they may become the prophets of their times.

I affirm that any system of school saying to students of any race,—“Thus far shalt thou go and no farther”,—is flinging a lie in the face of God.

I affirm that any system of schools cultivating each student to his best capabilities and constantly calling the brightest and best to the highest reaches of culture is in harmony with the truth of God.

I affirm that only as every system of schools and every leader of the race shall follow this age-old wisdom of man, and this ordination of God, shall they be true to the race they lead, the generation they mould, and the God they serve.

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A thoroughly modern school plant with land, buildings and equipment valued at more than \$200,000.00. One of the few Negro Schools in Tennessee whose Normal graduates are permitted to teach without examination. Strong, interested and experienced faculty. Large, sanitary and up-to-date dormitories. Modern school-room equipment. Complete Chemical and Physical laboratories. Invigorating climate (altitude 1,400 feet). Beautiful campus. Healthful sports encouraged. Christian environment and home care and protection.

Graduates from our Normal and Industrial Departments have no difficulty in securing good positions.

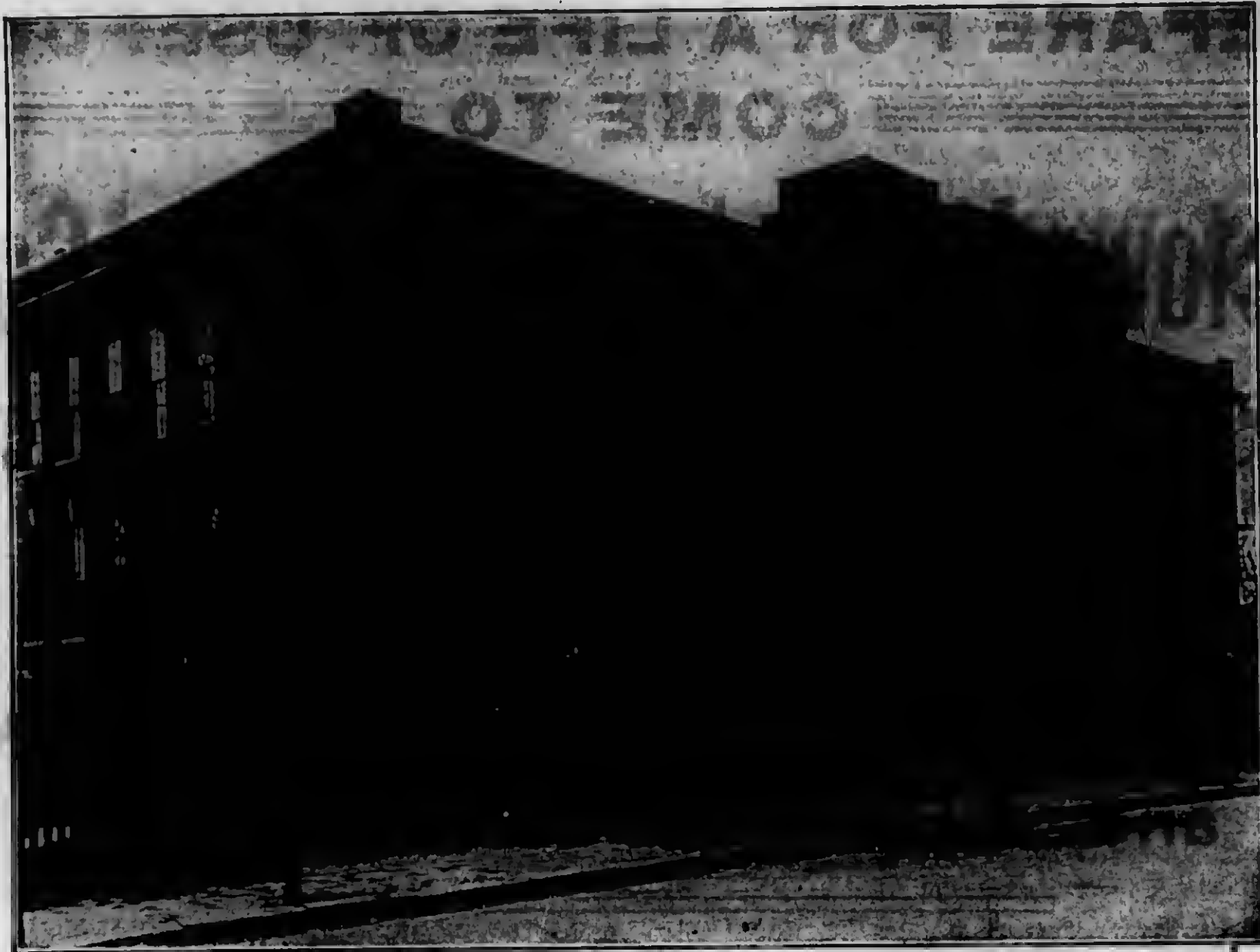
It is Pre-eminently the School for Boys and Girls.

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Make your application now. Accommodations limited. Fall term, 39th year, begins September 8th, 1919.

For further information, catalogue and other literature, address the President, **DR. JUDSON S. HILL**, Morristown, Tennessee, Dept. "C."

MEHARRY MEDICAL, DENTAL and PHARMACEUTICAL COLLEGES



Meharry Medical College was the first school established in the Southern States for the education of colored physicians. The forty-fourth session opens October 7th and continues thirty-two weeks. Tuition seventy-five dollars for the session. A two years college course is required for admission, 1669 students have received the degree of M. D. from this institution and these constitute about one-half of the colored physicians of the United States.

MEHARRY DENTAL COLLEGE.—Meharry Dental College was opened in 1886. It has had 427 graduates who with a few exceptions have made an excellent reputation as dentists. Four years high school course is required for admission. Session opens Oct. 2nd.

MEHARRY PHARMACEUTICAL COLLEGE.—Meharry Pharmaceutical College opens October 21st. It has had 250 graduates, making the total number of graduates from Meharry 2,346.

For Catalogue or other information Apply to G. W. HUBBARD, M. D., President, Nashville, Tenn.

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THE union of New Orleans College and Gilbert Academy will greatly strengthen both institutions and increase their usefulness. They will be able to render more efficient service to their patrons.

The facilities will be enlarged, new courses offered, up-to-date equipment secured, increased facilities provided. The times demand not only more teachers but better teachers. The improvement and multiplication of schools for Negro Children create a demand for well trained teachers. This demand our institution is now prepared to meet.

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Forty-sixth Annual Session Begins Wednesday, September 17, 1919



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North and South Colleges formerly used as Class rooms to be fitted up for dormitories. The rooms will contain all modern conveniences.

Recognized as a College of the First Class by five State Boards of Education, including Texas.

Graduates from the College granted First Grade Permanent Certificates to teach in Texas, Louisiana, Arkansas, Oklahoma and Arizona without examination.

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The most beautiful campus to be found anywhere.

King Home will house its boarders in temporary quarters for the coming year but will have permanent recitation rooms beautifully fitted up in our New Administration Building.

Large and growing Music Department, second to none in the Southwest.

Strong Commercial Course in operation. Two teachers employed for this department.

Marshall is an ideal college town in that it does not have in any considerable degree the many city attractions, found in the average city, so hurtful to student life. The climate is unexcelled.

The recent war has emphasize the need of education. Eighty per cent. of the leaders in the great war were college men. The problems of the future, no less than the problems of the past, will demand college trained men. Nothing will do toward fitting one for life's work than Christian education and no where in the South will the Colored youth find better school advantages than at WILEY UNIVERSITY.

Write for catalog.

M. W. DOGAN, President.

Cookman Institute

JACKSONVILLE, FLORIDA

By recent action of the Freedmen's Aid Society, Cookman Institute has become a department of Clark University, Atlanta, Ga., with Rev. Harry Andrews King as President.

This means a new program of enlargement and betterment for Cookman.

The COURSES OF STUDY will be enlarged and strengthened to harmonize with the courses at Clark University so that students completing the academy course at Cookman may enter the College Department at Clark without examination or condition.

The faculty has been enlarged and strengthened for the present year.

The buildings and grounds at Cookman are undergoing renovation and improvement this summer under the personal supervision of Prof. Isaac H. Miller, recently appointed Principal by President King.

The Normal Department will become the most important feature of the COURSE OF STUDY.

Domestic Science, Agriculture and Commercial Education will be distinctive features of Cookman.

A limited number of boarding students can be accommodated at very low rates.

Term opens Wednesday, September 10, 1919.

For information write:

PROF. I. H. MILLER, A. B.,
Principal Cookman Institute.



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Laboratories Well Equipped

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For Further Information Write the President

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Beautiful Campus of 75 acres within 20 minutes of the center of Atlanta.

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Revised courses of study.

School year increased to 36 weeks.

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Religious Life emphasized—Literary Societies—Athletics—Y. M. C. A. and all student activities.

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Expenses very low, payable monthly. \$15.00 per month will pay all necessary expenses.

Fall Semester opens Wednesday, September 24, 1919.

WRITE FOR NEW CATALOG

HARRY ANDREWS KING, President

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On Tuesday, September 30th, **GAMMON THEOLOGICAL SEMINARY, OF ATLANTA, GEORGIA**, will open her doors to those young men who have the vision and the courage to knock. All the splendid equipment and life of that great school are at the service of the man who dares to ask the best for himself. And each man for himself must decide.

ARE YOU CALLED TO BE A PREACHER. Then you are also called to be the biggest and best preacher that you can make yourself by the help of God. And if you are determined to have a first-class theological training, in order to do the work of a first-class man, God will open the way for you.

The Seminary is under the general control of the Freedmen's Aid Society of the Methodist Episcopal Church in connection with a special Board of Trustees. It is in the broadest sense denominational—not sectarian—and **CORDIALLY WELCOMES MINISTERS AND CANDIDATES OF ALL EVANGELICAL DENOMINATIONS TO THE FULL PRIVILEGES OF THE INSTITUTION.**

After personal visitation and examination into the character and work of the Seminary, the hearty endorsement of the bishops and other learned men of various denominations has been given to the institution.

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Rev. Geo. H. Trever, D. D., Professor of New Testament and Christian Doctrine.

Rev. Chas. H. Haines, D. D., Professor of Public Speaking and Sacred Rhetoric.

Rev. Dempster D. Martin, D. D., Professor of Christian Missions and Secretary of the Stewart Missionary Foundation for Africa.

Rev. Willis J. King, D. D., Professor of Old Testament and Christian Sociology.

Why not ask the best? Why not go to Gammon this fall? Link your life up with the life of that great school.

Write to the President, Dr. Philip M. Watters, and ask his advice and his help.

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This institution is located in the eastern section of the city on an elevation overlooking the surrounding country.

It has six commodious buildings, four of which are brick structures. All the buildings will have been renovated within and without by September 24th, making most sanitary conditions for the ensuing year.

Steam heat, electric lights and other modern conveniences will be amply installed. These buildings are in an improved oak and maple grove of ten acres with drinking fountains conveniently located, and within ten minutes walk from the post office with street lights and water supply on all sides.

The institution offers six courses of study including the College. One of these courses is that of Domestic Science and Art conducted in Kent Home by a corps of splendid instructors.

The Academic and College work is led by twelve instructors of College training and large experience. Young people preparing for professions, and especially that of teaching, will find the advantages of Bennett College equal to the requirements of school officers.

The trustees are planning for a greater Bennett in that they will be recipients of a generous appropriation from the Centenary for improvements and endowment.

Greensboro is a prosperous, beautiful city, the gate leading to all the points in the South.

FRANK TRIGG, President.

Philander Smith College

LITTLE ROCK, ARKANSAS.

Rev. James M. Cox, President.

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The aim of the school is to fit for effective service in Church and State by imparting culture, character and purpose.

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Twenty-four competent instructors make up the teaching force. These teachers were educated in the leading schools of the country and many of them are experts in their line of work.

A splendid student body, numbering more than five hundred, is enrolled annually.

The next session begins September 22, 1919.

For catalog or further information, write the President.

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The International Sunday School Lesson for Aug. 17, 1919

By the Rev. J. Leonard Farmer, PH. D.

"Go ye into all the world, and preach the gospel to the whole creation," said Jesus Christ to his Apostles. And in obedience to this command they became the first Christian missionaries. But the Christian Church has not been always thus obedient to it. In theory it held the salvation of the world to be its duty; but it neglected, for a long time to interest itself in the performance of this duty. Until about a century and a half ago the Christian churches in general were either un-missionary or anti-missionary. About a century and a quarter ago when William Carey, one of the pioneer leaders in modern missionary work, arose in a general assembly and pleaded in behalf of foreign missions and old man commanded him to sit down, declaring that if God wanted the heathen saved, He would find a way to do it, and would attend to it Himself! But since then a great change has come about. Today there is hardly a self-respecting Christian church that would not consider it to be its duty to strive to obey the command of the Master and go into all the world to preach the gospel to the whole creation. Even a leader among the American Unitarians a few years ago advised that branch of the Church to go out into the missionary fields as a means of propagating its faith in the world. All over the world Christian missions are established which now and then become self-supporting. The Methodist Episcopal church alone will raise over twenty million dollars a year for the next five years for missionary purposes at home and abroad! More and more have we been coming to recognize the truth that an un-missionary Christian, that is, not the Christian who will not go on the foreign missionary fields, but the one who has no interest in and will not help to provide means for sending other workers abroad, is a contradiction of terms. The Christian Church, because it is Christian, is a missionary Church. More than once in its history the Church has saved itself from extinction only by going out among the heathen. Had the Apostles confined their endeavors to the Jews there would not be any Christian Church in the world today. And had the Christians not Christianized the Franks and Goths who destroyed ancient Rome Christianity would have been destroyed along with Rome. But because of the missionary endeavors of those early Christians the saving gospel of Christ has found us; and it is our bounden duty to send and carry it on to those peoples of the world who still have not yet found to the end that the world may be won to Christ and He be crowned Lord of all.

And this is the aim of Christian missions; the winning of the world to Christ, or as Robert E. Speer has otherwise well stated it, "to make Jesus Christ known to the world with a view to the salvation of men for

that eternally which embraces alike the time that is to come and the time that now is." That is to say, we aim to save him not only for the next world and not only for the present and future worlds. We aim to save not only souls and not only manhood and lives, but both souls and manhood and lives. We aim to save the heathen from those beliefs and practices and ideas which do not elevate and enable but which degrade and depress! we aim to displace fear by love and sorrow by joy in their lives; we aim to instill within them a higher and more excellent principle, the Christian principle, which will effect a development into a higher standard of living both intellectually and spiritually and morally and socially and, it may be, materially. We aim to give

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them a higher light to live up to, and a higher life-ideal to strive after. Christ gave as the purpose of his coming, that men may have life and that they may have it more abundantly. And this more abundant life is one to be realized and lived here on earth if it is to be lived in heaven.

The methods by which we seek to accomplish this aim may vary from time to time; but almost any method is legitimate that will accomplish it. In our lesson last Sunday we saw that there is hardly any worthy profession or accomplishment in life that cannot be used effectively in saving people. But this we have had to learn from experience. At first our method in trying to save the heathen was almost exclusively one of preaching the gospel to save the soul. But we soon discovered that on the foreign fields as well as at home teaching and preaching are indispensable companions, that it is necessary to train the people in the art of Christian living and develop native Christian teachers if the desired results are to be realized, and that the spirit of Christ must be ex-

emplified as well as taught. So free schools which now and then become self-supporting had to be established; also orphanages to take care of the orphans. Other workers who are trained specialists had body and combat diseases peculiar to be engaged for other specific tasks, such as physicians to heal the to the countries in which they work; agriculturists to help the people to raise more and better produce so as to live more comfortably, social workers, and men and women of other vocational training. In all this we are but carrying out the program of the Master who was the great Physician, the great Teacher, the Feeder of Multitudes as well as the Proclaimer of good tidings. But these are not ends in themselves, but rather means toward realizing the supreme end of making Jesus Christ known to and accepted by the world as its Savior here and hereafter.

And now what have been some of the results of our missions? The aim and the result of an undertaking are not always the same. Sometimes the result falls short of the aim; and sometimes it is more than was specifically aimed at. The latter has been especially true with respect to our missions. We cannot avowedly aim at reorganizing states and reconstructing societies, or to establish Republics and limited monarchies throughout the world. If we did no heathen country would permit our missions being established in it. But besides making Jesus known to men our missions have in several instances resulted in the reorganization of states, the reconstruction of societies, and the democratization of countries. In the nature of the case Christianity has a civilizing influence which inevitably leads to a higher civilization, and a higher type of social and political life—a more abundant life.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Sunday School Lesson for August 17, 1919

"Unto the Uttermost Parts of the Earth"

It is a large work to which we are called; to the uttermost parts of the earth, and to the uttermost per-

iod of time. "Who is sufficient for these things." "Ye shall receive power" to do the work unto the uttermost time and place. There were but few following a leader who had announced that he was going away. In his parting words he commissioned them to go into all the world. Their frailty was in evidence. A task so great had never been assigned. It looked like failure but for one word of hope and that word was "power." They were to be kept in touch with the dynamo by which the forces of the universe were generated, and every passion of the soul kept a blaze. Such power they first experienced in its fullness at Pentecost, and in the ministry of the early church fathers it accompanied the word as evidenced by the miracles wrought and the converts won.

There has been a great waste of opportunity through lack of power in the church, but there has been no reduction of energy at the power house. The promises of our Lord are just as meaningful as when first uttered. Through the power promised deeds of heroism have been performed in all the years of missionary conquest. The present large advance in missionary giving will furnish new machinery and equipment for missionary work. The splendid offering of life service will furnish the man power so necessary, but only God can give the increase. A new sense of his presence and power is essential to make all of this new movement effective. "This kind goeth not out except by prayer and fasting." With this tremendous responsibility of men and means, there is need that the whole church be committed to intercession that the uttermost man, woman, and child of all humanity may be reached.

One-half of the world has not yet heard of Christ. Two-thirds of the world have had no adequate chance to accept him as a personal Savior. There is desolation and sorrow unmeasured because of the long delay in bearing the Good News. This is the day of supreme opportunity. "Ye shall receive power, after that the Holy Ghost is come upon you" and ye shall be witnesses "unto the uttermost parts of the world."

Gammon Seminary.

Our Relation Toward Others—Toward Parents and Others at Home

Weekly Devotional Topic for August 17, 1919

(Exod. 20:12; Eph. 6:1-9)

By the Rev. Willis J. King, D. D.

The first of our scriptural references is taken from that wonderful piece of literature known as the "Ten Commandments." There is common agreement that this document represents the highest moral altitude attained by any people up to and including the age in which it was produced. And, however, critically the document is examined one comes again and again to the conclusion that any age or people who could leave to mankind, irrespective of race, such high ethical ideals, had by no means lived in vain, but had upon their brow the stamp of immortality.

As we have intimated above the great value of this wonderful document is not its age, nor the insight it gives us of the thought-life of the particular age in which it was produced, but the freshness and thoroughness with which it deals with fundamental and perennial human problems.

Let us note a brief analysis of this wonderful document. There are two main divisions, each of which contains five commandments. The first five deal with one's duty to God. They were to have no other God than Jehovah. They were forbidden to worship idols or to take

the name of God in vain. They were to keep the Sabbath day holy and on this day worship Jehovah their God.

The last five deal with their duty and relationship to their fellows.

But it is about that wonderful fifth Commandment that our interest centers in this discussion: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

The first interesting and striking thing about it is its location at the end of the first group of Commandments. There are those who claim, of course, that it is the beginning of the second group, but the known tendency of Hebrew writers to literary balance and evenness in their literary style makes us practically certain that this Commandment belongs to the first group. Then when one remembers the ideal of the family life which obtained among the ancient Hebrews, the present position of this commandment seems the only logical one for it.

In the thought of the Hebrews the parents stood to the child in the place of God himself. To God he must be obedient, reverent and worshipful. Something of this same attitude must obtain in his relations with his parents. They must be honored, obeyed, revered, protected, loved. Their hope of long life, and this was the only hope of immortality held by the ancient Hebrews, depended on their treatment of their parents who stood to them in the place of God. To dishonor their parents was to deliberately shorten their own days upon the earth, the only place where there was promised to them a life long and abundant.

What a wonderful and striking message this to our age. In this day when parents are expected to obey their children rather than otherwise. In these days when irresponsible and inexperienced youths are allowed to dictate the whole procedure in the home often to the humiliation and shame of the indulgent parent and to the utter disgust of some friendly visitor to the home.

In these days of airplanes and dirigibles and of the most wonderful accomplishments in science and art, there are certain basic principles that we can not afford to lose sight of. And one of these is the beautiful picture of home-life which is brought down to us from this early period of Hebrew history.

Indeed would not this whole document be a good one to have framed and hung up in our homes as a sort of guide for our relationship with those who touch our lives most intimately. Note again the analysis we have suggested. First it would remind us of our duty to our Heavenly Father; and undoubtedly that would suggest to us the value of the family altar and family prayer. Then would come the emphasis on respect for parents. How beautiful it is to see youth respectful and devoted to age. But how much more beautiful when that respect and devotion comes of the filial relation.

Then finally would come a proper attitude toward those outside of our homes. One of the main reasons for many people's inability to get along with people outside of their homes is they have not learned to

have the proper hearing toward those in the home.

If there is any doubt in any mind as to whether the teachings of this ancient document has any message for twentieth century life, let it be examined in the light of the teachings of Him "who went about doing good," and in the light of all our highest moral and spiritual endeavors and ideals, and it will be found in all essentials to stand the test.

DEATHS

The Rev. Wm. H. H. Brown—The Rev. William Henry Harrison Brown, who was born near Palmyra, Mo., December 5th, 1841, departed this life June 24, at 11:30 P. M., age 77 years, 6 months, 19 days. His suffering was for the duration of one year, and was at times quite intense and painful. On June 14, 1883, he married Miss Lucy M. McGee, who yet survives him. No children were born to this devoted union, but their fondness for children was manifested in the adoption of two girls, Helen and Jecoliah Brown, both of whom yet survive. His request was that the Rev. W. H. Wheeler of St. Louis conduct the funeral service. His life was spent in constant service for Christ. Two terms of his life in the ministry were spent as Presiding Elder over two districts. This faithful servant was one who offered himself as a living sacrifice during the "dark days of slavery," and helped to loose the bands of bondage that we might enjoy the fruits of a lasting freedom.

Williamson—Mrs. Mollie Williamson, the wife of Mr. D. D. Williamson and a faithful member of Rollins Methodist Episcopal Church of Wehh, Miss., departed this life on a recent date. For fifteen years she lived a

consistent Christian and died with undaunted faith. A husband, seven children, brothers and sisters survive her. The funeral service was conducted by the pastor, the Rev. D. E. Simmons, who was assisted by the Rev. R. D. Davis, our pastor of Tunica, Miss.

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Written By
Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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Conferences and Conventions.

(Brethren, will you send your notices for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Meridian	DoKaib. Miss.,	Aug. 5-8	Wm. McMorris
Palestine	Teague, Texas	Aug. 5-11	G. W. Carter
Atlanta	Lithonia, Ga.,	Aug. 6-10	H. W. B. Wilson
Huntsville	Trilana, Ala.,	Aug. 6-10	J. L. Carr
Newnan	Newnan, Ga.,	Aug. 6-10	J. D. Lovejoy
Opelika	Ashland, Ala.,	Aug. 6-10	Wm. Jones
Le Teche	Jeanerette, La.,	Aug. 6-10	C. S. Stanley
Clow	Canfield, Ark.,	Aug. 7-10	A. R. Ray
Waco	Calvert, Texas,	Aug. 11-17	W. B. Lott
Gainesville	Covington, Ga.,	Aug. 13	Joseph Griffith
Columbus	Troy, Ohio,	Aug. 13-17	D. E. Skelton
Guthrie	Seminole, Okla.,	Aug. 12-17	C. R. Ross
Victoria District	Wharton, Tex.,	Aug. 12-17	J. H. Swann
Clarksdale	Beverly, Miss.,	Aug. 12-17	N. R. Clay
Clarksdale	Davenport, Miss.,	Aug. 12-17	N. R. Clay
Aberdeen	Macon, Miss.,	Aug. 12-17	G. M. Chisholm
Greenwood	Itta Bena	Aug. 12-17	J. W. Golden
Pine Bluff	Meroney, Ark.,	Aug. 13-17	L. G. Hodges
Lake Charles	St. Martinsville, La.,	Aug. 13-17	J. W. Turner
Navasota	E. Hempstead Ctr., Tex.,	Aug. 13-17	T. M. Jackson
Montgomery	Evergreen, Ala.	Aug. 13-17	Joel C. Carson
Cincinnati-Maysville	Flemings-		
burg, Ky.,		Aug. 13-17	H. A. Foreman
Marion	Mt. Sterling, Ala.,	Aug. 14-17	J. J. Harrison
Kansas City		Aug. 20	W. L. Lee
Houston	Houston, Texas,	Aug. 20-24	J. E. Bryant
Starkville	Rockhill, Miss.,	Aug. 20-24	E. F. Scarborough
Alexandria	Sodus, La.,	Aug. 20-24	W. J. M. Price
Holly Springs	Kosciusko, Miss.,		
(Sallis' Circuit).		Aug. 20-24	F. H. Henry
Tupelo	On Okolona Circuit,	Aug. 20-24	W. H. Golden
Rome	Summerville, Ga.,	Aug. 21-24	H. E. Burns
Muskogee	Oswego, Kans.,	Aug. 21-24	J. O. Murphy
Little Rock	Hensley, Ark.,	Aug. 21-24	M. F. Strong
Fort Smith	Conway, Ark.,	Aug. 21-24	D. H. E. Harris
Harpers Ferry	Huntington, W. Va.,	Aug. 26-31	S. H. Brown
Alexandria	Front Royal, Va.,	Aug. 26-31	E. J. Ruddock
Sardis	Crowder, Miss.,	Aug. 26-31	W. F. Isaiah
Vicksburg	Fayette, Miss.,	Aug. 26-31	D. L. Morgan
Lexington	Lexington, Ky.,	Aug. 27-31	J. B. Redmond
Beaumont	Willis, Texas,	Aug. 27-31	G. E. D. Belcher
Louisville	Cloverport, Ky.,	Aug. 27-31	J. E. Wood
Baton Rouge	Zachary, La.,	Aug. 27-31	J. A. Landry
Waynesboro	Dublin, Ga.,	Aug. 27-31	W. V. Daughtry
Sedalia	Sweet Springs, Mo.,	Aug. 27-31	L. R. Grant
Birmingham	Ashville, Ala.,	Aug. 27-31	J. N. Wallace
Shreveport	Monroe, La.,	Aug. 27-31	T. B. Oville
Ocala	Santos, Fla.,	Aug. 28-31	R. H. Rembert
Topeka	Dunlap, Kans.,	Sept. 3-7	G. G. Logan
St. Louis	DeSoto, Mo.,	Sept. 12-14	W. R. Rivere
Washington	Linden, Md.,	Sept. 9-14	M. W. Clair
Gainesville	Sanpulaski, Fla.,	Sept. 23-28	J. P. Patterson
Cambridge	Cambridge, Md.,	Oct. 14-16	D. H. Hargis

Conventions.

MERIDIAN DISTRICT—Sunday School and Epworth League, at DeKaib, Miss.	AUG. 5-8.
NEWMAN DISTRICT—Sunday School and Epworth League Convention at Newnan, Ga.	AUG. 6-10.
CLARKSDALE DISTRICT—Sunday School Convention, Davenport, Miss.	AUG. 12
VICTORIA DISTRICT—Sunday School, Epworth League, Junior League, Ladies' Aid, Methodist Brotherhood and Woman's Home Missionary Society at Wharton, Texas.	AUG. 12-27
CLARKSDALE DISTRICT—Sunday School, Epworth League Convention at Beverly.	AUG. 12-17
GREENWOOD DISTRICT—Epworth League Convention at Carrollton, Miss.	AUG. 12-17.
ABERDEEN DISTRICT—Sunday School, Ladies' Aid and Epworth League at Aberdeen, Miss.	AUG. 12-17.
PINE BLUFF DISTRICT—Sunday School and Epworth League at Meroney, Ark.	AUG. 13-17
ST. LOUIS DISTRICT—Epworth League Convention, at DeSoto, Mo.,	AUG. 14-17
ST. LOUIS DISTRICT—Sunday School and Epworth League Convention at DeSoto, Mo.	AUG. 14-17
ROME DISTRICT—Sunday School and Epworth League Convention at Summerville, Ga.	AUG. 20.
TUPELO DISTRICT—Epworth League and Ladies' Aid Society on Okolona Circuit, Miss.	Aug. 20 and 21, respectively.
MUSKOGEE DISTRICT—Sunday School, Ladies' Aid, Epworth League and Woman's Home and Foreign Missionary Conventions at Oswego, Kans.	AUG. 21-24.
LITTLE ROCK DISTRICT—Sunday School and Epworth League at Hensley, Ark.	AUG. 21-24

HOLLY SPRINGS DISTRICT—Epworth League and Ladies' Aid at Soule's Church, of the Sallis Circuit, seven miles east of Kosciusko, Miss.

AUG. 20-24

SARDIS DISTRICT—Epworth League, Junior League, Ladies' Aid and Womans Foreign Missionary' Society Conventions at Crowder, Miss.

AUG. 20-31.

BIRMINGHAM DISTRICT—Sunday School and Epworth League Convention at Ashville, Ala.

AUG. 27-31.

SEDALIA DISTRICT—Centenary Institute, Epworth League and Sunday School Convention at Sweet Springs, Mo.

AUG. 27-31

PHILADELPHIA DISTRICT—Annual Preacher's Meeting at Atlantic City, N. J.

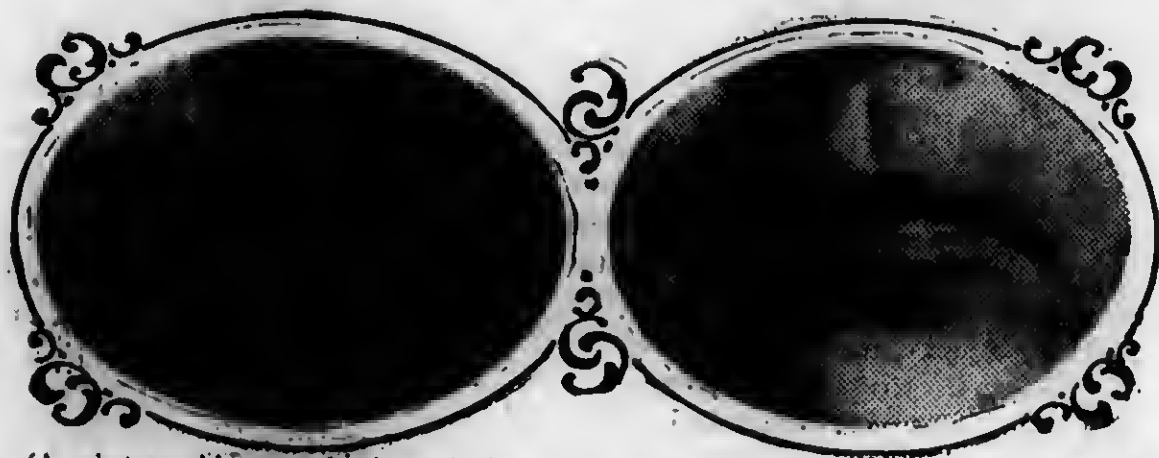
SEPT. 24-25.

JUBILEE GENERAL EXECUTIVE—Woman's Foreign Missionary Society at Boston, Miss

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CRESCENT CITY NOTES

Mrs. Velma Smith, F. B. Jr., and Emma Louise, wife and children of attorney F. B. Smith, and Miss Sarah Jones, are spending a few weeks as the guests of Miss Mary Ann Morris of Hillsdale, Miss.

Wednesday evening, July 30th, Mr. Edward Tooley was married to Miss Ethel Taylor. The ceremonies were performed by the Rev. T. F. Robinson at the home of the bride's father, Jos. Taylor, 2429 Jackson Ave. The young couple was well remembered by friends. Among those present were Rev. F. T. Chinn, Mr. and Mrs. B. Washington, Miss M. Hubbard, Mr. and Mrs. E. Green, Mrs. Sadie Baylock of Mandeville, Mrs. E. Epps, Mrs. S. Anderson, S. Singleton, R. Nickerson, Hazel Williams, Mr. Geo. H. Tooley, L. Landry, Robt. Arrington, Miss Alma Harris was bride's maid while Gus M. Tooley stood as best man.

Memorial service in honor of the Rev. J. H. Hubbard will be conducted at Grace Church next Sunday night. The memorial sermon will be preached by the pastor, the Rev. E. W. Kinchen. Doctor Hubbard was a former pastor of this church.

Mallalieu—At 8 p. m., the pastor administered the Sacraments of the Lord's Supper to a large number. Recently the pastor appointed twelve young people to canvass the community between Louisiana Ave., and St. Mary Street and from the river to St. Charles Ave. The names of more than 100 children were enrolled that do not attend any Sunday School. Out of this number 15 have been added to Mallalieu Sunday School. The pastor with the Superintendent of the Sunday School, is planning to visit every home in which these children live and induce the parents as well as the children to attend the Church and Sunday School. The Concert given on the 28 of this month by Misses Johnnie Raford and Willie V. Earles for the purpose of buying furniture for the parsonage was quite a success. \$25.35 was raised.—(Mrs.) L. Cleese, reporter.

First Street—On last Thursday night a grand reception was tendered the pastor, Dr. T. F. Robinson and family. Each auxiliary was represented, F. B. Smith represented the board of trustees, Wm. Gullett, the board of Stewards, Felice Gant, president of Stewards Board, Sarah Mouton, Missionary Society, Dicy Wright, The Sunshine Club, Ida Green, the Willing Workers; Cornelia Beatrice, Daughters of Benjamin; Carrie H. Crowley, King Daniel, Georgia Harris, King's Daughters; Marie S. Johnson, Jerusalem Daughters; Prof. and Mrs. J. Oliver Morrison of Kansas City, were present; Dr. and Mrs. Robinson responded.

The Lord's Supper was administered by the pastor, assisted by Rev. J. S. Scott, Rev. A. W. Obee, and E. D. Golden. Next Sunday at 11 A. M., Memorial Services will be

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held. The name of Brother Fred Moore will be raised. Mrs. M. A. Johnson will read a paper on his life. On Monday night a reception will be given our boys who have returned home safe. Drs. W. G. Alston, E. W. Kinchen, J. F. Marshall, A. W. Beagin, F. B. Smith and many others will speak.

MARRIAGES.

The following persons were united in holy matrimony recently by the Rev. H. G. Kirkpatrick, pastor of Jackson M. E. Church, Eufaula, Okla.: Mr. Arthur A. Jackson of Kansas City and Mrs. Katie Blakemore; and Mr. Henry C. Young, government employee of Washington, D. C., and Miss Ora P. Morton, the daughter of Rev. Frank R. Morton and a teacher of the Claremore City school. The brides were prominent members of the above named church.

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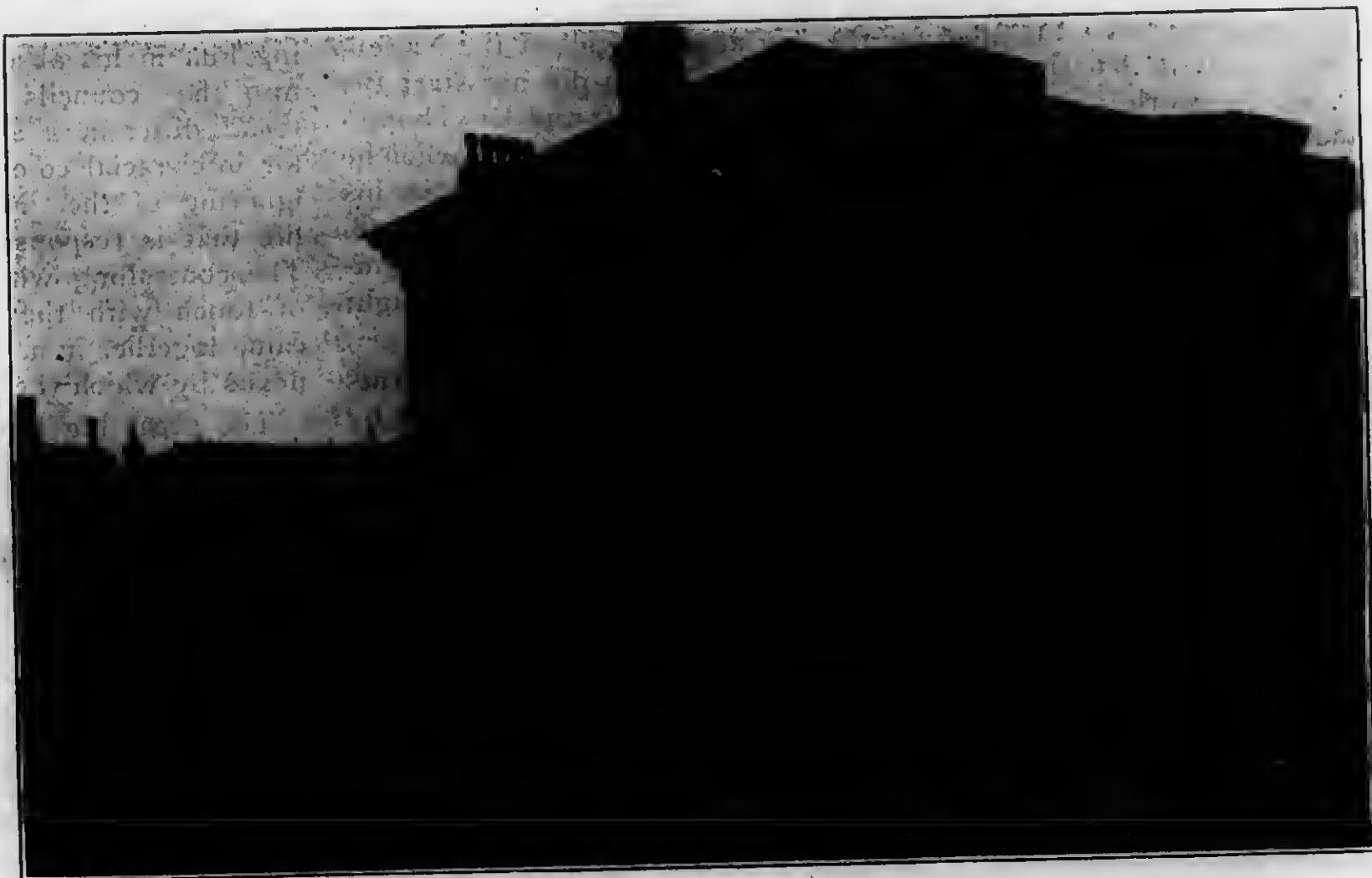
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THE MORTON C. HARTZELL SOCIAL CENTER, CHICAGO, ILL

This social Center and Industrial School is operated by the South Park Avenue Methodist Episcopal Church, The Rev. G. R. Bryant D. D. Pastor. The building is a donation of Dr. W. E. Quine, a wealthy layman who once was a member of South Park Methodist Episcopal Church, serving on the Board of Trustees when Dr. Morton Culver Hartzell was Pastor. It was in memory of this fine spirit, who sometime ago after a hard battle went to his reward, that Dr. Quine named this Social Center. Reference to this important addition to our work in Chicago is made elsewhere in this issue.

EDITORIAL

WASHINGTON AND CHICAGO RIOTS

These outbreaks are regrettable in every way. That they should occur at the Nation's capital and in the second largest city of America, which is the favorite retreat of the Southern Negro migrants, should seriously rivet our attention to the race question and force us to the conclusion that it is to be settled only on the basis of justice and equity and not by treating the Negro as something apart. Notwithstanding scores have been killed and hundreds have been wounded and both cities were terror stricken for several days, there is absolutely nothing hopeless about the situation. Things are normal in Washington and practically so in Chicago. The aftermath of the riot on both sides now centers around punishing the rioters both white and colored, dealing justly with each and not overlooking the immediate causes which led up to the riots in these two great cities.

In a general way the rioting was due to the nervous tension found not only in America but in other parts of the world. In Washington it was due in a very large measure to the unrestrained white sailors, soldiers and marines who had been given an aggravated lesson in the race prejudice while on the Western Front. It is one thing for white soldiers before taking on the uniform to flaunt their race prejudice and it is quite another thing to have this race prejudice made official by the attitude of certain officers who represented the government in command of the soldiers on the Western Front. It had been heralded quite frequently in bold headlines in most of the papers that assault upon white women was the immediate cause of the rioting in Washington. That has been proved absolutely false. There were no general assaults upon white women by Negroes. It appears that one Negro had assaulted four women one of whom was a colored woman of fair complexion and in each of the four cases the Negro was frightened away and no bodily harm was done to either of the four women, but the matter was played up by the Washington papers, at whose doors very largely is to be placed the responsibility for starting the riot. The exploitation of the supposed cases of assault was excuse for turning loose the hoodlum element.

The Chicago situation is more serious and was entirely different from the situation in Washington. At the bottom of it was labor and it had been expected for some time. We are publishing in this connection a most illuminating article from The Rev. John Thompson, D. D., Superintendent of Home Missionary and Church Extension Society of Methodist Episcopal Church on "Chicago's Race Riots." A large number of colored people have moved into Chicago. There is no such idleness in Chicago on the part of Negroes as some people would have us believe. Those who made this statement forget that bold headline on labor shortage and another bold headline about Negroes idle in Chicago do not quite harmonize. The Negroes in Chicago, for the most part were at work and that was the trouble. Dr. Thompson very clearly interprets the situation when he says:

"The colored workman hesitates to join

the Union. He feels that the Unions are very frequently under the control of unscrupulous and radical elements, and for him to join would mean that again and again he is called out on strike when he has no personal grievance, and that he would be apt, being of a minority and of a supposedly inferior race, to get the worst end of the bargains. He believes in a fair day's wage and a fair day's work. He believes he should be justly paid for his labor but that capital, on the other hand, should make a certain profit from his labor. That certain radical labor elements are seeking to coerce him at the present is quite certain. To solve this industrial situation will require the largest, serenest wisdom and that can be brought to bear on the subject".

We think that Dr. Thompson reaches the crux of the situation, only this should be added that the trouble for the most part was between the low foreign element that has been pampered and protected in American life all too much and white Americans have been all too much inclined to side with this rough foreign element as against loyal Negroes who are law-abiding and who have died for the flag at every call of the Nation.

The Negroes in Chicago did not start the riot. They participated in it and Dr. Thompson's statement is quite significant when he says: "Possibly for the first time in his history (referring to the Negro) he has resisted assault". This is what added aggravation to the situation. The Negro fought back.

One of the most illuminating statements concerning the Chicago riot is given out by John R. Shillady, Secretary National Association for the Advancement of Colored People, who has been in Chicago studying the situation. Mr. Shillady says:

"Such an outbreak as that through which it is hoped Chicago has safely passed did not arise out of a single incident. What the citizens of Chicago should concern themselves with, is the more far reaching causes which made white mobs join in mass attacks upon the Negroes of the city. It is deeply significant that the so-called riot zone has been confined, since the first day's rioting to what has been familiarly called the "black belt".

"This restriction of the riot area is conclusive proof that the Negroes were not the aggressors in the conflict. No mass attacks have been made upon the white citizens of the so-called "white" sections. The public should bear these facts in mind and not be misled into the assumption that because the police are concentrating in the "black belt" that the colored people are the dangerous element."

"The colored people are Americans. This year marks the three hundredth anniversary of their coming to America. As a race few Americans can trace an ancestry farther back than they. Their progress during the past fifty years has been one of the marvels of modern times. Their standards of living are nearer to that of native born white citizens than are the standards of the unskilled foreign laborers whom they have been supplanting in the labor market since the cessation of European migration cut off the labor supply from the south-eastern Europe. The thousands who have come from the South to man the war industries have not come to work a few months and hoard their savings in the hope of return-

ing from whence they came but have brought their families with them to settle down where they could have an American chance for a living, education for their children and fair treatment. They ask for no favors but they do demand justice.

"One mistake should not be made in the haste for a ready-made solution of race friction, that of assuming that the Negro can be set off by himself in a separate part of the city with a completely segregated life. Such ideas are too fantastic for serious consideration. Attempts to segregate the Negro cannot be made with any hope of success. All such efforts can have but one result—failure and renewed friction. If the white people will give the Negro a fair deal and no favors, all will be well."

Several things are perfectly clear: The Negro is going to insist on being treated as a man and he will not take insults and grin and bear them as heretofore. His war won place in American life he demands, and there is no amount of soft pedal talking that will swerve him from this position. Furthermore, the Negro must be treated as a man and conferences must not be held concerning him in his absence. He must be taken into the councils that are to settle any racial differences and to work out a plan for inter-racial co-operation. It is the utter ignoring of the Negro in the community life that is responsible for these outbreaks. The controlling whites were absolutely out of touch with the Negroes and the races came together in a quarrel and there was no nexus by which the trouble could be settled.

The great big lesson of the Chicago and Washington riots is that white men and colored men must co-operate and that means more clearly than anything else that white men must no longer seek to settle the race question without the Negro-himself. This is perfectly fair and in the interest of both.

There is nothing whatsoever concerning the Washington and Chicago riots to warrant discouragement. Friction will come. Civilization will go on. The races will find a basis of adjustment. They will develop good-will on the basis of industrial and economic welfare of both and they will soon find, white as well as black and black as well as white that each needs the other and out of sheer forced self-respect they will find a basis for adjustment, Washington and Chicago will resume the normal atmosphere and all will be quiet.

GOODBYE BLACK MAMMY

Our southern white friends play up to great affect their affections for the picturesque and lovable character commonly known as "Black Mammy" who formerly held a very conspicuous place in our Southern life.

The Wesleyan Christian Advocate recently editorially referred to such a character in the following language:

WORTHY OF NOTE. Some days ago a Negro woman died in this city who had been a faithful servant for many years in one of the prominent families of the city and state. The pall bearers at her funeral were four Southern born white gentlemen, each one of whom this faithful colored woman had nursed when a babe. The law abiding Negroes have no need of fear of mistreatment by Southern white men. That close and helpful relation that once existed in the white race toward the Negroes, which only Southern people

know and can understand, has not utterly vanished. The faithful, law abiding Negroes can still trust the Southern white people to treat them justly and fairly.

* Here are other instances of what Southern white people are now doing for good, faithful law abiding Negroes. A colored man, servant of a family in this city, has been sick for several weeks. The physician, white, has been as attentive to him as he would have been to a patient in the wealthiest family in the city. The lady for whom this colored man has been working has as her time would allow visited him to inquire after his health and carried in her hands time and again such delicacies as she believed he could not obtain and prepare by her own hands.

The kindness of these white people we have mentioned to the Negroes is worth far more to them than all the pratings about social equality and equal rights some of the Negro leaders have been preaching for years. These Negroes would not give a penny for more rights than they have and their social relation with the white people is as cordial and fair as they could wish.

Those who do not know the intricacies of race relations in the South would be most likely misled in the reading of these paragraphs and wonder why with such feeling as indicated in this editorial remark there is so much restlessness and hostility between the races. In the first place, the pall bearers at the funeral of this "faithful servant", who were four Southern born white gentlemen would have dropped stone dead before they would have acted as pall bearers at the funeral of one of the faithful law-abiding Negroes, whom the Wesleyan Christian Advocate says can trust the Southern white people to treat them fairly and justly,—if this faithful law-abiding Negro did not sustain a subservient, truckling and subordinate position to these four Southern white gentlemen.

The implication of the editorial is that the South feels kindly to faithful law-abiding Negroes as a race and would not see them want for any courtesy. The only time that the Southern white people will act as pall bearers at the funeral of a Negro is when the Negro is of this servant class. The Wesleyan also refers to the fact that a physician waited on a colored man in his community but this was done in a patronizing way and would not have been done for any of the self-respecting colored people however neighborly they might have been if they were not servants in the family. Always keep this in mind.

The Wesleyan Christian Advocate is entirely wrong about anxiety of Negro leaders for what is called social equality. Our observation is that our people are absolutely indifferent to this proposition and would not accept it if it were possible. There is a good deal of feeling however that there are certain inalienable rights that are ours that do not at all involve the social question.

The Wesleyan is dead right when it says that the "Black Mammy" would not give a penny for more rights than she has had and her social relation with the white people is as cordial and fair as she could wish. All that we can say is that that is the attitude of the "Black Mammies" as far as outside appearances are concerned. There were those of this class who were absolutely satisfied with their subordinate relations but when they get out from under the roofs of their master their attitude is entirely different. The "Black Mammy" however is going and we bid her an affectionate goodbye and a long farewell and when she goes what sort

of manifestation will there be of the kindly feeling towards "Black Mammy's" children if the children of "Black Mammy" are faithful and law-abiding and renounce in words as they do in actual practice this twaddle of social equality? Will Southern born white gentlemen serve as pall bearers at the funeral and will Southerners bring in their hands delicacies to feed the wasting body of a faithful Negro? If so we will usher in a new day in the South, but our prediction is it will not be done. There is not the slightest chance.

NEW FREEDMEN'S AID LITERATURE AVAILABLE

Negro education has a picturesque and appealing presentation in an attractive Graphic, "The Challenge", just received by the Freedmen's Aid Society of the Methodist Episcopal Church. Beginning with the little child, the whole process of mental and manual training as carried on in these schools of the Church is presented in picture form and illuminating text. The front cover shows a Negro officer leading his men "Over The Top". This was distributed at the Columbus Centenary Celebration with the eight page "Negro Melodies" containing some of the songs sung there by the quartette of boys and girls from the Freedmen's Aid Schools. Also the leaflet "Twelve Wise Men And What They Did For A Race" has been revised with new facts concerning each school and statistics on the progress of the Negro Race by comparison of his condition in 1866 and now.

Copies of both of these interesting pieces of literature may be secured by writing to the Freedmen's Aid Society of the Methodist Episcopal Church, 420 Plum Street, Cincinnati, Ohio.

DR. WARD GOES BACK TO CHINA

Dr. Ralph A. Ward, who put in shape the great survey of the Methodist Episcopal foreign mission field, the presentation of which was the big event at the Niagara Falls Meeting when the Centenary movement was launched, sailed from Vancouver, August 7th, on the steamer "Empress of Russia" with several native Chinese and outgoing missionaries. Dr. Ward goes out to China this trip as China's secretary for the Board of Foreign Missions and special representative of China, as representative of the Centenary Committee and as special representative of the Interchurch World Movement. He will re-study the whole Centenary program throughout China in the light of after-the-war conditions. A series of conferences with China's leaders and missionaries will be held in Foochow and other leading cities, after which there will be held in January and February, 1920, a nation-wide Conference in Peking. Dr. Ward took with him hundreds of choice lantern slides covering a wide range of subjects, showing the progress of the Church throughout the world as well as slides showing the work of the Church in China. Dr. Ward was the last white man to cross the field on which, a few minutes later, the first battle of the Chinese Rebellion was fought in 1913, and it was he who, while a missionary, built up the large Methodist Episcopal Church at Foochow.

The Times of Raleigh, N. C., editorially calls attention to the fact that a woman

has been elected from one of the charges as a delegate to the District Conference and from the District Conference as a delegate to the Annual Conference and according to the Times will "have a voice in the assignment of preachers." Perhaps this sister delegate will not have a direct voice in the cabinet but no doubt will have influence in determining the pastor of her own charge.

Commenting upon this election the Times says:

"Just think of that! The day is close upon us when perhaps the women of the congregation will be able to bring direct influence to bear upon the pastor in charge, the most of whose chores they attend to. Will the pastors mind? We hardly think so; and if they do, they won't say anything about it."

"Maybe the College of Bishops will not be invaded for some conferences yet; but THE TIMES is mighty glad that RALEIGH Methodists intend to use the laity rights which have been secured for the finest exponents of Methodism."

That the laymen are to have a larger representation in the affairs of the Church is in response to the voice of popular will not only of the laymen but the ministers themselves. Everything that tends toward a democratization of the church will be accepted with enthusiasm. The Methodist Episcopal Church by the close of General Conference of 1920 will admit laymen to General Conference and the word laymen includes women of course.

It is well to remember however that the laymen always have had a check on the ministry. No man can enter the ministry, however much he may feel the Divine call unless he can get endorsement of Quarterly Conference which is usually composed of all laymen except the pastor and the District Superintendent. Nor can this divinely called minister continue his office as a local preacher without the approval of the laymen in the Quarterly or District Conference, nor can a minister enter the Annual Conference without recommendation of the laymen of Quarterly or District Conference.

The admission of laymen, therefore, to the Annual Conference is but an extension of the relation of the laymen to the ministry which has always existed in the Methodist Episcopal Church.

One of the important features of the coming features of the National Negro Business League will be a discussion, "A Reconstruction and Readjustment Symposium—The Negro's Relation Thereto", in which National leaders of thought will participate. The subjects of Labor, Health, Business and related questions and problems will be dealt with at length.

"The Call of the Christ" is the title of a four page booklet recently received from the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. It is attractively illustrated and contains effective, convincing and informing reading matter under the headings "The New Demand," "Shall the Community Know Christ," "The Kingdom Knows No Class", and "Where Responsibility Rests". This booklet may be had free upon application to the Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.

Southwestern Christian Advocate

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DR. BRYANT IN CHICAGO

In April 1907 the Rev. G. R. Bryant, D. D. was appointed pastor of St. Luke Methodist Episcopal Church, 558 E. 35th St., Chicago, Illinois. The Church at that time had 125 members, worshipping in a store front building. The membership was increased to 200 by the second Sunday in October of the same year. The South Park Avenue Methodist Episcopal Church, 33rd and S. Park Avenue, was secured and the congregation moved into it the second Sunday in October, 1917 with 200 member. While in the store front, the pastor's salary was \$12.50 per week with gas and telephone bills, a part of the house rent to pay out of that salary. To-day the membership is 1400. The District Superintendent is paid \$50.00 per quarter; Janitor \$20 per week, \$1,000 per year for music, assistant pastor \$1250.00 and the pastor \$2,080.00 plus house and heat.

The Centenary allotment for this church was \$8,000 for five years. The subscription taken during the Centenary drive amounted to \$14,000, \$6,000 over. South Park has opened a social center and industrial school. The Lexington Social and Industrial school was organized in July 1917 at 3114 S. State Street in a dilapidated store building. After a year in that building, the school was moved to 3025 E. 31st St. The city Missionary Society of the Methodist Church paid \$30.00 per month on this store, all the other expenses being met by the pastor. Part of the time the expenses were paid out of the pastor's salary. The white people seeing that the South Park membership meant to make good, came to the rescue. Dr. W. E. Quine, a wealthy man, donated his home for this center; the home in which he had lived for 32 years. It is a three story brick building, valued at \$17,000. Dr. Quine requested that the school be named the Morton C. Hartzell Center, because of the love he had for Bishop Hartzell and his son, Martin Culver Hartzell who was at one time pastor of South Park Methodist Episcopal Church, while Dr. Quine was trustee of the same.

A social and industrial school have been

established in this building, where domestic science, automobile repair, theology and English is taught. One rich man brought his automobile over 200 miles to have it overhauled and repaired in the school. The faculty is composed of six teachers. There is also a branch library where the people in the community can go and read by signing up a card the same as at the public library and can get any book in the library, if they do not care to go down town to the public library.

Dr. Bryant has had a most remarkable record in Chicago.

In a few issues ago we published an open letter from Dr. Bowen to the authorities of New Orleans University. In this week's issue, we are publishing a reply from President Melden. President Melden very clearly points out the program of the University. Dr. Bowen is entirely mistaken in the supposition that the College of Liberal Arts was discontinued. In a very fine piece of literature advertising the Courses offered is the College of Liberal Arts, The Teacher's College Preparatory, the Normal and other courses. In all of the literature of the University the College of Liberal Arts is referred to. We are glad to publish Dr. Melden's letter to assure the alumni and friends that the school has been in no sense lowered in standard or its usefulness. In adding the Teacher's College the University is meeting an imperative need for our people in this section.

Dr. C. M. Melden is spending the summer very pleasantly in California. He recently addressed the Los Angeles Minister's meeting on our school work and the San Francisco Preacher's meeting on "Lynching". He delivered the same address before a large gathering in the Methodist Episcopal Church in San Jose. The congregation at San Jose was so thoroughly stirred by Dr. Melden's address that it adopted the following resolutions:

We, the citizens of San Jose, California, representing the various religious denominations of the city, wish to express our horror and condemnation of the evil of Lynching.

While all races are exposed to the mad vengeance of the mob, the facts show that the Negroes are the most frequent sufferers. Within the past few years, hundreds of them have been summarily executed, some of them with the most horrible and fiendish tortures, by the lawless men.

The frequency and universality of these crimes against good order, and, in some instances, the acknowledged inability, and in others, the refusal of the local authorities to prevent and punish them call for the enactment of a law by Congress making Lynching a crime against the national government.

We therefore pray our Senators and Representatives to support such legislation and use their powerful influence that such a law be enacted.

We further submit that record of the Negro people during the past war, for devotion to the nation's welfare, their cheerful response to every demand of patriotism, even sacrificing life itself give them a special claim upon national sympathy and protection.

Of General Interest

Surplus Army Food To Be Sold

In the face of growing unrest over the high cost of living, immediate sale of all surplus foodstuffs, purchased for the army, instead of only canned goods, was ordered by the War Department. Millions of pounds of meats, beans, pumpkin, squash and other commodities will be offered to the public Monday, August 18, through the parcel post system, at prices materially lower than those now prevailing in the market. Purchasers will have to pay postage charges from the place of storage.

Causes Of High Cost Of Living Outlined

A resolution directing the President to employ means directly in his power to relieve the people from the high cost of living was recently introduced in Congress.

Six primary causes of high costs were set forth in the resolution as follows: purchase and hoarding by the War Department of vast quantities of food and clothing; Export of large amounts of necessities of life; continued inflation of currency under Federal Reserve act; encumbering Federal payroll with hordes of unnecessary and unproductive employees; and failure and refusal of the Administration to enforce Federal statutes prohibiting combinations in unfair restraint of trade.

Vindication For The "Y"

The Y. M. C. A. in giving an account of its stewardship during the war recites some interesting figures. Out of \$125,000,000 contributed by the American public for its great work in Europe during the war, \$97,817,005 was expended, of this only \$467,584 was used for overseas activities, while \$1,957,301 was spent on Athletics for the American Expeditionary Forces, \$1,066,757 for moving pictures, \$1,066,757 for concerts and entertainments, \$850,969 for educational literature and \$1,200,000 for instruction in French and in library service. This should be a sufficient answer to critics of the "Y" who feared it would carry on an extensive sectarian propaganda.

Colleges To Lose Teachers

The high cost of living will cause a dearth of teachers in the Universities of the country next Fall unless salaries are materially raised, according to a warning issued by Professor George D. Strayer of Columbia University, President of the National Educational Association. The war has emphasized the situation, Professor Strayer said, by opening up a tremendously increased field for college trained men, who have been heavily drawn upon for various government posts and as experts in advising the peace conference. Many of these men have realized the possibilities that are open to them in other directions than teaching and will not return to the colleges, he declared. "For a long time", Professor Strayer added, "it has been true that practically no college salaries have been high enough to draw the best men and hold them unless they had other sources of income. With tremendously increased cost of living this condition has been aggravated and unless our universities are to suffer keenly and through them the men who are to be leaders of the coming generation. Some means of increasing the income of the universities must be worked out."

A REPLY TO DR. BOWEN'S LETTER

Among the Alumni of New Orleans College none stands higher than Dr. J. W. E. Bowen in the esteem of Alma Mater. We are proud of his scholarly attainments and the years of splendid service which he has rendered the world. We appreciate the zeal he manifests for her reputation which leads him to resent any movement which would seem to threaten her high standing. However even the great Homer nods. We fear that the good Doctor has likewise taken a few winks during which he had a bad dream. So vivid was this that he has mistaken it for reality. His beloved school is in danger and with true chivalry he rushes to her defense. But, Doctor, it is all a bad dream. It has no substance, no basis in fact. Your fancied destruction is construction. The present plan is the finest piece of constructive work undertaken by the Freedmen's Aid Society for New Orleans in many years. It is in harmony with the trend of educational institutions throughout the nation. But first let us remove certain misunderstandings under which the good Doctor and possibly others labor.

1—He says, "You intend to eliminate the classical subjects formerly taught therein which subjects are taught in northern white colleges." He speaks here without adequate information. So far from eliminating the classics and other cultural studies it is in the plans for the future to enrich and broaden the curriculum. New courses in education and languages are to be added as soon as practicable.

2—He assumes that we are to "betray and desert" the cause of higher education for the Negro and are to "haul down that flag". This is a purely gratuitous assumption. The president of New Orleans College has for many years stood firm as a champion of higher education for our colored people insisting that they should have opportunities as good as the best. He has not changed, neither has the policy of the institution changed.

3—With heated rhetoric he exclaims, "We believe in all kinds of education, kindergarten, primary, high school, college, university, professional, and in all trades from the plow and trowel to the telescope and the Bible". So say we all. But does Dr. Bowen believe that all these various kinds of education can be offered by one institution? This is an age of specialization. If the schools of the Freedmen's Aid Society have suffered in

one respect more than another it has been in trying to cover too much ground and to combine dissimilar lines of study. It is difficult if not impossible to unite industrial and the higher literary courses in one institution. It never has succeeded in our system of schools. Dr. Dunton, our Nestor, complained only recently that we did not have a first class college. The fact is that we have not a first class school of any grade. We never will have until money and effort are specialized. To call an institution a University or a College does not constitute it such.

This new departure of the Freedmen's Aid Society is an attempt to create one first class institution which shall stand out prominently in the Southland for its high ideals and the excellence of its work. There is no other demand more urgent than for well prepared teachers. No greater service can be rendered the colored people than to meet this demand. The Hon. James Bryce the British Ambassador said at Howard University, "Everything you can do to provide the right kind of teachers in the schools will spring up and bear fruit and yield a hundred-fold in those parts of the South where education is now most needed. Such men along with the doctors, clergymen and lawyers, will be the natural guides of the colored people."

Is it lowering ideals or shutting the door of opportunity in the face of aspiring colored children when we are trying to provide for them facilities such as the best Universities of the North are providing for the white boys and girls? Columbia has its Teachers, College and many others have their schools of education. All the resources of the Peabody Fund are put behind the Peabody Teachers' College of Nashville. This was done that it might supply a crying need of the South. It draws its support from ten states. These great institutions are our inspirations and ideal. We want the people of New Orleans Area to have at their door facilities for the best possible Teacher training. The work, my dear Doctor, is not destructive but constructive. The Teachers College is not to be built upon the ashes of New Orleans University, but is to be the favored child of a fruitful and fostering mother. If for the present what may seem to be undue prominence is placed upon the title it is for the sake of emphasis.

Charles M. Melden.

Hughes, Taft, Root, A. Mitchel Palmer Sign Address To Nation Demanding Congress Investigate Lynching

Demand for an investigation by Congress of mob violence and lynching in the United States is made in an address to the Nation signed by 150 citizens throughout the country including ex-President Taft, Attorney General A. Mitchell Palmer, Dr. Henry van Dyke, the governors of seven states including Governor A. H. Roberts of Tennessee, every living ex-attorney general of the United States, the heads of California, Illinois, Princeton, Western Reserve, Fisk and Vanderbilt Universities, Charles W. Eliot, Elihu Root, Charles Evans Hughes, J. R. Bingham of Mississippi, and Senator

Arthur Copper of Kansas.

The address to the Nation is an outcome of the National Conference on Lynching which was held in New York City, May 5 and 6, last.

"The people of the United States suffer justly under the grievous charge that they continue to tolerate mob murder," says the address. "In the year 1918 no less than 67 persons were done to death without trial or any process of law, having been denied the right to a day in court accorded by the federal and state constitutions to all citizens."

"It is well known that the innocent with

the guilty suffer the cruel inflictions of mob violence. Mobs have even invaded court rooms and prisons to seize and murder prisoners whose punishment had already been fixed. Early in 1919, a hospital was invaded by a mob, and the attack resulted in death from shock of a patient that day operated upon.

"Patriotic citizens throughout the country feel the shame which lynchings cast upon the nation but they have assumed partial responsibility for this shame by their silence and their acquiescence. The time has now come when citizens of the United States can no longer contemplate without protest the setting at naught of the fundamental principles upon which their citizenship is based.

"The undersigned, therefore, as citizens of the United States without sectional or party bias, with the interest only of the Republic at heart, urge all public spirited men and women to oppose with all their power the recurrence of the crime and the shame of mob murder; they urge the governors of the several states to do all that is possible to prevent and punish lynching; they pledge their support to the officers of the law, who, in the face of mob excitement, discharge their duties; and they urge upon the Congress of the United States nation-wide investigation of lynching and mob murder to the end that means may be found to end this scourge."

Among the southern signers of the Address are Charles J. Bonaparte of Maryland, former attorney general of the United States; George M. Bailey, editor of the Houston Post; William M. Hunley of Lexington, Va., Secretary Southern Race Commission; William S. Sutton, Dean of Department of Education of the University of Texas.

Among the signers from New York are the editors of The Evening Post, The Independent, The Public, The New York Age, The New Republic, The Nation, The Survey, The Crisis, The publisher of The New York Times, and the presidents of the Bar and Merchants Associations.

METHODIST RECONSTRUCTION WELL STARTED IN FRANCE

News of the reconstruction work around Chateau-Thierry is reaching America. The Methodist forces now responsible for that district have been able to purchase from the Army, the Red Cross and the Y. M. C. A. many necessary articles at reasonable rates, thus saving the delays and cost of shipping.

Within two weeks after the arrival in France of Frank E. Baker, the construction engineer sent by the Reconstruction Department to take charge of the District, as announced recently in these columns, relief work had been well started. A force of six persons was immediately employed. The labor question in France is extremely acute, but it is hoped that conditions will become more settled and that sufficient help will soon be available.

Mr. Baker succeeded in purchasing barracks from the Y. These are being split into small units to accommodate families and also the crops now being harvested.

PROGRAM OF THE NEXT HUNDRED YEARS

The Address of Dr. John R. Mott at the Centenary Celebration

This Summing Up of the Church's Opportunities, Responsibilities and Dangers was the Principal Address on Centenary Day at Columbus

WE turn our back to-day on our first missionary century as Methodists. What a wonderful century it has been! A hundred years of pioneering in virtually every State of the American republic and of every continent of the wide world—one hundred years of advancing upon our enemies—one hundred years, therefore, of the opening and entering of doors. With the possible exception of the British and Foreign Bible Society no body of evangelical Christians have introduced Christianity into so many fields.

A hundred years of sowing and reaping. "He that goeth forth with weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." These decades have witnessed this striving with prodigal hand of the most vital seed; and what a marvelous harvest! No segment of evangelical Christianity has further pushed out the reign of Christ among the minds and hearts and wills of men. A hundred years of strategy and of statesmanship seen on every hand—a hundred years of planning of schools, colleges, universities, evolving even national systems of education and all bearing the imprint of Christ.

A hundred years of helping to develop a Christian medical profession the world over and placing beneficent institutions, hospitals, nurses' training schools at the disposal of countless millions of suffering humanity. A hundred years of the production in all of the principal tongues of the earth of vital and dynamic literature, proclaiming the unsearchable riches of Christ to myriads of millions.

A hundred years of unwearied and fruitful proclamation of the eternal evangelism in every part of the wide world. A hundred years of the planting and fostering of native indigenous and, in some case, national churches that are capable of spreading Christ's kingdom to yet further bounds. A hundred years of Christlike human endeavor. A hundred years of holy living and of holy dying pioneers, seers, prophets, apostles, martyrs. We bow in reverence to their memory this day.

"Oh, blessed communion, fellowship divine,
We feebly struggle, Thou in glory divine
Yet all are on in Thee, for all Thine.
Hallelujah!"

Best Days Not Gone, But Are To Come

A hundred years crowded with glorious life. With great reluctance we turn our backs on these years and face the coming century. As we do so we do so with the clear and deep conviction that the best days of the missionary forces of Northern and Southern Methodism lie not behind us, but in the century that will now unfold before us. It must be so or that last century would have fallen short of high success. Why do our best years lie in front of us? Everyone in this great audience and the millions whom we represent—because American Methodism now has vastly greater numbers than that small unacknowledged, and, in many places, despised sect that fronted the last missionary century we go forth to-day not in selfish pride, but in humility, six million strong.

Surely more will be expected of us. Surely these best days are in front. They are there

and not back of us, because we have larger knowledge now than our predecessors larger knowledge of our field, of our problems, of our guiding principles and of our boundless resources that spell something more abundant than have thronged the preceding years.

The best period is in front of us also because we enter upon it with a far richer experience. All the generations of the past century, nearly all the lands and races of the world have made their contribution, which is now at our disposal. Not only so, but our triumphs, our failures—and we have had failures—our struggles and battles have taught us lessons, and some of them burned into our consciousness. They will not be forgotten. They will be made tributary to a larger success.

The best is in the future because we have a wider outlook and immeasurably greater opportunities. Doors are wide open on every hand, as contrasted with the comparatively closed world a century ago. Those best days lie there in front, likewise, because of the greatly increased momentum, due to the mighty science and wonders wrought by the Spirit of the living God, working among the Southern and Northern Methodists, as well as our sister communions throughout the world. This momentum should carry us to reaches of attainment and achievement the like of which we have not dreamed of experiencing in our day.

The best is in the future because of those comparatively latent human resources and the infinite divine resources immediately available for the vast program of the new century. The best is right in front because of this Methodist Centenary, and here, Mr. Chairman, let me pause to pay my tribute to the boldness and largeness of conception and plan, to the massive comprehensiveness of the century endeavor, to the thoroughgoing preparatory processes and the counting of the cost which lies behind this endeavor, also to the splendid demonstration we have here in Columbus, showing in epitome the splendid mobilization of Northern and Southern Methodism.

This A Beginning And Not An End

I say this Centenary is not an end, but the dawning of a new century makes possible something vastly greater than lies behind us. My friends, it is highly significant that our Centenary synchronizes with an unparalleled world situation. It has been my lot to spend now more than thirty years cruising over this wide world. Those journeys have taken me to all but two or three of the areas occupied by Northern and Southern Methodism, and to most of these battle fields again and again. If that adds any weight to my present diagnosis, which I place under the heading that we have reached a new world, let us give it this added weight.

I need not tell anyone here that the new world is a shaken world. We have felt the foundation heaving beneath us. What we called a foundation we have discovered with humiliation was but shifting sand. One by one the pillars of our so-called civilization have crumbled in our dust at our feet. It is a shaken world. Likewise, it is an impoverished and overburdened world.

The late war cost more than \$260,000,000,000. If the late enemy countries shall pay to the last farthing they will not pay one tithe of that load that now settles down with crushing weight, not only upon this generation, but upon generations yet to come. The curfew will ring late. The hours of leisure and of pleasure will be few. Innocent generations will join the guilty in bearing the load.

It is also an exhausted and over-wrought world. I came back from the sixth of my journeys to the warring countries since the war began. I found all of those nations in Europe even more than I find my own country with their nerves worn threadbare. The peoples of the world to-day are on edge. We do well to exercise special patience and tolerance and charity in all our relationships.

It is likewise a torn or rent and embittered world. Here I have in mind not simply the obvious, not simply the fact that two clusters of nations recently at each others' throats are still embittered and will remain embittered far too long—I have in mind something quite as serious, and that is that within each of these two clusters of nations there has been a falling out, a misunderstanding, a recrudescence in many cases of low national and racial ambitions and prejudices to the great embitterment of mankind.

And I have something still more serious in view, and that is that in almost every nation which has recently been at war, and in some that were not in the struggle, there have been fanned to intense flame, the spirit, the bad spirits, of bitterness between the classes.

World Of Sorrow And Of Suffering

It is a suffering and a sorrowing world. I see the 11,000,000 graves. I shall never cease to see them, and I feel the vibrating of physical pain. I see that hospital enclosure with 352 wards, each ward with fifty beds, everybed filled with a shattered or diseased body, vibrating with piercing or dull pain.

It is a suffering world physically. What shall I say mentally? The war is over. People shall have time to think. They are counting the cost. They see these graves right there at Epnauer, where my friends whom I met a moment ago doubtless have been. I noticed as far as my eye could travel over the sand dunes acres of little crosses over the sand graves of the boys that could not survive their first operations there in the receiving hospitals.

It is a suffering, bleeding, weeping, silent, lonely world. It is a confused and bewildered world. How few I have found who, when I got into their hearts, told me that they knew the way. What countless multitudes I found who had lost the way, every one asking these three questions: "Why was it permitted? What is the way out? How long?" O, the pathos the tragedy, the reality of it all!

Thank God, I can press on and say it is a plastic world, easily molded. We have heard in other days of the Far East, of lands that were called changeless becoming among the most changeable. We have joined hands with our friends of all the republics, some of us with the splendid assurance that anything with Anglo-Saxon Christianity in its purest form in North America wishes to do on broad-minded, constructive, vital lines, in all of those republics, it may freely and will be welcomed to do.

Time To Confront Perils Of The Day

Our dangers we should view this afternoon with steady eye and as the great general said: "First ponder, then dare. We gain nothing by minimizing the number as well as the existence and gravity of our difficulties and dangers." Our danger is that we of the Centenary and the hosts behind us lean upon our past and notably upon our recent wondrous triumph. May God save us from that pitfall.

Another danger is that we become dependent upon our material resources, which have been poured out upon us with such unprecedented prodigal hand. There are dangers from having too easy money, as every administrator here knows. There are serious dangers from having too much money. Some of the greatest victories of pure Christianity have been won without any money. Some of the greatest dangers are in depending upon money untouched by the pierced hand. It is ten times harder, I find, to spend money wisely than it is to raise it wisely. I say that advisedly. But, on the other hand, what a marvelous talent God has put in our hands.

Another danger is that of undue denominationalism. Now, there is a denominationalism of which we cannot speak too highly or appreciatively. When I find a young man who apologizes for his denomination, no matter how humble or obscure it is, or who apologizes for his father or mother, who may have worked their hands off for him, or who apologizes for his country, I make up my mind I will not advance that man. It reveals a seam of weakness across his character.

Another danger is that of undue size of a hazy interdenominationalism that would take off the edge of that which is most distinctive and most precious to us. The reasons why you and I, as Methodists, value that which is most distinctive to us is the reason why our splendid Presbyterian friends and our splendid Baptist friends value what is most distinctive in their beliefs. I say this hazy interdenominationalism is a grave danger. The reasons we value that which is most distinctive to us severally is because we honestly believe it is the truth. Therefore we are not ashamed to express it and to let others profit in any way possible they may from contact with it.

Another danger—and this is a grave danger. It is the danger, as I look ahead, that we shall think that the processes which have brought us to this climax here in Columbus can now be interrupted. As I see it we need to carry forward an even more complete organization, a much more widespread and wisely directed educational campaign, a more emphatic emphasis on seeking His face and the uncovering of a larger, unselfish leadership. We must not abridge these Centenary activities. Remember this is a beginning and not an end.

Five Vital Points To Rivet Attention

Now let me mention in brief outline five points which we should rivet out attention to in these coming days:

In the first place a policy that will be literally world-wide in its sweep. The clock has struck. The hour has come when we should face the entire world at home and abroad.

The second point of our policy should be to administer to the whole range of personal, national and international life. That min-

istry should touch the bodies of men. It ought to be sinful to say what we have to say this year, that tens of millions of people will have died from starvation and diseases in the sight of Christ—it is sinful. He has a remedy. Economically we should touch the world with the hand of Christ. We ought not to have to say, as we do of India to-day, that 260,000,000 people are in debt, some of them paying as high as seventy-five per cent interest on their borrowed money. Christ doesn't stand for this, nor does He stand for Bolshevism and the other undominated parts of the industrial and commercial life and financial affairs of the world.

"His touch should reach socially every stratum and should end forever social neglect, social injustice and social cruelty.

In the third place the policy of the new century should give absolute right of way to the most vital and highly multiplying processes. One of these processes is that of developing these indigenous native churches. The most dynamic word released in the world in this war is the word 'self-determination.' It has set the world aflame, not only with strife, but with hope. Let us stand for making every church that we seek to plant so vital that if some day, God forbid, Christianity were to die out in America it would exist with such vitality, propagating and conquering power in the heart of Africa, in the Japanese islands, in South America that it would reconquer us and set our fountains gushing.

Another one of these vital processes that should have right of way is that of raising up an adequate leadership of the forces of pure Christianity. We need ten leaders now to every one that was required at the beginning of our missionary century.

The fourth point I will mention is that Methodism identify itself with conviction with that onward movement within the realm of Protestant Christianity which is so rapidly bringing about closer co-operation, federation and unity. The difficulties are so many and so great; the situations are so urgent that nothing less than a pushing in together of all those who hold Christianity in its purest form will suffice in the presence of

an unbelieving world, unbelieving to an extent and to a depth that we have little realized. Therefore, let us throw ourselves into the heart of the newly launched interchurch movement, spend and be spent, lose ourselves in this great cause of presenting a united front to forces of united evil, skepticism, formalism, indifference, cruelty and shame, the living Christ at the center.

Now let me mention as the last point of our policy that this next century we sound out more clearly and more insistently than in the last century the distinctive notes of Methodism. One of these I need not mention, the note of hope. From the beginning Methodism has maintained that the good would conquer the ill, that the light would dispel the darkness, that love would vanquish hate, that where sin did abound grace shall yet much more abound; that nations, as well as individuals, under the influence of the matchless superhuman Christianity, might become strongest where now they are the weakest. Let us sound that note through all this century. A second note that Methodism has sounded since her founder summed up his vital message in the word, 'Emmanuel'—God with us—is the note of immanency.

Time To Quicken The Pace Of Missions

Let us, therefore, my friends, one and all, forget the century because, as I see it, God has done over a hundred years' work in the last five years. We must quicken our pace. "The work that centuries might have done must crowd the hour of setting sun," therefore let every delegate here, and those whose lives we shall touch as we wend our way southward, or northward, eastward, or westward, resolve that we will so plan, so live and so act that if a sufficient number of other Methodists and of other Christians who bow down before the Deity of our Lord would do likewise there would be many in this great audience whose eyes would not close in death until the gospel agents and the gospel agencies were so widely and so effectively distributed that all people now living would have an adequate opportunity to know of the life and meaning of our Lord Jesus Christ."

THE NEGRO IN THE UNITED STATES ARMY

By F. D. McCabe, First Lieut. Camp Chaplain and Morale Officer, Camp Alexander

"Can any good thing come out of Nazareth?" Thus the unbelieving of a former age indicated in interrogatory form, their belief that out of a state where a chaotic condition of affairs existed, light and beauty could not come. So an unbelieving generation of a later time are asking, "Can any good thing come out of Ethiopia?" Meaning thereby, "Can an intelligent race of beings, able to assume all of the responsibilities of citizenship in a free land, evolve from the broken fragments of the Negro race which we find scattered all over our fair land?"

For years the political vampires have been delivering the Negro vote for a slight consideration. Another case of the sale of a birthright for a paltry bit of pottage. These birds of prey have squawked, "The Negro wants social equality," thus endeavoring to drive terror into the hearts of the white race. During a discussion of the relation of the colored man to the labor problem in the South, at a meeting of the Rotary Club held in Newport News recently, Bishop W. P.

Thirkield said in his emphatic way. "The Negro does not want social equality; he does, and should have, equality of opportunity." In an endeavor to ascertain the full evaluation of this statement two days later the chaplain asked the question before a large body of colored men, representing all grades of mentality, "Do you want social equality?" After explaining carefully the meaning of the phrase, to a man they shouted "No!" They do resent, and rightly, we think, any discrimination against them on account of color.

There is no such discrimination at Camp Alexander, Va. This is one of, if not the largest colored camp in the country. Men came to this camp from North, South, East and West. They came with their love of ease, unacquainted totally with military affairs. One of the first things that had to be accomplished was to teach them that no longer were they civilians, but soldiers. As such, discipline should be their watchword. Again and again it became necessary for officers to repeat the first Army Regulation:

"All persons in the military service are required to obey strictly and execute promptly the lawful orders of their superiors." As a result of this training thousands of Negro soldiers were sent to France, fully prepared to do their share in the great struggle for the disenthralment of the world from the bonds of despotism. They were taught to believe that their relation to the country was the same as that of any other soldier. Everything that physical comfort could do for their material well being was done. The food which the men ate was of the best, well cooked and of a well-balanced variety. Emphasis was placed upon the need of cleanliness as an essential to good health. The principles of moral rectitude were inculcated in a series of lectures by the camp surgeon, camp sanitary officer and camp chaplain. Negro leaders, such as Mrs. Booker T. Washington, Mrs. W. R. Moton, Mrs. Elizabeth Braxton, and other national figures, were invited and came to camp to speak on various phases of the Negro question, always with great pleasure and profit to the men. A Negro song leader led the men in singing the quaint Negro melodies that possess so much of real harmony. Withal, the chaplain turned the thoughts of the men toward the divine things by holding short, earnest religious services on Thursday evenings and Sabbath mornings and evenings. At a recent Sunday evening service, after a talk which placed emphasis upon the necessity of accepting Christ as the only means of salvation, 250 men arose and signified their intention of giving Him their hearts and lives. This work is supplemented by personal conversation with them upon their soul needs.

Too much credit cannot be given to the Y. M. C. A. and Y. W. C. A. for their splendid work. At these centers uplifting entertainments are provided for the men. While other organizations have been criticized for the

character of entertainments provided, never yet has occasion arisen for censuring the shows given by either of these organizations.

The officers of the camp, from the camp commander, Major Thomas S. Bridges, a West Point graduate and soldier with overseas experience, in whom are blended the qualities of strict disciplinarian and lover of men, down to the lowest ranking commissioned officer, each and every one manifest more than a mere passing interest in the men. Should proof of this assertion be required, we have but to look into the mess hall between the evening hours of six and seven, to see commissioned officers of the camp peering down into black faces and imparting to them knowledge concerning the English language: Men who could not write their own names when they came to us have been taught not only to sign their names, but to write connected sentences and paragraphs, so that many who formerly found it necessary to call upon some of their friends to write their letters to the home folks now write their own letters and thus are no longer subjected to the embarrassment of having others acquainted with their private affairs. Those who were shut up to the narrow horizon of their own thoughts, now, since they have been taught to read, have archives of the past opened up to them, with a consequent broadening of their vision. What the result of these efforts will be only the future can tell. But of this much we are certain, namely: "Down the future's broadening way" will go a stream of influence from these men's lives that cannot fail to make for a better and more glorious day for the colored race in the United States.

Should the country at large awake to a sense of the need of continuing the good work that the Army has started, when the men return home, the so-called problem of the Negro will be solved.

Christian Advocate.

Bishop Thirkield Announces Conferences, to be Held in New York During September, of all Denominations At Work Among Negroes

Representatives of the thirty or more denominations engaged in educational and home missionary among the Negroes in this country will meet in New York very soon to formulate and carry forward a constructive program for the betterment of conditions which the Negroes live and the removal of the cause of race conflicts.

This action was decided upon at a meeting of the After-War Committee of the Federal Council of Churches and the Home Missions Council just held, and a call for the conference will be sent out at once. The meeting date will be early in September.

Bishop Wilbur P. Thirkield, of New Orleans, representing the Methodist Episcopal Church, two white conferences attended the committee meetings and is expected to have a leading part in the carrying out of the program as well as in its formulation. He has long been identified with work among the Negroes and has recently been holding in the South conferences of whites and Negroes in the interest of mutual co-operation.

"The After-War Committee decided to call together early in September the official representatives of the thirty or more denominations engaged in educational or home mis-

sions work among the Negroes," said Bishop Thirkield, at the end of the committee's two days deliberations.

"This group of about fifty representative men, including white and colored, and from North and South, will spend some time in a careful consideration of the present situation specially precipitated by the recent race riots; and it is proposed to adopt a program of action looking to the co-operation of all religious, civic and humane forces of the country to bring about safe and sane relations between the races.

"It is proposed to reach all the Protestant ministers of the entire nation, with a view to giving them a clearer understanding of the seriousness of the situation, especially in our great cities, and if their opportunity and obligation as related especially to the congested centers of Negro population."

Asked regarding the underlying causes of the outbreaks and the racial antagonism of which these were manifestations, Bishop Thirkield said:

"It's a serious situation, practically unprovided for, that now the cities with the big colored population are not in the South but in the North. The serious city problem, as related to predominant Negro population, is

no longer in New Orleans, Memphis, or Birmingham, but in Philadelphia, Pittsburgh, New York and Chicago.

"Chicago wakes up to find itself with a Negro population of 150,000 one third of which has been fairly dumped upon the city in the least two or three years.

"Looking for the back-lying causes of the outbreak, there is the housing condition, with six people where there ought to be two. Think of the head of a corporation directing that provision be made for the housing of 10,000 black people. This was done, and the carrying out of the order meant the crowding out of the whites with an inevitable spirit of resentment.

"Multitudes are coming into absolutely new civic, social and economic conditions. The peril of any race is to be suddenly lifted out of the restraints of old relations and conditions into a startlingly new environment. It is no wonder that, released from repressive conditions in the South and suddenly placed in an atmosphere of freedom, many may have translated liberty into license, being fairly intoxicated by a new atmosphere.

"Then think of the dominating influences surrounding them in a notoriously badly governed city. There was, in Chicago, the saloon, the center of corrupt political leadership, acknowledged subserviency of the police, and all that.

"There was also not merely physical segregation of the Negro that almost took possession of the South Side; but this mass was almost untouched by the higher civic and religious influences and ideals of Chicago.

"It does not appear that any widespread and effective program for the civic and moral betterment of these people was carried out. I can understand how the churches were almost overwhelmed by the sudden influx of these masses. It is difficult to create organized church machinery to meet sudden and unexpected conditions.

"Colored church leaders, to my knowledge, have done heroic work in endeavoring to reach and provide for many thousands of Christian people in the perils of a great city, with old church relations suddenly snapped.

"Certain white organizations have rendered broad and generous service. For example, several months ago I gave a Sunday to work among these people: preaching in the old South Park Avenue Church in Chicago, a noble stone edifice that, under the leadership of Bishop Nicholson and Dr. Bryant, had been turned over to a group of colored people of the Methodist Episcopal Church. A thousand people crowded the church, nearly all from the far South; and it now numbers more than a thousand members and is self-supporting.

"It is clear that three disturbing forces had influence in causing the riots. First, the whites, with race prejudice, color hatred that marked this race above others, have pursued and nagged and criminally attacked black people. Although a dozen bombs have been exploded among Negro homes, not one of these dastardly white criminals and race baiters has been brought to justice.

"Next it appears that Bolsheviki agitators have reached certain classes with their messages—the church is the servant of capital and your preachers will not fight for your rights; your educators are dependents on rich men; the Republican party has betrayed you."

"And I may say it is my personal conviction that it is all too true of the party, and that unless the Republican party again takes up its burden as a party defending the rights of humanity and standing by the black man for whose liberation it fought and for whose emancipation its own Lincoln died, it will not soon again come into power.

"What seems to be the situation and outlook in view of the riot?" Bishop Thirkield was asked.

"In the first place", he answered, it seems to me the Negro has come to a spirit of self-consciousness and a courageous self-reliance which has not always been manifest. He is a force to be reckoned with in our economic and civic life. Whether it is a new spirit born of the war or not, the Negro does not run but stands and fights it out when attacked. I find the strong leaders of the race counsel, not force, except in self-defence, but a spirit of conciliation and gradual enforcement of their rights as workers and citizens.

"Take it all in all, in view of the experience of hundreds of thousands of colored soldiers at the front, the returning black soldiers have shown a spirit of self-restraint that must have disappointed the expressed expectations of many people North and South, and which ought to disarm hostile criticism.

"I am deeply concerned as to the reaction

of these riots in the North on the white people of the South where I have spent practically all of my ministerial life.

"Two possibilities are open. The first is that a strong group, that is always to be reckoned with, shall play upon the fear and prejudices of the more ignorant and illiberal white people with a view to a sterner spirit of repression that will inevitably result in clashings of the races and serious outbreaks.

"The organization of the modern Klux Klan, openly advertised, is a menace to the peace and economic prosperity of the South. If persisted in, it will only force a continuation of the exodus of the Negroes, depleting the fields and shops of the South and adding to the already difficult race conditions in northern cities.

"My hope is that the enlightened and broader minded people of the South shall prevail and in view of the fact that these deplorable riots have occurred in the North they will seize the opportunity sternly to stop lynching and to enthrone law, and thus quiet the unrest and fear of the Negro multitudes; also that they will insist on a constructive program, offering such favorable economic condition, humane rights and enlarged opportunities as shall bring fresh confidence and hope to the race and thus save to the South the greatest single asset in the development of its imperial resources."

CHICAGO'S RACE RIOTS

John Thompson Superintendent the Chicago Home Missionary and Church Extension Society.

Chicago bows its head in humiliation and shame over the recent race riots which have disgraced the city. I have kept in close touch with the situation and been in frequent conferences, and, by your courtesy and invitation, am glad to present the following statement.

These riots have probably been the most bloody and bitter that have ever occurred in our country. Their precipitation seemed sudden. But students of social and industrial conditions had foreseen the possibility for many weeks and even months. The black man had heard the rumbling of distant thunders. He had watched the storm cloud gather over his home and family. He realized his own life was in jeopardy. There were arrayed against him, fired by bitter animosities, tens of thousands of white men, nearly all foreigners. And when on Sunday, July 27, the storm cloud burst the Colored man was prepared.

This is a new side of the situation. Possibly for the first time in his history he has resisted assault. Up to date he has been the victim of brutal treatment, has been mangled, shot and lynched, and when tried often has not been fairly tried. But hundreds of thousands of Colored young men have had military training. They laid their lives on the altar of the country. They went to France and fought for Democracy and America. So, when these undisciplined lawless white elements made their attack they were ready. But here it must also be remembered that the lawless, hoodlum elements of the Colored race broke loose, and, to the humiliation of the best type of Colored citizens, crimes and outrages were committed. The death toll was undoubtedly many, many times larger than that reported in the daily

press. Some affirm it ran well into the hundreds.

The blacks built a military line along State and Dearborn streets. The whites attacking this line were driven back again and again. Three or four times they broke through. The carnage was frightful.

But this is the day for us to have cool heads and sympathetic hearts. The best brains of the city and of the land should be requisitioned in the solution of this problem. Some advocate a commission on housing. As one closely related to the Colored people and in sympathy with them in their efforts at race development, I hesitate to commit myself to this scheme. The Colored man will naturally segregate himself. If real estate men and politicians would cease to exploit him many difficulties would be solved at this point.

The industrial situation is not so clear. The Colored workman hesitates to join the Union. He feels that the Unions are very frequently under the control of unscrupulous and radical elements, and for him to join would mean that again and again he is called out on strike when he has no personal grievance, and that he would be apt, being of a minority and of a supposedly inferior race, to get the worst end of the bargains. He believes in a fair day's wage and a fair day's work. He believes he should be justly paid for his labor, but that capital, on the other hand, should make a certain profit from his labor. That certain radical labor elements are seeking to coerce him at the present time is quite certain. To solve this industrial situation will require the largest, serenest wisdom that can be brought to bear on the subject.

The church should be to the front. We

are doing much and exercising a very gracious, helpful ministry, both educational, social and religious. But our voice should be heard on both the housing and the industrial problems that vex the races at this time.

We must also insist that there be fair trials for the offenders of both races, and that white and black alike be brought to justice. It need scarcely be said that there is some fear lest there be partiality at this point. But there must not be. The white hoodlums must be as severely punished as those of the Colored race. The Church and the best citizens must insist on equal justice and absolute fairness. It is now being quite freely affirmed that the police did not always exercise themselves as vigilantly in protecting the Colored as they did the White. These things ought not to be. The law should be the protector of all alike.

It may be that the great Father will, out of this tumult and tempest, bring a great peace, and out of this chaos bring a finer order, and out of man's worst bring His own best, and out of this darkest hour in the history of the races in this City bring a brighter day.

NATIONAL Y. M. C. A. NOTES

More than one hundred and twenty-five student representatives from nearly sixty colored schools and colleges of the Nation have recently closed a remarkable meeting at Kings Mountain, N. C. The conference was held under the auspices of the student division of the Colored Men's Department of the International Y. M. C. A.

The Three R. League to eradicate illiteracy among Negroes of the Nation is an organization which is being promoted by the Colored Men's Department of the International Committee of Young Men's Christian Associations. The work is to be first launched among the Student Associations of the Nation. Later, a Committee on Illiteracy will promote the work in the City, Industrial, Rural and other Associations.

Dr. W. H. Chapman, a man highly respected by both races, has just been elected a member of the Board of Directors of a metropolitan Y. M. C. A. in Miami Fla. This is the first time a colored man has ever been elected to such an office in the United States.

A. Y. M. C. A. Summer School for City, Industrial, Rural and other Association workers was conducted at Harpers Ferry, W. Va. About fifty men were in attendance. Dr. J. E. Moorland was Director.

The exhibits at the World Centenary, Celebration, Columbus, O., showing the work done by the Colored Men's Department of the Y. M. C. A. attracted wide attention and much favorable comment.

Colored Y. M. C. A. students of the Nation have presented a silver loving cup to Mr. Richard C. Morse of New York as an appreciation of his fifty year's service in Association work and his especial interest in the promulgation of the work among colored men.

At the recent Northfield student Conference one day was given over to the foreign student delegates. Among the twenty-six Nations represented was Isaac C. Steady a native of Freetown, British W. Africa now a member of the senior class of the Yale University School of Religion.

SOCIAL RESPONSIBILITY

The International Sunday School Lesson for Aug. 24, 1919.

By the Rev. J. Leonard Farmer, PH. D.

Of one blood God hath made all nations of men to dwell on the face of the earth, says the Apostle Paul. And the Apostle was not simply stating a religious idea which the scientist or the unbeliever may gainsay if he should so desire to. But he was stating a scientific fact as well as a religious truth. One may take to a chemist some blood of any brute, and after analyzing it in the laboratory he can tell him that it is the blood of a brute and not of a human being. More than that, he can tell whether it is the blood of a dog or a hog or a horse or a cow, etc. But if one takes him some human blood he can tell that it is the blood of a human being and not of a brute; but he cannot by any means discover whether it is the blood of a Jew or a Gentile, of a Caucasian or a Negro or a Mongolian or an Indian, etc. The blood is the same in all human beings no matter what may be his race or nationality. That means that all mankind make up one family and is scientifically a unit; and it should be considered a unit in the application of our social and religious principles.

Probably no one ever felt more deeply the social unity of the human race and recognized more clearly the social responsibility of each individual man toward the other than did Jesus Christ. To be sure the Jewish law enjoined love for one's neighbor, as for oneself; but a private, or at any rate rather narrow definition was given the word neighbor. So when the scribe who was an interpreter of the law to the Jews enquired of Jesus, Who is my neighbor? he expected the definition given to limit the neighbor at least to a Jew somewhat as we popularly use the term to-day to refer to a person living near us. But the definition that Jesus gave does not limit the neighbor to one's neighborhood or nationality or race, but in principle it includes all mankind. In answering the question asked, Jesus also answered another which the scribe did not ask but which was of greater importance. In so many words he said that the neighbor whom we are to love is any man of any race or nationality or class who serves our need (for the good Samaritan in the story who was a neighbor to the unfortunate man belonged to a people much despised by the Jews of that day). But the more important question should be, not Who is my neighbor, but rather To whom should I be a neighbor? and the answer is that we should prove ourselves a neighbor to anyone whose needs we know if we can in any way serve them. So difference in race or nationality or class however different, and no distance in space however distant lessens our obligation to be a neighbor to any man so long as we are able to help him in any way and can communicate with him. But with the progress of civilization the smaller and smaller becomes our world, and the more and more are men everywhere becoming neighbors to each other in the popular sense of the term. To-

day we can within a few hours communicate with people almost anywhere in the world; and within a few days we can actually be in their midst helping them, or we can send our means to help them. And therefore the progress of civilization more and more increases our social responsibility and extends it to include more and more people whom we have never seen and probably will never see, but the knowledge of whose needs we have. And we are to help them, not because they are Christians, but because they are human beings like ourselves, with the same love and hate, joys and sorrows, subject to the same natural and spiritual laws as ourselves, and with the same whence and whither. When one in need comes before us the question to ask ourselves is not whether he is a good person or not or whether his past life has always been what it should have been, but rather,

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

Is he really in need and can I help him? These are the only questions that Christ ever asked when one asked for his assistance.

And not only is it a nice thing for us to help others, but we are morally obligated to do it. Also it is our religious duty. One may ask why God permits anybody to be in need when He could cause it to be otherwise. And it matters not what other answers may be given, for one thing it is that we may have occasion to exercise the charitable and social spirit with which we have been endowed and which, without the proper exercise, will not long survive. Every opportunity to serve others in any way and make life more worth while living for them is a special opportunity provided by God for the proper exercises of the grace with which He has endowed us.

And there is no race or nation or class of people, and no individual who does not need the help of the others in some way. If the poor needs the help of the rich, so the rich needs the service of the poor.

If the uneducated needs the help of the educated, so the educated needs the support of the uneducated. If the heathen need the help of Christians, so Christians need the help of the heathen for protection and other things while working in their midst. We are all mutually dependent on each other. It is true in another sense than that in which the Apostle wrote that we are many members but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the hand unto the feet, I have no need of you. But some are more dependent than others; and it is the duty of the strong to bear the infirmities of the weak, while it is the duty of all to bear one another's burdens as well as their own. We are also mutually responsible to render each other whatever service he needs and we can render it. As all human blood is one in a scientific sense, and as all men are to be neighbors in a social and religious sense, so the world of men is a brotherhood, and all men are brothers. And it is the duty of each man to conduct himself toward all others as a brother—not as Jacob who, because of envy and greed would rob his brother of his birthright, and not as Jacob's sons, who because of jealousy and enmity would sell their brother into bondage, but as our elder Brother who went about doing good unto all men. For Cain is his brother's keeper.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for Sunday, August 24th, 1919

"Go Thou and Do Likewise"

We have an example of real neighborliness. Go thou and do like the Good Samaritan. The priest and

the levite missed their opportunity. It was not in their heart to serve. They could adorn their office, but could not wear the honor marks of real service. The Master was among his followers as one who served. The only way to make a life worth while is to make it a life of service. The divinest use of human power is that it may be put to the service of humanity.

Who needs such service most? He who has fallen among thieves. The false religions are the highway robbers of earth. They not only bruise the wounds that sin has already made, rendering more wretched the victim, but strip the soul of its natural and intuitive faith that would lead him to feel after the true God, and without any comfort or hope leave the helpless to perish by the wayside. Thus are the multitudes perishing in every pagan land today. These can only be revived by the sympathetic touch of one human enough to sense their need and interpret their soul longings.

The Hindu devotee lying on a bed of sharp spikes more than half dead from prolonged physical and mental anguish does not lack spiritual capacity. He has a martyr's courage, and would be loyal to Christ if he could know him. He has fallen in to the hand of thieves who have stripped him and left him half dead. The members of the church of Christ have been walking on the other side quite by themselves and have not cared for the suffering nations fallen among thieves. There have been Good Samaritans who have heeded the call of despair and gone to the rescue. They have yielded life's comforts and life itself. These are to be counted as real neighbors to the ones fallen among thieves. These are among the bravest and truest of humanity today. "Go thou and do likewise."

Gammon Seminary.

INSTITUTE ECHO MEETING

Weekly Devotional Topic for Aug. 24, 1919

(Luke 24:14)

By the Rev. Willis J. King, D. D.

In a great many chapters all over our country there will be held, tonight, reports from the hundreds of Institutes that have been held during the past month for the purpose of not merely giving inspiration to the thousands of young people who attend them, but most valuable information with reference to the best methods of League work by experts in their various lines.

In most of the patronizing sections of the Southwestern Christian Advocate, there will be few, if any, reports from Institutes held in our section, for the simple reason that the "Institute idea," in the sense that it is known to the rest of the church, has not been taken up by us as yet. It would seem fitting, in view of this fact, that we should again emphasize the value of the Institute and our very great need of introducing it into our work.

As we have had occasion to remark before in these columns, the "Institute" is often confused with the ordinary Epworth League Convention. They are two absolutely different organizations. The convention is, as its name implies, a

meeting together of young people all more or less on the same plane, as far as their knowledge of League methods goes, and under no restraint other than what their own free will dictates. The Institute is a school with a faculty of supposedly competent instructors on League methods. There are fees for registration, study periods, recitation hours, recreation periods, notebooks and notes to be taken; in fact everything to suggest that those who attend are there for school.

The order or idea followed in the Institute is something on this wise: The district superintendent, District President of the Epworth League and the district Cabinet decide it will be a good thing to have an Institute. They may confer with the leaders on one or more districts in order to insure the financial success of the movement. When the decision has been definitely reached to have the Institute, the question of location presents itself. Just any place will not suit. It ought to be held where there would be something in the way of school facilities for a large number and at the same time where there

are a number of recreational facilities. One of the aims of the Institute is to teach the young people how to play and the religious value of play. Two types of places are usually selected for these gatherings: the seaside, where may be had all the enjoyment that comes from living near the beach, and out in the open country, perhaps at the foot of a mountain, where the young people can have a chance to come close to nature.

The next item is the faculty. This is an exceedingly important matter and on the success attained in selecting proper persons for the faculty, depends in a large measure, to the success or failure of the Institute. Persons chosen should not only be intellectually well-trained, but should have a passion for Christian service, and incidentally, ought to have had some actual experience in the type of League work on which they propose to give instruction.

The faculty chosen, and the place of holding the Institute arranged for, arrangements are to be made for the price of board and room to the students. The school is well advertised in the patronizing territory and both study periods and recreational activities are arranged for.

At the Institute there are lectures given each morning by the members of the faculty, while the students are kept busy taking notes for use in their chapters back home. In the afternoon there are various forms of recreation under competent directors, not only for the Epworthian's own enjoyment, but as well for his use of it in the home chapter to tie up the young people of his community more closely to the church and the Epworth League.

The Institute lasts for a week and at the end the delegate goes back to his chapter, not merely inspired himself, but with his note-book filled with suggestions for the improvement of the work of the local chapter.

This is what our delegates would report tonight if they had been in attendance upon a real Institute. Most of our chapters can have no such reports because, as was said above, we have few, if any, real Institutes. In this case there is nothing to do but to make the best of the situation as it exists until we can do better. We do have the Epworth League Convention. Many of our young people have attended it. At this meeting have them make a report of the doings of the convention and call attention to any suggestions made at the convention which may be utilized in the local chapter.

In the meanwhile let us not be satisfied until we have a number of real institutes all over this section.

CHATTANOOGA DISTRICT

The Chattanooga District Conference and Sunday School and Epworth League Convention was held at the Grace Memorial Methodist Episcopal Church, Chattanooga, Tenn., July 16-20. The conference was opened at 8:30 Wednesday evening, July 16, with the Rev. W. S. Hight, district superintendent presiding. Delegates had been coming in from early morn-

ing, and at evening the church was well filled, homes assigned with few exceptions, and all ready for business. The church choir with Mrs. Wm. Johnson, organist, rendered splendid music. District Superintendent Hight read for scripture lesson Psalm 91, and Rev. N. D. Shamborguer offered prayer. The delegates were welcomed by Miss Ophelia Hurt, a young lady of the Grace Church. Prof. J. W. Howard of Cleveland, responded. The conference elected N. A. Bridges, secretary; Mrs. M. L. Dickson, recording secretary; the Rev. F. A. Hatcher, treasurer. Standing committees were appointed.

The conference was honored with the presence of Dr. R. E. Jones, and Dr. J. C. Sherrill, our Area Executive Secretary, both of whom were presented to the conference and made timely addresses. At the close of the session a number of subscriptions were secured for the Southwestern and a committee on Southwestern was elected as follows: Prof. C. B. Holloway, Miss Ophelia Hurt, Mrs. M. S. Long, Chattanooga; Miss Loretta Kelley Soddy; Mrs. Tennessee Shelton, Dayton; Miss Mildred Campbell, Rockwood; Prof. J. W. Howard, Cleveland.

Thursday morning after the regular devotional exercises the district superintendent and pastors made their reports. At eleven o'clock the Rev. R. M. Green, pastor of our Harriman charge, preached. Dr. McIntyre, presiding elder of the African Methodist Episcopal Zion Church, was presented and made a brief address. Prof. J. J. Oldfield, Editor, Chattanooga Advocate, was introduced and made a short speech. Dr. Tucker, pastor Presbyterian Church, and Rev. Mr. Hicks, of the Baptist church, were also introduced. Thursday afternoon was given to reports from local preachers, exhorters and district stewards. The Rev. N. D. Shamborguer, pastor Wiley Memorial, delivered an instructive and inspiring address Thursday night on "The Negro at the Columbus Centenary Celebration."

Friday morning the Epworth League and Sunday School Convention was begun with Prof. C. H. Powell, presiding. The president made a strong address on Education, especially emphasizing the work of the convention in helping to support some worthy students in our Morristown Normal and Industrial College. His address and report were electrifying, and resulted in the raising of nearly fifty dollars for educational purposes. The conference took charge and listened to reports of committees and received payment of dues for district conference expenses and annual conference minutes. Seven persons were licensed to preach, two recommended to annual conference for admission on trial and for deacon's orders. The conference accepted invitation of the Casey-Hedges Boiler Co., through Mr. Chas. Meeks, to go through their works. Saturday morning nine o'clock was agreed upon. Friday afternoon the Women's Societies made their reports. In the absence of the district president, Mrs. Jessie Stephens was elected temporary chairman. Reports showed nearly a thousand dollars raised by the good women during the year. Mrs. Wm. Johnson was elected president of the District Woman's

Home Missionary Society; Mrs. M. S. Long, vice-president; Mrs. Weems, secretary; Mrs. Chas. Meeks, treasurer. At the evening service Prof. J. W. Howard spoke on "Stewardship," as it relates to better church buildings and better ministerial support. Dr. P. A. Stephens spoke on the N. A. A. C. P. meeting that he attended at Cleveland, O., in June. Both speeches gave out much valuable information to an appreciable audience.

Saturday morning delegates assembled at the church and were borne by trucks to the Casey-Hedges Boiler Co.'s plant. The trucks were furnished by the company. On reaching the plant one of the officers of the company guided the visitors through the different departments. The same trucks bore them through historic scenes of the city to Lincoln Park, where the delegates had luncheon and a short session of the convention was held. An important item of business was the election of two worthy girls to scholarships to Morristown College. Miss Irene Mann, of Harriman and Miss Hattie Belle Shropshire, of Dayton, were elected. Saturday night the Sunday Schools and Epworth Leagues of the district, under the direction of President Powell, rendered an interesting and instructive program.

Sunday morning, district conference, Sunday School and Love Feast were held. At eleven the Rev. J. W. Sebastian preached. Sunday afternoon memorial services were held in honor of those who have deceased on the district since last district conference. This service was conducted by N. A. Bridges. Rev. F. A. Hatcher spoke on behalf of the late Rev. L. Diggs and Brother Henry Page of Rockwood charge, the Rev. R. M. Green on behalf of the late the Rev. Sam Delaney, Cleveland charge and local preacher, L. W. Jones, of Harriman charge. The Rev. N. D. Shamborguer spoke on behalf of the deceased members of Wiley Memorial; the Rev. F. S. Scruggs spoke on behalf of the deceased of Hurst charge. District Superintendent Hight spoke on behalf of deceased of Stanley charge. N. A. Bridges spoke on behalf of the deceased of Sherman Heights charge. Mrs. Hight sang a solo and the choir rendered splendid music for the service. The Rev. J. E. Waters, pastor of South Pittsburg charge preached at the close of the memorial exercises. Sunday night we listened to a sermon, delivered by the Rev. J. W. G. Groves, pastor of Rockwood charge. Both Brothers Waters and Groves are young graduates of Gammon Seminary Class '19, and give promise of a bright future. Committees on resolutions reports were read and adopted. The resolutions tendered much praise and many thanks to Rev. Wm. Johnson, the vigilant pastor and the good people of Grace for the splendid way they entertained the conference. To our president, Rev. W. S. Hight, for the kindly and brotherly way he handled the conference, to the district choir and Mrs. I. B. N. Simpson, organist, who rendered delightful music during the conference sessions, to the secretary for his faithful service. After suitable closing remarks by the president, the conference adjourned to meet at Jasper one year hence.—N. A. Bridges, reporter.

ORANGEBURG DISTRICT CONFERENCE

The sixteenth annual session of the Orangeburg District Conference convened at Calvary Methodist Episcopal Church, Cape, S. C., July 23-27th, 1919, Dr. J. A. Brown, our worthy and efficient District Superintendent presiding. The opening devotional services were conducted by the Rev. A. D. Brown. The Rev. W. J. Smith was elected Secretary; the Rev. H. H. Cooper, assistant. After the appointment of the several committees and reporters for the newspapers, the district superintendent gave a very interesting, helpful lecture, touching the Columbus Centenary Exposition, and district superintendents convention at Cleveland, Ohio. In spite of the inclement weather and the bad roads, this conference goes on record as the best in the history of the Orangeburg district. The sessions were well attended by both the visiting delegation and the members and friends of the local churches of that vicinity. In fact, from all view points, this district conference was declared to be the best one in the history of the Orangeburg District. The reports made by the pastors, marked the progress the district is making under the careful and painstaking leadership of our beloved district superintendent, Dr. J. A. Brown. Too much credit cannot be given Dr. Brown for the unexcelled manner in which he presided over this district conference. We admire his rulings and his wise and timely suggestions. The Orangeburg district will continue to hold its rightful place in the front ranks of the South Carolina Conference. The pastors in making their reports, gave the conference to know that the Centenary has the right away in every church on the district and that the full quota will be raised. The district is thirteen per cent over the top in cash and subscriptions now, and by the settling of our next annual conference, we hope to put it twenty per cent in cash. According to the reports of Revs. A. J. Pouye and A. P. Gilliard, two new churches have been erected and completed at their charges at a cost of over \$7,000.00. The Rev. R. H. Cunningham reported \$3,000.00 spent in improvements on his charge. The Rev. A. R. Smith, \$500.00; Rev. H. H. Cooper, \$500.00, and others reported similar amounts spent in improvements. One of the splendid features of this conference was, the excellent sermons and papers touching on the vital subjects of the day. The Rev. W. J. Smith read an excellent paper on Christian Baptism. The mode and what it stands for. The Rev. J. F. Green gave a short talk on the subject of obligations to the church periodically; the discussion was pointed. Prof. J. R. Bulkiy of Claflin University favored us with a carefully prepared paper on the subject of the world-wide spread of Christianity, the greatest safe guard of Democracy.

Rev. L. G. Grogg read a very helpful paper on the duty and result of Christian giving. Rev. A. D. Brown read an address on the part that the district superintendent and pastor should take in building and improvements. Among the others who delivered papers during the session were: Misses Stella Pan and Flora Butler, Rev. A. J. Page, Dr. J. S. Thomas and the Rev. H. W. Glover.

The following ministers preached during the conference: the Revs. W. J. Smith, S. J. Cooper, J. F. Green, L. G. Gregg, John Gibbs, and J. A. Brown. Dr. Brown preached Sunday morning. There were great crowds out to hear him and he certainly delivered the message in masterly manner. Claflin University was represented Sunday night by the Rev. John Gibbs, who also preached an excellent sermon. Rev. S. J. Cooper preached in the afternoon in place of Dr. J. S. Thomas, who could not be present. The good people of Edisto Fork can not be commended too highly for the royal manner in which they entertained the delegates and members of the conference. The Rev. R. H. Cunningham, the pastor, was at his best also. At the end of each service, a collection was taken and the people contributed liberally. The total receipts were large. The Revs. A. P. Gilliard and H. W. Glover were selected to represent the Southwestern and everybody was urged to take this, our church paper and quite a number subscribed.—A. P. Gilliard, reporter.

PULASKI DISTRICT

The Pulaski District of the East Tennessee Annual Conference held its 19th annual session in Davidson's Methodist Episcopal Church, Bigstone Gap, Va., July 23-27, District Superintendent W. L. Saunders presiding.

This little mountain town, was to the writer, doubly interesting because of its having been the home of the late Geo. Fox by whose pen, this people and country were most widely and favorably advertised. On one of the many mountain peaks which hedge this town is to be seen a stately pine tree, around which, it is said, this famous author, Mr. Fox, entwined his most widely ready story, entitled "The Lonesome Pine."

Following the administration of the Lord's Supper, the organization of the conference was soon effected with the Rev. E. L. Wright as Secretary, the Rev. J. W. Johnson statistical Secretary, the Rev. W. W. Ward, treasurer and Mrs. W. L. Saunders as Recording Secretary.

Immediately thereafter, our district superintendent plunged into the business of the conference. His report, which was a most splendid bit of literary composition, and a revelation of conditions on the district, lifted the conference into a state of anxious expectancy concerning the status of the year's work. From the reports which followed, it was soon seen that this had been the banner year in the history of the district. This district reported more cash benevolence at this conference, than was reported by the whole annual conference last year. Reports also, indicated that spiritual results had been in keeping with the financial strides of the year. Many pastors reporting having been blest with sweeping revivals. These phenomenal results, are of course, the result of the Centenary campaign, which was waged during the early spring.

As a result of these reports, the spirit; the moral of the conference was of the highest and from this mountain of industrial and spiritual transfiguration, the delegation re-

turned to their several charges with new resolutions. Perhaps the most sane, urgent and impassioned plea for the Southwestern was made by Prof. J. H. Brice, a member of the Presbyterian church.

Dr. J. S. Hill of the East Tennessee Conference was present and addressed the conference in the interest of Morristown College. The conference was also favored with splendid addresses by the Revs. A. Williams and N. D. Shombourger.

Favorably impressed as the writer was with the immediate results, as various reports indicated; his most favorable impression was gathered from a survey of the undeveloped resources of the district. The possibility of these resources was seen most strikingly while our young people were rendering a literary programme Friday night. This was perhaps the most pleasing feature of the conference.

The pastor, the Rev. A. S. Mitchell and his good people showed themselves to be royal entertainers, sparing no expense to compass the social needs of each delegate. Sunday's services, which were conducted from the theater, were of a very high spiritual and intellectual order. District Superintendent Saunders was the spokesman at the eleven o'clock hour, the Rev. E. P. Gibson, at three P. M., and the Rev. W. R. Mahury at eight.—E. H. Forrest, reporter.

ST. MARKS METHODIST EPISCOPAL CHURCH, CHICAGO, ILL.

St. Mark, the home-like church which has been a beacon light to many of the newcomers from the South, has been blessed of late by having many distinguished visitors; among whom were the following brethren: The Revs. T. F. Robinson of First Street Church of New Orleans, La.; W. H. Logan, of Galveston, Texas; J. Asa Brown, of Orangeburg, S. C., and G. W. Oliver, pastor of Warren Chapel, Atlanta, Ga. These men brought to us a message well worth the while. We believe that nothing limits the supplies we get from God save our capacities to take them. St. Marks has an appreciative audience and we are trying to so develop our people mentally and spiritually, that nothing will limit our resources from the one who giveth every perfect gift. The pastor's Social Helpers Club entertained the above mentioned brethren, Monday evening, July 28th. It was highly enjoyed by all. Another Pew Rally was held Sunday evening, August 3rd, leading up to our great rally which will end in September, at which time we expect to raise ten thousand dollars to lift our entire church debt. We are trying to do our bit while fortune smiles upon us and while we have the opportunity of doing true to the call of service. During these days of Reconstruction, St. Mark does not suffer in interest from its religious purpose, but is carrying its weight of doctrine with added grace. We can but thank God for our pastors, whose messages never fail to quicken into action the minds and hearts of those who listen to their sermons. The well-known power of oratory, the fearlessness in condemning wrong and error, and the profound grasp

of the teachings of Jesus and His Apostles, are well preserved in every sermon delivered to the people. Do not fail to visit St. Mark when you come to Chicago. The Rev. Jno. W. Robinson is pastor.—(Mrs.) W. H. Wallace.

CUMBERLAND RIVER DISTRICT CONFERENCE

The Cumberland river district conference met at Hartsville, Tenn., July 17-20, with District Superintendent, J. D. Chavis presiding. After devotional services the organization was perfected with the Rev. H. P. Belcher, Treasurer; the Rev. E. J. Guthrie Secretary; the Rev. R. F. Alexander, reporter. Many of the delegates reached the seat of the conference the first day. Afternoon session of the 17th, 2:30-4:30. Business reports of pastors, local preachers, exhorters and district stewards, the reports showed quite an increase over last year, and some of the ministers had raised good amounts for the centenary. The Rev. J. C. Sherrill, Secretary of the Chattanooga area was present and he put the centenary plan on the hearts of the people. 8:30 welcome night, on behalf of the city—Mayor R. B. Draper. On behalf of the Church—Mrs. A. C. Horsley. On behalf of the Sunday School—Mrs. Minnie Thurman. Each of them extended us a very hearty welcome. Response was delivered by Dr. W. E. McKissack and the Rev. J. H. Thompson of the Memphis District. The Rev. J. H. Ellis, district superintendent of the Nashville district, was present and gave some very interesting talks. The Rev. H. E. Erwin, the pastor handled the delegation well. The Sunday services were well attended. Sunday School was conducted by the Rev. H. P. Belcher at 10 A. M. At 11 A. M., the Rev. F. N. Collier preached a wonderful sermon. At 3:30 P. M., the Rev. H. P. Belcher preached and at 8:30 P. M. the Rev. F. N. Collier preached. Money raised during the session, \$74.75.—R. F. Alexander, reporter.

BATON ROUGE PREACHERS' MEETING

The preachers meeting of the Baton Rouge District convened at Mt. Zion Methodist Episcopal Church, Clinton, La., July 23, 1919, with the Rev. F. M. Lashington, presiding. The devotional service was conducted by the Rev. S. M. Garner, E. Freeman, prayer by B. F. Branch. The meeting was indeed a rare treat

and the spiritual tide ran high as each speaker brought the message to us. The district superintendent, the Rev. J. A. Landry, Rev. T. A. Hampton, Rev. T. A. Jackson, spoke of their trip to the convention in Columbus, Ohio, with very encouraging words. Each pastor presented his work in good shape, improvement on all lines; and are now preparing for their revival. Each ask to bring as many subscribers for the paper as they can, and report at the District Conference at Zachery on the 27. We want to commend the people of Clinton for their royal entertainment.—B. F. Branch.

WAYCROSS DISTRICT—SOUTH END


The nineteenth session of the Waycross district conference, South End, convened in the St. Peter's Methodist Episcopal Church, Sparks, Ga., Thursday morning, July 17-19. The communion was administered by the Rev. W. H. Brown, district superintendent, assisted by the Rev. J. B. Lihurd and the writer. The conference organized by electing W. H. Odum secretary and Miss Susie Smith assistant, the Rev. H. L. Crawford treasurer, and the writer, reporter to the Southwestern Christian Advocate, and local papers. This was the best district conference that we ever attended on this end. The ministerial program was ably rendered. The addresses each day by our able district superintendent, the Rev. W. H. Brown, were all that could be desired. The welcome address was delivered Friday night by Mrs. Cypress and the Rev. J. B. Liburd of Waycross Station, responded. Miss M. G. Richardson furnished special music during the entire session. The reports of the pastors showed that the district was in a prosperous and flourishing condition. The Sunday Schools and Epworth Leagues have made remarkable gains over last year. All of the organizations of the churches are working. Each local preacher was examined and promoted. Friday night Dr. Harry A. King, our president from Clark University, was with us and gave a splendid talk on Education. We were favored with a splendid address by the Rev. A. R. Cooper, pastor of African Methodist Episcopal Church, at Sparks, Ga. The pastor, the Rev. J. M. Strickland, and his good people are to be congratulated on the excellent way in which they cared for us. And also the president, the Rev. W. H. Brown, for his efficient manner in which he dispatched the work of the conference. The next conference will be at Traders Hill, Ga.—W. H. Odum, reporter.

CUMBERLAND RIVER DISTRICT FOURTH ROUND.

McMinnville Station, Aug. 10-11; Tullahoma, 12; Livingston Circuit, 15; Algood and Cookeville, 16-17; Liberty and Alexandria, 23-24; Lebanon Circuit, 30-31; Lebanon Station, 31-Sept. 1; North Lebanon, 5; Cherry Valley, 6-7; Stonewall Circuit, 12-13; Gordonsville Circuit, 14-15; Hartsville, 20-21; Mitchellville, 27-28; Gallatin, 28-29.—J. D. Chavis, district superintendent.

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LA GRANGE DISTRICT
FOURTH ROUND

Colloden and Russellville, Aug. 30-31; Chibley and Smith Chapel, Sept. 6-7; Columbus, 7; Whitesville and Union Springs, 13-14; LaGrange Station, 21-22; West Point, 27-28; Zebulon and Concord, Oct. 4-5; Greenville, 11-12; Harris and Springs, 18-19; Manchester and Woodbury, 17-19; LaGrange Circuit, 25-26; Mountville and Knott, 3 o'clock p. m.; South LaGrange, Nov. 1-2; Stovall and Odessadale, 8-9; Thomaston and Crest, 9-10.

Dear Brethren:—This brings us up to the Annual Conference. Let's labor for great success in the ingathering of souls in the hounds of every charge; our full allotment of cash Centenary claims, and complete every member pledge. Clark University Endowment Rally will be October 30. Send your Local Conference Funds to Bishop Leete at once. Let us go up to the Annual Conference with every claim fully met.—G. H. Lennon, district superintendent.

NOTICE SHREVEPORT DISTRICT

To the members of the Woman's Home Missionary Society, the Ladies Aid, King's Daughters, the Willing Workers and others come to the conference with some good papers on the woman's work and be ready to report some things on the district parsonage and for Peck Home. —(Mrs.) Lucy Benahle, president.

NOTICE BATON ROUGE DISTRICT

I desire to make the following correction, the district conference that will be held at Zachary La., August 27-31. All delegates will be entertained free.—A. C. Mitchell, pastor.

PERSONAL AND GENERAL

Methodist preachers in Texas, Oklahoma, Louisiana and New Mexico opened the Soldiers' Memorial Building campaign Sunday, July 20, for the memorial building to be erected at Southern Methodist University in Dallas, Texas. The building when completed will cost approximately \$250,000 and is being financed through ten dollar subscriptions from parents and friends for each soldier's name to be placed on bronze memorial tablets. Preliminary reports received in the campaign headquarters indicate that the fund is meeting with success.

The erection of the Memorial Hall will start immediately upon completion of the campaign the fifth week in August. The building will be used entirely for religious and patriotic purposes and the campaign is being waged along these lines. When completed it will reflect these sentiments both in architecture and use. The religious life of the University will be centered in the new memorial hall and meetings of all kinds will be held there. Church services, chapel services, preachers' assemblies and conferences of Sunday school workers are provided for in the auditoriums and halls, and the installation of several expensive pipe organs are included in the architect's plans.

Numerous communities have advised the campaign headquarters

that upon launching of the campaign sufficient funds will be remitted to provide for every boy from their towns who were in the service, in order that their communities may be 100 per cent honored. Many of the Methodist Churches have reported similar intentions. Subscriptions, however, are not limited to Methodists alone. The slogan adopted for the campaign is "Ten dollars for each of our sons in the service."

Field workers, conference heads and district superintendents in each of the four States report a widespread and popular interest in the erection of the Memorial as a commemoration to those in the service. General campaign headquarters have been established at Adolphus Hotel, Dallas.

The members and friends of Haven Memorial Methodist Episcopal Church, Alexander City, Ala., witnessed a mortgage burning, Wednesday evening, July 9, at the church. The ministers of the city were present, a splendid program, suitable for the occasion was rendered, and greatly enjoyed by the large audience in attendance. The pastor and his wife, Dr. and Mrs. H. N. Brown, with a few faithful members are to be commended on the great work accomplished in Alexander City. In 1916, when the Central Alabama Conference met in Birmingham, Ala., the Bishop sent to us as pastor, Dr. Brown. Upon his arrival there he found a few discouraged members and a debt of \$1,719.00. He at once organized the various auxiliaries and in less than four years, has eliminated the entire debt. As a token of the appreciation of Dr. Brown's faithfulness in paying a reception was tendered July 2.

A daughter was born to Mr. and Mrs. Lucius D. Harris, of Beaumont, Tex., June 13th.

The Rev. E. M. Jones, D. D., preached two great sermons June 29th, at King's Memorial Methodist Episcopal Church, Decatur, Ala. On this day, the new auditorium having been completed, the membership and friends worshipped in it for the first time. The collection was \$1000.00. Bishop Nuelsen laid the corner-stone at the session of the annual conference, Nov. 1908. The Rev. L. H. Hanly, pastor. The Rev. J. W. Thomas and wife with the officers and members, have labored hard and well to accomplish this great work. John H. Harris, President of the Board of Trustees.

Mrs. Emma C. and Samuel J. W., wife and son of the Rev. J. W. Thomas, pastor, King's Memorial Methodist Episcopal Church at Decatur, Ala., are visiting friends and stopping at the home of Mr. Miles Orvers at Inelville, Ala. Mrs. Thomas has been untiring in her zeal and labors in helping her husband to complete the auditorium of this great church.

The trustees of Scott's Methodist Episcopal Church, N. Birmingham, Ala., report their parsonage completed, at a cost of \$500.00. Recently the pastor, the Rev. G. W. Reeves, pastor, moved in, at which time a committee and the Rev. J. L. Dillard of the Baptist Church welcomed him to his new home.

The members of Piney Grove Methodist Episcopal Church, Paroloma, Ark., are happy over the financial status of the church. The following is a report of monies raised:

for benevolence, \$35.00; on Children's Day (special benevolence) \$107.00; for pastors' salary, third quarter, \$120.00; in the third quarterly conference, \$48.80; for the trustees, \$125.00. Total, \$435.80. The Rev. G. A. Hall is pastor.—James Hearne, reporter.

NOTICE BROOKHAVEN DISTRICT

The Woman's Home Missionary Society District meeting will convene at Crystal Springs, August 29th, 1919. We are expecting delegates from every charge. Bring money to send to conference treasurer, Mrs. C. L. Brown. We are expecting to have a great meeting. Meeting will open at 10 o'clock A. M. Yours for success.—(Mrs.) S. A. Dukes, District President.

The Woman's Home Missionary Society of the New Orleans District, Louisiana Conference, met at Franklinton, the seat of the New Orleans District Conference. Through the kindness of the District Superintendent, Rev. J. F. Marshall, we were given a chance to do our work, which proved beneficial to the entire District. Quite a number of delegates were present and we were able to organize two auxiliaries, on the Franklinton Circuit. All of the pastors pledged, to stand by the Woman's Home Missionary Society, as never before. We are planning a District Convention in the future when the President, of the state can be with us. Each church is expected to prepare for, and select at least two representatives to meet with us. We are highly favored to have the National President of the Woman's Home Missionary Society living in our city. This ought to serve as an incentive to every woman, to do her best for this society.—Roxanna Moore, District President.

MARRIED

Tinner-Williams—Mr. Austin Williams Tinner and Miss Lauretta Williams were united in marriage by the Rev. N. N. Sawyer, on Wednesday, July 23rd, at 8:30 p. m., at the home of the bride. After the ceremony, refreshments were served. Many valuable presents were given them. The groom is a student

of Wiley University, and a very faithful worker in our Methodist Episcopal Church at Columbus, Texas, of which he is a member.

THE LITTLE VETERAN PREACHER

BOARD OF CONFERENCE CLAIMANTS
1101 Garland Building, Chicago, Ill.
We write for keen-eyed business men, and state BIG FACTS in small type.

Two good women: One sent to Secretary L. E. Todd, of the Methodist Episcopal Church, South, a \$500 Liberty Bond for the superannuates. The other left to the old preachers an estate of \$35,000. Each said that she was led to do so by reading the ADVOCATE. Advocate readers are intelligent givers. Keep on. Brother Editor.

CELEBRATE BY PAYING THE OLD PREACHERS

In 1917, Methodism paid its veteran preachers forty-seven cents on the dollar; in 1918, it paid fifty-three cents, a nickel more; to make up for the high cost of living! If honor and honesty are matters of degree, then we are five per cent more honest than we were, and Methodism will be strictly honest and pay a 100 cent dollar in 1930! But, alas! the life expectancy of claimants sixty-three years old or more will not carry them so far. They may cultivate "a lively hope" of seeing the full dollar before they die, but if born prior to 1856, they will not hear the jingle of the Hundred Cent Dollar UNLESS YOU GET BUSY.

BE A MILLION DOLLAR MAN

"Break, Thou, the bread of Life, dear Lord, to me,
As Thou didst the bread beside the sea."
But when the Lord broke the bread, he did not provide a fifty-three one hundredths part of a meal, but "all were filled"; and there was an extra basket apiece for the disciples to take home to their folks.

Methodism has 6,755 retired ministers and widows. They are promised \$2,353,462 annually—\$348 each. But last year they were paid only \$1,180,461—\$174 each. In part compensation of the default they were given \$32 each as "necessitous cases," making \$236; leaving a shortage of \$142 for each. That's tough!

BE A MILLION DOLLAR MAN

Help the Retired Preacher to-day. Do not keep the alabaster box of your love sealed until he is dead; postmortem kindness cannot cheer him.

God predicates his blessing on the people's fidelity to the ministry. "The minister, the fatherless and the widow shall eat and be satisfied, that the Lord may bless thee." God makes his Word to the old preacher through his Church. We must not fail him.

The Church is calling for recruits; but if his father is neglected and uncared for, can we expect the son to rush in to fill his place?

BE A MILLION DOLLAR MAN

There are more givers than ever in the Methodist Church: (1) Men who have always given and who are now enjoying the luxury of large giving; (2) Men who have just had their first real experience of giving and should acquire the habit; (3) Wealthy men who are just beginning to see that the Church is the biggest thing on earth; (4) Modest givers—millions of them—who give "as God hath prospered them"; (5) Tithers who place God in their budget. All these believe in the Church and in the Board of Conference Claimants, with its appeals in behalf of a world-wide ministry.

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FRANK TRIGG, President.

DEATHS

Moore—Miss Amanda Moore, daughter of Mr. and Mrs. Wm. Moore died recently at the age of 26 years. She had been a faithful Christian 16 years. Her father has been a steward of Seven Springs Church for 35 years. A mother, father, four sisters and three brothers survive her.

Brown—Mr. Thomas B. Brown closed twenty-three years of faithful service in the St. James Methodist Episcopal Church, Shreveport, La., July 23, after a very brief illness. Mrs. Viola Brown, his wife, who was a true and faithful companion, four sisters, and foster mother that mourns his departure, have the prayers and sympathy of the church in their bereavement. His body was laid to rest in the Union Cemetery at Worskim, Texas, Sunday, July 27. —J. O. Brown, pastor.

Monroe—Mrs. Dollie Monroe, the mother of Mr. E. J. Monroe, departed this life July 8, 1919. She was a member of Mt. Zion Methodist Episcopal Church of Vanceville, La. She died in full triumph of faith, at the age of 93 years. She is survived by two grand children and a number of nieces and nephews had a host of friends. Interment was made in Lone Star Cemetery, Shreveport, La. The funeral was conducted by the pastor.

Dody—Mrs. Sarah Dody, a faithful member of St. Paul Methodist Episcopal Church, Campti, La., departed this life June 21th. She was 98 years of age, and was a member of the church for more than 50 years. She died in full triumph of faith. She leaves one daughter, five grand children and 16 great grand children and two great great grand children and a host of friends to mourn. The Rev. R. A. Walmsly, her pastor, conducted the funeral service.

Banks—Mr. M. H. Banks was born Feb. 11, 1844, and died triumphantly in the faith on the 23rd of May. He leaves a wife and four children and a host of friends to mourn his passing. —J. W. Thomas, pastor.

Jones—Mrs. Mary Jones, of McAlister, Okla., died Friday morning at 3 o'clock, July 18th, after having lived a christian member in the Methodist Episcopal Church for a period of 54 years. She was born in 1855 at Hillsdale, Mississippi. She, with her children have made their home in Oklahoma for several years. A severe stroke of paralysis was the cause of her death. She is survived by a sister, three sons, one daughter, twelve grand children and a host of sympathizing friends. The funeral service was conducted by the pastor, the Rev. S. D. Brown, from King's Methodist Episcopal Church, McAlister, Oklahoma. She was laid to rest in Oak Hill Cemetery.

Graves—Mrs. Sofia Graves, the wife of Mr. Charlie Graves, of Clinton, Miss., was a member of Lynch Chapel and has been ever since she was quite young. She was born in 1889 and died August 2, 1919. Her funeral was attended at Pleasant Green Baptist Church, by her pastor, the

Rev. S. L. Harrison, of Lynch Chapel officiating, the Rev. Mr. Johnson of Mt. Hood Baptist Church, the Rev. Mr. Lovett, Mt. Hood, and the Rev. B. Stewart, of Lynch Chapel, assisting. She is survived by a husband, father and one brother and a host of friends.

The Rev. A. A. Wright, pastor of our church at Ackerman, Miss., reports the death of the following members which occurred recently: Mrs. Bettie Bridges, Miss Jennie Miller, Mrs. Gaster Ashford, Mrs. Francis Hanner and Mrs. Anna Robinson.

The death of Mrs. Evahelle Pullin Taylor, daughter of Mrs. Sarah McKay Pullin of this city, occurred Sunday, July 26. She was born in this city August 14th, 1890. Her illness was very brief, before relatives of this city could reach her, the end came. Mrs. Taylor was educated in the public schools of New Orleans and at Southern University, from which she graduated in 1906. She also graduated from the Flint-Goodrich Nurse Training School in 1914, and took the state examination the same year, with eighteen white applicants (she being the only colored) and out of six who passed successfully she made the highest average. She became a Christian when she was nine years old and was a staunch Christian and faithful church-worker the rest of her life. She was president of the Bienville School, Mother's Club for five years. In September, 1906, she was married to Mr. McNeily Taylor. Five children were born of this union, all of whom survive her, together with her mother, three sisters and one brother. The funeral services were held at the St. James African

Methodist Episcopal Church, this city, of which she was a member, Wednesday afternoon, July 30th at 3:30. The pastor, the Rev. E. Wittenberg, was assisted by the Revs. H. H. Dunn, A. Lawless and Sanders Carroll. The floral offerings were many and beautiful.

PERSONAL.

Brother—Tobacco injures the heart, nerves, stomach and eyesight; Tobacco ruins the sexual system and causes cancer of lip, tongue and throat. Any form of tobacco habit can be quickly, easily and inexpensively overcome with pleasant Florida root, you'll marvel at the simplicity of it. It's fine for indigestion. Send your address if interested. J. O. Stokes, Mohawk, Florida.

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Scott's Official History was written for the Negro by the Negro that the wonderful record of daring deeds, gallant bravery and undying heroism of our black troops might never perish. A great tribute to the patriotism of the Negro Race.



EMMETT J. SCOTT
A. M., L. L. D.

Written By

Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Gainesville	Covington, Ga.,	Aug. 13	Joseph Griffith
Columbus	Troy, Ohio,	Aug. 13-17	D. E. Skelton
Guthrie	Seminole, Okla.,	Aug. 12-17	C. R. Ross
Victoria District	Wharton, Tex.,	Aug. 12-17	J. H. Swann
Clarksdale	Beverly, Miss.,	Aug. 12-17	N. R. Clay
Clarksdale	Davenport, Miss.,	Aug. 12-17	N. R. Clay
Aberdeen	Macon, Miss.,	Aug. 12-17	G. M. Chisholm
Greenwood	Itta Bena	Aug. 12-17	J. W. Golden
Pine Bluff	Meroney, Ark.,	Aug. 13-17	L. G. Hodges
Lake Charles	St. Martinsville, La.,	Aug. 13-17	J. W. Turner
Navasota	E. Hempstead Cir., Tex.,	Aug. 13-17	T. M. Jackson
Montgomery	Evergreen, Ala.	Aug. 13-17	Joel C. Carson
Cincinnati-Maysville	Flemingsburg, Ky.,	Aug. 13-17	H. A. Foreman
Marion	Mt. Sterling, Ala.,	Aug. 14-17	J. J. Harrison
Kansas City		Aug. 20	W. L. Lee
Houston	Houston, Texas,	Aug. 20-24	J. E. Bryant
Starkville	Rockhill, Miss.,	Aug. 20-24	E. F. Scarborough
Alexandria	Sodus, La.,	Aug. 20-24	W. J. M. Price
Holly Springs	Kosciusko, Miss.,	Aug. 20-24	F. H. Henry
	(Sallis' Circuit).	Aug. 20-24	W. H. Golden
Tupelo	On Okolona Circuit,	Aug. 20-24	H. E. Burns
Rome	Summerville, Ga.,	Aug. 21-24	J. O. Murphy
Muskogee	Oswego, Kans.,	Aug. 21-24	M. F. Strong
Little Rock	Hensley, Ark.,	Aug. 21-24	D. H. E. Harris
Fort Smith	Conway, Ark.,	Aug. 21-24	S. H. Brown
Harpers Ferry	Huntington, W. Va.,	Aug. 26-31	E. J. Ruddock
Alexandria	Front Royal, Va.,	Aug. 26-31	W. F. Isaiah
Sardis	Crowder, Miss.,	Aug. 26-31	D. L. Morgan
Vicksburg	Fayette, Miss.,	Aug. 26-31	J. B. Redmond
Lexington	Lexington, Ky.,	Aug. 27-31	G. E. D. Belcher
Beaumont	Willis, Texas,	Aug. 27-31	J. E. Wood
Louisville	Cloverport, Ky.,	Aug. 27-31	J. A. Landry
Baton Rouge	Zachary, La.,	Aug. 27-31	W. V. Daughtry
Waynesboro	Dublin, Ga.,	Aug. 27-31	L. R. Grant
Sedalia	Sweet Springs, Mo.,	Aug. 27-31	J. N. Wallace
Birmingham	Ashville, Ala.,	Aug. 27-31	T. B. Oville
Shreveport	Monroe, La.,	Aug. 27-31	R. H. Rembert
Ocala	Santos, Fla.,	Sept. 3-7	G. G. Logan
Topeka	Dunlap, Kans.,	Sept. 12-14	W. R. Rivere
St. Louis	DeSoto, Mo.,	Sept. 9-14	M. W. Clair
Washington	Linden, Md.,	Sept. 23-28	J. P. Patterson
Gainesville	Sanpulaski, Fla.,	Oct. 14-16	D. H. Hargis
Cambridge, Md.	Cambridge		

Conventions.

- CLARKSDALE DISTRICT**—Sunday School Convention, Davenport, Miss. **AUG. 12**
- VICTORIA DISTRICT**—Sunday School, Epworth League, Junior League, Ladies' Aid, Methodist Brotherhood and Woman's Home Missionary Society at Wharton, Texas. **AUG. 12-27**
- CLARKSDALE DISTRICT**—Sunday School, Epworth League Convention at Beverly. **AUG. 12-17**
- GREENWOOD DISTRICT**—Epworth League Convention at Carrollton, Miss. **AUG. 12-17.**
- ABERDEEN DISTRICT**—Sunday School, Ladies' Aid and Epworth League at Aberdeen, Miss. **AUG. 12-17.**
- PINE BLUFF DISTRICT**—Sunday School and Epworth League at Meroney, Ark. **AUG. 13-17**
- ST. LOUIS DISTRICT**—Epworth League Convention, at DeSoto, Mo., **AUG. 14-17**
- ST. LOUIS DISTRICT**—Sunday School and Epworth League Convention at DeSoto, Mo. **AUG. 14-17**
- ROME DISTRICT**—Sunday School and Epworth League Convention at Summerville, Ga. **AUG. 20.**
- TUPELO DISTRICT**—Epworth League and Ladies' Aid Society on Okolona Circuit, Miss. **Aug. 20 and 21, respectively.**
- MUSKOGEE DISTRICT**—Sunday School, Ladies Aid, Epworth League and Woman's Home and Foreign Missionary Conventions at Oswego, Kans. **AUG. 21-24.**
- LITTLE ROCK DISTRICT**—Sunday School and Epworth League at Hensley, Ark. **AUG. 21-24**
- HOLLY SPRINGS DISTRICT**—Epworth League and Ladies' Aid at Soule's Church, of the Sallis Circuit, seven miles east of Kosciusko, Miss. **AUG. 20-24**
- SARDIS DISTRICT**—Epworth League, Junior League, Ladies Aid and Woman's Foreign Missionary Society Conventions at Crowder, Miss. **AUG. 26-31.**
- BIRMINGHAM DISTRICT**—Sunday School and Epworth League Convention at Ashville, Ala. **AUG. 27-31.**

SEDALIA DISTRICT—Centenary Institute, Epworth League and Sunday School Convention at Sweet Springs, Mo. **AUG. 27-31**

PHILADELPHIA DISTRICT—Annual Preacher's Meeting at Atlantic City, N. J. **SEPT. 24-25.**

JUBILEE GENERAL EXECUTIVE—Woman's Foreign Missionary Society at Boston, Miss. **Oct. 20-NOV. 4**

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CRESCENT CITY NOTES

Wesley—As a result of a rally held recently, the entire mortgage debt on Wesley Methodist Episcopal Church of this city, was paid. Much credit is due the pastor and the group of twenty-four ladies who served as leaders of the various units, as well as the loyal members and friends who responded so generously. The individual reports follow: Mrs. H. R. Knox, leader, reported \$102.15; Mrs. R. J. Nash, \$88.90; Miss Olivia Carpenter, \$67.19; Miss Hattie White, \$38.50; Miss Carrie Lee, \$25.00; Mrs. Sarah Barnes, \$108.00; Mrs. L. Howard, \$165.00; Mrs. L. G. Whittington, \$604.80; Mrs. Gertrude Nelson, \$59.60; Mrs. Jennie Williams, \$188.00; Mrs. A. J. Jones, \$115.00; Mrs. Henrietta Wallace, \$58.00; Miss Julia Shepherd, \$54.00; Miss Gladys Jacobs, \$32.00; Mrs. Effie Brantley, \$32.00; Mrs. Naomi Patterson, \$336.00; Mrs. W. B. Buchanan, leader, reported \$504.80; Mrs. Ella Hodges, \$77.80; Miss Rosa Lacey, \$73.50; Mrs. Alex Holmes, \$104.50; Miss Nellie Williams, \$14.00; Miss Viola C. Hurst, \$153.75; Miss Mattie Archibald, \$17.75; Mrs. E. Joly, \$5.00; From Friends, \$100.00. The officers and members are jubilant over the results and tendered the pastor, the Rev. W. G. Alston, a complimentary reception in appreciation of his efficient leadership.

ARDMORE, OKLAHOMA.

The second quarterly conference was held July 13-14, at Warren Methodist Episcopal Church. The Rev. C. R. Ross, district superintendent, preached two impressive sermons. Paid district superintendent \$21.40. Friday, July 11th, "Trip around the World," was given on the church lawn, conducted by sister M. S. Gihson, for benefit of rally, and as a result, \$25.00 was realized. Total raised, \$89.92. The members were glad to be honored with a visit from Dr. W. W. Lucas, who delivered an address in the interest of centenary movement. Dr. Lucas preached an impressive sermon on Sunday at 11:00 a. m., to a large and appreciative audience.—(Mrs.) C. G. Graham, reporter.

BATON ROUGE, LA.

The second quarterly conference was held at Wesley Methodist Episcopal Church, July 2th, and August 4th. District superintendent J. A. Landry, preached his quarterly sermon July 20th. The quarter was held Monday night, August 4th, with district superintendent Landry in the chair. All officers were present, with written reports, all of same showed marks of great improvement along all lines. The stewards' report showed that \$1,321.89 was raised this quarter. Paid pastor this quarter \$377.46. There was an installation of the stewardess board after which refreshments were served. The regular church services Sunday, August 4, were well attended. The Rev. J. S. Weaver, of Mandeville

Methodist Episcopal church worshipped with this congregation at night. More than 150 persons communed, three persons joined the church. Collections for the day, \$45.50. The Rev. T. A. Hampton is pastor.

DIED.

White—Mr. Jefferson White, local preacher and superintendent of Mt. Pleasant Methodist Episcopal church of Handsboro, Miss., since its organization, after a long illness departed this life in full triumph of faith. He leaves a wife and a host of children and grand children, and many friends to mourn. His body was laid to rest in the Mississippi City Cemetery. He was a leader in church and community. The funeral service was conducted by the writer, W. L. Mills.

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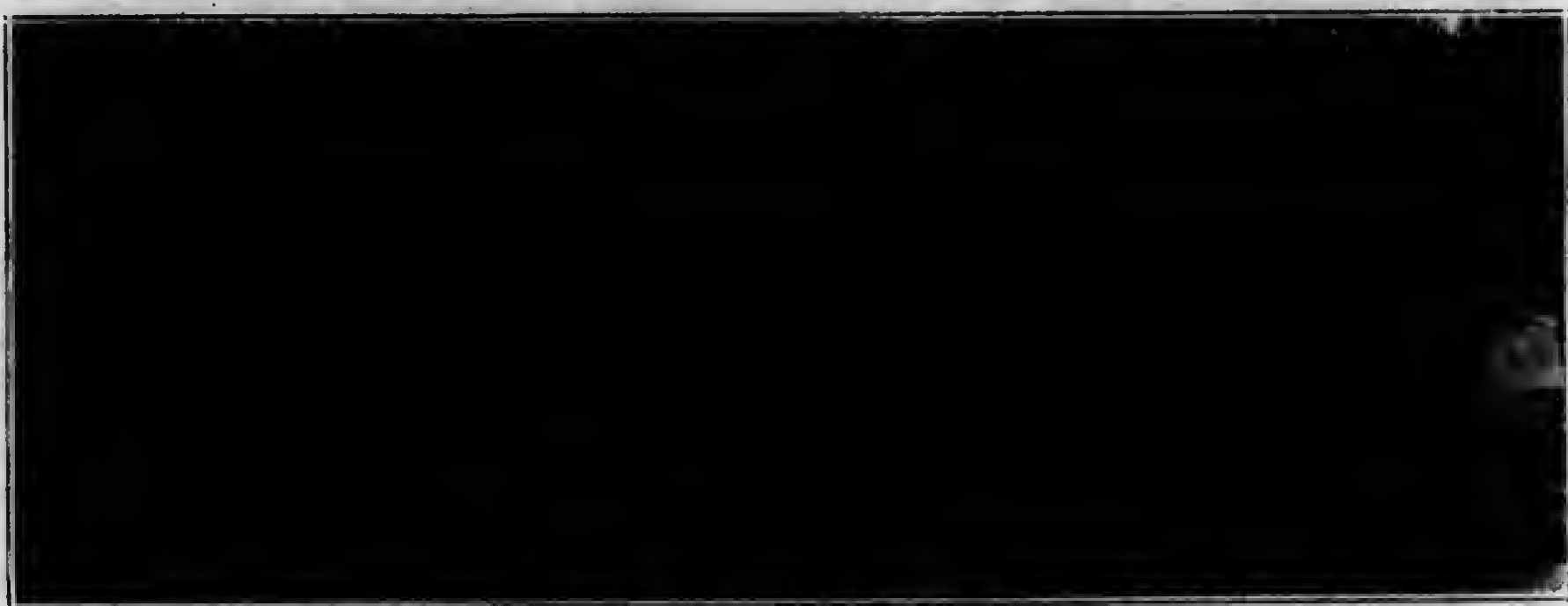
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STUDENT SINGERS AT THE METHODIST CENTENARY, COLUMBUS, OHIO.

We are publishing in this connection a picture of the students from the Freedmen's Aid School who formed the several quartets which thrilled and delighted many audiences during the Centenary celebration at Columbus. This group represents a male quartet from Morgan College, George R. Smith College, Samuel Huston College, Wiley University, Gammon Theological Seminary; a "double quartet" from Morristown, four young women and four men; and a mixed quintet from Claflin University and a ladies' quartet from Central Alabama and Philander Smith. Clark University and Haven Institute furnished a mixed quartet each while Bennett College furnished a male quintet. Paine College of the Colored Methodist Episcopal Church also furnished a male quartet. These young people made a most favorable impression. Their singing was of a very high order. They never failed to please. They made many friends for our Freedmen's Aid work and incidently proved that the Negro has something very distinct to contribute to the life of the nation and the world through song.

Secretary I. G. Penn will be recognized as seated in the picture in the front row.

EDITORIAL

THE NATIONAL NEGRO BUSINESS LEAGUE ADOPTED A NEW PROGRAM

Booker T. Washington founded the National Negro Business League twenty years ago. This organization has been the inspiration of many Negro business enterprises. It has developed racial confidence; it always sounded a note of hope; it has promoted better race relations and has pointed out the way along many lines of constructive advancement for the Negro race.

It has been felt by some for several years that the League must widen its program if it was to be of the largest possible service to the people. Had its distinguished founder lived, he would have been one of the first to realize this necessary change. Booker T. Washington was a forward looking man. He revised his program whenever by so doing he could make progress; so that to reconstruct the league was but in line with the purpose of its founder.

Next to Mr. Washington, Emmett J. Scott has had more to do in building up the League than any other man. He was the one man who sounded the note of warning and summoned the League to a forward move, which he did in a report as Secretary of the National Negro Business League which closed its twentieth annual session last Friday in St. Louis. This report of Mr. Scott's will remain as the greatest state paper in the history of the League. Mr. Scott in opening his report said:

"The time has come in my opinion for the National Negro Business League either to GO FORWARD OR TO DIE.

"It can no longer rest content with a program which does not grapple with the acute industrial and business problems of to-day. The Negro people are awake as they have not been for dozens of years. The Negro is now living in a world which is rapidly undergoing radical changes, social, economic and otherwise. He appreciates the fact, now more than ever, that this is indeed an age of industrial, business and commercial opportunity."

No man ever had a finer tribute of confidence paid him than did Mr. Scott when the League adopted without a dissenting vote his suggested program and policy for the League notwithstanding some of the suggestions were a radical change in the League's structure.

The National Negro Business League will open where the United States Chamber of Commerce has for years past maintained its Headquarters and where said United States Chamber of Commerce is now actively engaged in promoting domestic and foreign commerce, in pointing out business opportunities, encouraging the development of various industries and business enterprises, and in promoting various kinds of useful propaganda (economic, business patriotic, etc.)

(1) The National Negro Business League headquarters will serve as a National clearing House for the collection, compilation, and dissemination of all kinds of useful, helpful and inspiring news data, information, etc., that may be sent into said National Headquarters by any of the members, of-

ficers, or friends of the Business League, by any of the several hundred branch Local Business Leagues, or by any of the affiliated organizations now or hereafter connected with this National body—including the National Negro Bankers' Association, the National Negro Press Association, the National Negro Retail Merchants' Association, the National Insurance Men's Association, the National Negro Farmers' Association, the National Negro Bar Association, the National Negro Funeral Directors' Association, etc.

(2) The National Negro Business League Headquarters will keep the White Press and the Negro Press fully, regularly and rightly informed as to the past and current achievements of Negro men and women in all parts of America and the world and will exploit and forward the interests of all worthy racial endeavors, mercantile and otherwise—the object being to give regular publicity and a constant stimulus to Negro business enterprise. Also designed to mould a healthy public sentiment at home and abroad and to foster and stimulate Race pride and tangible racial progress.

(3) The National Negro Business League Headquarters will make a special effort to locate, to get full details concerning, and to make known in such manner as may seem best—industrial, business, trade, professional, manufacturing and other kinds of opportunities for Negro men and women in any given community, and will seek in every way practicable to encourage the establishment of an increased and more diversified number of business and kindred enterprises among the Negro people, keeping Local Leagues in touch with this data, information, etc., through regularly issued bulletins, etc.

(4) The National Negro Business League Headquarters will serve as a clearing house for the employment of all skilled and unskilled kinds of Negro labor, including mechanics, farmers, teachers, business managers, insurance and other agents, stenographers bookkeepers and other clerical assistants—so as to be in a position to help supply labor where needed—will find employment of all kinds for worthy men and women—will aid in the proper distribution of labor—will supply to growing communities and especially to Negro business enterprises such professional, mechanical, skilled or unskilled labor that may be urgently needed or which will find therein opportunities for usefulness and profitable employment.

(5) The National Negro Business League Headquarters will compile a catalogue of Negro Business enterprises, including individual, partnership, corporate, enterprises etc.,—and will procure all available data concerning same, with a view later on of giving them a rating on the order of Dun's and Bradstreet's Mercantile Agencies—and thus making possible the standardizing of such stocks and bonds as may be issued by duly incorporated Negro Business enterprises, and make careful inquiry and pass upon such Negro business enterprises as are found to be unquestionably worthy, and thus there might be brought to the support of such genuinely worthy enterprises the money of the race.

On the other hand, the Negro public could be warned against bogus business enterprises and wild-cat schemes—the failure of which in the past have made Negroes slow to invest their money in corporate business endeavors.

(6) The National Negro Business League Headquarters will constantly seek, compile, and publish new and improved or the most successful methods of managing and building up various kinds of business or other racial enterprises, and disseminate, from time to time, practical hints and suggestions, establishing as a medium of communication and publication (through the National Negro Press Association) a closer alliance with the several hundred Negro newspapers now being published, to the end that each Local League might be brought to loyally support its local Negro newspaper or newspapers.

(7) Under the direction of the National Negro Business League Headquarters well-trained "efficiency experts" will be placed on the road—going from city to city to serve (not as orators nor even so much as inspirational lecturers)—but going among colored business enterprises for the purpose of studying Negro business and making such practical suggestions as will be welcomed and appreciated and which will put those business enterprises in touch with live, up-to-date, economical and successful business methods.

(8) Systematic effort will be made to develop the membership of the Local League as a basis for the promotion of the ideals of the National League.

Some say this program gives us a new Business League. In a large measure it does. It gives us also a League that appeals to the people in general and one that will meet with enthusiastic support in direction.

PUNCTURED

The modern automobile appeared on the streets of American cities as a rare luxury less than twenty-five years ago. But in varying types and mechanism it has in this short period swept into the general life of the American public and has become one of the most common vehicles in business, pleasure, trade and travel. Yet, notwithstanding the fact that the "truck" and the "car" are ever in evidence, to most people a fine Hudson Super-six, filled with a happy bunch of people, gliding over a smooth pike, is still an attractive sight.

But how soon is the attraction lost; how soon is the pleasure of the occupants turned into disappointment and grief when the chauffeur suddenly brings the car to a stop and reluctantly explains: "I've got a puncture."

There stands the fine car, the engine and all the other parts in good working condition, even the three tires are all solid and ready for the road; but a trifling particle of glass or metal has been driven through the delicate air tube, the result is delay. It may mean failure in meeting an important engagement, the missing of a railway train connection, the exposure to a storm of wind and rain, the loss of salary or a substantial consideration in a business transaction—it was all because of the puncture!

Now this may be an illustration of a local church. Nothing is more pleasingly attractive than a well-organized church, with every auxiliary and every department functioning perfectly. The pastor and people are happy and the work of the Kingdom moves apace.

But suddenly and without warning there is a "puncture." Something goes wrong in some one of the departments or in some of

the auxiliaries. Even though it may not be quite so evident as in the case of the automobile, there is nevertheless, a practical cessation of all progress in the church. Every interest suffers. The enthusiasm wanes. The harmony of co-operation ceases. Disappointment and discouragement follow. The attainment of the great goals of the church is seriously imperiled.

Carrying the comparison further, it is usually a very trifling thing that causes the trouble—an ill-advised remark sometimes by the pastor, a petty difference between two members, an imaginary offense, a little business rupture, a bit of envy or jealousy. Or it may be because of a disgruntled choir member, an over-zealous Sunday School teacher, a self-conceited class leader or a worldly-minded Epworth League president. Just a trifle, but it results in frustrating well-laid plans for an important financial effort; it tends to disorganize, perhaps, the Unit System of the great Centenary Movement; it pours cold water on the evangelistic fires that have been kindled by weeks and months of prayer and consecration on the part of a select band of Christians. Sometimes damaging and enduring factions are the results. Sometimes it involves the removal of a good faithful pastor. Sometimes a much-needed edifice is cut short of completion, and not least of all, very often members of the church become stumbling blocks in the way of those who would enter the church to become useful servants in the Master's employ.

In these days of unusually strenuous efforts, of large and comprehensive programs and unprecedented goals of Christian endeavor, there seems to be little time to deal with "punctures." The great highway should be kept clear, if possible, of the little treacherous particles which are liable to result in checking the progress of the ever increasing movement of Christianity.

However, it is clear that the chauffeur's (pastor's) skill and ability in repairing the "puncture" surpasses in importance his keenness of observation that would prevent its occurrence. For it is not humanly possible to prevent such accidents always. He, then, is indeed the man of the hour. God's particular, dependable man, who is able to deal wisely and promptly with the various hitches that so frequently occur in carrying out the work of the local church. In the present great undertakings of the General Church a large opportunity is offered to men of skill and wisdom in handling difficulties, in dealing with common, petty troubles and maturing the situation whatever it be. Such a man of a cool head, a steady nerve and a sympathetic heart; but firm in conviction, strong in faith towards God and in confidence towards man, and above all with a deep consecration to the ministry of the gospel of Jesus Christ as set forth in the principles of His life and teachings.

INTER-CHURCH SURVEY ORGANIZATION OUTLINED

The Survey Department of the Inter-church World Movement of North America, which is starting an investigation into the facts of Christian needs in all lands, as a basis for the first great co-operative program of the evangelical denominations, has almost completed its organization.

It is announced that the department will include eleven divisions as follows: Home

Missions Division, with Ralph E. Diefendorfer as Director; Foreign Division, Ralph A. Ward, Director; American Educational Division, R. L. Kelley, Director; American Religious Educational Division, Prof. Walter Athern, Director; American Ministerial Relief Division; American Philanthropies Division, F. C. English, Director; American Industrial Relations Division; Miscellaneous Organizations Division; Editorial Division; Research Division; and Statistical Division, with W. B. Hollingshead as Director.

These divisions may be varied slightly as the work progresses, but the list gives a good idea of the broad lines on which the work is being projected.

The Baptists have launched a campaign by which they are to raise \$75,000,000 in five years for foreign and home missions. This campaign originated in the Southern Baptist Convention held at Atlanta, last May. There were more than 5000 present with 25,000 churches having a membership of 3,000,000 represented who will actively work in the Campaign.

The money to be raised will be expended as follows: foreign missions, \$20,000,000; home missions, \$12,000,000; Christian education, \$20,000,000; State missions, \$5,000,000; orphanages, \$4,700,000; hospitals, \$2,125,500; national memorial, \$175,000.

Causes of Southwide appeal included in the above are as follows: Southern Seminary, \$500,000; W. M. U. Training School, \$300,000; Southwestern Seminary \$500,000; Southwestern Training School, \$200,000; Baptist Bible Institute, \$500,000; Schools in Louisiana, Arkansas, New Mexico, Florida, \$500,000; proposed mountain schools, \$300,000; Negro seminary \$200,000.

The apportionments by States are as follows: Alabama, \$4,000,000; Arkansas, \$3,200,000; District of Columbia, \$400,000; Florida, \$1,000,000; Georgia, \$7,500,000; Illinois, \$1,200,000; Kentucky, \$6,500,000; Louisiana, \$3,325,000; Maryland, \$750,000; Mississippi, \$3,500,000; Missouri, \$2,925,000; New Mexico, \$250,000; North Carolina, \$5,500,000; Oklahoma, \$2,500,000; South Carolina, \$5,500,000; Tennessee \$4,000,000; Texas, \$16,000,000; Virginia, \$7,000,000.

The week of the campaign will be known as "Victory Week" and cash and pledges payable in five years are to be taken.

Of General Interest

Holy Land A Canning Center

As a first step toward building up Palestine as a manufacturing and commercial country, Jewish capitalists of Wilmington, Del., have applied to Dover for a charter to the Zion Canning and Preserving Company for the purpose of building a canning factory in Palestine, backed by \$500,000 of Delaware capital. It is expected that many other corporations will follow suit and that the development of the country will be rapid. It is claimed that the rich farming lands of the ancient country will provide fruits and vegetables for an abundant profit in the markets of England, Russia and Egypt.

India Not The Home Of Numerals

The origin of our common number symbols has never been clearly established, but until recently all writers agreed that these

symbols were transmitted to Europe by the Arabs, who had obtained them from India. It is interesting to note that available data relating to the origin of our common number symbols have been carefully re-examined. Among the most surprising results are the following: Our common number symbols originated in Europe and from there were transmitted to the Persians. Both India and Arabia received them from Persia. The common numerals did not come from letters of the Alphabet, but were formed directly for the purpose of representing numbers.

Africa To Be Attacked By Movies

What is probably the most unique expedition of its kind is due to land at Cape Town, South Africa soon from which point it will penetrate the jungles of the dark continent. A full cinematograph equipment was taken and photographic records will be made of all discoveries and will be brought back to America for portrayal in an educational campaign which is to be instituted by the government. For the first time in scientific history, the motion picture will play an important part in the exploration of Africa. Motion pictures of known and heretofore unknown forms of animals, insect and reptile life, of races and tribes will be brought to America.

Flowers Bloom On Roof Of Earth

That one should find sweet blossoms in the ice-bound, dreary wastes of the North Pole seems incredible. It is nevertheless, a fact that there the Explorer has found many thousands of acres of buttercups, heather, blue bells, dandelions and rhododendrons. It is a veritable garden on top of the earth, a land of exquisite beauty at seasons, as well as of midnight sun. June brings the first warm, bright rays of the sun and soon the flowers begin to show, even up to the most northern point of land in the world, 380 miles from the pole. A botanist has collected over 125 species of plants and flowers on the roof of the world. Even large, delicious mushrooms are there, while orange-colored lichens are in abundance. And strange to say, all, with but a single exception, are perfectly odorless. Thousands and thousands of acres of flowers, and yet no perfume.

Living Costs Goes Up 71 Per Cent In Five Years.

Cost of living for American wage earners was 71 per cent higher in July 1919, than at the outbreak of the world war in July 1914, according to a statement issued by the National Industrial Conference in session last week in Boston, Mass. The increase in the average cost of each of the principal items entering into the family budget was: food 85 per cent; shelter 28 per cent; clothing 100 per cent; fuel, heat and light 57 per cent; sundries 63 per cent.

In combining these separate items to obtain the increase in the budget as a whole account was taken of the fact that approximately 43 per cent of the income of the average wage-earner's family is spent for food—18 per cent for shelter; 13 per cent for clothing; 6 per cent for fuel, heat and light, and 20 per cent for sundries. This distribution is based on studies of the expenditures of a large number of families made by the United States bureau of Labor statistics and other authoritative government and private agencies.

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A STRAW THAT SHOWS THE WAY THE WIND IS BLOWING

Here is an abstract from a letter which we have received from one of our subscribers:

"I have some questions to ask. That is: Would it be better for the Negroes to go North or stay in the South or colonize themselves and buy up land in big blocks? Of course, I have a home but some of us here have been thinking of going in the Northwest. Of course, I love the South so far as conveniences but we are dissatisfied about the treatment the Negro is getting in the South. We have had some terrible happenings here in the last eighteen months. Also I wish you would give me some of the leading peoples' names in East Africa and Liberia."

This simply shows how seriously some of our people, are thinking over the situation. They are actually greatly disturbed over the treatment they are receiving. Can anyone blame them?

NEW ASSISTANT SECRETARIES OF THE BOARD OF FOREIGN MISSIONS

Dr. Fred B. Fisher, member of the North Indiana Conference, becomes one of the assistant secretaries of the Board of Foreign Missions. This appointment was made under the provision of the recent General Conference, when action was taken that "such assistant secretaries as the board may require may be appointed at the discretion of the board."

The duties of this new assistant secretary are outlined as follows: to have charge of the home church cultivation, which implies the responsibility for a wide range of work which other boards of the country call the home base and the home department; to represent the board in the Centenary surveys and Centenary organization work; to represent the board of the Interchurch World Movement. These are responsibilities for which Dr. Fisher's training through the years has prepared him. He is an intel-

lectual dynamo, a master of assemblies, and an organizer of the first rank. We feel that the church has placed him where he can give the widest service.

The Rev. Harry Farmer, D. D., who has spent a number of years in the Philippine Island as a missionary and dean of the theological institute of that region, and who has given considerable time to the interests of the Missionary Centenary, has been given a promotion and placed in the Board of Foreign Missions by being elected one of the assistant secretaries.

The Rev. T. S. Donohugh, who has made himself felt in the promotion of the interests of the Centenary, and a returned missionary, has been elected an assistant secretary.

The Rev. Ralph Ward, who has been a missionary in China for a number of years, and one of the leading spirits in the promotion of the Centenary, has been elected one of the assistant secretaries.



CHAPLAIN E. O. WOOLFOLK

We are publishing in this connection a splendid picture of Chaplain E. O. Woolfolk. Prior to his entrance in the army Chaplain Woolfolk served as Pastor at Lexington, Miss., for two years and after that served as Pastor of Central Church, Jackson, where he had most remarkable success.

He was commissioned as lieutenant and chaplain in October of 1917, reported for duty November 3rd. and was assigned to the 351st. Field Artillery, 92nd. Division, Camp Meade. With his outfit he sailed June 19th. 1918 for France and arrived at Brest June 26th. With his outfit he was in the training area of Lathusvianne, France, and Camp Lacourtin until the last of October 1918. The 351st. reported at the front October 30th. and there remained until the armistice was signed. Chaplain Woolfolk was constantly with his regiment. He returned to the United States February 22nd. 1919.

During his service as Chaplain he saw more than 300 young men accept Christ as their personal Saviour. He distributed more than 2,000 New Testaments and a number of books of various kinds. He served as Attorney in almost all cases general and special court martial.

At the front he was often in the trenches and exposed to shell fire. He visited thousands of boys in the hospital, administered the sacrament and administered the last rites

when the boys were laid to rest in French soil.

Since his return to America he has been on the staff of the New Orleans Area, having charge of the life department.

People of Interest

A copy of the Little Rock Conference minutes has recently reached our office.

Dr. and Mrs. L. M. Dunton motored to Boston in their Franklin Sedan Car. They report having had a delightful trip.

We have received a splendid copy of the minutes of the Louisiana Conference of the last session.

Miss Fannie C. Williams, of this city, was the only member of Color of the graduating class of Michigan State Normal College, Ypsilanti, Mich. She received her degree of Bachelor of Pedagogics. Miss Williams also received a Life Certificate for the State of Michigan.

The Rev. W. R. London our pastor at Spring Creek, La., led the Lake Charles District Conference in its recent session in securing subscriptions to the Southwestern. The Rev. A. B. Harris, pastor of Briggs Circuit was second. These brethren demonstrate what can be done by persistent effort.

Misses Ella Roberts and Musella Hampton, Mrs. Cassie B. Evans, Mr. Willie Scott. Revs. Oats, L. E. Johnson and District Superintendent McMorris composed the special Southwestern Christian Advocate Committee for the Meridian District Conference, which met at DeKalb, Miss. They did their work well. The Rev. D. F. Dudley and friends, both white and colored, deserve credit for the splendid entertainment of the Conference.

The officers of the National Negro Business League are as follows:

J. C. Napier, honorary president, R. R. Moton, president, Charles Banks, vice president, Mound Bayou, Miss., Mr. Fred R. Moore, first vice president, New York City, C. H. Brooks, second vice president, Philadelphia, Pa., John M. Wright, third vice president, Topeka, Kans., Robert L. Church, fourth vice president, Memphis, Tenn., L. H. Williams, fifth vice president, Emmet J. Scott, Washington, D. C., Secretary, Charles H. Anderson, Treasurer, Jacksonville, Fla., F. H. Gilbert, Registrar, Brooklyn, N. Y., R. E. Clay, Bristol, Va., R. C. Houston, Kansas City, Assistant Registrars, William H. Davis, Official stenographer, Washington, D. C., Albion L. Holsey, Transportation Agent, Tuskegee Institute, Ala., Executive Committee: R. E. Jones, New Orleans, La., Chairman; T. J. Elliott, Muskogee, Okla. W. T. Andrews, Baltimore, Md.; Thomas H. Hayes, Memphis, Tenn.; Dr. J. R. Levy, Logan H. Stewart, Evansville, Ind.; A. F. Herndon, Atlanta, Ga.; R. S. Jackson, Philadelphia; Aron E. Malone, St. Louis, Berry O'Kelly, Method, N. C.; W. J. Hale, Nashville, Tenn.

The following telegraphic news item was received just as we were going to press: Approved by the Bishop, North Montana Lay Electoral Conference at Great Falls last Friday voted unanimously to make twelve hundred dollars minimum cash salary for full time pastoral service in any charge in that conference. Resident Bishop R. J. Cooke and District Superintendents are backing plan. The action was taken in face of serious drouth and crop failure.

AN OUTING IN CALIFORNIA

This included a railroad ride, camping in the open, and two hundred miles of motoring. The first took us through varied scenery to Mt. Hermon. This is a summer camp and assembly ground under the control of the Presbyterian Church. It is delightfully situated among the mountains shaded by a rich growth of forest and watered by rapid streams. It affords an opportunity for one to enjoy out of door life under pleasant and wholesome conditions. Institute work, consisting of study classes in Missions and the Bible, in the morning, and of popular lectures at night, is carried on. Our own Woman's Home Missionary Society was represented.

We were met here by our children who conveyed us to our camp. This was situated in a sequestered nook not far from Boulder Creek. It consisted of a little shack hidden away under the sheltering branches of oak and madrona trees, and of all out doors. The cabin itself had only two rooms, one of which was used as a kitchen, and the other for a dressing room. This is all that is needed in this rainless country. For months no rain falls and one may eat, sleep, work and play out of doors with no fear of sudden showers to dampen his enthusiasm or spoil his enjoyment. This makes this region the campers' paradise and thousands take advantage of it. Everywhere during the vacation season one sees multitudes either in camp or going to or returning from camp. Many go on long hikes or auto rides eating and sleeping by the roadside.

We spent a couple of days here in quiet restful enjoyment. The monotony was relieved by a motor trip to the Big Basin, a state reservation for a public park. The road led up and up until an elevation of some thousand feet was reached, giving us ever wider and grander views of the mountainous country; then descended rapidly until we found ourselves in a vast forest of the Giant Sequoia Redwood trees. These towered aloft in their grace and strength hundreds of feet. The Big Trees of California are among the wonders of the world. They should be carefully preserved in honor of their Creator. They should be immune from the danger of fire and the woodman's axe. While walking through one of these groves, I overheard a man complaining of the waste involved in permitting so much good timber to remain standing. Utterly devoid, apparently, of all aesthetic or spiritual appreciation of the situation he would reduce these mighty trees, the spires of God's great forest cathedral, to lumber or firewood. Upon our return to camp, as the shades of evening closed in upon us, a bonfire was kindled and young and old gathered about it enjoying its light and warmth. Story telling and reminiscence were varied by popping corn over the glowing embers for the greater pleasure of the grandchildren.

The third day we broke camp. In the morning after carefully packing our belongings and seeing that every bit of fire was extinguished we began our homeward journey. This took us first to Santa Cruz where we spent some hours on the beautiful beach. Like many other seaside resorts a variety of amusements, hotels, restaurants, catch-penny concerns etc. line the beach. The loiterers and bathers with vari-colored cos-

tumes and sunshades, the sporting children playing in the sand, the silver surf fringing the shore, the great ocean stretching out to the horizon, where it met the over-arching blue of the sky, combined to make a most delightful and picturesque scene. After leaving the beach the road ran along the cliffs overlooking the sea. For miles the ocean was in view, the coast line varied by sandy beach and rugged rocks. At times we would be far above the water with a view extended for many miles, and again skirting the water level, the fresh breeze driving the mobile sand into our faces. Here was a lighthouse perched upon a lofty point and out yonder laboring against the wind and swell a steamship making its slow way to a northern port. Leaving the coast we sped along the fine state highway through fertile valleys,

past well kept orchards and fruitful fields, through quiet village and thriving cities. Then in a moment we found ourselves climbing a mountain side over a beautifully shaded road. On one side the ascent was steep and rugged to the summit far above us, and on the other, the descent sheer into the depth of the canyon below. Careful driving was required here! A moment's carelessness and one's future would depend on how he had lived. But our chauffeur can be trusted. Now there opens before us a wide expanse. At our feet Redwood City, far beyond, the red roofed buildings of Stanford University, the waters of San Francisco Bay Sparkling in the sunlight, and everywhere brightness and beauty. We reached San Jose about sunset, and finished our journey by the light of the full moon making its way among the stars of the glorious California sky.

Charles M. Melden.

THE CENTURY EXPOSITION

The Negro Exhibit

The Centenary Exposition of the Methodist Episcopal Church and the Methodist Episcopal Church South has become history. As a thing passes away into the perspective we can judge of it better. All the world was in Columbus: there were China, Japan, Europe, Africa, all the Americas and the islands of the sea. There was the native dress of every land, and the native hut or house. One could hear the African war drum, observe a Hindu funeral, drink tea served by Chinese ladies, hear the "jubilee music" swell from a Negro cabin and look at a real "still" from the highland white. Then there was the great pageant of "The Wayfarer" in Christian life, with its 2500 participants and its almost continuous audience of 8,000; and the great Victory Pageant on the "Fourth" with its ten thousand people of all nationalities, marching together in peace under the sunlight of God, while 100,000 more looked on.

But the big thing of this exposition was not its color and show and material circumstance. The various "world's fairs" have been bigger in material grandeur,—but never was there a "world's fair" as big in ideals and spiritual forces. The great contribution of this Christian exposition was its DEMOCRACY. I do not mean that every single individual there was democratic in spirit, but the conception, management and total impact of the whole thing was democratic. If one drop of water is proof of the quality of the ocean, this democracy of fifty thousand for three weeks is proof of the possibilities of Christian civilization. This democracy was the greatest single exhibit in the whole exposition.

Of course there were little things to criticize. And if one does not THINK he will allow these little things to appear bigger than the big things. The whole world may be characterized by the little spot to which we confine our vision: it may be a sweet flower to the bee and a dung-heap to the maggot. But for one to fail to catch the significance of this great thing because of little human imperfections, is like as if one failed to see the wonder of God's great earth because he found a few mudholes and bogs on its surface. The most ridiculous thing to the writer was to see white girls and young

men used to represent native Africans in native African dress. And the excuse for this was much more ridiculous than the thing itself; that colored people could not be secured who were willing to take these parts. We could have gotten any number of college boys and girls of the Negro race to do anything what we saw done in the African exhibit. But we also saw that Hawaiians were presented by white people and Japanese, and that white people were necessarily used largely in representing the colored races of Europe. From natural characteristics the colored American would have fitted better into all of such groups.

But the democracy that obtained on the ground is, we hope, a prophecy: all races sat, listened, walked, talked, marched and sang together. This does not mean that no fools were present. At the present stage of human nature, it would be impossible to get 50,000 people together at random with not a single foolish person among them. Some isolated and impotent fellow occasionally tried to show "his raisin", and one barbarian actually broke out one day before a large audience in a large meeting place with a real "hymn of hate" against a certain race. But the race to which this poor fellow belongs was the first to repudiate this spirit.

The exhibit of "THE AMERICAN NEGRO" perhaps attracted as much attention as anything on the grounds. It was not large in its material phase, but was most instructive in the information which it got across to the visitor. Men from the far South, white men, who are supposed to "know" the Negro, were seen every day to be industriously using their pencils and note books in face of the charts that disclosed the figures and facts of the race's achievements in the United States. The writer of this article was doubtful about the effectiveness of these charts and pictures till he saw how useful they proved to be. Many men and women of all other races went away from this exhibit with things to talk about in their note books, and many of them acknowledged in person to the stewards and attendants at the Negro exhibit, that it was their first opportunity to learn much about the American colored people.

(Continued on Page 9)

JOHN STEWART: WAYFARER OF THE WILDERNESS

By The Rev. Austin Matlack Courtenay, D. D.

JOHN STEWART is in the succession of apostolic "tramps" —goodly fellowship since St. Paul, St. Francis, Wyckliff's and Chaucer's "poore parsonnes," and the itinerants of Wesley and Asbury. He was a later John Baptist—"the voice of one crying in the wilderness—just a voice, so slightly embodied as to leave few traces of fact, and these preserved in fragments of tradition. He is barely mentioned in formal history. And only after a century has his good fame blossomed into fragrance from the dust of an obscure grave. So is it with all the saints, canonized by later generations whose perspective may estimate their spirit and work; so always with the prophets whose shrines are built by the children of their neglectors or persecutors. At last this "burning and shining light whose name was John" has risen from the misty sky-line to his ascendant as the morning star of Methodist missions for our America.

And it is nobly significant in this age of the internationalization of Christianity and of Methodism that he incarnated the blood of three distinct races. He symbolized the new passion for a humanity which is "of one blood in all nations." Moreover, he vindicates in an era of mass movements and vastly complex organization the value, the vitality, the validity of a personal devotion to Christ, acting along among men, without official authorization or social machinery, absolutely lacking survey, tabulation, scientific strategy, applied sagacity, or any sort of human direction or composite moral and financial support. Here was only a flaming spirit with a message straight from God.

But the limitations were soon reached, of such a purely personal, absolutely spiritual evangelism, detached from practicality, leadership, and development into adjustment with the realities of the life situations. For the idealist of vision and voice and the practical planner and doer must work together, either in span or tandem, simultaneously or successively.

Hence there soon came to Stewart's nascent mission, as administrator, a mighty man of his day, James B. Finley, of the Ohio Conference, who related power to mechanism, thus integrating the mission with organic Methodism. Then it emerged into history, to be read of all men forever.

Of the precedent twilight to which Stewart came from the darkness of a prodigal life and from which he passed as an apostle "beyond the bounds of time and space," the ensuing chronicle is woven of verifiable traditions, not yet public and familiar. They are derived from a dictation of Dr. L. D. McCabe to his wife in his last days. He was the son of Robert McCabe, the first Methodist in Marietta and its class leader, whimsically entitled by its people "the little bishop." May there ever bound among us such oversees—"little and unknown, loved and prized by God alone," and by a few unnoted faithful.

The learned professorial son of this consecrated cobbler had heard in his childhood (for he was born about Stewart's time) the fireside tales of the strange vagrant and

wastrel who flashed upon the monotony of a little church in a frontier village.

In the eventide of the eighteenth century there came across mountains and rivers on horseback from the Baltimore Conference one Robert Manly, an accredited Methodist itinerant to the Northwest Territory. He was welcomed to the cabin, in the stockade, of Robert McCabe. He preached and under God shepherded six souls into a class, of which the one Robert appointed the other leader, and went on his way.

In some twenty years there was a tiny church in Marietta, which had grown to a town of some import in the far-flung line of migration.

One night there drifted into its prayer meeting, attracted by the singing, a notorious ne'er-do-well who had scandalized the community since his casual appearance shortly before, like worthless flotsam on the tide of population. He was a mongrel of Scotch, Negro, and Indian ancestry; an outcast as a drunkard, a gambler, a homeless, shiftless hanger-on to the ragged fringe of a backwoods society. He had come to the verge of despair's precipice, and that very night of inviting song and prayer was on his way to the river with a purpose of suicide. He was converted and welcomed to the Society of Methodists, who "know no man after the flesh" of his race, but only as a brother in Christ. He grew in grace. He resumed his trade as a blue-dyer of homespuns for the housewives. He paid his debts, even those for his former drinking and gaming in the taverns. He won the confidence and esteem of the brotherhood.

Ere long he confided to his class leader notable experiences. While at prayer in the solitudes of the great woods, visions came to him and voices which bade him travel northward and tell the gospel to the Indians. Even such were the visions and

the voices of Joan of Arc, the weak things of earth, even the base and unlettered peasant girl of Domremy and an outcast of the frontiers, being chosen to lead the mighty.

These signs recurred more clearly urgently until McCabe counseled him to obey. There was not authority to appoint him as a missionary or to license him as a preacher, but the little class gave him letters as an exhorter, and the leader procured horse and saddle-bags, with scanty store of clothes and money. So away he fared, drifting before the breath of the Spirit through the deep, vast forest, northward and westward, until he found the Wyandotte tribe, where now abides the goodly town of Upper Sandusky.

Here he set us his rest, evangelized, toiled patiently, endured persecution, and by the grace of God subdued rugged natures to the peace, purity, and loveliness of Christ. In a few swift years he passed on to heaven, outworn early by unbridled dissipations in the devil, and by no less unmeasured labors and sacrifices and hardships in Christ, his Saviour.

His work lived on and when the Wyandottes moved to their new reservation in the Territory of Kansas they carried with them a church on pilgrimage, its membership, its officers, its pastor, its records, and settling where arose Kansas City, founded what has become the present Independence Avenue Church, famed for its missionary zeal.

So John Stewart, like Abraham, "by a way he knew not," like John the Baptist, a proclaimer of repentance and a preparer of the way of the Lord; like Peter at Pentecost testifying to a mixed multitude the glad tidings; like Paul founding churches; and then—his work but well begun, it seems—the "outward man perished" and the inward man, a glorious spirit, soared above the zenith of our skies, past all the stars, into heavenly conjunction with the whole world's Sun of Righteousness.

In The Western Christian Advocate.

WHAT 28 GOVERNORS OF DRY STATES THINK OF PROHIBITION

1. ALABAMA—Gov. Thomas E. Kilby. Prohibition since Jan. 1. 1915

"Prohibition is an unqualified success in Alabama. Drunkenness is reduced to a minimum, crime reduced 50 per cent, and there is a large increase in bank deposits. The new city jail at Birmingham has been empty over a year and many county jails are without prisoners. The business sentiment of Alabama strongly indorses present prohibition conditions, regardless of former attitude on the subject.

2. ARIZONA—Gov. Thomas E. Campbell. Prohibition since Jan. 1. 1915

"Prohibition has resulted in a marked decrease in commitments to penal institutions and the hospitals for the insane. The number of destitute families has greatly decreased. The best possible indorsement is that the voters, after a two-years' trial overwhelmingly adopted a more stringent prohibition bill."

3. ARKANSAS—Gov. Charles H. Brough. Prohibition since Jan. 1. 1916

"Conditions are greatly improved since

state-wide prohibition went into effect. Crimes have materially decreased, though there is considerable bootlegging. General Leonard Wood stated to me that the principal reason Little Rock secured the Camp Pike Cantonment was because of prohibition."

4. COLORADO—Gov. Oliver H. Schoup. Prohibition since Jan. 1. 1916

"Colorado has shown a marked advance in many lines. It is safe to say that the state never will revert to the old policy of licensing the liquor traffic."

5. GEORGIA—Gov. Hugh M. Dorsey. Prohibition since Jan. 1. 1908

"I think prohibition has gone a long way towards helping our people, and especially the Negroes and poorer classes. I am very much in favor of prohibition."

6. IHAHO—Gov. D. W. Davis. Prohibition since Jan. 1. 1916

"There is no question of the benefit of prohibition. Countless thousands of our citizens have been benefitted directly or in-

directly by the elimination of the liquor traffic. We have some cases of illicit selling, but these cannot even begin to dim the shining light of the new era."

7. INDIANA—Gov. James P. Goodrich.
Prohibition since April 2, 1913

"I enclose a clipping from this morning's 'Star' showing the great decrease in the number in our jails which prohibition has brought."

8. IOWA—Gov. William L. Harding
Prohibition since Jan. 1, 1916

"Governor Harding was ill when your letter reached here, and has not sufficiently recovered to give any attention to his correspondence."

9. KANSAS—Gov. Henry J. Allen
Prohibition since Jan. 1, 1881

"Prohibition has contributed much to our material welfare. Money that was formerly spent in support of the liquor traffic has now gone into better food and those things which mean better social conditions; but great as has been the material advance, it is upon the moral side that Kansas has gained most. Crime has decreased, jails in many counties have been entirely empty for a long period, and pauperism has decreased. The sentiment in Kansas is to-day practical unanimous in its support."

10.—MAINE—Gov. Carl E. Milliken by C. E. Owen. Prohibition since Jan. 1, 1851

"At Governor Milliken's request I am replying to your letter. In the past enforcement was lax, nullification of the law became a system, so that conditions in some sections differed little from conditions under license, but recently prohibition has been enforced throughout the state and even in the judgment of business men there has been a new demonstration of the value of prohibition."

11. MICHIGAN—Gov. Albert E. Sleeper.
Prohibition since May 1, 1918

"Our prohibitory law has already effected results of considerable importance. Arrests for drunkenness all over the state have been cut down to about one-quarter. Business men report that bills are paid more promptly, and the effect of prohibition on general business has been good."

12. MISSISSIPPI—Gov. Theo. G. Bilbo.
Prohibition since Jan. 1, 1909

"Prohibition has brought a very marked decrease in crime and a marked increase in material prosperity. Our people are delighted with the results."

13. NEBRASKA—Gov. Samuel R. McKelvie.
Prohibition since May 1, 1917

"There is no doubt that if prohibition were to be resubmitted to the people they would give it a much larger affirmative vote than it received when it was first adopted."

14. NEVADA—Gov. Emmett D. Boyle.
Prohibition since Dec. 16, 1918

"Business men are pleased with the results. The law is generally enforced without much difficulty, and the closing of saloons has brought noticeably beneficial results."

15. NEW HAMPSHIRE—Gov. John H. Bartlett. Prohibition since May 1, 1918

"Conditions have been so much better under prohibition than under license that

many former believers in license are now outspoken for prohibition. We confidently expect even better results after July 1. The comparative arrests for drunkenness in our eight largest cities which were formerly license are:

"May, 1917, to March, 1918, under license, 6987."

"May, 1918, to March, 1919, under prohibition, 1547."

16. NEW MEXICO—Gov. O. A. Larrazolo. Prohibition since Oct. 1, 1918

"I believe that every decent American is in favor of the closing of the saloon, but when we go further than the teachings of Christ and say that a man shall not take a drink, we are adopting a law which is and always will be a failure."

17. NORTH CAROLINA—Gov. Thomas W. Bickett. Prohibition since Jan. 1, 1909

"The prohibition question is no longer a debatable one in North Carolina. There were many men of character who opposed it. All these have now become convinced of its wisdom and its efficiency."

18. NORTH DAKOTA—Gov. Lynn J. Frazier. Prohibition since Nov. 2, 1889

"Crime has been greatly decreased. We have had prohibition since 1889 and, with the enactment of bone-dry legislature, the benefits are even more in evidence."

19. OKLAHOMA—Gov. J. B. Robertson.
Prohibition since Nov. 16, 1917

"Crime has been greatly lessened, business conditions greatly improved while the good effects upon the morals of the citizens cannot be over-estimated. Oklahoma is strong for prohibition."

20. OREGON—Gov. Ben W. Olcott.
Prohibition since Jan. 1, 1916

"Our experience under a bone-dry statute has been all for the betterment of the general public welfare. Industries have prospered. Business conditions are acknowledged to be of the best. Old brewery buildings are housing other industries. A material decrease is shown in the number of men in prison. It is my firm belief that to-day the great majority of the people of Oregon are in favor of prohibition."

21. SOUTH CAROLINA—Gov. R. A. Cooper. Prohibition since Jan. 1, 1916

"Crime is unquestionably less. If we should have a vote on the question to-day the majority for prohibition would be larger than when it was first voted. Prohibition has the effect of saving money to those who would drink, and general efficiency, as well as individual efficiency, is enhanced."

22. SOUTH DAKOTA—Gov. Peter Norbeck. Prohibition since July 1, 1917

"Prohibition has brought splendid results. Business has gone forward, bank deposits have increased, all to an unusual degree, and countless homes have been made happier."

23. TENNESSEE—Gov. A. H. Roberts.
Prohibition since July 1, 1909

"As a result of our experience, the prohibition sentiment in this state is overwhelming."

24. TEXAS—Gov. W. P. Hobby. Prohibition since June 26, 1918

"In our eight largest cities prohibition has reduced the arrests for drunkenness from 14,128 in 1917-1918 to 3337 in the corresponding period, 1918-1919. I voted against state-wide prohibition, but after seeing its actual operations as shown by the effect upon crime and upon government in Texas, I am convinced of its practical value."

25. UTAH—Gov. S. Bamberger by the Attorney General. Prohibition since Aug. 1, 1917

"Our penitentiary population has decreased. The people are happier. More money is being spent for legitimate purposes. Bills are being paid better. More home property is being purchased by the working people, and if the matter were submitted on a referendum to-day I feel Utah would come as near being unanimous in favor of prohibition as it is possible for a state to come."

26. VIRGINIA—Gov. W. Davis by the Com. of Prohibition. Prohibition since Nov. 1, 1916

"Business interests, which were the most insistent opponents of prohibition, have been the chief beneficiaries of the change, in improved efficiency of labor, the reduction of accidents and the great increase in the volume of business. It is gratifying to note the gracefulness with which they now admit that their fears have proved utterly groundless. The general benefit of prohibition upon the business interests criminal record, peace and prosperity of the state is without parallel."

27. WASHINGTON—Gov. Ernest Lister.
Prohibition since Jan. 1, 1916

"There has been a marked improvement in conditions. Even in the larger cities, such as Seattle, Spokane and Tacoma, the sentiment for prohibition is much stronger to-day than ever before."

28. WEST VIRGINIA—Gov. John J. Cornwell. Prohibition since July 1, 1914

"No man of intelligence, regardless of what was his position on prohibition will to-day deny that the benefits arising from the suppression of the liquor traffic have been many. Crime has been reduced. Bank deposits have increased enormously and all collateral benefits have followed."

From other prohibition states—Florida, Montana, Ohio, Wyoming—had been dry too short a time when inquiry was made to justify an opinion.

From the Ohio State Journal.

There are scores of thousands of our population who must receive the Gospel Message without money and without price. From all sections of our country, also from foreign lands, there come requests for grants of Christian literature.

The total value of free distribution for the year was \$15,898.47, making the grand total of free distribution since the Society's organization \$2,692,057.99, the equivalent of more than 5,352,637,009 pages of tracts.

Protestant Episcopal Divinity School, Philadelphia, Pa., is said to be the largest hospital in the United States owned and controlled solely by Negroes. The building occupies an entire block.

RESOLUTIONS ADOPTED AT UPPER SANDUSKY, OHIO

We referred in a recent issue to the pilgrimage of certain ministers and laymen to Upper Sandusky, Ohio. Inspired by the history that John Stewart had made and the place he occupies in the life of our church, and knowing that the Negro membership in the church inherits by blood and by spiritual tradition that for which John Stewart stood and all that he made possible, these pilgrims realized that they had a part to play in the life of the church. It is not surprising therefore that on such an occasion an expression of the feelings on the part of the delegates should be formulated in a series of resolutions which will be of great interest no doubt in giving the mind of our Colored people at this time. We are glad to give herewith the resolutions as adopted and as far as possible a list of the delegates present.

"There was a man sent from God whose name was John * * *."

There is an unerring genius presiding over every period of human history to direct the affairs of men whose office it is to make selection of certain available workmen for certain special work. By such genius John Stewart was chosen to become the Apostle of Methodism to the Wyandotte Indians and give to the Church the inspiration—to found the Missionary Society. Whereupon, he was not disobedient—unto the heavenly vision nor the heavenly voice but yielded to the force of imperative duty.

We have come to-day to do honor to the memory of John Stewart—one of the apostolic men of Methodism—and to give grateful recognition to his holy zeal and apostolic labors.

The story of his life is one of the spiritual romances of American life, a chapter in that unwritten history of American Methodism of which only hints and suggestions are to be found in the formal records of the Church. We have come to pay tribute to his memory but beyond that to give formal recognition to the spiritual value of a man as a man without regard to condition, station, or race.

John Stewart was a man of faith and under the impulse of destiny, he saw

"The glorious coming years,

This prophet saw them far upon the way,

With timbrel and with song,

Before the doubting throng,

He bore the standard of the coming day".

It is significant that American Methodism which owing to historic conditions, divided into two streams in 1844, should unite in celebrating a great movement that was inspired by the labors of a black man. We lay claim to a just share in this crescendo of Christian effort and achievement.

The auspicious phenomena of the time, furnish collateral arguments of a very encouraging nature that our loyalty and devotion to the Church shall not be in vain. Along with all good Methodists we are praying for that happy event when there shall be but one fold as there is but one Shepherd. But why should we pray for a thing and not strive to obtain it? There are no divisions in the grave nor in the world that lies beyond it; there all divisions come to an end. We must unite there. Why not put an end to our divisions here?

We rejoice in the fact that we belong to a Church in which there is neither Jew nor Greek, bond nor free, white nor black, and whose historic attitude toward us has in the main been in keeping with the spirit of the Christ. And here on this spot, hallowed by the labors of John Stewart, and destined to be one of the shrines of American Methodism, we re-affirm our loyalty to the Church which has done so much for us. But we have come to the place where we feel

that a larger degree of self-direction must be granted to the colored membership in the Church.

Our problems are becoming more grave and more difficult of solution we come to a larger self-realization and as increasing responsibility is thrust upon us. There is such a thing as race consciousness, which is asserting itself more and more.

We submit that the colored membership of the Church is shorn of much of its normal force in its upward climb as long as it is deprived of indigenous leadership. We feel that we should be given an opportunity to develop our own leaders along the lines of the (genius) of our race and that we are entitled to an equal opportunity with other members of the Church for development and improvement. The day of liberty and democracy has come all around the world and for all peoples. We submit that larger responsibility may be entrusted to us without embarrassment to the Church. We are nearing self-support. We are persuaded to believe that it is high time for us not only to think for ourselves but also act for ourselves, to see with our own eyes and to take all our own measures directly and indirectly from the divine standard.

We would submit the following resolutions:

Whereas, American Methodism is celebrating the one hundredth Anniversary of the founding of its Missionary Societies, and

Whereas, to no human agency, nor to all other human agencies combined are the triumphs of this glad hour so much indebted as to John Stewart, and

Whereas, his labors are associated with the moral growth of this age,

Therefore, Be It Resolved, That we pay grateful tribute to his memory.

May his memory never fade but stand in freshness and glory even after the trumpet-bearing archangel of the King of Kings shall call for his reanimated dust on the morning of ordeal and of glory.

Resolved, That all caste distinction based upon race, color or previous condition of servitude are rebuked alike by the genius of Methodism and the precepts of Christ.

Resolved, That we record and express our appreciation of the position taken in a recent editorial in the Western Christian Advocate and of the article by Dr. A. W. Harris in the New York Christian Advocate, both of which touched upon our future relation to the Church and that we request the Church to make such provision for us as was suggested in the articles referred to.

Resolved, finally, that we appreciate the position taken by our Commission at the St. Louis Meeting of the Joint Commission relative to our relation to the United Church.

List of Delegates to Upper Sandusky, Ohio.

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James C. Allen, pastor Ebenezer M. E. Church, Sparrows Point, Md., Mrs. Elizabeth Morris, member Eleventh Street Church, Columbus, Ohio, Rev. E. Frazier, Roanoke, Ala., Mrs. J. D. Martin, Pres. Centenary Unit, South Pittsburg, Tenn., Mrs. Perry Jasper, Second Vice Pres. Epworth League, Galveston, Tex., Edward L. Gilliam, pastor Eleventh Street Church, Lexington Conference, Columbus, Ohio, Rev. W. B. Perry, pastor St. Paul M. E. Church, Mount Holly, N. J., Rev. A. S. Miller, Marvell, Ark., J. W. Tarrow, layman Navasota Dist., Midway, Tex., Irving H. Carpenter, pastor, Rockville, Md., Rev. T. J. Moppins, Philadelphia and Baltimore Conference A. M. E. Zion Church, pastor, Washington, D. C., C. A. Brady, Falls Church, Va., Rev. J. W. Waters, Jr., Clarksburg, W. Va., Rev. D. H. Stanton, pastor Metropolitan M. E. Church, Rome, Ga., Rev. J. W. Queen, South Atlanta, Ga., J. O. Williams, District Supt., Paris, Tex., Calvin S. Stanley, Supt. LeTeche Dist., New Orleans, Rev. J. B. Taylor, Greenville, S. C., Frank Shaw, layman, Kingstree, S. C., Rev. W. L. McDonald, Houston, Tex., Rev. W. H. Logan, Galveston, Tex., L. O. Harrison, pastor St. Paul M. E. Church, Clarksburg, Tex., Mrs. M. E. Griffin, Pres. Ladies Aid Soc. Ebenezer Church, Washington, D. C., Rev. J. W. Haywood, Stewardship Secretary N. O. Centenary Area, New Orleans, A. L. Boyd, pastor St. James, Birmingham, Ala., J. S. Williams, pastor Philadelphia Charge, Meridian District, Charles H. Andrews, pastor Epworth M. E. Church, Bronx, N. Y., J. A. Brown, Supt. Orangeburg Dist., S. C. Conference, N. A. Bridges, pastor Stanley Chapel, Chattanooga, Tenn., Rev. J. C. Hibbler, Meridian, Miss., Albert J. Mitchell, pastor Ames Memorial, Baltimore, Md., Rev. R. G. Morris, N. C. Conference, Chattanooga, Tenn., M. W. Clair, District Supt., Washington, D. C., James N. Wallace, Supt. Birmingham Dist., Birmingham, Ala., W. S. Jackson, pastor, Centennial M. E. Church, Baltimore, Md., N. Darby, Centenary Dist. Chairman Cotton Plant, Ark., Rev. W. C. Thompson, pastor Ashury M. E. Church, Annapolis, Md., M. L. Mackey, pastor McCabe M. E. Church, Jacksonville, Ill., Rev. Boza Ross Booker, pastor Sloan Memorial Methodist Episcopal Church, Houston, Tex., Rev. D. D. Turpeau, pastor Mt. Zion M. E. Church, Washington, D. C., Miss Harriet H. Beason, Pres. W. H. M. S., Mt. Zion M. E. Church, Washington, D. C., Mrs. J. C. Sherrill, returned missionary from Africa, Chattanooga, Tenn., E. M. Mitchell, pastor Augusta St. M. E. Church, Staunton, Va., Miss Jeannette Wesley, layman, Washington, D. C., Miss F. Louise Madella, layman, Washington, D. C., Miss Elia M. Wesley, layman, Washington, D. C., R. F. Harrington, pastor Mt. Zion M. E. Church, Kingstree, S. C., Thomas Hand, S. S. Supt., Handsboro, Miss., Scipio Compton, Wiley University, Marshall, Tex., Isabella Ferguson, Pres. Epworth League and W. H. M. S., Center Point, Ark., G. H. Lennon, Supt. Savanna Conf., La Grange, Ga., A. Hall Witfield, pastor Ebenezer M. E. Church, Harrington, W. Va., Rev. J. W. White, pastor Rock Hill

(Continued on Page 9)

THE NEXT STEP

By George B. Dean, Superintendent Department of Evangelism, Board of Home Missions and Church Extension of The Methodist Episcopal Church

The critical stage of the great Centenary Movement has been reached. The Methodist Episcopal Church has pressed on, overcome every obstacle and achieved a most remarkable triumph. She has hardly yet realized what she has really accomplished. The by-products of the Movement may prove to be of more value to the Kingdom of God than the direct results of the main drive itself. The great danger lay in the fact that we may be induced to think that since the money is pledged all we need do is to do nothing, or at most to scurry around once each year and collect the pledged amounts.

Of course, we will construct and reconstruct. We will carry out our program at home and abroad. We have worked hard. Not a person of us who has not worked overtime. Weariness from exertion, reaction from the extreme tension, the nervous strain and the exhilaration from the magnificent response, may work havoc to all we have achieved. We simply must go further. If our projective ends with money, buildings and equipment, our apparent success will spell absolute failure. It will be a calamity to our church and to all the churches to have simply material prosperity crown our efforts. The money itself will be a mill stone about our neck.

But we are not going to stop here. It was never intended that we should. This movement was Providential in its origin, and there is every evidence that it is Providential in the order of its development. The Movement itself has created an atmosphere that compels a higher goal—the Evangelistic, which is now proposed as the supreme purpose for the next year. The Cleveland Meeting of Bishops, District Superintendents, Editors, etc., raised the slogan "A Million Souls for Christ and the Church Before June 1920."

In order that this may be accomplished in the true sense, the ministry and church membership first of all must be aroused and definitely enlisted in this great undertaking. To this end we are planning for retreats for the ministers, in larger and smaller companies, in area, conferences and districts. It is the purpose of the Department also to utilize the splendid organization already created by the Centenary Movement, such as the Unit System, Minute Men, Sunday School and Epworth League and other organizations of the church. With these agencies already at hand and prepared for their tasks, it seems quite clear that no other Evangelistic agency in the local church is needed.

It is hoped that the army of Intercessors and Stewards of money and of life, will be enlisted. Indeed it would be a calamity if the number of persons in these organizations were not increased and the purpose for which they have been assembled intensified and made practical. There is needed in the church to-day a revival of the family altar and of church attendance. Every local church should have a training class for personal workers. The constituency roll should be kept alive, reaching out so as to include all the unchurched persons in the community, for whom the church must be held responsible. When the church is ready for this special campaign, leaflet

literature should be secured and made available for workers. It is greatly to be desired that at each of the regular church services the Evangelistic note should be sounded.

Much should be made of the Communion service where persons may make an acknowledgment of their acceptance of Christ and their desire to follow Him by partaking of the holy communion.

Every church should plan for a series of special meetings during the year. Many churches are coming to us the first weeks of the year and those that center around Easter time for the holding of these meetings.

It would be well for the Evangelistic work of the year to head up in these climaxes:

Every Communion Service
Win-My-Chum Week
Week of Prayer
Decision Day
Easter

With all the church organizations united in one great Evangelistic program for the year, there is seemingly no reason why a great increase of membership should not be achieved. One thing that must be guarded with the greatest of care is that in our effort to secure the goal we should be induced to add numbers to the roll rather than save individuals for Christ and the Church, and the bringing in of His Kingdom.

The pastor should see to it that the Conservation program for Evangelism is carefully worked out. This should include:

1. The training of the convert for membership in the Church, setting before him clearly the responsibilities and opportunities of church membership.
2. Training for a church service. That is, the assimilation of each and every one into active life of the church.
3. The training for Community service, the outreach of the church into the community for the bringing in of the Kingdom of God and establishing proper relationship between man.
4. The training for Life Service.

If each church would take seriously the program outlined above and with the membership trained in personal and social service, this year may be made memorable in the Kingdom of God, not only in number but in efficiency.

THE CENTURY EXPOSITION

(Continued from Page 5)

But the best thing about the whole Negro exhibit was the instruction given out by song and speech to the assembled crowds. These "demonstrations" were held generally three times daily, morning, noon and evening,—and other races and groups represented in the same building had their turn in the hours between these. More information about the Negro was conveyed in this way than could have been crowded into many buildings in the shape of material things. After a colored quartet had sung and one of the speakers had put the case of the race before the assembled peoples, men of other races confessed that they had never had such good impressions of the Negro in

America before. There were thirteen of these quartets, and troupes, and one could overhear remarks about their fine art and finer conduct even on the streets and the street cars.

We do not all do things alike. We are different. Some of us, perhaps, would have done some things in a different way,—perhaps better, perhaps not so well. But we saw the whole thing through and through from start to finish, and we must say for those who managed and staged the "AMERICAN NEGRO" at this Centenary Exposition, that they made a most effective use of the methods which they employed. It is the best impression that the Negro has made in any world exhibit.

It is strange to have to confess that this increased respect gained by the American Negro, will hardly help along the Unification of the Methodist Episcopal Church, North and South. When there is a wrong somewhere is has to be righted before there can be all round CONSISTENCY in any system.

Wm. Pickens,
Morgan College, Baltimore, Md.

"CONCERNING EXAMINATIONS FOR ADMISSION ON TRIAL"

The attention of all concerned is again called to the fact that beginning with the examinations for the fall conferences of this year, Welch's Selections from the Writings of John Wesley (new edition) is a required part of the course for Admission on Trial. A pamphlet containing the Directions and Helps for this book is enclosed with each volume. District superintendents should send in names of candidates to their conference boards, and all candidates should report in advance to one of the officers of their board. Any examiner or district superintendent who has not received a copy of the Examiner's Handbook may obtain one by addressing the secretary of the Commission on Courses of Study, H. F. Rall, 714 Foster Street, Evanston, Illinois.

ATTENTION: DISTRICT SUPERINTENDENTS

Pamphlets, "Next", by the Apportionment Secretary, and "The Worthy of the Minister to the Community", by Professor William J. Davidson, S. T. D., of Garrett Biblical Institute, designed to aid in promoting a more adequate support for the Ministry, will be furnished District Superintendents free in any quantity desired—sufficient to supply not only the officary of local churches, but the membership as well.

Address: The Commission on Finance, 740 Rush Street, Chicago, Illinois.

RESOLUTIONS ADOPTED AT UPPER SANDUSKY, OHIO.

(Continued from Page 8)

Charge, Waltherboro, S. C., Rev. William R. A. Palmer, Mrs. Meta S. Palmer, Salisbury Dist. Delaware Conf., Pocomoke City, Md., Rev. Walter Dorsey, Pisgah, Md., Rev. W. H. Williams, Natchez, Miss., J. F. Page, Supt. Sumpter Dist., S.C. Conference, Rev. Emerson Hutchinson, Pineville, La., A. L. Carper, Ft. Worth, Tex., Geo. E. Curry, pastor Jackson St. M. E. Church, Lynchburg, Va., J. A. Laughlin, Dist. Supt., Hickory, N. C., M. H. Higgins, Asst. S. S. Superintendent, St. Mark's Chicago, C. G. Cummings, pastor Simpson Memorial Church, Charleston, W. Va., E. L. Gordon, State Y. M. C. A. Sect., Dallas, Tex., C. A. Tindley, pastor, Philadelphia, Penn., Dr. J. C. Sherrill.

TEMPERANCE

The International Sunday School Lesson for August 31st., 1919.

By the Rev. J. Leonard Farmer, PH. D.

Temperance simply means moderation in the indulgence of passions and appetites, etc. But because of the seriousness of the liquor problem in the world the word has come popularly to be used principally with the use of intoxicating liquors or drugs. And it has also come to be used in the sense of total abstinence. With respect to intoxicating liquors both temperance and total abstinence are taught in the Bible, though there are not many passages which teach either when studied superficially. If one will take individual passages or verses from the Bible and does not study the development or religious and social ideas therein, he can find many passages that may be used as an argument against total abstinence. But it is only the man who is married to his drinks and desires to offer a Scriptural defence for himself that will lay much emphasis on such findings. If one is in favor of concubinage he will find some support for it in the Bible if the development of religious and social ideas therein does not mean anything for him. During the days of American slavery even some Christian ministers used to "prove" from the Bible that slavery was a divine institution and therefore its present existence was justified; when as a matter of fact the whole spirit of New Testament teaching is against the institution even though not a word is uttered avowedly in condemnation of it. So it is with temperance: the whole spirit of the New Testament and of a large part of the Old Testament supports it although not much is said explicitly on the subject. The most that is said for total abstinence is in Prov. 20:1; 23:20, 21, 29-32; and Dan. 1:8-20; while Isa. 5:11, 22 point in that direction. But so far as temperance in the sense of a moderation of indulgences is concerned the passage in 1 Cor. 9:24-27 is but typical of New Testament teaching. But experience has taught us that total abstinence from intoxicating liquors and drugs is the best thing for society. Men are comparatively few who can or will moderate in the use of such things after they have once gotten in the habit of using them; and hence a temperate indulgence is conducive to crime and poverty, it is a needless expenditure of money for extravagant living which could better be used for improving society and helping to make the world better, and it constantly undermines one's health and is destructive of manhood. If total abstinence was good for the men in the recent war, it is certainly good for them after the war is over. Work in the time of peace ought to be as energetically and effectively done as in the time of war.

The fight for Temperance Reform in this country has been carried on for nearly fifty years, and was initiated by the Women's Christian Temperance Union which began in Ohio. The movement has produced many able workers. Twelve years ago this union had succeeded in winning prohibition laws for three States; but at present there are

twenty-six States of this country with such laws. And war-time prohibition for the entire country is still in effect. How long it will continue is yet to be seen; but we may well hope that it will never be set aside. We know many Christians are themselves opposed to it! but it is because they can themselves be temperate but have not come up to the higher Christian standpoint which demands a foregoing of individual pleasures, if you will call it such, in order to save those weaker ones who cannot or will not be temperate. "The strong must bear the infirmities of the weak" has a many-sided application. And Cain is held responsible for the keeping of his brother whether he is willing to accept the responsibility or not. But one can be intemperate in other things such as eating, or dress, or language, or other pleasures which are in themselves wholesome, but become sinful if indulged in without moderation. Indeed, there is no virtue which cannot become a vice; and there is hardly a vice which is not a virtue carried beyond its extreme or misused. One may not only show

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intemperance in food by gormandizing, but also by an undue extravagance in food when one's means will not permit it, so that other righteous causes in the world must go unsupported. The king's dainties which Daniel is said to have refused were not necessarily things considered by a Hebrew to be unclean in themselves, but simply unnecessary delicacies which after all do not have as much food value or nourishment as other more ordinary food. And one can show intemperance in dress by being extravagant and going beyond one's means to keep up with some one else of larger means.

But where our young people are more apt to show intemperance is by over-indulgence in pleasures and amusements which may be wholesome per se, but with a lessening of interest in, or an utter neglect of those things which are more vital importance in life. With many of them so long as those pleasures and

amusements are available the church cannot depend upon them for any service. Or if it does it will be disappointed. They do not seem to understand that they are to rejoice in their youth, and let their heart cheer them in the days of their youth, but also are to remember their Creator in the days of their youth before the evil days come and the years draw nigh when they will have no pleasure in them. By all means we are to have our pleasures; but by no means are we to allow them to destroy or even lessen our interest in Christen work. It is certainly intemperance when one spends all his change and time for pleasures thereby robbing the cause of God. Let's be temperate in them; for there is a time for all things. And first things should be put first. He who is intemperate in pleasures has no grounds upon which to condemn him who is intemperate in drink. And if the drink habit has wrecked many homes, over-indulgence in pleasures has more than sufficiently increased the number.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for August 31, 1919.

"Daniel purposed in his heart"

A military captive, Daniel became a real missionary, in a heathen land. He knew how the people of God should live and he would demonstrate it at the very center of a foreign and heathen kingdom. He did this with such success as to inspire confidence in himself, his religion, and his God. He soon commanded the attention of the King by his superior wisdom and moral worth and exceeded all the wise men of the realm in the confidence he

gained, and was made chief among them.

Wherever the people of God have gone to foreign lands, where Christ was not known their high type of living has been their greatest message. It is said of many missionaries that if they had never taught a class or preached a sermon the object lesson of their holy lives and the influence of their Christian homes would have been the heaven which was bound to transform and bring light into the whole community of darkness. Such is the story of Mackay in Africa. It was the courage and loyalty of his spirit that finally won the cruel hearted king and changed a land of darkness to one of the brightest in all the earth. Such was the influence of Moffat who hared his own breast to the spears of his enemies and they felt the courage and purpose of the man.

The missionary statement is influential in every land where his counsel and guidance have been needed. Such was the great value of Livingstone and Mackenzie in Africa. Cary in India and Morrison in China. Of what great value was the late Bishop Bashford to the new republic of China, and in these days of reconstruction when new governments are being formed, the missionary of the cross in every land is the great teacher of the larger life of freedom which will make possible the new earth which the general awakening portends. "Daniel purposed in his heart." It is high purpose these days which will bring men to see the superiority of Christianity. In every land where there are oppressed peoples new standards of morals and liberty are being set by leaders of high purpose. This is the immediate hope of the oppressed of earth.

Gammon Seminary.

AFTER VACATION, WHAT?

Weekly Devotional Topic for August 31, 1919

Rom. 12: 9-21.

By the Rev. Willis J. King, D. D.

The summer is over and we turn back to the regular duties and the regulation schedules of the busiest part of the year. And now the question follows naturally "After Vacation, What?"

This question will hardly be satisfactorily answered until we have taken in to consideration something of the "why" of vacation and the idea responsible for the very general practice taking vacation.

The word comes from the same root as the word "vacate" and means or meant originally "to be empty." Another word "vacant" which comes from the same root was expressed in a sentence by Wordsworth to mean, "Empty of thought or reflection; thoughtless; lack of intelligence."

How many people have spent their vacations in the manner suggested by the latter of the two definitions. It has been to them a carefree existence, absolutely devoid of any serious thinking, and of almost any thinking at all. As a result they have experienced in themselves and in their own mental operations the root meaning of the word—they are "vacant" and "empty."

Words, like everything else in our

world, change their meaning in the passing years. And so, while the etymology of a word may give a very strong hint as to its present usage, and is certainly necessary to any complete understanding of even the present usage, we need to know more than the etymology of a word to get its meaning for our day. We must know as well the history of the use of the word, the connections in which it has been used from the beginning until now.

The primary meaning of "vacation" is "to be empty of," "to be free from work." That is to say it is a period of rest from certain prescribed duties or tasks. Great employers of labor have come to see the value of this rest period. And so almost everywhere it is being adopted. At different intervals numbers of workmen are allowed to go away for rest and relaxation.

But this has meant not merely rest and relaxation from the strenuous duties of the year that is past, but refreshment and reinvigoration for the duties of the coming year. And this has come to be the new idea in vacation; not merely rest but "recreation." And this literally; applying to mind as well as body. On

our vacations we are to be recreated, reanimated, reinvigorated, be born again and anew. When we can appreciate this fact we shall be able to see how utterly obsolete and antiquated is the root meaning of vacation and which is carried out in practice by many today, viz: "Empty of thought of reflection."

On the contrary our vacations will have been brim full of thought and reflection. Some of us have been to the seashore. And who can gaze on "Old Ocean's gray and melancholy waste" without wishing his tongue could utter the thoughts that arise in me? The unplumbed depths, the eternal roll and splash of the waves. The terrible roar followed by the incredible calm. One must be stupid indeed not to be contemplative and thoughtful of big things while sojourning in such an environment as this. It is the same at the lakes, or on the mountain's side of in the open country. One is brought into close contact with nature and nature's God.

And now back from vacation, physically refreshed, and reinvigorated, it would be strange indeed if we are not mentally and spiritually refreshed and reanimated. Anyhow the program for the work of our Master and his kingdom is made on that presumption. We are to come back with redoubled determination for the work of the kingdom. In our scripture lesson the apostle Paul has outlined a program which includes all the departments of the League and calls for the most extended efforts if we are to realize it. Note some of the suggestions he makes:

Being patient in tribulation, constant in prayer; providing for those in need; making it pleasant and agreeable for all who come within your radius. Sympathetic with those who sorrow; and yet happy that prosperity is the lot of many others. Too big to stoop to low, mean things; and yet too humble to ever be troubled with "big-head," painfully conscious always of your many many imperfections. Determined not to think of any one as an enemy, you return good for evil.

This program was outlined by the Apostle for individuals but is suggestive as well for organizations. To the Epworthian returning from his vacation, refreshed and reinvigorated, it means: see that your chapter functions in the life of the community in the largest possible way.

CASH REMITTANCES.

Subscriptions received from March 22, to May 1:

Atlanta-Savannah—J. W. Queen—Frank Thompson, M. L. Cooper, W. R. Dixon—Mrs. Millie Butler, J. F. Demery—E. H. Martin, Mrs. J. F. Cooper, H. W. Kimball—Miss Nettie Guerry, G. H. Lennon—G. W. McFarland, Z. K. Gowen—D. K. Luke, W. B. Wood—James Marks, J. S. Scott—R. W. Woodward, H. E. Burns—F. Tensley, D. H. Martin—A. E. Stripling*, Mrs. G. M. Holliday—Theodore Idlett, J. B. Reid, J. A. Richie—S. L. White, J. E. Watkins—A. H. Jackson.

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Dunn*, A. G. Jenkins—P. H. V. DeJole, Sanders Carroll—Mrs. Ella Miles, S. G. Green—J. J. Jefferson, J. E. Rolax—Ralph Burr, W. H. Gray—Ella Beryhill, Henry T. Markhom, S. S. Earle—Mrs. Millie Allen*, H. C. Smith*, A. G. Jenkins—W. Parker, H. D. Mouton, F. M. Myles, J. A. Vincent—Porter Latben, George W. Brown, W. S. Chinn—R. M. Prater, A. D. Rodgers, E. Freeman—J. H. Johnson.

Mississippi—D. Green—Will Potts, Walter Horton, S. H. Hamilton—Mrs. D. Street, J. H. Bray, R. Y. Saulter—Ed. Williams, D. E. Simmons—Miss Lula Eggleston, Eli Boyd, W. L. Miles—Harry Ransfer, Wm. McMorris—G. W. Cole, A. J. Howard, N. H. Williams—Joe Embury, A. A. Wright, C. W. Foote*, J. R. Ross—H. H. Huff, C. H. Maxwell—M. A. Outlaw, M. Kinnard, Mrs. M. G. Gee*, P. H. Rembert—D. R. Green, Mary A. Roach, Corinne Roberts, Mrs. B. Coleman, D. R. Bentley—W. J. Gladney, Henry Thompson, E. P. Chapman—Mac Lbaney*, J. H. Westley—Alma Haynes, J. L. Glennhouse, W. M. Chapelle—Oliver Ware, A. Holland—L. Rery, J. C. McGee—Dan Allen, C. Morgan, T. A. Carter—Joe Quincy, J. L. Sims, S. T. Walker—R. G. Turner, J. M. Shumpert—H. Woolfolk, Nat Scott—Milton Wright, Jonah Smith*, Mrs. L. Carpenter*, Elijah Smith*, James Bass, Joe Holdfield—A. Birks, Wm. McMorris—Daniel Fort, P. A. Lewis—J. W. Bennett, Joe Powell, Sallina Parker*, J. B. Scott, Edward Smith*, S. E. Heard*, Welton Moody, Henry Blackwell, Mrs. J. Tartt, C. C. Clay, Frank Smith, G. W. Baker—Miss Pinkney Mays, Mrs. E. B. Barfield, Wm. M. Washington, Jas. Gaddis, L. P. May—S. M. Ribey, Wm. McMorris—Richard Ware, P. Jefferson, Frank Moody, J. M. Shumpert—J. R. Holston, B. S. Peques—J. M. Berson, J. P. Watson—Mrs. C. A. Walker, W. D. Perkins, W. R. Robertson, W. M. Brownridge, Walter Baker, J. W. Powe—Mrs. M. Doonlap*, W. M. R. Lester—Mrs. Ida Henry*, Robert Dixon.

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Texas and West Texas—L. H. Richardson—Mrs. M. E. Flowers, C. C. Sapp—Rbodia Mooney, Wiley Evers, E. D. McMillen, Willie Stevenson*, M. L. Wyatt—S. W. Grant*, W. A. Parham—Wesley Gilbert, W. R. Robinson—James Richer, Miss L. Butler, J. F. Muse, S. B. Barnes, C. N. Strait—J. H. Kirkpatrick*, M.

L. Brown*, Owens Martin*, Murlei Smith*, Komp Bass*, Katherine Garner*, I. T. Sanford—S. C. Porter, J. E. Beal—Mrs. D. A. Williams*, Felix Livingston, Semmie McDade, J. O. Williams, E. Michaux—Andrew Smith, J. H. R. Dudley—Rosetta Reddick*, W. H. Logan—Mrs. M. E. Lavender, L. A. Nixon, A. J. Newton—Mrs. Mahalie Hall, Freeman Parker—P. R. Robinson, J. D. Logan, Mrs. Emma V. Smith, G. E. D. Belcher—Mrs. F. Duncan, R. A. Appling—W. S. Simpson, E. D. Drew—W. M. Hunt, R. H. White—T. B. Strong, M. Q. A. Fuller—Mrs. Patsy Johnson, T. J. D. Simms—Mrs. Nora Smith, Mrs. Edna Shelby, Mrs. Courtney Briggs, James Washington, J. W. Weakley—E. Riley, A. D. Jacques—Mrs. J. Jacques, T. J. Douglass, Mrs. Mettie E. Hill, W. A. Parham—Lawrence Gilbert, J. H. Marshall—M. C. Tompkins, Sidney Dennis, D. Dennis, S. M. Adams—Joe Jones, Bowman Honry, A. C. Charles, E. Michaux—Walter Page, W. J. Browne—W. E. Ellison.

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North Carolina—Belvin Grey, Mrs. L. Tillman, J. W. Jones.

South Carolina—W. B. Stepbens, G. W. S. Mohbis.

Little Rock—J. W. Terrell, P. W. Bobo.

Texas and West Texas—F. W. Ward, R. W. Woolen, P. H. Jenkins, R. H. Henderson, Mrs. B. R. Booker, J. C. Caldwell.

THE LAYMEN'S ASSOCIATION METHODIST EPISCOPAL CHURCH, ATLANTA CONFERENCE

The twentieth session of the Laymen's Association of the Methodist Episcopal Church, Atlanta Conference, met with the membership of the Wesley Chapel Methodist Episcopal Church, McDonough, Ga., the Rev. Dr. M. M. Alston, pastor. The date of meeting was July 17-20, 1919. According to our custom, the delegation met at the Terminal Station, Atlanta, from which they left in a special car for the seat of the convention. Upon our arrival at the depot in McDonough, we were met by the pastor and others of the church and carried to the church, where for thirty minutes we engaged in a thanksgiving service conducted by the president, L. J. Price.

Despite the incessant rain and the general inclemency of the weather, we were not greatly delayed in our business sessions. This has been true of this association for the past twenty years. The early 6:00 o'clock meetings in the mornings were well attended and was a special feature in this organization. Another special feature of this association is that the special revival services at the close of each session is conducted by one of our ministers chosen by the program committee. This year the Rev. Dr. E. H. Oliver was to have done so, but was away in the North, and the Rev. J. H. Middleton did most of that mark. The welcome address from the Shiloh Baptist Church was delivered by Miss Cora Tomblinson, a member of Shiloh. Mrs. Tecumseh Lemon, a model member and Christian of the Methodist Church, delivered the address of welcome on behalf of the Wesley Chapel membership. Both addresses were thoughtful and timely. Mr. S. S. Simmons of Douglasville, responded most satisfactorily. The following ministers delivered addresses: The Revs. F. B. Bridges, R. E. Burnette, K. D. Haugh, J. C. Brower, J. H. Middleton, J. D. Lovejoy, district superintendent of the Newman District, and the Rev. H. W. B. Wilson, superintendent, Atlanta District.

Our ministers have a place on our program, and are always expected to meet with us. The annual address was to have been delivered by president L. J. Price, but he was physically unable and employed the Rev. K. D. Haugh of Griffin, Ga., who preached a thoughtful sermon from Jer. 8-22. It is also the object of this association to reach as many people as possible, in any and every community in which we meet. So on Sunday afternoon, the last day of the convention, four different meetings are held at different places at the same hour. One for men, one for women, one for boys and one for girls. This year Mr. L. J. Price, Dr. M. M. Alston, Rev. P. L. Scruggs and Rev. M. W. White of the Baptist Church, spoke frankly and freely to the men. Mrs. M. W. Price spoke to the women, Mrs. J. P. Wragg spoke to the girls and Mr. J. B. Ried to the boys. The Rev. N. J. Crolley preached the annual sermon Sunday morning, which was enjoyed by all. He also spoke to the men in the afternoon. Many thanks and our highest appreciation were given to

Dr. Alston and his friends and members for the way they cared for the convention. Their hospitality cannot be excelled. We adjourned July 20, 1919 (to meet in 1920, with the membership of the Methodist Episcopal Church, Ralmetta, Ga.—W. C. Strickland, reporter).

WAYCROSS DISTRICT FOURTH ROUND

Now Zion and Flint Chapel, Sept. 6-7; Barnesville, 6-7; Bainbridge and Whigham, 12-13; Valdosta and Thomasville, 13-14; Sparks, 16-17; Cordelo and Americus, 20-21; Fitzgerald and Ocilla, 21-22; Waycross Station, 26-28; Waycross Circuit, 27-28; Blackshear, October 3-5; Traders Hill and Manor, 11-12; Patterson, 18-19; Liberty Hill, 18-19; Forsyth, 25-26; Bolingbrook and Flovilla, 25-26; Eastman and Helena, November 1-2; Macon Station, 8-9; South and East Macon, 8-9.

My Dear Brethren: This round brings us up to the Annual Conference, which convenes at Brunswick, Ga., November 13th, 1919. Push the Centenary collections. Let's put each charge over the top. Try to put the Southwestern Christian Advocate in every home. If you have not sent Bishop Leete your subscription to Palin Memorial Methodist Episcopal Church, Savannah, Ga. Please send it at once, so you may have it credited on your Centenary claim. Collect all of your Episcopal claims, General Conference expenses and Conference Claimant fund and bring them to the Conference.—W. H. Brown, District Superintendent.

JACKSONVILLE DISTRICT CONFERENCE

The forty-seventh annual session of the Jacksonville District Conference, Sunday School and Epworth League convention met in Emanuel Methodist Episcopal Church, Palatka, Wednesday, July 16-20, with Dr. T. W. Williams, superintendent, presiding. The permanent organization was effected by electing the Rev. D. S. Selmore and Miss A. Austin secretaries; the Rev. S. B. Wilcox, treasurer, with Mrs. K. H. Fleming as assistant, and Miss B. Adams statistician.

All matters pertaining to the conference and convention were carefully looked into. Excellent papers were rendered by Miss Lucele Hagood, Mrs. K. H. Fleming, Miss Rubano Darby, Miss Corene Avery, Mrs. Alice Nattled and others. The Centenary had full representation through Drs. J. S. Todd, J. Harvey Smith, W. R. Stephens, S. A. Huges, T. W. Williams and others. District superintendent T. W. Williams looked carefully into all interests of the church, as was shown in a full report rendered by him. The reports of pastors showed marked increase along all lines.

Prof. Isaac H. Miller, the new principal of Cookman Institute, delivered an excellent address on education during the session. Good sermons were preached during the meeting, and seemed to prove helpful to all. The presence of Revs. J. P. Patterson, Dr. S. P. Pratt, and Dr. H. W. Bartley, superintendents

of the Gainesville and Live Oak Districts and South Florida Mission, respectively, brought sunshine to the organization. The next session will be held at Trinity Methodist Episcopal Church, St. Augustine.—Scotti Bartley, reporter.

QUARTERLY CONFERENCES

Anderson, Texas—Our third quarterly conference was held July 19-20 by the district superintendent. Dr. T. M. Jackson, who preached an able sermon. Raised during the quarterly conference, \$73.10. Paid the superintendent, \$35.00. The district superintendent administered the sacrament to 135 persons.—Miss Mattie B. Pratt, reporter.

Angleton, Texas—Our third quarterly conference was held July 19-20, Columbia Circuit, by our district superintendent; the Rev. J. E. Bryant, D. D., in the chair, with reports, showing marked success. Our district superintendent is very favorably impressed with the progress made, pastor being paid, and with Centenary quota practically paid out and district superintendent paid in full. The membership has increased and the churches are being renovated under the faithful leadership of our pastor, the Rev. N. N. Sawyer.

When I went to Calera, Ala., I found no church and not even a lot. today there are 13 members and a

lot has been purchased at a cost of \$200.00. We have raised \$178.00 on the lot since March, leaving the balance of \$22.00. Other than this, this congregation has raised \$46.60. We are planning to have a new church in the town of Calera by this time next year.—G. W. Reeves, pastor.

The Rally at our church at Carrollton, Ga., July 27th. All the colored soldiers of Carroll County were given a free lunch at the church at three o'clock. The Rev. I. Hagroves, pastor of the African Methodist Episcopal Church, preached. The public collection was \$88.85. Club No. 1, A. Turner, captain, reported \$44.65; Club No. 2, Jessie Predwell, \$32.60; Club No. 3, E. E. Modicue, \$24.45; Club No. 4, T. D. Sumlin, \$18.45; Club No. 5, Edd. Manley, \$12.50; Club No. 6, Geo. Pharm, \$19.85; Club No. 7, Miss Marie Mullins, \$29.25. The Ladies Aid reported \$50.00; The Rev. Lovejoy, district superintendent, \$25.00. Total, \$344.35. The Rev. W. E. Ector is pastor.—A. Turner, reporter.

The young people of Taylor Methodist Episcopal Church at Cotton Plant, Ark., gave a reception July 18th, in honor of Dr. W. S. Sherrill, the pastor, and Profs. B. S. Humphries, and N. Darby, who had just returned from the Centenary meeting at Columbus, Ohio.

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DEATHS

Murray—Mrs. Nannie D. Murray, a member of Wesley Church, Pelham, S. C., departed this life recently in full faith of Christianity. She leaves a husband, a sister and two brothers to mourn her loss. Funeral services were conducted by her pastor, the Rev. J. A. Gary, assisted by the Revs. Allen and Todd.

Lackey—Miss Edna Lackey, a member of the Methodist Episcopal Church of Hufsmith, Texas, died August 1, 1919. She is survived by three brothers and two sisters. She had been a member of the church since early childhood.

Coleman—Mrs. Ellen Coleman, a faithful member of Wesley Methodist Episcopal Church, Mansfield, La., for 15 years, died recently, after an illness for one year. She died in full triumph of the faith. She is the daughter of Mr. W. C. Sharp, of our church, and the wife of Mr. John Coleman of this city. She had many friends in this city, whose sympathies go out to the husband and bereaved family. She leaves a father, 4 sisters, 3 brothers and a host of friends to mourn. She died as she lived, a faithful Christian. The Rev. J. O. Richards conducted the services.

Britton—Little Shumpert Britton, the four year old son of Rev. A. B. Britton, pastor of Shubuta, Miss., departed this life July 29th. The Rev. R. S. Hammond had charge of the funeral.

Johnson—Mr. Sam Johnson of Huntsville, Texas, died June 8th. He was born in 1851. Three daughters, Misses Mildred, Nettie and Carle survive him.

Rudlegs—Mr. Smart Rudlegs, of Port Allen, La., was drowned Saturday, August 9. He was 21 years old and was employed by the Cumberland Telephone Co. He was a faithful member of Scott's Methodist Episcopal Church, and Sunday School. Four sisters, one aunt, father and a step-mother survive him. The Rev. T. A. Hampton, pastor of Wesley Church, Baton Rouge, assisted the pastor, the Rev. S. Green, in the funeral service.

Meyers—Mrs. Lula Meyers, a member of Thompson Methodist Episcopal Church, Baker, Louisiana, departed this life July 24, 1919. She was a faithful member of the above named church and Secretary of the Ladies' Aid Society. She leaves a husband, five children, father and one sister and a host of friends to mourn. The funeral service was conducted by the Rev. S. A. Mason, pastor, who was assisted by the Rev. A. M. Taylor.—Sam M. Thomas, reporter.

Mackie—Mr. James Mackie, of Evergreen, La., died Aug. 2. He is survived by six sons, one daughter and a number of grand children. He was cared for during his illness by Mr. A. D. Hayes. The funeral services were conducted by the Rev. L. R. Blakeley.

PERSONAL AND GENERAL

The Rev. S. Jossok, who was recently transferred to the Lee's Avenue Methodist Episcopal Church in Columbus, O., has been very successful in his efforts there. On the third Sunday in July, a rally was held to raise money to defray his moving expenses. The effort resulted in \$96 being raised.

Our church at Pass Christian, Miss., has just closed the greatest revival meeting in its history. The District Superintendent visited the meetings and rendered much assistance in making them a success. Mrs. Mary E. Jones also helped. The meeting resulted in sixty-one conversions and accessions. The entire church life seems renewed. The Rev. L. W. Price is pastor.

St. Joseph Methodist Episcopal Church, Jacksonville, Florida, is enjoying a day of prosperity. The Rev. J. F. Elliott was appointed to this church in February. The Sabbath School has more than doubled its membership and twenty persons have been added to the church.

One of the best meetings ever held in Neale Grove Methodist Episcopal Church, closed recently. The meeting was conducted by the Rev. J. L. Blue, of Huntsville, Texas. As the result of the meeting there were ten conversions, nine of these joined the church. The Neale Grove Christians are rejoicing in the thought that our church is on higher ground. Our third quarterly conference of the Jasper's and Newton Circuit was held at Pine Hill, Aug. 2-3, with Dr. G. E. D. Beicher, the district superintendent, presiding.

The reports in the main, were good. The district superintendent was paid in full, \$25.00. Paid the pastor, \$148.00. Total amount raised for all purposes during the quarter, \$223.00. Next quarterly conference goes to Neale Grove.—E. C. Ransom, pastor.

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Written By

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Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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Districts.	Place.	Date.	Dist. Supt.
Kansas City	Aug. 20	W. L. Lee
Houston	Houston, Texas,	Aug. 20-24	J. E. Bryant
Starkville	Rockhill, Miss.,	Aug. 20-24	E. F. Scarborough
Alexandria	Sodus, La.,	Aug. 20-24	W. J. M. Price
Holly Springs	Kosciusko, Miss.,	Aug. 20-24	F. H. Henry
	(Sallis' Circuit).	Aug. 20-24	W. H. Golden
Tupelo	On Okolona Circuit,	Aug. 20-24	H. E. Burns
Rome	Summerville, Ga.,	Aug. 21-24	J. O. Murphy
Muskogee	Oswego, Kans.,	Aug. 21-24	M. F. Strong
Little Rock	Hensley, Ark.,	Aug. 21-24	D. H. E. Harris
Fort Smith	Conway, Ark.,	Aug. 21-24	T. H. Wyatt
San Antonio	.....	Aug. 26-31	S. H. Brown
Harpers Ferry	Huntington, W. Va.,	Aug. 26-31	E. J. Ruddock
Alexandria	Front Royal, Va.,	Aug. 26-31	W. F. Isaiah
Sardis	Crowder, Miss.,	Aug. 26-31	D. L. Morgan
Vicksburg	Fayette, Miss.,	Aug. 26-31	J. B. Redmond
Lexington	Lexington, Ky.,	Aug. 27-31	G. E. D. Belcher
Beaumont	Willis, Texas,	Aug. 27-31	J. E. Wood
Louisville	Cloverport, Ky.,	Aug. 27-31	J. A. Landry
Baton Rouge	Zachary, La.,	Aug. 27-31	W. V. Daughtry
Waynesboro	Dublin, Ga.,	Aug. 27-31	L. R. Grant
Sedalia	Sweet Springs, Mo.,	Aug. 27-31	J. N. Wallace
Birmingham	Asheville, Ala.,	Aug. 27-31	T. B. Oville
Shreveport	Monroe, La.,	Aug. 27-31	R. H. Rombert
Ocala	Santos, Fla.,	Aug. 28-31	G. G. Logan
Topeka	Dunlap, Kans.,	Sept. 3-7	W. R. Rivere
St. Louis	DeSoto, Mo.,	Sept. 12-14	M. W. Clair
Washington	Linden, Md.,	Sept. 9-14	J. H. Jenkins
Annapolis	Hammons, Md.,	Sept. 16-22	J. P. Patterson
Gainesville	Sanpulaski, Fla.,	Sept. 23-28	J. W. Jewett
Salisbury	Salisbury, Md.,	Sept. 20-Oct 2	D. H. Hargis
Cambridge	.....	Oct. 7-9	James H. Scott
South Philadelphia	Chester, Pa.,	Oct. 14-16	

Conventions.

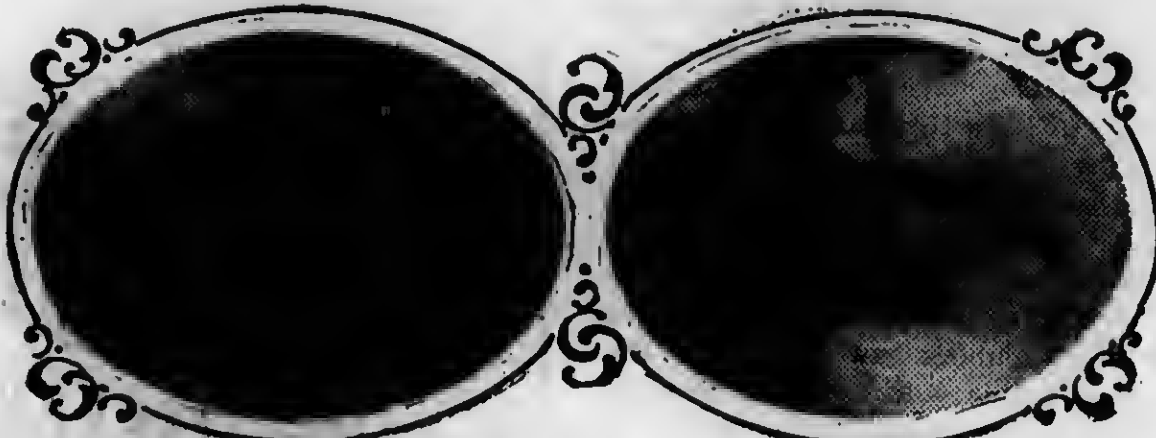
- CLARKSDALE DISTRICT**—Sunday School Convention, Davenport, Miss. AUG. 12
- VICTORIA DISTRICT**—Sunday School, Epworth League, Junior League, Ladies' Aid, Methodist Brotherhood and Woman's Home Missionary Society at Wharton, Texas. AUG. 12-27
- CLARKSDALE DISTRICT**—Sunday School, Epworth League Convention at Beverly. AUG. 12-17
- GREENWOOD DISTRICT**—Epworth League Convention at Carrollton, Miss. AUG. 12-17.
- ABERDEEN DISTRICT**—Sunday School, Ladies' Aid and Epworth League at Aberdeen, Miss. AUG. 12-17.
- PINE BLUFF DISTRICT**—Sunday School and Epworth League at Meroney, Ark. AUG. 13-17
- ST. LOUIS DISTRICT**—Epworth League Convention, at DeSoto, Mo., AUG. 14-17
- ST. LOUIS DISTRICT**—Sunday School and Epworth League Convention at DeSoto, Mo. AUG. 14-17
- ROME DISTRICT**—Sunday School and Epworth League Convention at Summerville, Ga. AUG. 20.
- TUPELO DISTRICT**—Epworth League and Ladies' Aid Society on Okolona Circuit, Miss. Aug. 20 and 21, respectively.
- MUSKOGEE DISTRICT**—Sunday School, Ladies Aid, Epworth League and Woman's Home and Foreign Missionary Conventions at Oswego, Kans. AUG. 21-24.
- LITTLE ROCK DISTRICT**—Sunday School and Epworth League at Hensley, Ark. AUG. 21-24
- HOLLY SPRINGS DISTRICT**—Epworth League and Ladies' Aid at Soule's Church, of the Sallis Circuit, seven miles east of Kosciusko, Miss. AUG. 20-24
- SARDIS DISTRICT**—Epworth League, Junior League, Ladies Aid and Woman's Foreign Missionary Society Conventions at Crowder, Miss. AUG. 20-31.
- BIRMINGHAM DISTRICT**—Sunday School and Epworth League Convention at Asheville, Ala. AUG. 27-31.
- SEDALIA DISTRICT**—Centenary Institute, Epworth League and Sunday School Convention at Sweet Springs, Mo. AUG. 27-31
- PHILADELPHIA DISTRICT**—Annual Preacher's Meeting at Atlantic City, N. J. SEPT. 24-25.
- JUBILEE GENERAL EXECUTIVE**—Woman's Foreign Missionary Society at Boston, Miss. Oct. 29-NOV. 4

FLORIDA CONFERENCE—Ninth Annual Session Woman's Home Missionary Convention at Jacksonville, Fla. SEPT. 11-14

BEAUFORD DISTRICT—Sunday School and Ladies' Aid and Epworth League Convention at Ruffin, S. C. SEPT. 25-28

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CRESCENT CITY NOTES

Peck Memorial—Our Stewards Rally Sunday, Aug. 10th, was a success, the church reporting \$77.00 and the Sunday School \$35.00, grand total; \$112.00. The pastor is delighted. Our pastor has been selected by the Bishop as a delegate to attend an Evangelistic Institute, to be held in Baldwin City, Kansas, Aug. 18th-28th. He left on Friday, Aug. 15, via the Illinois Central. Several of the members saw him off. Our annual picnic will be given Monday, Sept 1st, all are invited to attend.—D. L. Riley:

KANSAS CITY DISTRICT—CENTRAL MISSOURI CONFERENCE

Under the efficient and able leadership of our beloved pastor, the Rev. J. Blaine Walker, A. B., PH. D., our church at Saint Joseph, Missouri, is prospering in a large way. It has just closed the greatest financial rally in the history of St. Luke, \$1,209.80 was raised. The Centenary quota was over subscribed by four hundred dollars, on the day of this great rally. The Rev. Walker has put on another rally to increase the total to \$2,000.00, Sunday, Sept. 7.

GREENSBORO DISTRICT CONFERENCE

The Greensboro District Conference convened at Goshen Methodist Episcopal Church, July 30th-Aug. 3, 1919. Wednesday evening, July 30th, after supper, and refreshments which were served on the grounds, the welcome addresses were delivered by Miss Mary Thomas, Messrs. Robt. Herbin, R. Mebane and Isaac Tonkins. A very fitting response was given by the Rev. J. C. Rush of Oxford, N. C. Thursday morning after devotion, led by Brother W. M. Hooker, the conference was organized for business with Dr. J. P. Morris, district superintendent in the chair. Prof. J. A. McRae was elected secretary, and he chose Dr. Martin of Leaksville, for his assistant. The reports from both district superintendent and pastors were inspiring. Much improvement was reported as well as an increase in membership and benevolence. At 11 o'clock a. m., the business was discontinued and the Rev. G. M. Phelps of Reidsville, N. C., was introduced to the conference and he preached the annual sermon. The conference was also very much inspired by a sermon Friday morning by the Rev. J. R. McNair of Leaksville, N. C. Papers were read by Misses Ruth Hicks of Oxford, and Bethel Mullen of Leaksville, and others. Addresses full of information and inspiration were delivered by President Frank Trigg of Bennett College, Dr. S. A. Peeler, superintendent, Wilmington District, the Rev. N. J. Pass, of Lawinburg, the Rev. R. G. Morris, chaplain in U. S. Army, and Stewardship secretary and the Rev. R. N. Brooks, Sunday School Field Secretary, the Rev. J.

A. Laughlin, district superintendent, The Western District was also present and addressed the conference.

The Rev. G. W. Byers, pastor, and his people are to be congratulated on the splendid way they entertained the delegation. Special mention should be made of the evangelistic services on Sunday, conducted by Dr. Morris, and the pastor, at which time nine persons professed saving faith in the Lord Jesus Christ. A splendid program rendered by the Woman's Home Missionary Society, Mrs. W. T. Lomax, district president, presiding. Thus ended the most excellent session of the Greensboro district conference; to meet at Wesley's Chapel, 1920.—W. T. L., reporter.

The Rev. T. M. Foster, who is a student of Rust College, recently preached at Piney Grove Methodist Episcopal Church, Cotton Plant, Miss.

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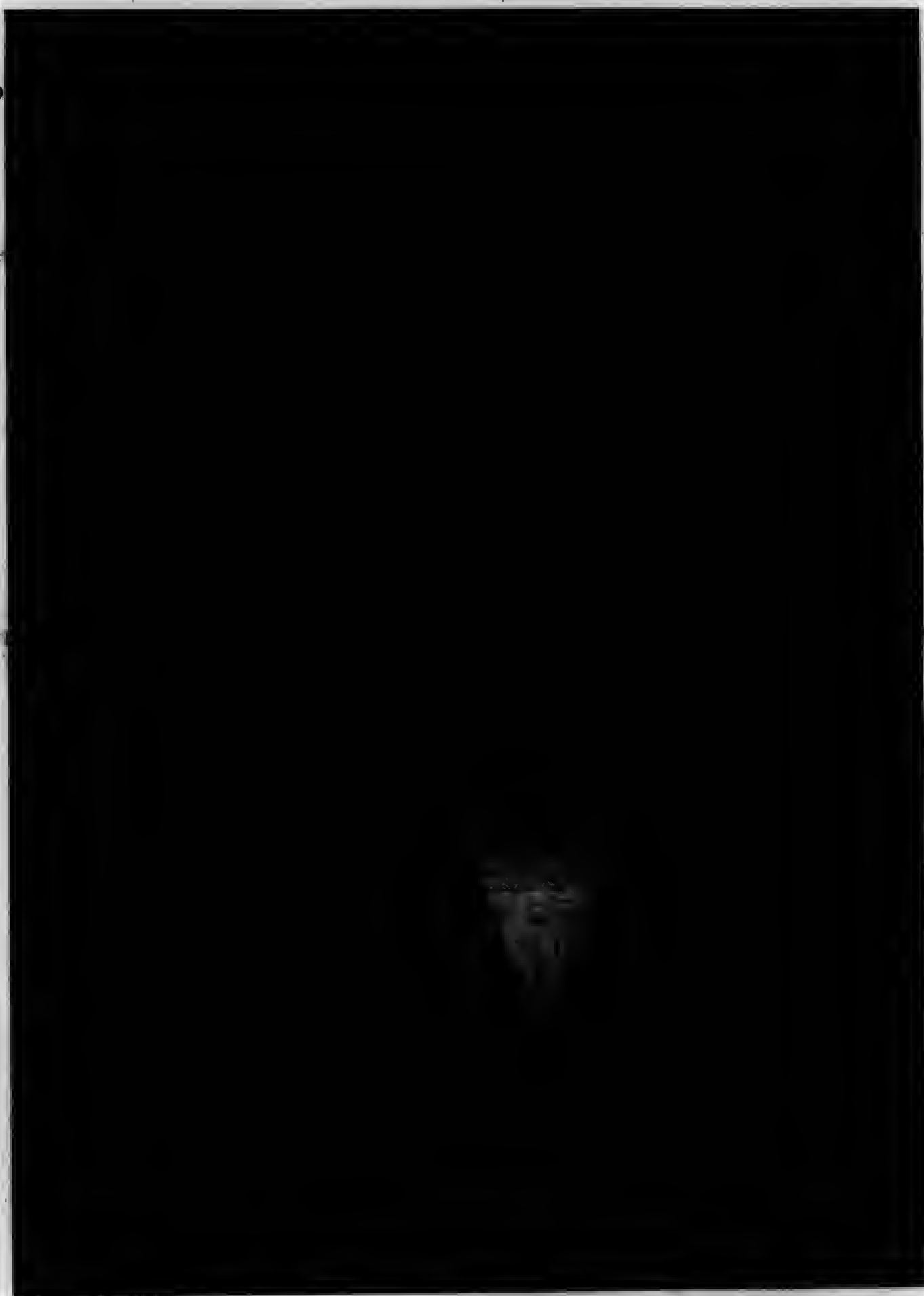
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ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN }
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NEW ORLEANS, AUGUST 28, 1919

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—Courtesy of the Crisis.

THE HONORABLE ARCHIBALD H. GRIMKE,

of Washington, D. C., author, statesman, diplomat, lawyer and race leader, who was awarded by the National Association for the Advancement of Colored People, the Spingarn Medal for the year 1918, as the most useful man of his race during the past year. Mr. Grimke has been constantly on the firing line, seeking the advancement of his race by every reasonable method and the honor conferred upon him is in every way deserving. He was born in Charleston, S. C., 1849, and was educated in Lincoln and Harvard Universities.

EDITORIAL

THE NEGRO DISCOVERING HIMSELF

As racial differences are emphasized and as the Negro find proscription and restriction at almost every turn of the road North as well as South he has been forced to find a new basis for hope strength, and prophecy. The law of compensation plays a large part in many a situation that otherwise would be very discouraging. Happily there is something of a balance in the Negro's facing opposition and proscription. He has been forced to look within and to study himself and therefore to know himself as never before. As a result, it is not a mere awakening of race consciousness but a consciousness of innate power and untapped resources which make for racial contentment and racial betterment.

The Negro heretofore has taken an interpretation of his own assets and liabilities from others. He has found this source none too trustworthy and although it may be hazardous for one to rely altogether on a personal estimate of himself, nevertheless, no estimate is worth much unless the individual or the race knows himself or itself better than he or it knows any thing else.

Much is said about social equality. The Negro never had much of a hankering for social privileges outside of his own race. It has served the purpose of some to make it appear that this was the desire of the Negro and they have gotten off pretty well with their attempt but the facts in the case at all times would have warranted an entirely different conclusion. But at this particular time, the development of the home life of Negro, the refining influences that have come to our race life from our educated men and women, and the gradual increase of wealth have made the Negro gratifyingly satisfied with his own kith and kin.

One of the finest discoveries that the Negro has made concerning himself is the value and extent of his commercial life. Negro trade has made rich corporations and individuals which corporations and individuals have soon forgotten the sources of their wealth and have very often given their patrons the worst of the bargain.

In doing so however they have turned the Negro's eyes within, he has begun to tap the resources of his commercial life and to turn the same to the largest possible benefit of his racial group.

Can any one estimate what it means to the Negro as a race to have to stand before a Negro audience of full fledged Negro millionaire? This is exactly what was done at the session of the Negro Business League held in St. Louis.

John B. Key of Okmulgee, Okla., who a few years ago was a laborer receiving a wage of \$1.20 a day is now a millionaire in his own right and title. He got his start by striking oil on his land but he increased his earning by careful real estate investments until to-day he owns twenty-five brick buildings all of which are occupied by white tenants. The effect of this example of success is that it promotes racial contentment. It was reported at the Business League that one Negro firm, the Poro Company paid last year in income tax \$100,000.

That is a considerable amount of money and persons who pay that amount of income tax, provided they are loyal to the nation, are entitled to a voice in the Government. But what must it mean to the Negro when he knows that an individual of his race has an income sufficient to be taxed by the Government \$100,000 in income tax alone? The Negro will wake up some day to realize his mighty power if he pools his business interests and develops his commercial life. When he does this the day of his salvation is at hand.

A GROUP OF FAITHFUL WORKERS

We are giving a picture of some Y. M. C. A. Workers. No work among our people is more efficiently meeting the social needs during the reconstruction days than the Y. M. C. A. and no work among our people is extending itself more wisely than the Y. M. C. A. Seated in the group are Mr. R. C. Morse who is consulting General Secretary of the Y. M. C. A. and who is just completing fifty years of service with that organi-



Standing: Mr E. L. Gordon, Mr. G. B. McGrue, and Mr. L. E. Thomas. Seated: Dr. J. E. Moorland and Mr. R. C. Morse.

zation and they were fifty faithful, fruitful, full years. Seated by his side is Dr. J. E. Moorland of the Colored Men's Department, a man who has put intelligent consecration and loyal devotion to this great work, building himself in a large way in the lives of many of our young men. The three men standing are State Secretaries. They represent a new activity on the part of the Y. M. C. A. among our people, particularly in the South. We do not have in our race men who are giving themselves with work and consecration for social uplift than these men. In this group reading from right to the left are Mr. E. L. Gordon, former Business Manager of the Southwestern Christian Advocate, but more recently Executive "Y" secretary at Camp Travis. Mr. Gordon did his work so well that he was called to the State Secretaryship. Mr. Gordon has the State of Texas for his field. The next person is Mr. G. B. McGrue of Virginia and Mr. L. E. Thomas on his right is State Secretary for Florida.

THE CHURCH AND THE NEGRO

We have before called attention to the increasing distrust of the Negroes of American Christianity. Even the most conservatives of the race are voicing the mistrust. A wholesale condemnation of the attitude of American Christianity toward the Negro is unfair and unwarranted by facts in the case but that there is much to be condemned is not to be denied.

An editorial on the subject which heads the article appears in the Christian Recorder, the official organ of the African Methodist Episcopal Church. It is worthy of serious study in that it reflects the mind of a large (and of what is more serious,) and a growing element of Negro peoples in this country.

The Christian Recorder says:

"We call attention to the symposium of the Negro Bishops upon the race question. We wish we might have read the thoughts of an equal number of white Bishops upon this question. The amazing thing which students of our social life find is the silence of the great mass of representatives of the church of Christ in times like these. While we have grown hysterical about crimes committed by Germany in Belgium, worse crimes are committed in our own beloved land, and there is hardly a pulpit utterance against them. There is no organized movement, so far as we have been able to learn, against lynching fostered by any of the white churches. The greatest sin of our south land, indeed of our country, is injustice to the Negro. It is absolutely impossible for a Negro to receive full justice in parts of the country where they have labored most to build our civilization. Nearly every day reports come to us of Negroes beaten up, robbed, shot to death, and yet nobody is punished for these crimes. The Brotherhood of which we hear so much talk rarely is extended to the black man. Intelligent Negroes are beginning to feel that organized Christianity, so far as the white people are concerned, instead of being its best friend, is among its worst enemies. There has often been less brotherhood exhibited in the church than in gambling dens and saloons. The editor of the Christian Recorder, though a minister of the Gospel, has frequently visited white churches, and has nearly always met an atmosphere of frigidity which seemed to say, 'what business have you here in our white church?' Greatly to be contrasted with the welcome which one finds in the saloons."

"If the heart of the Christian Church was right on the race problem and the energy of the ministry was directed against lynching and other injustices which now pervade our land these would be broken up but we are confronted with a ministry so weak that one feels that if the Master of Nazareth was to come among us He would re-preach the doctrines He preached years ago in the 24th chapter of St. Matthew about the hypocrite straining at a gnat and swallowing a camel, who is careful about the outside of the platter, when the inside is rotten, like dead men's bones, who make a lot of fuss about social equality and never lift their voices or pens against the thousands of outraged colored women whom white men daily debauch; who pretend that they are greatly concerned about democracy, and yet who never lift a hand to give the black man the vote to which he is entitled; who preach about making the world a decent place to live in, meaning whipping the Germans, but who permits, without protest, thousands of Negroes to live in back alleys and contract deadly diseases because they are robbed of their just portion of community privileges. We should think that the church would

stand for justice and fair play, that it is, we were taught, the body of Christ, His Bride His Beloved, that it is the organized Spirit of God on earth; but it cannot be represented in the weak-kneed organizations with which we come daily in contact. O that some real Christian would put a new spirit in the dead body we call the church. If this is not done we cannot see how the church is going to progress."

PROVE IT

The Arkansas Methodist in a recent issue makes the following quotation:

"While the editor of the Southwestern Christian Advocate writes much that is unwise and calculated to stir prejudice, yet in closing a recent editorial he shows the Christian spirit, saying: 'We plead for prayer, prayer for security and prayer for poise. We must exercise faith, faith for strength and determination.'"

It isn't often that we pay attention to criticism of the policy of the Southwestern Christian Advocate. But it is only our respect for the Arkansas Methodist and all the papers of our common Methodism, that leads us to this defense at this time.

That there is "much written in the Southwestern Christian Advocate at least editorially 'that is unwise' we do not deny but that there is 'much written that is calculated to stir race prejudice' we do deny most emphatically. The files of Southwestern Christian Advocate from the first issue are kept in a fire proof vault, and the pages are accessible for investigation at any time.

Our observation is that one does not need to stir up race prejudice; it is always up and stirred too at every turn of the road. When a large element of our American population admits it has race prejudice, defends it glories in it and makes no effort to get rid of it there seems to be no occasion for "stirring up race prejudice." The greatest producer of race prejudice is race prejudice itself. The Negro at heart, has not prejudice against any man, not even those who would be unfair toward him.

There is no need of whipping the devil around the stump the Arkansas Methodist means, when it accuses us of "stirring race prejudice," that we do not submit to the dictum of the South and of those who sympathize with its policy toward the Negro. To this charge we plead guilty most emphatically.

The policy of the Southwestern Christian Advocate, has been squarely against race prejudice either of white against colored or colored against the white. He who promotes race prejudice gives aid to un-Americanism, strikes at the very root of Christianity and is sowing to the whirlwind.

BACK TO THE CONSTITUTION

The world was is over and the world rejoices in peace,—but no one supposes that it will be an easy task to regain the blessings of peace. The people of every land and of every race have still a vast work to do before they can know the real settled happy peace which they once knew.

The American people know what has been destroyed in the world war. The meaning of Prussian military autocracy is at last clear to them, and in understanding it they understand the danger of all autocratic government. But it is doubtful if they understand fully what we have saved. Victory

has only given to representative government another chance and success will depend in large measure upon intelligence, a clear understanding of national institutions, a reverence for law, a proper regard for the rights of all citizens of whatever race or color and a willingness to make personal ambition yield to the public good. To millions of American citizens the constitution is but a word of little meaning. But to those who understand it, it should represent the dreams, the hopes, the ambitions, visions and aspirations of a thousand years, embodied at last in a guarantee of the protection and liberty of all the people who live under the flag.

In this period of national unrest and grave peril, our government and its institutions are undergoing an acid test. The question "shall this government of the people, for the people and by the people" is more vital to-day than ever in the past—and "life, liberty and the pursuit of happiness" mean vastly more to-day than ever before. Thoughtful Americans of all races and all over our land are beginning to realize that a special effort is needed at this time to bring home to the people the meaning of their own constitution and to arouse them to a keener sense of its value.

CHICAGO RIOTS AND AFTERWARDS

The Chicago and Washington Riots were treated in one way or another by every periodical in America and by many papers abroad. All sections of the country shared the nervousness and restlessness of those sections and cities where there are large Negro populations the assumption being that race riots may occur at any place and at any time. That race riots may occur we do not deny, but we do affirm that they need not occur. We also affirm that there is no ground for the prophecy of general inter-racial conflict throughout the country. It is so hard for people to think soberly when they think through and with their prejudice.

We are interpreting inter-racial relations all too much with before the war facts as our back ground. Let us be fair enough to admit that much of the restlessness in this country has absolutely nothing to do with the race question, but the calamity howlers would charge to and load upon the Negro the full responsibility of all this restlessness.

The Chicago race disturbance is to be regretted, but as one passes through the streets of Chicago he would observe very little of the effects of the riots. The white and colored people are meeting each other cordially and the Negroes in the segregated districts are going about as if nothing had happened. It is the wonderful recuperative power of the Negro upon which we may rely for encouragement. The Negro does not hold malice and not even in Chicago is there to be observed any sullenness. The Negro has returned to his former occupation occupying his homes, resuming his recreation all as if nothing had happened in Chicago and what is true of Chicago is true of Washington.

Considering what the Negro has to endure, the wonder is that there is not more inter-racial trouble, but the credit for this is due the Negro.

Some one has said that the Negro knows the psychological moment when to be care-

ful. The Negro is not a trouble maker, he is seldom on the offensive. As for as possible he lives peaceably with all men.

The difference between the Chicago riots and riots in other sections of the country will be determined by the success the Chicago courts have in punishing all offenders white and colored alike. If there is an even handed justice to all regardless of race then there is ground for hope.

AMERICA'S DEBT TO ROOSEVELT.

The great preacher is he who can arouse the souls of men by showing them how they may rise "on stepping stones of their dead selves, to higher things"; how they may live cleaner and better lives by being good citizens and good Christians. Theodore Roosevelt was that sort of preacher. He trod the paths of austere living and called upon his fellow countrymen to follow him. They followed, rejoicing in his leadership.

The literal meaning of "Theodore" is "gift of God" and Roosevelt was just that to the American people. In times of storm and stress when the ship of state seemed headed for the rocks of disaster, Roosevelt was the pilot who guided her safely back to the ways of normal living and right thinking. His robust Americanism on more than one occasion enabled his fellow countrymen to regain their lost perspective and do the things that were set for them. It is was not so much what he said as his manner of saying it that aroused the country.

Once, after Colonel Roosevelt had brought an audience to a high pitch of enthusiasm and patriotic exaltations, some of his friends got into an argument as to just what it was in his speeches that won such instant response from the people. One man thought it was due to Roosevelt's picturesque personality, and another thought it was the force behind his utterances. Roosevelt listened to each opinion with a smile and then remarked thoughtfully:

"Gentlemen, you are wrong. Each of the things that you have mentioned may have some slight effect upon my audiences, but what makes them listen to me is my sincerity. They know that I mean what I say."

That, after all, was the secret of Roosevelt's tremendous popularity with the masses. He always meant what he said. Behind him was a record of fair play and square dealing. In his many battles for the common good he had uncompromisingly stood by his guns, which were loaded with a sincerity that none could prevail against.

When Roosevelt first entered the political arena he was a stainless knight—a modern Sir Galahad panoplied with an idealism against which the shafts and arrows of his enemies fell harmlessly. And to his dying day he remained the stainless champion of the people, preaching the gospel of righteousness, keeping the faith.

It is because Roosevelt was so great a man and patriot that the Roosevelt Memorial Association seeks to perpetuate his memory by raising \$5,000,000 through popular subscription in order to erect at Washington a national monument, and to create at Oyster Bay a Park for the people that shall be preserved like Mount Vernon and the Lincoln home at Springfield.

The campaign to raise this fund will be

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held in every state in the Union during the week of October 20-27 and it is the hope of the Association that there will be a spontaneous response from all section of the country. The Roosevelt Memorial Association of which Colonel William Boyce Thompson is the active president, is a non-partisan organization and its members are men and women prominent in all walks of life who are united in the common bonds of admiration and affection for Colonel Roosevelt.

Of General Interest

South American Tree-Sap Substitute For Milk

Sap obtained from a tree which grows on the banks of the rivers of Colombia, South America is a palatable and nutritious substitute for cow's milk, declares a recent report. Known as "perillo" to the inhabitants of the region in which it is produced, the sap is preferred by many to milk, especially for use in coffee. Condensed and made into cakes, perillo is very popular.

Fabric Tests Prove Dependable

In spite of the haste in which it was necessary to do the work, War Department tests of material purchased by the government during the war for tents and clothing proved to be dependable. Modified forms of the bag, or funnel, and spray tests were used to determine the water-resisting qualities of canvas for tents, and the latter test was found to give more accurate information. Actual service showed the correctness of the results obtained by these means. It was found that the absorbent qualities of canvas had little or nothing to do with its value as a tent material.

Panama Canal Air Defenses Being Planned

Air defenses for the Panama Canal will be planned after the report of a military board, now investigating on the isthmus, has been received. Instructions given to the Board indicate that the War Department intends to place several defensive aerial

units in the Canal Zone, besides four balloon companies to assist the Coast artillery in adjusting fire. The number of aerial units, necessary and the best sites for their stations will be decided by the Board which will also consider other questions relating to the defense of the canal.

Assay-Office Vaults Largest In World

In the underground vaults of the new United States assay office, the corner-stone of which was laid recently in New York, can be stored more than \$20,000,000,000 in gold. They are said to be the largest and finest in the world. Five of the eight stories of the building will be located beneath the surface of the earth. Sealed in the corner-stone of the structure are copies of several newspapers; a medal on which there is a portrait of the president, and a bag containing a set of United States coins, ranging in value from one cent to \$20, besides other articles of interest and value. The building will cost over \$800,000. A number of government officials attended the cornerstone laying ceremony.

Prize Offered For Essay On Foreign Relations

Plans for controlling the foreign relations of the United States, with special attention to the rights, duties, and responsibilities of the president, congress, and the bench, will be outlined in essays to be submitted to the American Philosophical Society, Philadelphia for a prize of \$2,000 in gold. Under the rules of the contest the essays are to be less than 1,000 words in length, but may be written in any language, provided they are accompanied by English translations. Essayists will identify their work by pen names or mottoes, their proper names to be sent in sealed envelopes which will not be opened until the judges have closed the winning essays.

First Transatlantic Flight Recorded In Pictures

It is now learned that every item of the navy's transatlantic flight program was recorded in pictures for the archives of the department. The story begins with drawings, sketches and photographs of the construction of the four N. C. planes, capped by trial flights and alterations at Rockaway Beach, L. I. Then come several thousand feet of motion picture film and several hundred photographs showing scenes at Halifax, Trepassey, Ponta Delgada, Lisbon and Plymouth. In addition, a navy airman with experience as a painter served as official artist for the undertaking. During a three week's stay at Ponta Delgada he painted in oil nearly a dozen dramatic incidents of the flight.

Peace Medal Commemorates Treaty of Versailles

A peace medal of exceptional beauty and significance of design has just been struck off by an American society of numismatists. The design was selected by a committee from 15 submitted by prominent sculptors, and is the work of a young American artist. The obverse bears the figure of Peace, with palm branch and wreath; Justice still helmeted but with sheathed sword, and between them the Pegasus—mounted form of Righteousness in a league of Nations. The reverse bears, within a wreath, the palace of Versailles and the sun breaking through the clouds of war. The

inscription reads "Peace of Versailles, 1919," and the name of the Society. The medals are in silver, for members only; and in bronze for general distribution.

International Road To Connect America

Connecting the United States with the countries of South America by means of an improved highway for automobiles, is the plan proposed by a New Mexico man for consideration by the pan-American Union conference which met in Washington, D. C., recently. Such an international road would run between El Paso, Tex., and Bogota, Colombia, if built according to the plans outlined by its promoter and would pass through Mexico and the Central American republics. Work is being done at the present time on a highway between El Paso and Mexico City, the federal government of Mexico and the governors of several Mexican states co-operating with Americans in its construction. With this road completed, a considerable portion of the proposed link between the Americas would be a reality.

Earth Is Not Molten

That the earth's center is not a molten mass, as is the popular conception, was the assertion of an eminent scientist in a lecture delivered at the University of Michigan recently. Three proofs were introduced to prove his theory. He showed that a hard-boiled egg would spin and that a fresh egg would not, then applied this analogy to demonstrate that the earth would not spin if it were molten inside. Inasmuch as the ocean is moved by the moon, he said, if the earth were a crust the molten mass would be affected so as not to permit the inhabitants of the earth to see the movement of the tide. Moreover as rocks are heavier than lava, it would be impossible for the earth's crust to remain over the liquid forever. The production of lava in volcanoes is a local action, occurring only in vicinity of the volcano.

Pay Of Soldiers

It may be a source of surprise to many people to learn that the American army was not the highest paid in the world war as is popularly supposed.

According to figures published by the general staff, the private soldiers of Australia, New Zealand and Canada received higher pay than those of the United States, although the Americans outranked Great Britain, Germany, France, Austria-Hungary, Japan and Italy in that order.

When the pay of American private soldiers was fixed at \$30 a month, it was generally supposed that they would outclass all others. But it is found that Australia paid \$43.50 a month. New Zealand \$36.60 and Canada \$33. The lowest paid soldiers were the Italians, who received but 58 cents a month.

Among non-commissioned officers the United States ranked third in the rate of pay, Corporals receiving \$36, sergeants \$38 and regimental sergeant majors \$51. But Australia paid the most to her non-commissioned officers, giving corporals \$72.90, sergeants \$76.50 and regimental sergeants major \$98.80, while Canada was next with pay of \$36 for corporals, \$45 for sergeants and 54 for regimental sergeant majors. It is stated by the general staff that the food and clothing allowances are very largely the same for all armies.

RURAL LIFE SCHOOL AT GOODING COLLEGE BEGINS OCT. 21

The fall term at Gooding College will begin September 9 and the practical features that will be offered include a night school for adults, a chair in rural sociology and economics, a secretarial course for high school graduates and a country rally similar to that which has just been held at the Washington States College for the rural pastors of Oregon, Idaho, Washington and Montana.

President Charles Wesley Tenney has just received a telegram from Educational Secretary Ralph A. Felton stating that the Rural Department of the Board of Home Missions and Church Extension of the Methodist Episcopal Church will commence the rural school Oct. 21 and will continue it for two or three weeks. The studies offered include, Rural Education, Rural Sociology, Rural Church Methods, Public Speaking, Agriculture, Home Economics etc., each and every one of which will be in the hands of an expert. The school will be open to ministers of all denominations and to all others who wish to specialize in work along the lines of rural leadership. It will be the only school of the kind that will be held between Denver and the Coast, so a large enrollment is expected.

TRAINING CONFERENCE FOR MISSIONARIES

An intensive training conference for new missionaries of the Methodist Board of Foreign Missions, including some under the Woman's Foreign Missionary Society of the Methodist Church has been in session at Garrett Biblical Institute, Evanston, Ill., since July 8th and will continue until August 1st. Among the lecturers are Bishop F. J. McConnell, Dr. F. J. Strickland and Dr. M. D. Buell, both of Boston University School of Theology, Dr. E. D. Soper of Drew Theological Seminary, Dr. T. G. Duvall of Ohio Wesleyan University, Dr. Thomas Cummings of the New York Bible Teachers' Training School, and Mrs. Thomas Donohugh of New York City. The Departmental Secretaries of the Board of Foreign Missions, Mr. Willard Price, Editor of World Outlook, and representatives of the Board of Sunday Schools of the Methodist Episcopal Church, will bring a message to the new missionaries. About 125 of these are in attendance. At the close of the conference most of them will leave for their appointed fields of work.

MOUND BAYOU OIL MILL TO OPERATE

The Mound Bayou Oil Mill was built several years ago at a cost of over one hundred thousand dollars. It began operation in 1913 under what looked to be favorable auspices. It suspended operation soon after the World War was in full swing, and no amount of effort was able to turn its great wheels.

Since the close of the War, arrangements have been made for operation again this Fall. Under the present arrangements successful operation is partially assured. There is a great demand for cotton seed oil and products. In fact, the demand will be

greater than the supply as soon as the blockade to Germany is lifted.

FRENCH APPRECIATION OF RECONSTRUCTION

Major Edouard Dupont of the French High Commission called at the office of the office of the Board of Foreign Missions August thirteenth to offer a personal contribution for the clothing sent in the Methodist relief cargoes to France. Major Dupont expressed keen interest in the reconstruction work the Methodist Church is doing in France, and sincere confidence in the Christian motives responsible for this work. His own home is near Chateau-Thierry, which is the centre for the reconstruction of the twelve neighboring villages recently turned over to the Methodist Church by the French Government.

People of Interest

The Rev. Charles E. Young, D. D., Dean Emeritus of Morgan College Baltimore, died Sunday morning August 17th, in Washington, D. C.

Mr. C. T. Wettstein of Milwaukee, Wis., died recently. He has contributed many interesting articles to our columns and was a staunch friend of the paper.

We are happy to announce to our readers that Mr. J. W. E. Bowen, Jr., has been appointed Director of Teacher Training for The Negro Work of our Board of Sunday Schools.

The Rev. N. F. Atwood of Searsport, Maine, reports that his church has not only reached its Centenary quota of \$3095 for five years, but that every dollar has been paid in.

After thirty-two years of pulpit work, Dr. F. W. Gunsanlus has resigned from the pastorate of the Central Congregational Church of Chicago, to give his entire time to the work of Armour Institute. Dr. Gunsanlus is a product of Methodism.

Dean William Pickens of Morgan College was the guest of honor at the progressive Business Men's luncheon Portland, Oregon, July 24. Dr. Pickens was presented in a lecture by Mrs. E. D. Canady. Governor Olcott and other high officials were present.

Mrs. L. S. Howell Hobson announces the marriage of her daughter, Miss Cora Edward, to the Rev. L. E. Jordan. The ceremony took place August 6. Mr. and Mrs. Jordan are at home to their friends at South Sanford Street, Marshall, Texas.

Bishop Charles Bayard Mitchell, who for the past six months has been preaching in various Y. M. C. A. Camps in France, is expected home this month. The Bishop sailed from Liverpool on the S. S. Lapland, August 1.

President George R. Grose, D. D., of DePauw University has been requested by Mrs. J. W. Bashford and Bishop W. S. Lewis to write the official biography of Bishop Bashford. President Grose is now on his way West to visit Mrs. Bashford at her request, and is beginning his work at once.

Prof. G. P. Childress was conductor of the Normal held for Colored public school teachers at Ackerman. Prof. Childress was assisted by Prof. S. S. Lynch of Kosciusko, Miss., and four white teachers. The Normal was held in the new school building which is a credit to our people there.

Dr. and Mrs. William H. Croghan of Gammon Seminary Atlanta, Ga., announce the marriage of their daughter Miss Edith Genevieve to the Rev. Robert N. Brooks, who is Field Secretary of the Board of Sunday School of the North Carolina Conference. The ceremony is to be performed September third at 8:30 p. m.

Dr. W. A. C. Hughes Area Secretary of the New Orleans, Area was elected secretary of the convention held at Syracuse, Ind., last week. The convention was held by the committee of Findings which is composed of Area secretaries and their staffs. The purpose of the convention was the mapping out of the future Centenary program.

Secretary I. Garland Penn of the Freedmen's Aid Society has been elected for the eighth quadrennium the lay delegate of the Jackson Street Methodist Episcopal Church, Lynchburg, Virginia to the lay electoral conference of the Washington Annual Conference. Secretary Penn has been a member of that church for thirty-six years. His election was unanimous and done in his absence as an appreciation of the valuable work he is doing for his race and the church.

Dr. C. W. Drees, District Superintendent of the Methodist work in Argentina, who has been attending the Centenary Celebration at Columbus sailed August 23, on the Spanish liner, Mentagana. He will spend two months in Spain at the request of the Board of Foreign Missions, superintending the new work which the Methodists are opening up there. Then he will go on to Buenos Aires, the headquarters of his work in Argentina.

The Reverend J. Newton Davies, A. B., B. D., of England, one of the foremost scholars among the younger ministers of the British Wesleyan Conference, has been invited to be Visiting Professor in Greek New Testament Exegesis in Drew Theological Seminary, Madison, New Jersey, during the coming year and has accepted the invitation subject to the permission of his Conference. Mr. Davies is a graduate in Arts of Bangor College of the University of Wales, studied for three years at Didsbury under Doctor James Hope Moulton, and received his B. D. from the University of Wales; has been extremely popular in all his circuits and pulpits, and an especial favorite with young men. It is confidently expected that he will arrive in the United States in time for the opening of the Seminary September 24th, and that he will offer full courses in the New Testament Department throughout the entire year. Mr. Davies is a scholar of distinction and a teacher of conspicuous ability.

DR. NORTH AWARDED THE CROSS OF THE LEGION OF HONOR

Dr. Frank Mason North, of the Board of Foreign Missions of the Methodist Episcopal Church, has been awarded the Cross of the Legion of Honor by the French Government as President of the Federal Council of the Churches of Christ. It is an expression of recognition of his work in the interest of religion during the war and since the signing of the armistice. Dr. Charles S. Macfarland, Secretary of the Council, has received similar recognition of his religious war work. During 1918 he served as commissioner in France, spending much time with the armies.

Dr. North has made a careful study of the religious and social conditions in France, with the result that he has a wonderfully broad understanding of the needs in the devastated areas to which the Methodist Church is sending relief.

AFRICA AND THE CENTENARY

By Bishop Joseph C. Hartzell

The Centenary found Africa, that vast and long neglected continent, ready for a great Methodist missionary advance in six Continental strategic centers. On the west coast is Liberia and two thousand miles to the south is Angola. For twelve years in these two regions Bishop Taylor tested his faith in his "Self-Supporting Missions" methods, and dreamed of advance in Central and East Africa. On the east coast, and both in South and Central Africa, and along the Mediterranean, are four other Conferences organized since 1896. These six beginnings of spiritual empires are under the five flags of Liberia, Portugal, Belgium, France and England. Each Government is friendly. Every center can be reached by steamship or railway, easier than Asbury could superintend his work on horseback from Tennessee to New England. Our lands aggregate twenty thousand acres.

In these territories the Methodist Episcopal Church has accepted the sublime task of giving the Gospel to fifteen million Moslem and pagan African people. These are among the Negroes, Arabs and white Berbers. In two generations that multitude will number \$30,000,000.

Our Missionary Staff at present numbers 731, Foreign Missionaries, native preachers and teachers. There are 299 Epworth Leagues; nearly a half million dollars in property; 20,617 members; 14,797 in Sunday Schools and 10,500 in day schools, with thousands of unbaptized adherents. There are also hospital and publishing centers.

Some would say "These results are small when compared to a great continent of 150,000,000 people." Yes, if you leave out common sense, faith in God and facts of history. Remember Christianity in Europe was once represented by Paul and one convert in Saloniki. Recall our "small beginnings" in India and China and other fields and note the rising tides of spiritual conquest to-day.

Our work in Central, East, West and South Africa is among 100,000,000 pagan Negro population, except what we are doing among the white Europeans in Rhodesia. These Black natives are doubling in numbers, it is said, every fifty years. Let us say every seventy-five years. That means that 400,000,000 in one hundred and fifty years, as many people as there are in China and four times as many as there are in the United States. With friendly Governments, open doors everywhere, the power of the witch doctor passing, widespread agricultural and commercial prosperity, multiplication of native Government Schools, and the new spirit of advance following the war, inspired and led by the hundreds of thousands of soldiers and laborers returning home; and with the menace of advancing Islam growing daily through well-organized missionary methods, is it any wonder that without exception, our foremost missionary statesmen declare that the giving of the Gospel to that hundred million is the most immediately urgent duty of the Christian Church?

To this field the Centenary insures \$1,028,515 for 1919-1922. To this at least \$38,500 will be added on the field. This means the strengthening of present centers and entering new fields and an addition of nearly four hundred to the working staff, including

foreign preachers and teachers, physicians, agriculturists, nurses, translators and printers, as well as the development of many native leaders in ministerial and industrial service.

Along the Mediterranean in North Africa, from Gibraltar to Tripoli, a coast line of nearly two thousand miles, and including Morocco, Algeria and Tunisia, lies the work of the Methodist Episcopal Church, among Mohammedans. Of the 45,000,000 Moslems in Africa nine-tenths are north of the Equator. We have also Church work among the French and Spanish and Italians, but ninety-five per cent of the people in North Africa are Moslems.

It is said by missionary authorities that "The progress in our North Africa Mission since its beginning ten years ago, excels that of any other of our great missions during the first ten years!" Dr. North, after an official visit says: "Our North Africa work easily ranks, in its beginnings and outlook, among the three or four of our great foreign missions fields."

The Centenary insures \$765,000 for this work. To this will be added large appropriations for war reconstruction, and the appropriations for work among women and girls by the Woman's Foreign Missionary Society. That means the addition of at least eight more missionaries and their wives; thirteen European pastors and assistants; fifty-one native preachers and

two hundred and fifty scholarships for children and students; thirty-eight building sites; thirty-eight residences; twenty-five churches and chapels; five dispensaries and Bible Depots; five homes and training school and sixty-seven native preacher's quarters. These plans open ten new centers and carry the work to 1822. Our great centers are in Oran, Algiers, Constantine, Tunis and Fort National, with aggregate population of 650,000.

The power of Islam as an aggressive political and social force in North Africa is broken forever. Neither German intrigue nor the fanaticism of some of their leaders could shake the loyalty of the Moslem masses to France. More than 300,000 Arabs and white Berbers were in the war, and can never be satisfied with their old home and spiritual conditions. Some of these men are seeking Christian wives through our missionaries, and the French Government, which in many respects ranks with England in Colonial efficiency, is planning larger liberty and the franchise for its war heroes.

A new era of political freedom, with better social, religious and democratic ideals is begun among these great peoples in North Africa and the Church of Christ must lead. In the providence of God the Centenary has made it possible for Methodism to plan largely towards doing its part. According to the official count more people visited the Africa building at the Columbus celebration than entered any of the other seven large buildings.

WAS AMERICA HELPED BY HER ENGAGEMENT IN THE WORLD WAR?

By The Rev. A. G. TOWNSEND, D. D.

This is a question of great depth and gravity. It has engaged the serious thoughts of the deepest thinkers of this our greatly loved homeland from the day we proffered our help to the victorious Allies to this day when discussion is so rife on the League of Nations and shocking life and property-destroying riots are breaking out and terrifying the hitherto quiet sections of peace-craving America.

In the face of diversified opinions, the winter is inclined to think and say that America has been helped by her participation in the World War. In what respect has she been helped? She has taken rank among the great "World Powers" as the foremost advocate of democracy, liberty and justice for the weaker nations on the earth. With all of her shortcomings, she has unselfishly championed the principles of the kingdom of Christ as no other nation that took part in the bloody conflict. She sought neither enlargement of territory nor increase of material resources; but the security of the rights of men and their peaceful enjoyment of them. America has not only leaped into prominence but pre-eminence as a World Power and dictates the terms of peace for all the nations.

It may be asked what has she done for her own citizens? Has she made them secure in their constitutional rights? This opens up a new question, which while we may profitably discuss, will not aid us in answering the question of the help that has come to America for her participation in the recent World War.

The war has manifestly brought the Negro greater opportunities and more prominent and lucrative openings than anything else that has happened since his emancipation.

Dr. Emmett J. Scott, as special assistant to the Secretary of War, Haines, in the Department of Labor; Tyler, as special war correspondent and a thousand and more commissioned officers in the illustrious American Army, the invincible Negro soldiers that have merited and are wearing the croix de guerre and other war decorations of France and America, speak eloquently for the patriotism and heroism of the American Negro. The skill with which he has handled delicate and intricate machinery in the factories of the North establishes his efficiency as a skilled workman. Because of his patriotism, prowess, and efficiency, public sentiment concerning him is undergoing a favorable change on the part of a large number of fair-minded people North and South.

He is the subject of great contention and riotous agitation in different sections of our country and is likely to be for years to come.

Under existing conditions he needs to advance with great caution and full confidence in Jehovah, remembering that "Righteousness exalteth a nation but sin is a reproach to any people," said David very fittingly—"Trust in the Lord and do good, so shall thou dwell in the land and verily thou shalt be fed and the exhortation of the great prophet of Isaiah is—"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." The wisest man.

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DOES JESUS CARE?

By Wallace Green

IT is not the voice of distant thunder we hear rolling over the trembling hilltops, it is the dying sound of the clash of steel, of bursting shrapnel, the receding sound of mightily roaring big guns that fall upon our ears. Faster and faster flowed the widow's tear, louder and louder grew the orphan's piteous cry, when the great nations of the earth unsheathed their glittering swords. Their mighty armies met in the great and dark valley of struggle where men fought doggedly against their fellowmen. There they suffered! Bled! Died! When we looked upon the great calamity, beheld that inconceivable sorrow, heard the war cries of the great nations ringing through the bloodstained valley, we could not refrain from casting our eyes heavenward, and, like the doubting disciples of old, cry out, "Master, carest thou not that we perish?"

In spite of the blood of the slain flowing through the dreary valley, in spite of the dreadful shouts of mighty battles, in spite of the widow's grief and the orphan's bitter wail, the heavens remained quiet. The sun rose each morning, made its way across the peaceful sky, sank behind the western horizon, the stars peeped calmly down. In spite of the sufferings and sorrows of men, heaven seemed undisturbed. Up there, all things were quiet, all was at rest. We wondered where God was at such a time, whether He was on the Rhine, or was He blocking the road to Paris. The world trembled because of the conflict. The winds mourned sadly over a frowning sea. Seriously, we asked ourselves the question, "Does Jesus care?" And presently there went out a request from Washington that the whole nation should bow once each day in prayer.

Now, the cold, cold steel is laid low. The great shells are reclining in their nests. The mighty cannons are ashamed to howl, lest they disturb the silent heroes sleeping beneath the hallowed soil of France. The glorious arm of victory has already begun to dry the widow's tear, and to hush the orphan's bitter cry. Casting our eyes eastward, we behold a new sky of peace lighted by the bright sunshine of faith. "Lo!" we say, "the angry clouds of war are blown away! 'The rain is over and gone!' Our house is yet standing! Now we are safe, why pray longer? What further need have we of Jesus?" Already have we begun to leave many of our prayers unsaid. Does Jesus care that we continue to pray for Him, even in a time of peace?

Have we forgot that horrible death He died many years ago, that even we might be delivered from hallowing the soil of France with gallant hero's blood? Remember how He wept over Jerusalem when, on His way thither, He beheld the city from a distance. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Do we not know that in times past this same Jesus has wept over us as he looked down through the gates of heaven and beheld our ways?

Then, let us reflect upon the past. Why was this monstrous war let loose upon us? What caused our eyes to be heavy with sleep that we saw not the approach of the great storm which threatened civilization? Are we sure we were not playing the part of selfish and blind Jerusalem? Were we most energetically pursuing the things which belong unto our peace? Have our hearts gone out to humanity, feeling that all men are brothers? or, have we ourselves separated certain classes or races from others, regarding some as human, others as less than human? Perhaps we have said to God: "Stand back! we know what is right, and what is wrong! We know who should have consideration, and who should not have it!" Perhaps we have tucked Jesus away in the manger of our hearts, and tried to run the world according to our own ideas. If, before the war, we sought the things which belong unto our peace, why were they hid from our eyes? If from this time forward we do not seek the things which belong to our peace, shall we be able to tell the coming of another storm in time to avoid it? I tell you, we can no longer afford to get far away from the "Judge of all the earth," but we must walk continually in His light, that nothing be hid from our eyes. Does Jesus care how we manage our affairs? Does He care for the doings of men?

Yes, Jesus cares. In war, or in peace. He cares. It is we who too often grow careless and "beg to differ" with God. But Jesus is careful to-day that we seek His Face, cast our burdens upon Him tarry in His presence, commune with Him. Armies and navies may police the world and preserve order, but only Christ is able to keep the world peace. Let us stand for the righteousness of Christ. Let us live! Fight! Die for it! Then shall democracy fall upon us like the dew of heaven, and its glory shine like the noon day sun.

—Paul Quinn College, Waco, Texas.

JOBS FOR GIANTS

By Chaplain John B. Magee

France needs four things at once. She needs money, a helping hand, right ideals and the gospel of the new life.

She does not need money for her government; that can be abundantly secured. She does not need money for the undevastated regions; they are already rich in an unexpected harvest from the American soldier who generously spent and bestowed all he had. France needs money for those who lost everything in the ruin of war, that they may rebuild, replant, and resurge to higher levels of prosperity and peace.

The Helping Hand must come from the land of the Helping Hand. England is busy with her own problems. France has too much to do to try to build her house alone. Here is an opportunity for the most practical foreign missionary effort ever known. Mechanics, engineers, and Christian toilers are needed in large numbers.

France needs right ideals along the following lines: scientific, agricultural, sanitation, education, both religious and secular, and in high morality. Perhaps these should be reversed to emphasize their importance.

France is a wonderful nation, but her peculiar temperament would possess added power if a Wesleyan conception of Christ could be given her. Such a gospel is the only thing that can put the right kind of life into or elevate the ideals of a superstitious and spiritually dead nation.

America must not see the rainbow in the sky and forget the thundercloud behind. War is written about and talked about in the language of the poet and idealist. Even the average soldiers does not possess the powers of discrimination and often gives false impressions of existing conditions. The truth would ruin many precious idols.

The American soldier after the armistice did many things which will make American missionary difficult. He cannot be excused by the thought that he was living under abnormal conditions. Christians especially are not excused in changing their principles because 3000 miles of water separate them from church, home and social demands. This includes some ministers. America must now show France that the evil things done were unpardonable mistakes, and that our young men and women are capable of higher and better things than they have yet shown. They must be made to feel that willingness to wear one's self out in Christy toll for them is the next best thing to fighting and dying for them. Our hardest and noblest fighting is ahead. America must hold a strong standing army in France for years to come, but it must be the standing army of Christian soldiers.

America did the most gigantic things in history when she went to war. Billions of money, millions of men, miraculous engineering feats and whirlwind fighting, all the result of great national co-operation, helped to bring the war to a quick end. The Methodist Episcopal Church made every one of her sons in France glad when they heard that their church was going to measure up to a real big job. America set the pace in a war against war; the church must now demonstrate its powers of co-operation in the war for Peace.

"Jobs for giants! Jobs for giants! Animate the dying years,
March the age to livelier music, like the music of the spheres.
Where are men for my millenium; who will bring it here to me?"
And we stood up in our shirt sleeves, and each answered, 'Here I be'.
We will mold the generation, for we haven't much to do,
And revolutionize the age, and do a thing or two;
We'll eliminate all sorrow when we're ready to begin,—
And some evening, after supper, if you like, abolish sin."
'Jobs for giants! Jobs for giants' still we heard the old Earth's cries,
'Jobs for giants?' We will take them. Wherefore further advertise?"

NEWS PARAGRAPHS

Forty newspaper men were elected to the Sixty-Sixth Congress.

The telephone and telegraph companies have been turned back to the owners by the Government. Immediately after this went into effect the Postal Telegraph Company reduced its rate 20 per cent.

FACTIONALISM.

Of all the multitude of races in the United States, the Negro race has most to lose by wrangling factions. Negroes are all in the same "hole", and should all be trying to climb together out of it. No one of them should be trying to dig another hole for another one of them,—a hole in the bottom of a hole.

After the death of Booker T. Washington we thought we saw signs of the vanishing of Negro factions. We do not mean to imply that Washington was the author of factions but the disagreements between him and others naturally led to two well defined factional groups.

But in 1916, less than one year after his death, "The Amenia Conference", called by Dr. J. E. Spingarn at his summer home in New York, was attended by colored men of all shades of opinion. The next year war was declared, and the co-operations of colored men on various war programs seemed to give even greater promise of unity—With the coming of peace, however, old factions reappear, in both the white race and the black race.

But the Negro ought to see that his war is not over, and will not be over for some generations yet. He is likely to face a sterner conflict in the coming generation than ever before in his history. It is no time for him to break ranks morally. The "great war" was just the beginning of his struggle for democracy.

Judging from the claims of the various spokesmen of the different factions, all of the Negroes of all factions have the same aim in view and realize the same problem. Why can they not agree to WORK together in the attainment of that aim and the solution of that problem, even if they do not and cannot think exactly alike? Nobody expects a whole race to always agree on non-essential and less important details,—but when they are all in the same hole, there is one main proposition upon which they should all agree; to get out of that hole. Everybody should pull and push toward the top of that hole,—pull the fellow after you, push the fellow ahead of you. I would not want to get out of a hole by myself; it would be lonesome. And I would not want to stay in a hole, not even with a multitude. There is but one desideratum: all together out of the hole. Somebody has has got to get out first: let him, Crabs in a tub do not have to be watched; each crab will pull another back if that other attempts to climb out. Do not be crabs. Climb yourself,—and pull—and push.

White people, as a race, can better afford to be factional; they are many,—they are large. But when American Negroes split up, it is the split of a tenth,—it is a minority becoming still more hopeless, by losing the regard and respect which a united minority gains, it is a small thing becoming still smaller.

Besides, it encourages the friends of the Negro when they see him able to put petty and personal considerations aside for the sake of the group good.—And the Negroes real enemies are elated when they see him unable to stick together. They know that in union there is strength,—even in a minority. They know, too, how easy it often is put to confusion into the camp of those who are struggling, by tossing temptation into their midst.

The Negro must thrash out his differences

with as little noise as possible, and present a united front when the group interests are at stake.

Wm. Pickens,
Baltimore, Md.

A POTATO FIELD HOME AND A SUNDAY SCHOOL.

Somehow, things were different. The whole world looked lighter and happier. That Sunday Hano put on her very best little kimono and walked very timidly to the little church. And from the time she entered its door she forgot to be lonely and homesick any more.

Hano's eyes are very bright and very black, and they slant upward at the corners. Her cheeks are round and rosy, and her teeth are so white they seem to shine.

Only two years ago Hano came on a great white ship from her faraway home in Japan. Her father and mother wanted to make "much money" in America. So with little Hano and her tiny brother they sailed across the ocean.

The family's first home was a tumbled-down shed in a big potato field. Every day the parents worked in the field while Hano, with her brother tied on her back, played about the little house. The days were long and lonely and dreary for her. She wished for the night time when, after a little supper of salty, dried fish, and rice, she could go to sleep and dream of sunny Japan.

Things began to be different one day when a sweet-faced American lady came to the home. "You must come to our Sunday School," she said to shy little Hano. "You will learn beautiful songs and make new friends."

And next Sunday Hano went to Sunday School for the first time in her life.

Soon she was learning the sweetest songs. The kind lady took her by the hand into a class where there were six other little Japanese girls. Hano had never been so happy in her whole life. How she loved the sweet songs.

The teacher told them the story of Jesus and of how much He loves little children, and she gave each little girl a bright card to take home with her. All next week Hano was so happy that she laughed and sang all day long. She told the stories she had learned to her little brother, who, of course, could not understand a single word. But he smiled and cooed away just as all baby brothers do.

Very soon Hano persuaded her mother and father to attend Sunday School with her. Now they have become members of the church. Hano says, "I have heard that the American Sunday School boys and girls have sent these teachers to us. Please send more teachers and ministers so that every Japanese and Chinese child in America can know about Jesus who is our best friend. When I grow big I want to go back to Japan and tell everybody there about Jesus, the Best Friend."

Hano's story will bring a new feeling of interest in and affection for Americans from other lands to our Sunday School boys and girls. It is reprinted from Series IV (for Beginners and Primary pupils) of the new graded Sunday School Home Missions Programs for fall, 1919. These programs are for use, monthly, from September through December, in the time allotted to the usual departmental opening service.

Other pamphlets are available, also, for the other Sunday School age groups, as follows: Young People and Adults; Intermediates and Seniors, (also for the school in which all departments meet together for the missionary programs); and Juniors. They may be secured for five cents a set from.

The Board of Sunday Schools, 58 East Washington St., Chicago, Illinois.

A METHODIST LAY PREACHER AT NINETEEN

You will agree that this would be an unusual achievement, even under the most favorable conditions. It becomes more than when we take into account the circumstances with which Rosendo, whose story this is, had to reckon in his struggle for religion and education.

Rosendo is a Mexican. To-day he is a fine, dark skinned fellow of nineteen years. At thirteen he entered Carranza's army. Because he could read and write he received a sub-lieutenancy almost at once. Thrilling experiences became every day matters to him in the course of the next three years. One was the sight of captured merican soldiers brought into Caroussel. One day, while going home on furlough to see his mother, he entrained with a load of soldiers. The train was attacked by Villa's men and the soldiers suffered the shame of having their ears cut off. Rosendo owed his escape to the civilian clothes in which he was dressed. This deliverance so overwhelmed him that, after seeing his mother in Saltillo, he sought out the Protestant church of which a sweetheart had told him a few years earlier. A Methodist preacher was conducting a revival service. He gave the invitation. Rosendo was the only one who rose. The sight of the handsome young officer produced a sensation.

That night Rosendo consecrated himself to a Christian ministry of service among his people, because he saw that he had made a mistake in trying to help them to freedom and happiness through war. He studied one year in a seminary in Texas, and is now saving up money to return.

There is not room here for the story in all its details. It is a part of one of the four programs in the new Home Missions programs for Intermediates and Seniors, which may be secured from the Board of Sunday Schools. This set of programs is also intended for the school whose departments meet together for their missionary programs.

There are three other equally fine sets of programs for the carefully graded school—for young People and Adults; for Juniors; and for Beginners and Primary little people. All sell for 5 cents the set. Send to

The Board of Sunday Schools, 58 East Washington Street, Chicago, Ill.

WAS AMERICA HELPED BY HER ENGAGEMENT IN THE WORLD WAR?

(Continued From Page six)

greatest of all teachers, our blessed Christ, taught that the kingdom should be taken from the Jews and given unto a nation bringing forth the fruits thereof. This is the Negroes day of hope, opportunity, and inheritance. Not retaliation and revenge; but strict obedience to the Christ and implicit trust in God will eventuate in the exaltation of the race and the full enjoyment of the richest blessings Heaven can bestow.

A PAGE FROM OUR POETS

LIFE'S SYMPHONY.

By Miss Asa Lee Kent.

Master Musician! Thou, who leadeth all
Earth's harmonies, tuning the clear voiced
strings

Of all the instruments their sweetest strains
To sing aloud in wondrous melody!—
Take thou control, and lead with master-power
Those having part in life's great symphony!—
And tune the strings to breath their sweetest
songs.

If discords mar the strain eliminate
The false, unbeauteous note,—let nothing spoil
The perfect sound of all the tuneful ones;
If silver strings are broken or unloosed
Mend them to take once more their needful
place,

Breathing again sweet music evermore.
Then, when the melody is ringing
Sweet and clear, and filling desert-ways,
Cheerless and sad, with vibrant paean of song,
And travelers O'er the sands do hear and walk
With stronger tread, seeking their distant goal,—
Then, O Master Musician, wise and great,
May we not stop and fail the harmony!—
Let not a cadence or a note be lost
Whereby the song is made less sweet for those
Who hear. O Master, may thy singers be
Trained by thy voice and hand a sweeter strain
To render, at thy will, more perfectly!
Freedom, Indiana.

RHEIMS.

By James Gillum.

How noble you have stood for ages past,
Who dreamed that so soon would be your last;
Can it be so that your life is o'er,
Have you vanished Rheims, to rise no more?

Can we no longer hear your carol gay,
That steals our weary hearts away;
That makes our cares and troubles less,
And soothes our weary, souls to rest?

And Evening in the twilights, dust,
We could hear your enchanted angelus:
As it faded softly into the distant dell,
And echoed sweetly all is well.

Never more can there a Cathedral rise
And uplift its steeples toward the skies;
Like a haunt chamber in the night,
To give the humblest peasant, light.
Lawrence, Kans.

REST.

By B. F. M. Sours.

O Father, in the heights divine,
We know thy will of love;
We bow before thy sovereignty,
Our humbled hearts to prove;
We bring to thee the burdens great
Our might could never move,
Trusting thy Father-heart,

O Father, we have fought and lost,
And all is blank despair;
The fields are red with fallen might,
And all dismay is there;
We bring to thine Almightyness
Our pleading, longing prayer,
Trusting thy Father-heart.

And here we lay our burdens down
And bear away the song;
We have no power, nor battle-might,
For only thou art strong;
We rise in jubilee of love
And join the victor-throng,
Trusting thy Father-heart.

And so, thou art, O God of love,

Our Father and our Guide:

No foe can wrest the life all blest;
There is no life beside.
We leave the battle-fields to Thee,
And in thy bosom hide,
Trusting thy Father-heart.

Rest—rest! O splendid aftermath
Of all the sun's fierce glow!
Rest!—see the western burst of song
Break in joy's overflow,
Bearing the praises of the throng
Saved from the paths of woe,
Trusting thy Father-heart!

O throng of victors, gone before,—
O God of victory,
From shore to shore, from star to star—
O Christ, we worship Thee.
We trust, we rest—in thee is rest—
Thy bosom rest for me,
Trusting thy Father-heart!
Mechanicsburg, Pa.

A TRIBUTE

By J. H. Lovell

There's a land stretching far into Arctic Snows,
That is washed by the Baltic Sea,
Where virtue abounds and humanity grows
Into manhood of highest degree.

In this land of Gustavus Adolphus fame
On one March twenty-seven was born
A maid who should win an illustrious name,
And Sweden's fair history adorn.

The muse dare not mention the date of her birth,
And her name she is hesitant to tell,
Though the name is known far and wide in the earth,
And its praise many glad voices swell.

In Africa's tropical climes she was heard—
Far, far from nativity's strand—
Proclaiming the Christ and His life-giving word
To the dwellers of that long-lost land.

But 'twas here in this beautiful "land of the free,"
Of the freedman borne down with his load,
Rose a Macedonian cry with a pitiful plea
For a guide on the heavenly road.

This far-sent apostle answered "here" to the call,
Heeding not the reproaches and shame,
But she sacrificed home and companions and all
For His cause and in His great name.

"Your people," said some, "My people," said she,
And she fearlessly defended their cause;
With a silver-tipped tongue she delivered their plea
For protection and the justice of laws.

The learning and culture of god men and wise
She craved for her destitute race;
Their ambitious endeavor she'd never despise
Though they sought 'mid the stars for a place.

More lasting than marble and bronze there shall
stand
A memorial to a life so sublime,
Towering high in the sight of many a land,
Enduring the wreckage of time.

It's a monument built out of hearts and of lives,
Out of love and gratitude due,
Out of homes richly blest with pure home-making
wives
And mothers devoted and true.

Then hail to the queen of the Adeline Smith Home!
"Many happy returns," all exclaim,
She the woman to whom these laudations now
come—
Mrs. Hilda M. Nasmyth's her name.

A SOCIAL GOSPEL

By J. B. Watson

Paul heard the preacher crying loud,
"You're going to be lost with the big lost crowd!
If you don't repent and be baptised
You'll miss the mansion in the skies."
And then he preached of the Christian's pay
Of a good, warm place on a rainy day,
Of golden streets and pearly gates,
Of princely food in gilded plates,
Of meat and drink and angel food,
Of milk and wine and all such good.
Paul Jones went down from the meeting place
With heavy heart and saddened face,
For royal food he had no taste,
Was not at home in a golden place.
So he read in The Book of the Prince of Men
Who left the ease of caste and kin
Down thru the lanes of the poor to stalk.
He made the lame leap up and walk;
He made the blind look up and see,
And wicked men to turn and flee;
He blessed the urchin's upturned face
These themes he taught in the market place.
Then to the priest with monkish head
"These are my golden streets," He said.
He told the rich to sell their gold;
Turn stolen lambs back to the fold.
He fed the hungry day by day;
He talked to harlots by the way.
And to the saints with lordly tread
"This is my meat and drink," He said.
And Paul Jones' joy was full that day
As from the Book he turned away
The world's great message to defend—
To give his life to needy men.

In a book recently published by Rivingtons, London, entitled, "The Book of Judges" with introduction and notes edited by the Reverend C. F. Burney, D. Litt., Oriel Professor of Interpretation of the Holy Scripture in the University of Oxford, Canon of Rochester, and Fellow of St. John Baptist's College, Oxford, there is in the preface this intimate and interesting paragraph concerning a brilliant American scholar:

"Professor R. W. Rogers of Drew Theological Seminary, Madison, New Jersey, whose regular visits for research in the Bodleian Library have made him as much a son of Oxford as of the United States, was in residence here during the greater part of the years 1913-14. During our long friendship we have grown accustomed to discuss the Biblical questions in which our common interests lie; and I owe much to his judicial mind and expert knowledge of Assyriology."

The Woman's Foreign Missionary Society will celebrate its Jubilee at the fiftieth annual session of the General Executive Committee in St. Mark's Church, Brookline, Mass., October 29—November 4. The Home and Foreign Departments will meet on Wednesday, October 22. The School of Phonetics will hold its session and the officers will meet with the missionaries on October 28. General Chairman, Mrs. John Legg, 28 S. Lenox St., Worcester, Mass., chairman of Hospitality Committee, Mrs. G. H. Porter, 69 Longwood Ave., Brookline, Mass., who will receive applications from members and guests entitled to entertainment. Self-entertaining visitors are requested to apply for accommodations to Mrs. E. C. E. Dorion, 5 Park St., Brookline, Mass.

Mrs. Charles Spaeth,
Recording Secretary.

THE KINGDOM OF GOD

The International Sunday School Lesson for September 7th., 1919.

By the Rev. J. Leonard Farmer, PH. D.

The kingdom of heaven and the kingdom of God are synonymous phrases. Mathew uses the former while Mark and Luke use the latter; but the meanings are the same. The coming of the kingdom of God was a hope in Israel for more than a thousand years before Christ. But the conception of the Kingdom underwent many a modification. For a long time it was thought to be merely a political one for Israel alone with social justice and righteousness, the highest material prosperity, and freedom from all dangers. A number of the great prophets added to this concept more spiritual blessings to be expected. There would be a pure religion and religious worship; and God come personally conscious of His would pour out His Spirit into the hearts of men so that they would be presence in their lives. But still the political and national aspects of the kingdom prevailed. And this was the conception of it in the time of Christ. Those who believed Him the Messiah expected Him to establish the kingdom of God by giving the Jews political freedom and Himself becoming king, (Acts 1:6). And His third temptation in the wilderness was to take the sword, like Alexander, Caesar, Napoleon, and the Kaiser, and try to establish a world empire with Jerusalem as its capital. But this is not the Christian conception of it which is based upon the teaching of Christ.

The kingdom of God is spiritual, and as such cometh not with observation, but exists in men's hearts. The kingdoms of music, art and literature are intellectual and exist also within and not without men. We may hear a great musical production; but we do not bear the music. All that we hear is certain sounds, and each note has a sound of its own. Were the music not within us, the production would have no sweetness for us, but would hardly be more than a pandemonium. We behold the finest piece of art; but we do not see the beauty. All that we see is certain shades and lines and angles; and they would have no beauty for us if the kingdom of art were not within us. So also with literature: we read a book; but we do not see the literature. All that we see is certain characters grouped into words and these into sentences. But they have no meaning in themselves, and would be no literature for us if the meaning were not within us. Just so is the kingdom of God within. If the kingdoms of music, art, and literature are within a man he is musical, artistic, and literary. So if the kingdom of God is within him he is Godly. This internal kingdom means a heart and soul attitude toward God, a sense for the appreciation of God and the things of God, a spiritual taste just as one may have a taste for music or art or literature. It means the subjection of the life to the laws and rule of God. God is our king whose authority we submit to and whose laws we loyally obey. And the joys that come into our lives as the results of this

attitude toward God are such as we would not dispense with for anything else in life. This is what is meant by the parable of the hidden treasure and of the pearl of great price.

2. And the kingdom of God is a social one. It is not merely personal or individualistic, but especially concerns the individual in his relation to the social group. Its foundation is in the heart of man; but its manifestation is in external conduct, not only in the practice of civic righteousness oneself, but in striving diligently to make the kingdom of this world the kingdoms of our Lord and of His Christ; not in rebelling against constituted temporal authority, but in rendering unto Caesar the things that are Caesar's and unto God the things that are God's. Nay, rather in making the things of Caesar also the things of God and the things of God also the things of Caesar. In the Middle Ages many Christians would get away for society and find for themselves a quiet recluse in monasteries and nunneries with the hope of es-

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establishings more securely their citizenship in the kingdom of God. They longed for the "sweet and blessed country" above because the present world was very evil. Some of them wore of a deep personal piety. But they made a mistake. What God requires is not that His subjects shall flee society because it is evil but rather to remain in it because it is evil and strive to make it better. We His subjects, it is upon whom He is depending to transform our city, our state, or our nation into a veritable kingdom of God. Many Christians, and what is worse, some Christian ministers, are sympathetic toward organized endeavors for the improvement of social conditions. But still they look upon such work as good work outside of the sphere of religion, and it is not considered religious work. The kingdom of God will sooner come in its fullness the sooner we all come to see that the work of God's kingdom cannot be limited

to worship in the church, getting men converted, and a little haphazard charity, but includes every good and lawful work which has as its end the transformation of society more and more into conformity with the principles of the kingdom of God, which principles are brotherly love with its consequent conduct toward all men.

3 And the kingdom of God is to be universal. It is not for any particular nation or race, though one may be accorded greater privileges and hence greater responsibilities in working for its establishment as a world-kingdom. This is what is meant by the parables of the mustard seed and the leaven: that the kingdom would be of a gradual development from a small beginning into a world-wide one, so that God would rule in the hearts of all men, so that all the kingdoms of the world will become the kingdom of our Lord and of His Christ that He may reign for ever and ever, not only in our hearts and in our personal lives, but also and especially in our social and political, in our community and our national lives. Toward this end it is the duty of every loyal citizen of the kingdom to work evermore.

MISSIONARY INTERPRETATION

By the REV. D. D. MARTIN, D. D.

Lesson for Sunday, Sept. 7, 1919,

"The Kingdom of Heaven."

When John the Baptist, the forerunner of Christ began his preaching, he announced "The Kingdom of Heaven is at hand." When Jesus began his preaching it was by saying: "The Kingdom of Heaven is at hand." When Jesus sent forth his disciples he said: "As ye go, preach,

saying 'The Kingdom of Heaven is at hand.'" "The Kingdom of Heaven" is a great New Testament text, and is the climatic theme of the Old Testament. It represents the highest hope of the children of men in all the generations of history.

In its beginnings in earth the "Kingdom of Heaven" is likened to a grain of mustard seed, because of its smallness. Jesus and his few disciples represent the beginning of the new order among God's people in the world. A movement could hardly begin less pretentious, but no other movement in human history has grown to such proportions of influence and power in the world. While not one-half of the human race are even nominally Christian, the nations and races most Christian in name and character rule the world.

We can neither pray or preach for the coming of the Kingdom unless we do our best to carry it to the ends of the earth. Its growth in and final conquest of the world depends upon the loyalty of the subjects of the Kingdom. The world will never be what we would have it, and what God intended it to be, until the principles of the Kingdom of God are everywhere recognized among men. Every false system of religion and morals must be superseded by the truth as it is in Jesus. Nothing is doing so much toward the betterment of Earth as the cause of Christian missions. This is the missionary age, the day of greatest opportunity. Every man, woman and child, is summoned anew through the Centenary and other great movements, to do their best to hasten the coming of the Kingdom of God in the world. It is the pearl of greatest price to the individual, the nation or the world.

GAMMON SEMINARY.

MILESTONES AND MONUMENTS OF HUMAN FREEDOM (TEMPERANCE SUNDAY)

Weekly Devotional Topic for September 7th., 1919

(Josh. 4:1-8, 19-24)

By the Rev. Willis J. King, D. D.

Tonight we observe Temperance Sunday. The celebration this year (for celebration it is) is the most significant we have ever observed. Not that the crusade against intemperance is any less necessary or the cause more or less worth while. But the celebration this year is really a pean of victory, a year of jubilee. The unexpected, and, what most people believed just a few years ago, the impossible has been realized. National prohibition has become a fact. Our old world makes progress not merely along material and intellectual lines but along moral lines as well. Truly "The old order changeth, giving place to new, And God unfolds Himself in many ways, Lest one custom should corrupt the world."

At this time it would seem fitting to remember that the Temperance crusade is not the only one in which mankind has been interested, nor does it represent his only great victory in the matter of moral reform.

The Epworth League Quarterly calls attention to several of these reforms and suggests that different persons be assigned in advance to study the subjects named below and

give a short history of them at the meeting.

Some Social Reforms

Often when we think of the tremendous problems with which we grapple in these days we are apt to become discouraged and imagine we are making little or no progress. But when we study the history of social progress we begin to realize something of how far along we have gone. As Frederick Douglass was wont to say, "It is not merely a matter of the heights we have attained, but as well, the depths from which we were digged."

Perhaps the first important social reform, as it relates itself to our own day, was the overthrow of Feudalism. Most of the land in Europe belonged to a few men who practically enslaved all the rest of the people, who were forced to work for meager pay on these great estates. With the downfall of Feudalism came a realization of individual freedom and initiative which mankind had not before experienced.

Then came the Magna Charta, that great charter of English liberty, which was wrested from King John by the Barons, and which marked the beginning of the end of that

vicious doctrine of the "divine right of kings."

Then came the reform which made it impossible to imprison people for small debts. Later came prison reforms and improved hospital facilities; protection for sailors and miners; the care of the insane, the emancipation of womanhood, and a changed attitude toward the child and child labor. All these and many more reforms have been brought into existence by the heightened moral sentiment of mankind.

Some Moral Reforms

But there have been some other reforms which, while they were social in character, were more strictly moral in their nature. A study of the world's history with respect to these questions shows that we have made progress here also.

Without doubt the most glaring inconsistency in our national life was the existence of the system of human slavery in a country, that posed as the world's greatest democracy. We had said in our "Declaration of Independence" that all men were created free and equal, but we were deliberately keeping in bondage a large part of the population. More, these people were beaten and maltreated by cruel masters, sold on auction blocks like cattle, denied many of the ordinary rights of human beings. Moreover the system was defended by the highest moral agencies in the country. But it was wrong and was bound to fall and so it did when Abraham Lincoln in that immortal document declared the slaves to be free.

The next great reform in this country was the abolishing of the great lottery system, "which, like a great octopus, was reaching its tentacles all over the nation and ruining hundreds of lives."

Then came the organized fight on the liquor traffic. This was begun as long ago as 1818, when John C. Calhoun, then secretary of war, abolished the use of intoxicants in the Army. However, this prohibition was not enforced long.

Later came two very splendid organizations, which deserve the lion's share of the credit for the victory of the forces of prohibition. These are the W. C. T. U. and the Anti-Saloon League. Other organizations have helped and a number of individuals have won imperishable fame in this long fight. Among the latter are Francis Willard and Carrie Nation of "hatchet fame."

Among the political leaders who have brought to themselves honor by aligning themselves with prohibition, none is greater than William Jennings Bryan. And it seemed exceedingly appropriate that he should have been chosen as the principal speaker on Prohibition Day at the great Methodist Centenary.

Perhaps no one of the churches has greater reason for joy and pride in the outcome of this long struggle than has Methodism. What with Clarence True Wilson leading the temperance forces at the Nation's capital and William H. Anderson, head of the Anti-Saloon League of New York, and one of the most dreaded opponents of the liquor traffic, Methodism was well represented.

What of the Future?

And now the question comes what of the future in view of our victory over the liquor traffic? It should be ever remembered that "Eternal vigilance is the price we must pay" for freedom from the liquor traffic as from any other bondage. We must see to it that we guard well our freedom in this regard.

In this fight for the safe-guarding of the home and the purifying of the atmosphere of our cities, the Epworth League has a great responsibility and a fine opportunity. Let us see to it that our young people are not "fed up" on that fallacious doctrine of personal liberty, which is only another way of giving free rein to all the lusts and passions of which humanity is capable.

WAYCROSS DISTRICT.

The nineteenth session of the Waycross Conference, North End, convened in the Pleasant Grove Methodist Episcopal Church, Orchard Hill, Ga., July 24-27, 1919. Thursday morning the communion was administered by the district superintendent, the Rev. W. H. Brown, assisted by other pastors. The conference then organized by electing J. W. Hammett secretary and the Rev. J. C. Stripling assistant. The reports from pastors and others showed that much constructive work had been done during the year. Thursday night, Rev. J. C. Stripling, pastor at Macon, Ga., preached the missionary sermon. On Friday the welcome address was delivered by Miss Fannie Kendrick of Orchard Hill. Response was made by the Rev. J. W. Hammett of Eastman Circuit. The Rev. V. D. Daughtry, district superintendent of the Waynesboro District, and Dr. H. A. King, president of Clark University, were presented to the conference. Dr. King favored us with a splendid address. Prof. S. H. Lee, United States farm demonstrator, was introduced to the conference and gave an excellent talk. Dr. J. R. Richle, pastor at Savannah Ashbury Methodist Episcopal Church, discussed the work of the centenary.

Each local preacher was examined and promoted. Rev. W. H. Brown, the district superintendent, gave to them a few words of admonition.

Macon Station was selected as the seat of the next conference, 1920.

The good people of Orchard Hill and their pastor are to be congratulated on the excellent way we were cared for.

J. W. Hammett, Reporter.

INDIANAPOLIS DISTRICT CONFERENCE.

The recent session of the Indianapolis District Conference was held at Connersville, Ind., August 6-10, in Wiley Methodist Episcopal Church. The pastor, the Rev. Wesley Singleton, is having success. Through his influence our people are being employed in the factories of the city. Much credit is due his faithful wife. The roll call was answered with few exceptions, including Dr. L. M. Haggood, who was injured while repairing

his residence. Fair was the weather and fine the spirit of the conference. The faithful workers and Cross Bearers Clubs, and the Home and Foreign Missionary Societies creditably served the conference with refreshments.

District Superintendent Dr. E. A. White announced the devotionals, the Rev. William Washington conducting. On the Sunday School program, Miss Keys, of Indianapolis, presiding, discussed "The Importance of Decision Day," and the "Relation of the Centenary to the Sunday School." Dr. D. A. Bethea and Mrs. Sophronia Braxton showed much preparation the discussion of Decision Day. The second day ushered in visitors, bearing greetings, the Rev. J. W. McF. Rev. David Skelton, Rev. Dr. H. A. Foreman, Rev. F. S. Delaney, Mrs. D. C. Buckey, president of the Ladies Home Mission Society and pastors of local churches.

Dr. J. W. McFall, a white man, delivered the welcome address and succeeded in making us feel at home. He is appreciated by the people of Wiley Methodist Episcopal Church. Sermons were delivered by Rev. Grant Morgan, our pastor at Booneville and Rockport, who is a product of Gammon and proves the merit of Gammon as a producer of effective men; and Rev. W. H. Bone. This sermon was listened to by forty of his members, who had traveled forty miles to hear their pastor in automobiles with circulars announcing their coming rally, and their intention to build a new church edifice. The Rev. David E. Skelton, district superintendent of the Columbus district, lectured on "The Negro's Contribution to the World's Democracy." We shall not soon forget his remarks. Mrs. Buckey presented the cause of Woman's Home Missionary Society and remained during the conference, a source of inspiration for missionary activity. The Rev. F. S. Delaney was solicitous for Sunday School activity, and has appointed men of sub-district groups to assist him in establishing correspondence study classes in order to develop better Sunday school teachers. Dr. H. A. Forman, district superintendent of the Cincinnati-Maysville District, grew eloquent as he urged the young men to better preparation for the new day. Everybody went to the baseball game Friday afternoon. The Rev. David Skelton was captain of the pastors' team, which played the boys of the local church and the returned soldiers, the game resulting 9 to 7 in favor of the boys. Dr. E. A. White is zealous for athletics. The women and children all joined heartily in the recreation. The Rev. E. W. S. Hammond, the Rev. B. J. Coleman, Dr. P. T. Gorham, the Rev. H. H. Hinton, representative men of this district, were among the guiding hands of the conference. Others were the Rev. H. B. Mays, the Rev. William Britt, the Rev. A. P. Waller, the Rev. T. R. Prentiss, the Rev. William Brown, the Rev. Levi Starks and the Rev. O. H. Banks.

The financial claims of the conference were well met and the superintendent rejoiced in his men and the splendid delegation from all over his district. This district, which has been doing small things, has an enlarged vision and under the leadership of Dr. White, bids fair to become second to none in the Lexington Conference.

John W. Chinn, Reporter.

HUNTSVILLE, DISTRICT CONFERENCE

The Huntsville District of the Central Alabama Annual Conference held its forty-third session at Triana, Ala., August 6-10, 1919, with the Rev. Joseph L. Carr, District Superintendent in the chair. The conference selected Philip Percy Wright, secretary, he requested Miss Eunice Trammell, a teacher in Central Alabama Institute, (West End Station), Birmingham, Ala., to act as assistant. Drs. Geo. W. Lewis, pastor Warren Street Methodist Episcopal Church, Mobile, Jas. N. Wallace, District Superintendent Birmingham, and W. H. Golden, District Superintendent, Tupelo, District Mississippi Conference formed the Central team on Stewardship and Evangelism. They presented their cause clearly and convincingly. The business of the conference was dispatched in love and harmony. The Revs. J. A. Holliday, J. W. Thomas, A. S. Williams, P. P. Wright, S. Tyree, H. Chandler, W. H. Langford, H. F. Thomas, J. A. Howard, J. W. Bassett, A. F. Lane, W. T. Trammell, and A. D. Moon, reported their work in good shape. The Rev. A. W. McKinney, was detained on account of illness. It is reported this broke the link of more than 39 years of consecutive reports read to the brethren and conferences. The conference rose and with bowed heads evoked the blessings of Our heavenly Father upon this veteran servant of God. So on our return Brother McKinney is restored to vigor and health. The Centenary askings are still being pressed on the hearts of our people. Dr. Carr called for Centenary collection by charges and more than a hundred dollars was laid on the altar. We are pleased to note the good done by this team work. We heard expressions as this: "We are glad we came to this conference. Now we understand more about the Centenary and we are going home and raise our asking." Thus the team helped on Huntsville District. We feel the lack of prepared men for the ministry, few made application none accepted. The class of local preachers on our district roll seem to be content to have their character passed and license renewed.—P. P. Wright, Secretary.

To the Members of the West Texas Conference.

Dear Brethren:—

At the last annual conference the amount contributed by the several charges in our conference was only a mere pittance and was not sufficient to pay the claims. We had to borrow some money from other funds to pay off some claims. We then pledged ourselves to raise \$1,000 this year for this much-needed cause. The amount has been apportioned among the several charges. My own charge, St. James, Waco, is asked to raise \$40 of this amount. We purpose, by God's help, to raise every cent. Now, brethren, won't you endeavor, as much as possible, to raise your full quota so that these poor, worn-out preachers, widows and orphans, may have a respectable amount given them at this annual conference? God bless your efforts.

Respectfully yours,

G. A. DESLANDES.

CASH REMITTANCES

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Your eighth grade boy can reckon the deficiency of your conference. Rule: Rate times years equals obligation; minus income equals deficiency.

The Louisiana Conference had a deficiency of \$4,688; \$5.67 (rate) x 1160 (yrs) equals \$6,577—\$1,889 (income)—\$4,688.

Did you read in the Central Advocate what the Gettysburg train crew said about Bishop Quayle's "Task Golden"? Drop us a card and we will send you a copy that you may share in their delight.

BE A MILLION DOLLAR MAN

"How much owest thou" to the old preacher? I do not mean spiritually or inspirationally. I am talking dollars. The obligations are clear and definite and defined by the law of the Church (Discipline p341). The pension or annuity rate is 1/70th of the average salary of the conference. Multiply this by the number of years of service and it will give you a preacher's claim; and the total of such individual claims makes the total promised. Subtract the amount paid and you will have the deficiency. The Church must abolish the deficiency, and in three-fourths of the Annual Conferences this can be done by asking the laity for what is needed. The laity are not protesting, but the Annual Conference, the only authority to fix the apportionment, does not ask for enough.

"Ask and receive that your joy may be full"

There is hope in the near future. (1) When \$5,000,000 is in the treasury of the Board of Conference Claimants, it will provide for "necessitous cases." (2) Most conferences have increasing investment funds, which will relieve the future situation. (3) Conferences are making a liberal apportionment to cover present deficiencies. Let the standard be: last year's apportionment plus last year's deficiency.

WHAT IS A MILLION DOLLAR MAN?

Don't make the Centenary giving an excuse for not paying the sacred debt to the old preachers. This is unchristian, mean, and illegal. If we can multiply our giving for the heathen from three to ten times, we can pay our debts. "He that sitteth in the heavens will laugh" at our prayers for a million souls. If we fail to "do justly and love mercy."

The total years of service of our claimants are 460,000—sixteen hundred centuries. Do you visualize this? The Little Veteran is good at arithmetic and Bible history; let him tell you:

It's the same as if 40 Methodist preachers, licensed by Noah had preached ever since.

It means 50 Methodist preachers and their wives at their task since Moses wrought and Miriam sang.

It means 60 Methodist Heralds telling the Good Tidings since the time Isaiah proclaimed the acceptable year of the Lord.

It means 85 Methodist ministers preaching until today such sermons as the twelve and the seventy preached at Pentecost.

It means 900 of John Wesley's preachers continuing the Wesley's unfinished task in America.

It means the every-day service of 1,600 Methodist preachers since the day they organized the Missionary Society and made the Centenary possible.

Why should they not share in the fruits of their achievements? Why should not \$5,000,000—4 per cent of the Centenary achievement—but put in the treasury of the Board of Conference Claimants to help those who are in the hard places?

The 3,601 preachers' widows have prolonged the services of Dorcas who at Joppa organized the first Ladies' Aid Society; and the 563 orphan children are spiritual heirs of the blessing which Simeon pronounced on the head of Jesus when He was presented at the Temple.

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DEATHS

Carter—Mr. John Carter, a member of Rigolett Methodist Episcopal Church, Colfax, La., died July 26th, 1919; age 17 years. The funeral service was conducted by the Rev. J. P. Tadeny, of the Baptist Church. Geo. Thomas, pastor.

Taylor—Mr. William Taylor, of Thibodeaux, La., passed to his reward Aug. 3, 1919. Mr. Taylor was a true and tried servant of God, for he bore his affliction patiently. He is survived by a sister, Mrs. F. A. Cooper, of Centerville, La., a niece, Mrs. D. M. Smith, of New Orleans, La., and a host of friends and relatives to mourn his loss. The Rev. T. J. Johnson, pastor.—L. P. Wilson, reporter.

Jiles—Mr. Jules Jiles, of Thibodeaux, La., departed this life June 26, in full triumph of faith. He leaves to mourn his loss, a wife, children, sisters and a host of friends. The Rev. T. J. Johnson, pastor conducted the funeral service.

Seed—The oldest member of Calvary Methodist Episcopal Church, Thibodeaux, La., Mrs. Amanda Seed, passed to her eternal reward July 16. She lived a consistent Christian. Her remains were laid to rest by the Union Benevolence Society. The funeral was conducted by her learner, Mr. Walker Wilson.—T. J. Johnson, reporter.

Swanson—Mr. Will Swanson, a member of Rigolett Methodist Episcopal Church, Colfax, La., died August 6th, 1919, in full triumph of faith in the Lord; age about 65 years. The funeral service was conducted by the pastor, assisted by the Rev. J. P. Tadeny, of the Baptist Church. The Rev. Geo. Thomas officiated.

WOMAN'S HOME MISSIONARY SOCIETY, E. TENNESSEE CONFERENCE

The twenty-eighth annual meeting of the Woman's Home Missionary Society of the East Tennessee Conference of the Methodist Episcopal Church met in Clark's Methodist Episcopal Church, Needmore, Va., June 5-8, 1919. After an enthusiastic consecration service, conducted by Mrs. L. V. Marburg of Christiansburg, Va. We listened to a very interesting and instructive address written by Mrs. Gurney Lawrence. In her absence, it was delivered by Mrs. H. R. Walker of Morristown, Tenn. The roll was called and introduction of delegates followed, after which the organization was affected. With Mrs. Lula W. Neal, presiding, Mrs. H. M. Isbell as Secretary, Mrs. H. R. Walker Treasurer, Mrs. L. V. Marburg Corresponding Secretary. Mrs. H. M. Isbell was appointed reporter to the Southwestern; Mrs. L. V. Marburg, reporter to Woman's Home Mission; Rev. J. H. Rogers reporter to the Pulaski Daily.

The opening sermon was preached by the Rev. D. T. Turner of Radford, Va., at eleven thirty Friday morning. The meeting throughout was very inspiring and spiritual in the midst

of all that is being done toward the Centenary movement. This has been one of the best years, all delegates making good reports. The society has grown in membership and finance. Several pastors were with us and spoke encouragingly of the work being done by the society on their charges. On Friday night the platform service was conducted by the Rev. E. L. Wright of Wytheville, Va. The Rev. J. W. Mannings, district superintendent of the Knoxville district and W. R. Marbury of Christiansburg were the speakers of the hour. The Rev. Mr. Manning was just from Winston-Salem, where they had just made a big drive for the Centenary and of course he was full of Centenary and his remarks were encouraging. The Rev. Mr. Marbury spoke in the interest of Trigg Home, at Knoxville. After this the good people of the local auxiliary of Clark's Chapel tendered a grand reception to the delegates, which was enjoyed by all. On Sunday, the Rev. Mr. Sanders, district superintendent of the Pulaski district was with us and brought greetings from the district. Mrs. A. J. Hughes, secretary of Temperance, Mrs. P. A. Stephens, secretary of Mite Box, and Mrs. Pearl Staples, secretary of Supplies, all made good reports. Then the election and installation of officers was conducted, by Mrs. M. E. Johnson and the Rev. J. H. Rogers.

Sunday, at 10:30 a. m., Love Feast was conducted and we had a Pentecostal meeting. The annual sermon was preached at 11:30 by the pastor, the Rev. J. H. Rogers. Childrens' Mass meeting conducted by Mrs. Pinkie Caloway, after which memorial service was held in honor of our dead, by Mrs. A. J. Hughes

and Mrs. E. E. Gardner. Then the Committee on Resolutions read their reports. The Knoxville District received the banner, having raised the most money. The President then declared the meeting closed, to meet in Greenville, Tenn., in 1920.—(Mrs.) H. M. Isbell, reporter.

PERSONAL.

Brother—Tobacco injures the heart, nerves, stomach and eyesight; Tobacco ruins the sexual system and causes cancer of lip, tongue and throat. Any form of tobacco habit can be quickly, easily and inexpensively overcome with pleasant Florida root, you'll marvel at the simplicity of it. It's fine for indigestion. Send your address if interested. J. O. Stokes, Mohawk, Florida.

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EMMETT J. SCOTT
A. M., L. L. D.

Written By
Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
San Antonio	.....	Aug. 26-31	T. H. Wyatt
Harpers Ferry	Huntington, W. Va.,	Aug. 26-31	S. H. Brown
Alexandria	Front Royal, Va.,	Aug. 26-31	E. J. Ruddock
Sardis	Crowder, Miss.,	Aug. 26-31	W. F. Isaiah
Vicksburg	Fayette, Miss.,	Aug. 26-31	D. L. Morgan
South Fla., Mission, Key West, Fla.,		Aug. 27-31	H. W. Barely
Lexington	Lexington, Ky.,	Aug. 27-31	J. B. Redmond
Beaumont	Willis, Texas,	Aug. 27-31	G. E. D. Belcher
Louisville	Cloverport, Ky.,	Aug. 27-31	J. E. Wood
Baton Rouge	Zachary, La.,	Aug. 27-31	J. A. Landry
Waynesboro	Dublin, Ga.,	Aug. 27-31	W. V. Daughtry
Sedalia	Sweet Springs, Mo.,	Aug. 27-31	L. R. Grant
Birmingham	Ashville, Ala.,	Aug. 27-31	J. N. Wallace
Shreveport	Monroe, La.,	Aug. 27-31	T. B. Oville
Ocala	Santos, Fla.,	Aug. 28-31	R. H. Rembert
Topeka	Dunlap, Kans.,	Sept. 3-7	G. G. Logan
St. Louis	DeSoto, Mo.,	Sept. 12-14	W. R. Rivers
Washington	Linden, Md.,	Sept. 9-14	M. W. Clair
Annapolis	Harman, Md.,	Sept. 17-21	Jos. H. Jenkins
Annapolis	Hammons, Md.,	Sept. 16-22	J. H. Jenkins
Gainesville	Sanpulaski, Fla.,	Sept. 23-28	J. P. Patterson
Salisbury	Salisbury, Md.,	Sept. 20-Oct 2	J. W. Jewett
Cambridge	Cambridge, Md.,	Oct. 7-9	D. H. Hargis
South Philadelphia	Chester, Pa.,	Oct. 14-16	James H. Scott

Conventions.

- CLARKSDALE DISTRICT**—Sunday School Convention, Davenport, Miss. AUG. 12
- VICTORIA DISTRICT**—Sunday School, Epworth League, Junior League, Ladies' Aid, Methodist Brotherhood and Woman's Home Missionary Society at Wharton, Texas. AUG. 12-27
- CLARKSDALE DISTRICT**—Sunday School, Epworth League Convention at Beverly. AUG. 12-17
- GREENWOOD DISTRICT**—Epworth League Convention at Carrollton, Miss. AUG. 12-17.
- ABERDEEN DISTRICT**—Sunday School, Ladies' Aid and Epworth League at Aberdeen, Miss. AUG. 12-17.
- PINE BLUFF DISTRICT**—Sunday School and Epworth League at Meroney, Ark. AUG. 13-17
- ST. LOUIS DISTRICT**—Epworth League Convention, at DeSoto, Mo., AUG. 14-17
- ST. LOUIS DISTRICT**—Sunday School and Epworth League Convention at DeSoto, Mo. AUG. 14-17
- ROME DISTRICT**—Sunday School and Epworth League Convention at Summerville, Ga. AUG. 20.
- TUPELO DISTRICT**—Epworth League and Ladies' Aid Society on Okolona Circuit, Miss. Aug. 20 and 21, respectively.
- MUSKOGEE DISTRICT**—Sunday School, Ladies Aid, Epworth League and Woman's Home and Foreign Missionary Conventions at Oswego, Kans. AUG. 21-24.
- LITTLE ROCK DISTRICT**—Sunday School and Epworth League at Hensley, Ark. AUG. 21-24
- HOLLY SPRINGS DISTRICT**—Epworth League and Ladies' Aid at Soule's Church, of the Salis Circuit, seven miles east of Kosciusko, Miss. AUG. 20-24
- SARDIS DISTRICT**—Epworth League, Junior League, Ladies Aid and Woman's Foreign Missionary Society Conventions at Crowder, Miss. AUG. 26-31.
- BIRMINGHAM DISTRICT**—Sunday School and Epworth League Convention at Ashville, Ala. AUG. 27-31.
- SEDALIA DISTRICT**—Centenary Institute, Epworth League and Sunday School Convention at Sweet Springs, Mo. AUG. 27-31
- SOUTH FLORIDA MISSION**—Sunday School and Epworth League convention, West Coast Division, will convene at Key West, Fla., AUG. 27-31
- GULFPORT DISTRICT**—Sunday School and Epworth League will convene at Pascagoula, Miss. SEPT. 12-14
- PHILADELPHIA DISTRICT**—Annual Preacher's Meeting at Atlantic City, N. J. SEPT. 24-25.
- JUBILEE GENERAL EXECUTIVE**—Woman's Foreign Missionary Society at Boston, Miss Oct. 29-NOV. 4

FLORIDA CONFERENCE—Ninth Annual Session Woman's Home Missionary Convention at Jacksonville, Fla. SEPT. 11-14

BEAUFORD DISTRICT—Sunday School and Ladies' Aid and Epworth League Convention at Ruffin, S. C. SEPT. 25-28

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The next session begins September 22, 1919.

For catalog or further information, write the President.

CRESCENT CITY NOTES

Mrs. Loia Jacobs, a faithful member of Wesley Methodist Episcopal Church, this city, departed this life recently at the age of 63 years. She was born in Mobile, Ala., in 1856. She lived many years in Bay St. Louis, Miss., and was an earnest worker in St. Paul Methodist Episcopal Church of that city. She leaves two sons and two daughters to mourn. The funeral services were conducted from St. Paul Methodist Episcopal Church, of Bay St. Louis.

Mt. Zion—The reception given for the returned boys over seas, August 13 was a social success. The church was filled with visitors and friends. District Superintendent Marshall was master of ceremonies. The Revs. F. T. Chinn, E. W. Kinchen, A. G. Jenkins and A. W. M. Obee gave short addresses. Miss Naomi Reddix sang. The decorations in the hands of Mrs. L. P. Evans, were in keeping with the occasion. August 17, Dr. Haywood preached at the evening service. After class service, August 19th, a number of members and friends "surprised" our pastor and family, with a large basket of groceries and delicacies. Mrs. O. A. Smith made a short speech before presenting the basket. The pastor and family are grateful. Mrs. Agnes Boulligny, Mrs. Mary Perry and others desire much credit for their services. Mr. Frank Richards, who has been ill quite a while, was surprised on Saturday night, August 23 by members of the choir and a number of members and friends. He enjoyed very much the good singing by the choir, also many good things given him. Thanks to all who took part.

Haven—The Buffalo's Aid Pleasure and Social Club had its annual sermon preached by the pastor at 3:30 P. M. Mr. L. R. Scott made the welcome address. Miss Ethel Smith was the winner of a wrist watch. The entertainment netted \$56.00. An educational mass meeting was held in connection with the Colored Educational Alliance, with the Rev. H. H. Dunn, president, and Mr. Jas. E. Gayles, master of ceremonies. Addresses were made by

Rev. A. Lawless, Jr., Prof S. S. Taylor, Rev. J. W. T. Tobias, Mrs. Mary Davis of the Child Welfare Association and the Rev. Land. A large number paid \$1.00, and became members of the Alliance. A petition was drawn and signed and has been presented to the School Board by the Alliance, asking for a school building for the 17th ward. Through the efforts of Rev. C. C. Landry and Mr. Jas. E. Gayles, this meeting was called, and we hope for a building for the session of 1920.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, SEPTEMBER 4, 1919

Vol. No. 48—No. 36



SHARP STREET MEMORIAL METHODIST EPISCOPAL CHURCH
BALTIMORE MARYLAND

The Rev. M. J. Naylor, D. D., Pastor.

Incorporated in 1802. The structure shown in the above picture was built in
1898 during the pastorate of Dr. Daniel W. Hays at a cost of \$100,000.

(See page 5.)

District only 4 of those preachers were receiving as much salary as a paroled convict who is working as a section hand on the railroad within the bounds of that District and 19 of these 37 are getting half or less than half as much as the paroled convict. The carpenter mechanics and others on our official boards insist and receive increase in the Pastor's salary. To be fair to crease in the Pastors salary. To be fair to themselves and to their families these officials should see that the minister is adequately paid so that he can be of the largest use to the community.

LET US LOOK AT THE FACTS SQUARELY

One of the official organs of the Church South, the Arkansas Methodist, in discussing race riots in a recent issue said: "Unfortunately when Negro leaders denounce mob violence and call for the protection of the State they usually fail to denounce the crimes which provoke the mob. This is notably true in connection with the Washington riot which, whatever the immediate occasion followed a series of assaults by Negroes upon white women."

We know it is said that Negroes do not condemn crime but they do and when the do not they err. All crimes should be condemned but there is also coupled with this thought of their failure to condemn crime, the feeling that they should ferret out the criminal, we are perfectly willing to say that the Negro should reveal criminals but isn't it perfect natural that he does not when in every state in the South, in every county, township and municipality, the Negro is debarred from holding even the most trivial office on the ground that he is incompetent. Why should not this be true when other men set themselves up with a claim that they were called to rule? Is it not perfectly natural that the people who are discredited and debarred should leave the ruling class to itself? We don't argue the case. We simply ask the question.

We do want to call attention, however, specifically to the claim that the Washington riots followed "assaults upon white women by Negroes". It has been very clearly proven that there was no series of assaults. To use the strongest language possible there were only attempted assaults." These attempted assaults were mere approaches, the motive for which is not perfectly clear. There was only one Negro who made the approach upon four women. Three of these women were not hurt. The fourth woman, was colored, she was of such fair complexion that she was mistaken for white and the Negro who made the assault and the papers who exploited assault were likewise deceived. We have wondered quite often that if the newspapers of Washington knew that this fair skinned woman was colored whether they would have made such a howl about this particular assault as they did.

According to the records of the Washington Police Department there occurred in the District of Columbia during the month preceding the riot one case of rape and two cases of attempt at rape on white women.

This leads us into another field.

Mark you we do not intend, much less attempt, to condone or underestimate the hideousness and the awfulness of assault by Negroes upon white women but we do wonder how people of such sensitiveness

for the condemnation of assault against womanhood cannot be aroused the least bit when Negro women are assaulted. It seems as if virtue is a matter of color. Right at the bottom of the whole thing is this lack of consideration of Negro womanhood and much of the trouble in our inter-racial life lies right here. Negro womanhood must be made sacred and respected and we avow that white men who assault Negro womanhood (and there are thousands of them) are no less brutes and should be frowned upon no less than those to whom is meted out punishment for their crimes.

EARN, SAVE, INVEST!

These words we recently saw in bold type in a school paper. They constitute an important exhortation and program for the American people and for that matter to the people of the world at his particular time.

In all the years of the world this is not the time for idleness. People of whatever capacity ought to be producers. With the great strain that has been thrown upon civilization by the loss of five million men by death and many millions more who were wounded and with millions of men diverted for several years from those pursuits which contributed to the comfort, convenience and happiness of mankind, the very needs of civilization demand that every man of whatever strength shall lend himself to the rehabilitation of civilization by performing some gainful occupation. There is no place in society for duds, good-timers, even the idle rich. All men should earn all they can. But there is another emphasis on the word "earn." There never was a time when opportunities were so many for earning. Wages are good; conditions for the working man are better than they have ever been. The working man is coming into his own. There is every incentive to earn and he is untrue to the best instincts of society if he does not earn at this time to the fullest of his capacity.

If at any time in the history of the country our people could indulge in luxuries and extravagancies that time has passed. The tendency of some of the people now, because they are handling more dollars is to spend more and to spend more in proportion than they did when they formerly received smaller incomes. The campaign in the interest of thrift is not only to provide for a temporary loan to the government with adequate interest to the subscribers but it is to teach the most extravagant people on the earth the habit of thrift and urgency of economy. We are a rich and prosperous nation but for our larger and natural resources and the large annual harvests of our agricultural products, instead of being one of the prosperous and wealthy nations of the earth we would be one of the beggarly nations. In other words our wealth is not due to national economy and thrift. We do not know what it is to be economical and thrifty as a nation. There are other nations that raise more on made soil floating along the banks of the river than we do on large farms. We are actually profligate people and it will take a campaign in the interest of thrift to bring us back to our senses. Save is becoming the household word of the American life; save in the interest of future security and comfort and ease; save as against the uncertain times ahead of us. We sometimes regret to

see hard working people throwing away their income that they have earned by the sweat of their brow and more often by the ache of their muscles. It is a pitiful sight.

The third exhortation to invest, is one in which our people should be exceedingly careful. There are all sorts of fake schemes, imaginary oil prospects and companies which promise large dividends which actually have no standing. They scarcely have a legal existence on paper much less an actual existence of operation. Beware of these schemes. Until one is perfectly secure it is safe to invest money in war savings stamps or thrift bonds or to deposit the money in the savings department of some reliable bank.

For Negroes, there never was such an opportunity for investment in commercial enterprises, provided those who promote these enterprises have a record for honesty and integrity and if the business is carefully guarded and intelligently promoted.

On investments—go slow.

SHALL THE NEGRO UNIONIZE?

Practically only 5% of the laborers, skilled and unskilled, of this country are organized. They have a strong and compact organization. These men are entitled to be heard; they have a right to organize; they have a right to bargain their labor collectively and to promote their community interests in every reasonable and lawful way but the labor union has power and influence all out of proportion to the numbers of its organization.

Heretofore the American Federation of Labor has been hostile toward the Negro. In fact, the Negro has been barred from union labor; he has been treated as a scab and worse. Now the labor unions come and offer the Negro membership in the union and profess to hold that the Negro is entitled to an equal place in the American Federation without regard to race or previous condition. This is a rather sudden change on the part of the American Federation of Labor to be accepted at face value. We believe in instantaneous regeneration when it comes from above but we are rather suspicious of an "instantaneous right about face" on the part of labor union when it has heaped upon the Negro during the years so many disadvantages and forced Negro mechanics in the North to do unskilled work simply because white labor union men would not work side by side with them.

Some of our papers are yielding to the request and accepting the invitation of organized labor but we rather suspect that it would be well for us to stand aloof and put the American Federation of Labor on probation (that is a good Methodist expression) and see that its conversion is genuine. Then there will be time enough to run into the arms of the American Federation of Labor.

Governor B. W. Alcott of Oregon flew in an airplane from Salem, the capital, to Portland to join Mayor George L. Baker in extending a welcome to Dean William Pickens to the state and the city. The Mayor presented the Governor and the Governor presented Dr. Pickens who made quite an impressive speech and did a great good in the interest of our cause. He discussed frankly the relation of the races, especially the mob spirit in Washington.

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

TO PASTORS AND LAITY OF THE NEW ORLEANS AREA

Centenary.

The New Orleans Area has gained for itself a fine standing before the church on account of its unusual achievements for the Centenary. Under the lead of Secretary Hughes and his staff it is expected that the Area will easily finish up its first year's quota during the fall by its Church collections and also through the large returns on account of gifts through "God's Acreage" and "Bale for Endowment."

Conference Claimants.

Our pastors and superintendents will not forget the claims of our retired preachers. To provide for them is a duty and a privilege. The Conferences have accepted a definite apportionment which is to be sent to the office of Dr. Hingeley, secretary of the Board of Conference Claimants, Chicago. The success of this method last year brought help and cheer to the homes of many of our aged ministers, their widows and children.

The Southwestern

The claims of the Southwestern will have a foremost place, a special Sunday, October 26, having been designated throughout the church in the interest of our church press. This paper is an assistant pastor in every home where it goes. No one can estimate its value in raising the standard of intelligence and spiritual life among our people and in deepening the loyalty of our young people to the church.

The Pastor.

May I address an urgent word to every official board and to the entire membership on the unusual claim that our pastors have during these days of high prices for raising every dollar of the pastor's salary and to advance salaries wherever possible. The wages of all workers have been raised. If not, an advance for every wage-earner should be demanded in order to meet the advanced cost of food and clothing. The dollar of several years ago is worth only fifty-six cents in purchasing power at this time.

This means also that unless pastors and their families are to suffer, salaries must be advanced. In a multitude of cases this is being done throughout the Church. Let not the claims of our faithful and devoted pastors be neglected. The workman is worthy of his hire.

Faithfully yours,
WILBUR P. THIRKIELD.
Resident Bishop.

Of General Interest

Fight Against Yellow Fever Continues.

The International Health Board continues to wage war against yellow fever in the parts of the world that are regarded as seed-beds of this disease. It is hoped that by this radical plan yellow fever may eventually be altogether eliminated from the world. Since last November the yellow fever work of the International Health Board has been directed by General Gorgas, late surgeon-general of the army.

The Surgeon-General's Library.

The library of the Surgeon-General's office, U. S. Army, is, with one or two exceptions, the finest medical library in the world, it is claimed, and it offers rare opportunities for study to physicians who live in or visit the capitol. It is housed with the army museum, also an admirable accessory to research in medicine and kindred subjects. The building containing these institutions, though overcrowded, is conveniently located in the heart of Washington.

The Artificial Arm.

A whole outfit of useful implements, including knife, fork and spoon, buttonhooks and whatever else the user may desire, is attached directly to an artificial arm patented by an English inventor. The arm ends in a wrist plate, on which the various tools are pivoted. Normally they rest in grooves in the arm, held by a wire spring at the pivots. When extended for use, the same spring prevents unexpected closing.

Hospitals Classified.

Hospitals will be classified according to their merits for the information of the public, if a standardization plan proposed recently by a medical authority is put into operation. It is said that institutions of this kind vary considerably as to facilities, and that while the service of some is good, others surpass in diagnosis and treatment. Classification would result in general improvement by creating a standard.

International Cable Code Printed.

International trade is expected to be encouraged by a new cable message code system that makes possible decoding in nine different languages without translation. Several hundred linguists and commercial experts have been at work on the code book for the last three years, and it is considered complete in every respect. The languages are English, French, Spanish, Portuguese, Italian, German, Dutch, Japanese and Russian. Business firms employing this code book will find it an easy task to decipher a message in any of these languages. Figures can be sent in a condensed form, thus adding economy to the other advantages of the system. It is also possible to condense the words in a message, a single code word representing a complete sentence.

Canning Compounds Harmful.

Canning compounds sold under various

trade names for use in home canning, are often harmful to health and should never be used by housewives, say the specialists of the Bureau of Chemistry, Department of Agriculture. These preparations, which are usually in powdered form and contain salicylic acid or boric acid, are unnecessary, it is claimed, since fruits and vegetables can be kept for long periods in perfect condition without any chemical preservation whatever if proper methods of canning are followed. The federal food and drug act prohibits the use of harmful preservatives in foods which come within its jurisdiction. The food laws of nearly every state in the Union forbid the sale within the state of foods which have been preserved with harmful substances. The Department of Agriculture has issued bulletins that give specific directions for the canning and preserving of fruits and vegetables without the use of preserving powders or canning compounds.

The Cost of War.

The Treasury Department has presented to Congress figures which show the gross and net costs of our participation through one year and seven months in the world war.

Our entire expenditures during that period for war purposes amounted to \$30,177,000,000. This total included loans to our allies, aggregating \$9,102,000,000; investments in ship building, from which the Secretary of the Treasury expects to get back, over one billion dollars, and advances to the War Finance Corporation, to the railroads, and for farm loan bonds, aggregating two billion dollars. Thus the net cost of the war in money to the United States was about \$18,000,000,000. In his report to Congress, Secretary Glass expresses the belief that the new obligations of our government can be taken care of, provided the present scale of taxation is not importantly disturbed.

Expedition to Africa in Quest of Pictures.

The largest and most completely equipped expedition ever sent from this country to penetrate the unexplored regions of the world left New York recently for Cape Town, Africa. Officially the expedition is known as the Smithsonian African Expedition in conjunction with the Universal Film Manufacturing Company, and for the first time in its history the Smithsonian Institute, maintained by the government, has joined hands with a motion picture concern. Three other exploring expeditions, representing the Universal, are already at work in other parts of the world. These men, all experts in their line, are taking their lives in their hands in order to promote the cause of science and the advancement of the motion picture industry, and when they return, according to plan, in about a year, they will have motion picture film and will have obtained thousands upon thousands of "still" photographs and zoological and racial specimens for use in governmental research work. The expedition is under the veteran leadership of Edmond Heller, who represents the Smithsonian Institute. Mr. Heller was the official naturalist and pilot of the famous Roosevelt expedition into East Africa in 1909, and was joint author with Mr. Roosevelt of "Life History of African Game Animals."

A suggestion to the effect that the British West Indies be ceded to the United States in part payment of Great Britain's war debt is being considered seriously on both sides of the Atlantic.

Sharp Street Memorial Church, Baltimore, Free of Debt



The Rev. M. J. Naylor, D. D.
The present pastor

Sharp Street Memorial Church, Baltimore, Md., is one of the oldest colored Churches in existence, one of the wealthiest and occupies a unique position in the life of the colored membership of the Methodist Episcopal Church. As a matter of fact it is one of the most substantial and progressive Churches of the entire denomination. It has had a very interesting history.

Prior to 1802 the colored membership of Sharp Street worshipped in the gallery of Lovely Lane Chapel on Redwood Street, now German Street, Baltimore and numbered nearly one-third of the denomination in Baltimore at that time. According to records thirteen of these members were among the colonizers of Liberia on the West Coast of Africa, having gone there in search of liberty. Seventy-two others gained their freedom by escaping to Canada and between the years of 1820 and 1835, fifty-one of the membership were sold out of the state into Virginia, Mississippi, Georgia and Alabama.

Old Sharp Street Church was a school as well as a place of worship. Connected with many of the old Churches was a hall. In the old Sharp Street Hall many of the early leaders of the race received their training. From this Church a number of the membership withdrew in 1811 under the leadership of Daniel Cocker, who founded Bethel African Methodist Episcopal Church in Baltimore and became its first Pastor.

We are giving a picture of the Sharp Street Church as it stood in 1802 and the Sharp Street Church of 1860 as it was remodeled. In this building the old

Washington Conference was organized in 1863. We are also giving a picture of Sharp Street Church as it stands to-day—one of the finest structures owned by Negroes in this country. Perhaps Sharp Street is the finest building that was originally constructed from the ground up for colored people. The structure cost more than \$100,000 and was built during the pastorate of Rev. Daniel W. Hays one of the best loved men in our entire Southern Methodism. When this Church was built there were those who argued that it was entirely too fine; that Dr. Hays made a mistake in leading in such a large enterprise but time has vindicated the wisdom of the building of this Church for we would have lost our place in the city of Baltimore and along the Eastern border but for the timely building of Sharp Street Memorial Church.

This Church has been an incentive to our entire Southern Methodism. Of course, in the building of this Church there was considerable debt which was gradually reduced under the pastorates of Dr. D. W. Hays, Dr. Alfred Young, Dr. I. L. Thomas and the Rev. W. A. C. Hughes, D. D. Dr.



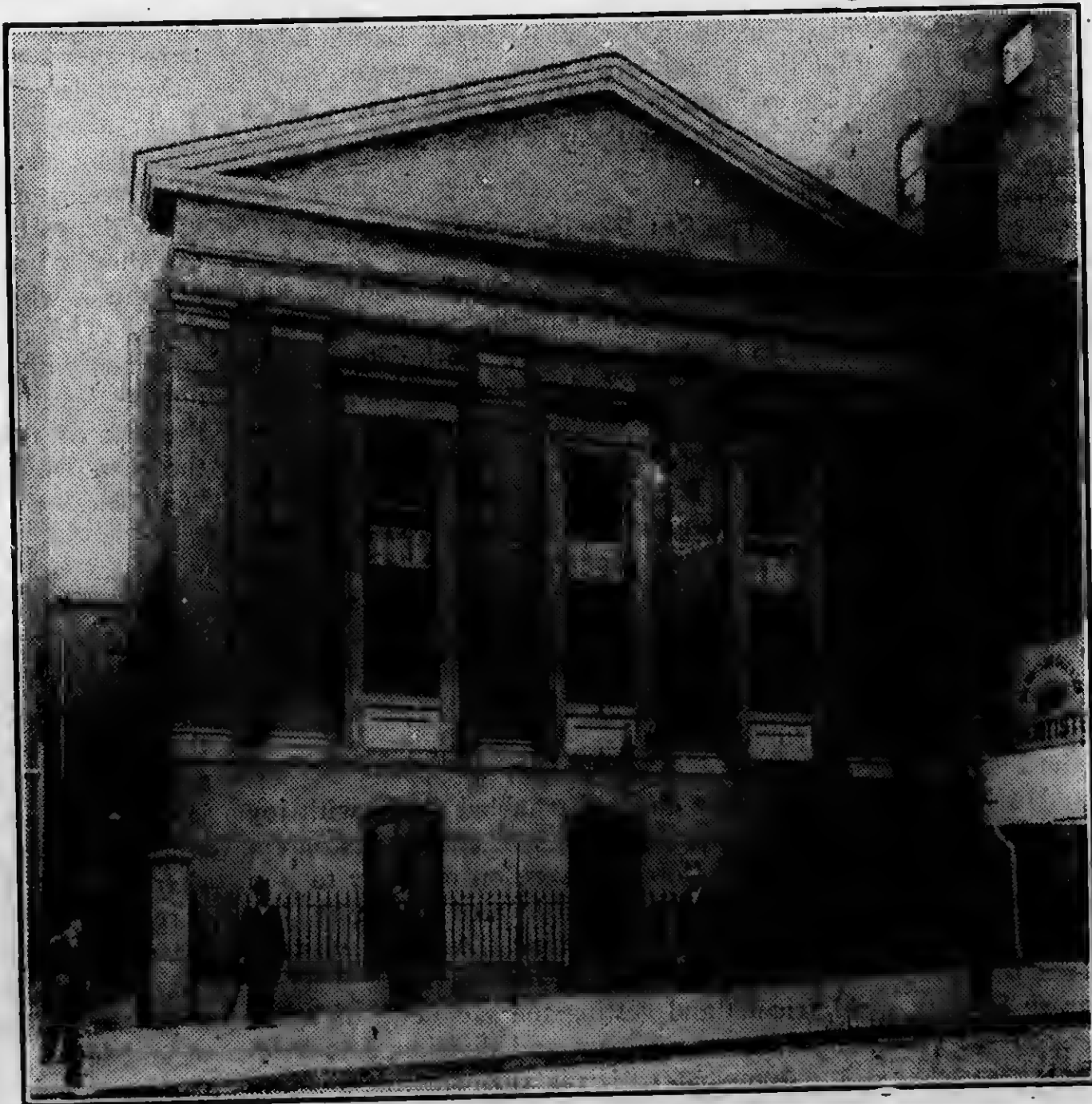
SHARP STREET CHURCH OF 1802

Hughes spent 7 years in this Church. Dr. Hughes was succeeded by the Rev. McHenry J. Naylor who is in his 8th. year.

A large part of the present prosperity of the Church is due to the organizing efficiency of Dr. Naylor who inaugurated the "new financial plan", put the Church Cemetery on a thorough business basis and introduced a Rally scheme by means of which over \$100,000, has been raised by various organizations in the City. He has paid \$27,000. on the debt during his pastorate of seven years, \$7,500 of which has been paid during the last six months. The Jubilee Rally just closed brought into the Church treasury \$4,700. This Church also during his pastorate, has contributed \$13,965. to the various benevolent causes, organized the "Boy Scouts", the "Camp Fire Girls," and the "Methodist Brotherhood". The apportionment of \$1,100. to this Church of the Fiftieth Anniversary for Morgan College Campaign Fund has also been paid in full.

The paying of this Church out of debt was a notable event and was properly celebrated under the leadership of Dr. Naylor on the Twentieth Anniversary of the first service in the new memorial Church and the One Hundred Sixteenth of the incorporation. During the week Pastors of all denominations with their choirs took part in the services. The Anniversary Sermon was preached very appropriately by Dr. D. W.

(Continued on page 8)



SHARP STREET CHURCH OF 1860.

"Old Sharp Street" as remodeled in 1860. Here the "Washington Annual Conference" was organized in 1863.



EXPERIENCES AS A CHRISTIAN WORKER AT THE FRONT

By Edward L. Snyder.

(Note—Mr. Snyder served on 3 fronts and in 2 drives during the war.)

My work was that of a welfare worker with the 365th Infantry of the 183rd Brigade, 92nd Division, known as the Buffaloes, among a group of men whom I had met on their first arrival in Camp Grant, in the early fall of 1917. With such difficulties as encountered in the early stages of their first camp experiences, it was not a difficult matter to form the acquaintance of a large number of these men and win their confidence. They were for the most part men from Chicago and other parts of Illinois, men who had been used to a great deal of personal liberty and to whom the regular routine of the camp life would naturally cause a great deal of homesickness. I did not find a great many men who were very enthusiastic over the camp life or the strict discipline which was necessary to whip them into line for the task they were to perform. The "Y" was created to meet just this need, and with its aid the men made the best of the new situation.

After several months of training the rumor started that we would break camp next week for France. After a few weeks of this rumor the brigade commander, Brigadier General Malvern Hill Barnum asked me if I would consent to go to France and conduct the work that I had started.

Here I would like to pay tribute to General Barnum, as he was one of the most sincere high ranking officers I ever saw. He looked after the welfare of his men and believed in and encouraged every form of activity the "Y" offered for the men. He also encouraged religious life "along sane and practical lines," as he would put it. In fact, he gave a religious talk to the men at one of the regular Sunday evening meetings, taking the place of a preacher, who was usually used for such occasions. He spoke on the Golden Rule. So impressive was his talk that his influence was afterwards seen in the following incident:

The 365th Infantry was the regiment of which 150 men were lent \$1 each by Mr. Charles Schwab. The Associated Press in early March reported that Mr. Schwab had received back \$138, \$1 each from 138 men, in less than two weeks after the loan was made. Mr. Schwab had told the men that they need not pay him back unless they wished, but these men remembered what General Barnum had told them, and what the "Y" secretaries had tried to impress upon them, and it was but a natural thing for them to perform this obligation.

The Sea Voyage—Submarine.

After many days of patient waiting, and sometimes impatient, I finally received word to report to Dock No. 14, New York City, for my trip to France. Life had a new meaning. Unfortunately, and fortunately, we had in our party two men, Edward T. Banks and J. Harry Scroggins. Banks was known for his powerful imagination, which so often would imagine submarines, but fortunately the "night eyes" (an army term) of Scroggins were sufficient to dispel any anxiety we might have. By simply pronouncing no submarine, he would make us happy again.

Reaching the Front.

After eight days of troubled froth, with joy we landed upon French soil, and it was only a few hours before we were on our way to join the 92nd Division, then located at the St. Die Sector, Vosges Mountains. After a visit to St. Die to our brigade headquarters, meeting old friends and getting the sad news of many deaths in our regiment and division, I took up my assignment with my regiment at Dinapre. This little town was located in a valley with our artillery in the rear and the Germans to our immediate front. In our billets the rats

were so numerous that we had to use gas to keep them out. As a choice between the two evils, the gas and the rats, I think the rats were the lesser. But we were billeted there through sufferance and we had no choice, so we continued to fight the rats with gas.

Newspapers and the Methodist Church.

The news spread like wildfire when I rejoined the regiment that I brought with me a consignment of newspapers from America. My reader cannot appreciate the feeling of these men, who had been deprived of even seeing a newspaper for months. A short explanation should be given here as to how I secured these newspapers. Before sailing I made a visit to a Methodist Church presided over by the Rev. J. T. Moppins, who took up a collection and forced me to accept the money (\$15). I took this money and purchased papers. Of the many things that I have tried to do for men, I can think of no act that can compare with the happiness which these newspapers brought to them. The papers were given to the officers and men with the understanding that they must not be destroyed, but passed on. So through the gift of the church in Washington, D. C., the men would say in word and expression, "God bless the Church."

Real Joy.

It was here in this new experience at the front that I learned the real meaning of the word Christianity. It meant love, sacrifice and service. These men were facing death, they were facing stern realities of war, and my job was to get for them cigarettes, chocolates, cigars, and hold small religious meetings when possible. Going to the front line and sharing with them their hardships. I made here some of the most cherished friendships. These men appreciated the presence of a man who did not have to be there. I felt that I ought to be there, if a word from me might mean some comfort. I encountered more danger going to and from the trenches than while in the trenches, as all points on the road were registered by the Germans, and they were willing to spend a shell for a single man. My

first work at the front was in the Vosges mountains. From there we journeyed to the Argonne Forest. We remained there for several days, and on September 27 the "Y" hut occupied by Scroggins and myself was destroyed, but fortunately neither of us was hurt. From the Argonne Forest we went to the Metz front. My regiment occupied the Marbache Sector, covering the main road to Metz. The regiment was stationed at Loisy, Aton, and Ponta Mousson. It was the misfortune of my friend, Secretary Wiley, to get his hut destroyed at this time.

It was in this sector that our regiment and division did some of the most heroic fighting of the war. The territory gained was at great sacrifice, but the officers and men knew no retreat. While here the armistice was signed.

The Eleventh Hour.

On the eleventh hour, eleventh day, eleventh month, 1918, it seemed to us who were on the hill at Pont a Mousson near the statue of Joan of Arc, that the world had stopped revolving. Men were returning from the fight, some crazy from shell shock, some wounded from shrapnel and still others gassed. It was cold and rainy part of the day, and we had one large can of chocolate from which we served every soldier. The men were refreshed and we were happy that our supply was sufficient to give every man what he wished.

In speaking of the armistice, I find that the people at home had many peculiar notions regarding it. I think this incident will illustrate the feeling of one lady, who said: "The war did not last long enough." I replied: "Those of us who were on the Mousson hill, on the main road to Metz, thought that it was lasting too long." She retorted: "To show just how strong I am, I was willing for both my father and husband to go to France." Both of these men, I have since learned, were above the draft age, and I have not heard of either volunteering. I have not heard of one soldier who was in the front line express disapproval of the armistice going into effect at the eleventh hour of the eleventh of November.

The Home People

The soldiers did not forget the people at

home. During all those days of war the men thought constantly of home. They would write frequently and send their money home. During the month of October, I sent to America over 60,000 francs from the soldiers.

Some of the men who now rest in France had their last thoughts of the people at home. Now the responsibility rests upon the church people to make good our promises, "that we would make the world a decent place to live in." The dead men in France expect us who yet live to make good some of these promises. We can do this if we will support the Centenary movement and put forth such efforts as will secure the funds already pledged for the great cause.

New Responsibilities.

The men became used to the service of the church during the war, and they need it now more than ever. They must be reached through personal service. It is the personal contact that is going to count. Do the church people realize the responsibilities and the present day opportunity? I heard this statement from good authority, that more than 60 per cent of the returned men who attended the church before going to France are not returning to the church at present. The reason is simple. The people are not making the personal effort to get the soldiers to the church. These men are ready for the church, they are ready for anything that may present itself to them. Are we willing to take advantage of this opportunity, to take advantage of the present day condition and marshal these forces? Men who have been to war have a mind so placid that they will yield to the least suggestion. I do know that they are ready for the church, and I have great faith in the possibility of the Centenary movement. Make the men feel that they have contributed a large part in the world war and that they can do as much in peace as they have done in war. Unless we can get these men in this reconstruction program, we will lose the greatest opportunity in our lives. We won the war, but unless these soldiers take a definite part in the Christian service, we will lose the victory. It is up to the church people. Will they make good?

indulged in on the past, but determined mood for the future was evidenced at every turn. That the Methodist economy, as we have it, was ample for the prosecution of his business.

Nobody could understand the thought of the body that the superimposing of non-disciplinary machinery to control disciplinary machinery was not only disliked, but disliked, and not to be tolerated.

8. It was heartening to see the capable leadership which was in the District Superintendents of Methodism. No one schooled to note leadership could even for a few minutes look at that body of churchmen and not discover that the Methodist Church was to be congratulated on its district superintendency. For this, let us thank God.

9. When in the course of the deliberations some motion brought the black men of Methodism into thought and speeches were evoked bearing on them and their status, and it was said that the time was here and the time was now when the rights of American citizens must be validated and that no man nor section of the country nor body of men were competent to disregard or obliterate the rights of a citizen, but to be an American citizen was to have the right to labor, and citizenship took precedence of all else and that no section might any longer be tolerated, disallowing the vote guaranteed by the Constitution, and that no white Methodist Church was wanted the answer of these leaders in Methodism was unmistakable. All involved were served notice that a square dealing with men irrespective of color was what the Church demands and that it would tolerate no less.

10. The assemblage of this continent-wide leadership demonstrated the ineffectuality and wrong of any proposed regional Conference idea. The continent and the world are the only breadths Methodism can in Christian wisdom, consider. The Church and a world mood! And when men are assembled to consider an earth is a poor time to consider a subdividing of the earth on regional or race lines. The event slays the idea.

11. A respite in monetary matters and an increasing emphasis on spirituality was demanded, with unanimity. Spirituality which leads men to give themselves and their money and their families to God was with common consent declared to be the mighty message of the hour. A yearning was on the convention both for the life of God to be magnified in their own hearts and the hearts of the Church and for the world that it might crowd up into the heart of God. Less mechanism and more dynamics would be a fair putting of the attitude.

12. It was clear, too, that the departmentalizing what was manifestly the life-work of the Methodist Episcopal Church met with scant favor. What Methodism was and is appeared to those assembled in Cleveland to need no chaperon.

So that gathering not extra-disciplinary in itself and to its own knowledge, kept its head and heart to the future and hot with love of God and eager for the light which lighteth every man that cometh into the world and as one considers the meaning of the vent his heart will warm and his lips and heart will be found saying unconsciously "Thank God." The Church of God is marching and is marching on. Praises be to God.

OBSERVATIONS ON CENTENARY TO DATE

By Bishop William A. Quayle

This writer was both a participant and an observer in the meeting at Cleveland when the District Superintendents of Methodism and the Editors and Bishops met to consider the further procedure in the Centenary and he here sets down certain considerations which impressed him there.

1. The spirit of holy elation which penetrated the entire spirit and proceedings. The event was glorious and flowed over everybody. God was worshipped in their thought and prayer and deed. He had wrought wondrously whereof they were right glad.

2. Those brethren who had chief part under God in the dreaming the great dream and in the mechanism whereby the dream had leap into vast and glorious reality were held in thankful estimation. Those secretarial brethren who had borne so much of the burden and the heat of the day were on all sides lauded as that ought to have been.

3. Nowhere was there a spirit of rasping criticism or of disposition thereto. No word of a bruising mood was spoken. While there was absolute freedom of expression it was

never in a feverish spirit but always constructive. The event crowded out caviling.

4. All the talk and plan headed into construction of the future and the conserving of what had been done. Everything gave way to that. Nobody had a monopoly in that desire. Unanimously for the kingdom was how the meeting proceeded.

5. It was evident to every mind that collecting the money so nobly subscribed constituted a huge task to which every participant must bend siveaty and conscientious effort, and that the nearer the collecting agency could be located to the source of financial supply the better would the collections proceed.

6. That the strictest economy must be used in the administration during the five year period was universally allowed and planned for.

7. That the machinery of the Centenary thus far used which was in a degree extra disciplinary should be at once put into disciplinary control not as a criticism but as a measure of wise operation. No criticism was

BISHOP MITCHELL ARRIVES AT NEW YORK FROM FRANCE AUGUST 12, 1919

Just back from five months of service with the American forces in France, where he preached to more than 200,000 soldiers, Bishop Charles Bayard Mitchell of St. Paul, Minn., is warmly enthusiastic over the work accomplished there by American Clergymen.

"The ministers of all denominations sent to France were of the highest grade," he said. "Their team work was splendid. It will result in much closer co-operation among the churches at home."

He believes the A. E. F. will prove a fruitful field for the recruiting of men for the ministry.

"Men found themselves over there," he declared. They no longer will be content to do humdrum things. They have learned something of leadership, one of the great needs of the church.

"It was the greatest experience of my own ministry. I prized most the privilege of personal interviews with thousands of students in our university centers at Toulouse, Beaune, Besanson, Dijon, Lyons Montpelier and Langre. Here our troops were continuing the studies they had interrupted at home. These students were the pick of the army. Countless numbers told me they intended to devote their lives to service on their return to America."

DR. E. F. FREASE SAILS FOR NORTH AFRICA

Dr. Edwin F. Frease, Superintendent of the Methodist Mission in North Africa, who has been spending some months in the United States, sailed from New York August twentieth on the France. He sail to France via Havre going first to Paris where he will complete the details of taking over a French Evangelical Mission in North Africa. This Mission has formerly been under the auspices of the Wesleyan Methodists. Its transfer to the American Methodists was suggested by the French Colonial authorities. Dr. Frease placed the matter before the Board of Foreign Missions during his stay in this country with the result that the Board accepted the control of the mission. As soon as the details for its transference are completed, Dr. Frease will go on to North Africa.

NEW TEACHERS AT WILEY UNIVERSITY

Wiley University will begin its forty-sixth annual session September 17th. The new School and Administration Building, which is now inclosed, will be completed early in the session. Increased appropriation has made it possible to enlarge the faculty for the coming session. The following are among the new teachers elected to positions at Wiley for the session beginning September 17th, 1919, and ending May 28th, 1920:

French and Education—Victor G. Cools, A. B., University of Illinois, A. M., University of Iowa.

Mental and Moral Science, Economics and Sociology—J. L. Farmer, A. B., Clark University, B. D., Boston School of Theology, PH. D., Boston University.

Education and English—Jason C. Grant, Jr., A. B. Virginia Union University, A. M., Chicago University.

Mathematics and Physics—George W. Mitchell, A. B., Howard University, A. M., University of Paris.

People of Interest

Mrs. H. T. Criner, who has been spending the summer in Tennessee, passed through the city a few days ago enroute to her home in Beaumont, Texas.

Dr. J. W. E. Bowen of Gammon Theological Seminary has been granted a leave of absence for one year with full salary. The Doctor will spend the year in travel and study.

The trust board handling the estate of John H. Converse of Philadelphia, has distributed through the Presbyterian Church, \$11,000 to the work of educating race students.

Mrs. William Owens, a colored woman of Cleveland, Ohio, and a graduate of Scotia Seminary, a Presbyterian school in North Carolina, has presented \$10,000 to the Freedmen's work of the Presbyterian Church in the United States, "in order", as she said, "That more girls may have the same chance I had."

On the 24th of August, Dr. F. H. Butler, pastor of Zoar Methodist Episcopal Church, Philadelphia, preached at both morning and evening services at Fourth Methodist Episcopal Church, Boston. He easily proved himself to be a preacher of great force of intellect and poise in the presentation of his message.

Dr. Hingeley reports that all the conferences that met on August 13 and August 20 made the full apportionment, asking the pastoral charges for enough money to pay the claims in full. He hopes to be able to report by next week that all the August Conferences have given the old preachers a square deal and made the full apportionment.

The Reverend W. J. King, who has been studying at the Summer School of Boston University, was tendered a reception on the evening of August 23, by the officials and members of the Fourth Church. Dr. King spoke of his work at Gammon, and the opportunities offered there for young men to better prepare themselves for future usefulness in all of our churches regardless of denominational ties. After his address, Dr. L. M. Holmes presented him with a purse on behalf of the members and friends of our South Church.

The Jubilee Meeting of the Woman's Foreign Missionary Society will open in Saint Mark's Church, Brookline, Mass., at nine o'clock Wednesday morning, October 29 and continue through Tuesday morning, November 4. Tremont Street Church, Boston, where the Society was founded, will be open to visitors. Guests of honor from the foreign field have already arrived or are on their way, among them Mrs. Lois L. Parker from India, Miss Gertrude Howe and Miss Clara Cushman from China. Many other missionaries in active service are expected. General Chairman, Mrs. John Legg, 28 S. Lenox St., Worcester, Mass.; Chairman of Hospitality Committee, Mrs. G. H. Porter, 69 Longwood Ave., Brookline, Mass., who will receive applications from members and guests entitled to entertainment. Self-entertaining visitors are requested to apply for accommodations to Mrs. E. C. E. Dorion, 5 Park St., Brookline, Mass.

St. Paul Church, Winston-Salem North Carolina is one of the largest churches in the South. The pastor is the Rev. Hugh L. Ashe, D. D. Under his administration the church has flourished. Under the leadership of Brother Ashe the church has been paid out of debt and the departments of the church increased in its giving and the church has a place of leadership in all community matters. Recently the church erected



for its pastor a very beautiful bungalow. It is one of the prettiest parsonages to be found anywhere among our people. It is equipped with all modern conveniences and makes a very comfortable home for the successful pastor of St. Paul. A picture of the church is herewith given.

The Rev. R. T. Stevenson, D. D., vice-president of Ohio Wesleyan University, and a member of the Book Committee died at his home. Delaware, Ohio, August 20th. Dr. Stevenson has been a member of the Book Committee since 1909 when he was elected to fill the vacancy caused by the death of W. A. Whitlock who was at

that time chairman of the committee. Dr. Stevenson was born in Shelbyville, Kentucky. He received his training at Transylvania University, Ohio Wesleyan University, Boston University School of Theology and Berlin University. He entered the Kentucky Conference forty years ago. While a young man he taught in New Orleans University, this city. In 1893 he became Professor of History in Ohio Wesleyan University and occupied that chair at the time of his death. He was a very useful man, independent in his thinking, and courageous in the expression of his convictions.

SHARP STREET MEMORIAL CHURCH, BALTIMORE, FREE OF DEBT

(Continued from page 5)

Hays. The Historical Sermon was preached by the Rev. N. M. Carroll, the only survivor of the class of 1864 when the Washington Conference was organized in the old Sharp Street Church, a man who is greatly honored and beloved by his brethren. Bishop McDowell preached the Jubilee Sermon. The Thanksgiving Sermon was preached by the Pastor Dr. Naylor. Among others who took part on the program were Dr. John F. Goucher, President Emeritus of the Women's College, Baltimore; Bishop Earl Cranston; Dr. Charles W. Baldwin, President J. O. Spencer of Morgan College and others.

MARRIAGES

DIX-BOWEN.

The marriage of Miss E. Juanita Bowen, daughter of Dr. and Mrs. J. W. E. Bowen, to Prof. Stephen Handy Dix, A. B., the executive secretary of the Louisville Y. M. C. A., on Wednesday evening, August 6, marked a social event in Atlanta, Ga., of great prominence and attraction. Miss Bowen was one of the secretaries in the hostess house at Camp Gordon. She had had wide experience in educational, religious and social service work. She was graduated from Wealeyan Academy, Wilbraham, Mass., after having completed the English and preparatory courses in Clark University, Atlanta, Ga. She then won honors as a Latin student in Syracuse University, Syracuse, N. Y., and was finally graduated with the degree of A. B., winning at the same time the "Cum Laude" from Fisk University, Nashville, Tenn. She had been teacher of Latin and music in Princess Anne Academy, State College, Tallahassee, Fla., high school in Boley, Okla.; State College, Frankfort, Ky., and was a secretary and industrial secretary in the Phillis Wheatley Association, Cleveland, O., and Y. W. C. A. work in Petersburg, Va.; Richmond, Va., Newport News, Va. Her training also included domestic art and domestic science in three institutions. Prof. Dix is a college graduate of Morgan College, Baltimore, and has taken courses in science in Cornell University and the University of Pennsylvania. He is a S. A. T. C. man of training and a "Y" secretary in the army, at Camp Lee. He was for some years one of the teachers in Princess Anne Academy. His wide experience as an educator, army man and Y. M. C. A. secretary has given him prominence as a leader of the new generation that is rapidly coming to the front.

The marriage took place in the home of Dr. and Mrs. Bowen, Magnolia Cottage, at Gammon Theological Seminary. The Rev. Dr. L. H. King, pastor of the Central Avenue Methodist Episcopal Church, Atlanta, performed the ceremony.

The guests came from many states and the friends remembered the young couple with valuable gifts from many quarters.

The home and lawn were literally crowded with friends, and after the ceremony the couple took their departure for Washington, D. C., Philadelphia, Pocomoke City, Mo., and finally to Louisville, Ky., where Prof. Dix takes up his work as secretary of the Y. M. C. A.

They departed amid the acclaim and shower of blessings from the large multitude of Atlanta's best people, who had come to wish them "bon voyage."

A Friend.

BROWN-BOWENS.

Mrs. S. D. W. Brown, of Shelbyville, Tenn., and Mr. Z. Bowens, of Farmington, Tenn., were married recently. Mrs. Brown was a faithful member of Scott's Methodist Episcopal Church.

Mrs. Scott is a great church worker and is well known by members of the East Tennessee Conference, which she has often attended.

WATKINS-EVANS.

At home in Adams street, this city, Miss Gertrude I. Evans, and Dr. J. H. Watkins, of Plaquemine, La., were married July 29. Miss Evans was a teacher in the public schools of this city. The ceremony was performed by the Rev. A. G. Jenkins, pastor of Trinity Church.

PERRY-PLUMMER.

At the residence of Mrs. A. F. Tilman, mother of the bride, and stepfather, at Pinoville, La., August 14, Mr. Joseph Perry, of Alexandria, and Miss Octavia Plummer were united in marriage, the Rev. H. J. Wright officiating.

JOHNSON-GULLY.

Miss William Jane Gully, of De Kalb, Kemper County, Miss., and Mr. Jerry S. Johnson, of Evergreen Park, Ill., were married on the morning of August 13, 1919, at Evergreen Park, Ill. Miss Gully is the eldest daughter of Mr. and Mrs. Henry Gully of De Kalb, and a teacher in the public schools of her native county. She is also a teacher in the Sunday school at St. Mark Methodist Episcopal Church, De Kalb, Miss., of which she is a prominent member. Mr. Johnson is a former teacher in the public schools of Mississippi, the son of Attorney and Mrs. E. H. Johnson, late of Jackson, Miss., and a brother of Lawyer Elam H. Johnson, Jr., of Chicago, Ill. This couple will now reside in Evergreen Park.

BAILEY-DRAIN.

Edward Bailey of Little Maumelle, and Miss Froszle L. Drain of Lapo, Miss., were united in holy wedlock August 7, 1919. The groom is the son of a prosperous farmer and a prominent member of St. Paul Methodist Episcopal Church. The bride is a graduate of Rust College and a teacher in the public schools of this place. Each has many friends. S. J. Brown officiated.

JORDAN-HOWELL.

On Wednesday, August 6, Rev. Lucius E. Jordan and Miss Cora Edward Howell were united in wedlock at Hattiesburg, Miss. The Rev. Mr. Jordan is of the class 1919, Gammon Theological Seminary. Miss Howell is a member of the faculty of Central Alabama Institute, Birmingham, Ala. Dr. J. B. F. Shaw and the Rev. W. H. Smith, the pastor, officiated. After August 15 they will be at home, South Sanford street, Marshall Tex.

REVIVAL NOTES

Through the recent revival conducted on the Brookhaven Circuit, (Mississippi) twenty-eight persons joined the church. The meeting was conducted by the Rev. Amos L. Holland, Jr., of the class 1920 of Gammon Seminary. He is the son of the pastor. Thirty-five persons confessed Christ during the meeting. \$70.00 was raised. D. H. Crump, secretary.

LA TECHE DISTRICT CONFERENCE

The seventh session of the La Techo District, L. A., conference convened August 6-10, 1919, in St. Paul Church, Jeannerette, La. The Rev. Cornelius Spears, pastor, had the entertainment of the conference well arranged. The conference was called to order by the Rev. C. S. Stanley, district superintendent. The programme was rich in subject matter. After the preliminaries Wednesday evening, followed by sermon by Rev. James A. Williams, the conference proper began its work on Thursday morning.

After remarks by the superintendent, the Lord's Supper was administered by the Rev. T. A. Hampton, S. Green, P. C. Colton and Superintendent John A. Landry, all of the Baton Rouge District. Dr. Henry Taylor spoke. The conference organized by electing the Rev. Cornelius Johnson, as secretary, and the Rev. J. A. Williams, statistician.

The usual committees were appointed.

The Revs. J. W. Turner, J. C. Landry, J. F. Marshall, W. J. M. Price and T. B. Oville, Harris and D. S. Sloan and J. S. Weaver were among the visitors present.

Dr. E. W. Kinchen represented the Southwestern Christian Advocate.

Dr. Alston lectured to a most appreciative audience on Africa. Dr. Chinn represented the Centenary on Evangelism. Drs. Brown and Williams of the Mississippi Conference spoke in the interest of the thing. Dr. T. F. Robinson also represented N. O. T. C. Miss Spears and Mrs. Maggie Brand, daughters of Revs. Spears and Bowers, respectively, honored the Methodist parsonage in their delivery of the welcome address and the response. Other visitors were the white ministers of the Presbyterian and the Methodist Episcopal Church, South, and also our pastors of the Baptist Church, who assisted the Rev. Spears in entertaining. Mrs. T. J. Johnson of the Woman's Home Mission Society, held a great meeting. The sermon was preached by the Rev. C. E. Bradford. Sunday noon, when the Rev. Mr. Stanley preached his annual sermon, Sunday night the Rev. H. J. Williams preached. Music was furnished by St. Paul Choir during the conference. Jos. A. Reddix, reporter.

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NEXT SCHOOL YEAR OPENS
THURSDAY, OCTOBER 2.
SEND FOR CATALOG.

THE FUTURE LIFE

The International Sunday School Lesson for Sept. 14, 1919

By the Rev. J. Leonard Farmer, PH. D.

Life is one of the profoundest mysteries that has ever confronted the human understanding. We only know that we live; but we do not know what our life is. How we came to be, and whence we came here are shrouded in the deepest mystery. But death is no less a mystery. Whither we go from here we know not from experience; and the best that the human reason can give on the subject is only a probability. But the question is one of profound interest to us. Because it is mysterious and something which we all must experience, it has ever been viewed with a measure of concern and dread. So Shakespeare enquires who would bear the wrongs and pangs and burdens of a weary life:

"But that the dread of something after death,
The undiscovered country from whose born
No traveler returns, puzzles the will
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all."

Of course much of this dread is due to man's ignorance of what comes after death. Did he but know beyond all doubt that death in this world is not the end of life, did he but know for an absolute certainty that there is a life after death which may be immensely fuller and richer and sweeter than the present mode of existence, then this life would have no peculiar attraction for him that he should hate to give it up, and death would have no dread for him that he should start and fear to die.

But there are two things which men the world over have united in believing: the first is that there is a Deity, and the second is that there is a future life for the soul of man. This belief has not been confined to any particular religion or people, but has been universal among men—primitive and barbarian, wild and untaught, and seer and sage alike have believed it. And they have believed it, not because they had ever proved it, but in spite of the fact that they had not; and men have sometimes tried to prove it simply because they believed it. The future life is a matter of belief and faith, and not one of formal logic; and men will continue to believe in it so long as they continue to be men. It is significant that every endeavor on the part of any man in all the history of the world to destroy this belief has been a miserable failure. Buddha taught that the greatest blessing to be sought is utter extinction, a thing which he himself sought and believed that he would realize. But after his death his followers as if to get revenge on their beloved master, changed him into an ever-living god, and as such proceeded to worship him.

This fact that the belief in the future life has been universal indicates that it was constituted in man by the Creator; and this indication

is perhaps the strongest rational argument in favor of a future life: "Thou wilt not leave us in the dust; Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him; thou art just."

The God who created man with this hope, this desire, and this longing for future existence must be able and willing in his time to satisfy the deepest longings of man's soul.

And it makes all the difference in the world whether we believe in the future life or not. Take away this belief, and not much reason is left in the world for self-control and sacrifices and anything else which makes one honorable and manly and Godly. Take away this belief, and this life becomes a mere Punch and Judy show; and God Himself becomes quite ridiculous:

"My own dim life should teach me this,
That life shall live for evermore,
Else earth is darkness at the core,
And dust and ashes all that is."

But with this belief the sufferings and sorrows and heartaches of this life find a reasonable explanation or, at an yrate, their patient endurance becomes much worth the while.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and bow it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Only so far can reason go and no farther; all it can say as to the future life is that it is a probability. And the mystery of death remains the same.

But the Christian revelation has done much to solve this mystery; and from these who have accepted this revelation and believe it with their whole heart much of the terror and dread at the thought of dying has been taken away. Jesus and his Apostles taught that there should not be any fear of death to those who love God, that trust in Him should give confidence no matter what happens, that our life should be so completely in His hands that whether we wake or sleep, we are the Lord's. No one shall be able

to pluck us out of His hands. Before Christ the future life was merely a dream or a guess or a longing or a probability. But the Christian revelation has translated all this into a practical certainty. It has done this by interpreting us to ourselves, and by confirming the voice of prophecy within us with more authority than our reason could have. There is all the difference in the world in the matter of certainty between Christian revelation and the human reason. What makes this great difference is that Christianity has given us what reason could not; it has given us the consciousness of a personal relation to One who is akin to us, and who has carried our nature in victory over death—the consciousness of a personal relation to a Risen Lord. And we are practically certain that as He lived, died, and yet lives, if we are united with Him through faith and are one with Him in spirit, when we die we shall live again also. Nay rather, to us, there is no death;

What seems so is transition;
This life of mortal breath
Is but the suburb of the life ol-
ysian

Whose portals we call death. The Christian revelation has vitalized and moralized the world's whole thought of the future life. So the Apostle could write, not we think or believe or we hope and the like, but we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a building not made with hands, an eternal building, a building in the heavens. But only those have this heavenly building who have taken Christ as their ideal in life and have conscientiously striven to realize this Christ-ideal in their character and in their life. Only those have this building who are one in spirit with Christ.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
"I Am the Resurrection and the Life"

Without these words and the teaching of this lesson on immortality, human life in the world would be dark and hopeless. Death keeps the whole race in bondage. Its terrors make dark every pathway of earth. None are free. Childhood and youth are its victims. Few live to old age and death is sure. Death without hope of life is awful. What hope is there in all the heathen world today. Jesus alone can say I am the resurrection and the life.

About one-half of all the people in the world believe in the transmigration of the soul. And this faith is without immediate hope and comfort. The spirits that trouble the animist pagans of Africa, are by them thought to be the souls of the departed. To think of them as friendly is the exception. The African ascribes to the spirits the same dispositions of evil and hate that are common with pagan people in this life. To them there is little comfort in thinking of the dead or anticipating death.

Nearly all of India and many other sections of the non-Christian world believe the spirits of the departed may pass through a thousand or a million births assuming any form of animal life. After this long process they may come to an improved condition. They do not know Christ or heaven. They do not know the "building of God." The "inheritance incorruptible" Jesus says, "I am the way, the truth, and the Life." The dying world needs to know Christ. If we prize our hope of a glorious resurrection and the life in the world to come, we should tell the good news to all the world now in darkness. Gammon Seminary.

RALLY SUNDAY—"NOT OUR BIT, BUT OUR BEST"

Weekly Devotional Topic for Sept. 14, 1919

(Eccl. 9:10a; Isa. 40:31; Exod. 14:15b)

By the Rev. Willis J. King, D. D.

Today is "Rally Sunday" in the Epworth League. And what is meant by that, some one might ask. It is the one Sunday in the year when we make a special effort to have as many people as possible to attend the meeting; secure as large number of new members as possible; and have the heads of the various departments make statements touching the work of their respective departments. In no sense is it a financial effort nor should it be allowed to be used as such. If the League has need for a special financial effort another time and other methods ought to be used to secure such funds. This effort ought to be kept clear of "entangling alliances." One Sunday in the year ought to be given over exclusively to boosting the League membership and acquainting the members with the plans for the year.

Planning for the Service

We have tried to emphasize above the fact that this is the one service of the year given over to boosting the League membership and acquainting the membership generally with the plans for the year. It ought to be clear that such an important meeting can not be success-

ful in its purpose unless previous preparation for it has been made.

First of all before the members of the cabinet can make a statement with reference to their plans for the year, they must have an understanding among themselves as to what those plans, as they relate themselves to the work of the chapter, are to be. This means there must be a meeting of the cabinet at the earliest date possible, at which time the program for the year's activities will be gone over thoroughly and considerable of the details for its carrying out arranged. Suggestive programs for the year have been set forth in these columns several times and others may be secured from the Central Office at practically no expense. Every officer should be familiar with the suggestions made for his department and should be prepared to make whatever adaptation is necessary to make the idea work in his community.

Another thing necessary in planning for this meeting is to make arrangements to reach and invite every young person in the community to the service. Start with the members of your own Sunday School above the Junior grade. See that each one gets an individual invita-

tion to be present. Further urge the Sunday School teacher or head of the department to use her influence to have them come. Indeed it may not be a bad idea in some cases to have, say, the members of the Intermediate department sit together. The group instinct is still strong in them at this age, and their being placed together will tend to increase the attendance.

Have the meetings in the main auditorium of the church. Decorate the auditorium with League pennants of all sorts. Arrange for special music and have the Epworth League Motto, "Look Up, Lift Up" in white ink on red cardboard, strung across the organ pipes or in a prominent place in the front of the Church.

At the Meeting

At the meeting the president of the League should preside. After the opening service he should make the keynote address setting forth the special character of this evening's meeting and then introduce the League officers who should state briefly their plans for the year.

After the officers have finished setting forth their plans, cards should be passed to all visitors and they should be urged to become members of the League.

The meeting might close with an address by the pastor, or some other person chosen for the occasion, on the topic for the evening, "Not Our Bit, But Our Best."

The Scripture References

The scripture references tonight seem especially appropriate for the topic we are to discuss. The first is, "Whatsoever thy hand findeth to do, do it with thy might." We have heard this so often it sounds trite and commonplace, and yet how hard it is for us to appreciate its real significance. What relation does "doing one's bit" sustain to doing with one's might what one finds to do? They may be equivalent, the one to the other. But this is not always true. How often we understand "doing our bit" to mean, doing a very limited share of what is to be done, and having due regard for what is supposed to be the duty of others. I do a certain amount of work but am very careful to leave a good big margin for others to do. I can not afford to go over what I have persuaded myself is, "my bit." On the other hand, "doing with my might" means that I regard all that I am capable of doing as "my bit." There are no boundary lines which separate my work and my duty from that of others. The limit of my work is the limitations of my strength and my capabilities. "Doing with my might" means that I am not merely content to do the tasks assigned me, but that I am constantly on the lookout for new duties for the purpose of helping along a little the world's work.

And now comes one of the most thrilling passages in the Old Testament. It might well be called "The Secret of Renewed Strength."

The prophet announces at the beginning of the chapter that his is a message of comfort to his people. He speaks at the close of the chapter, of the inescapable weariness and

likelihood of fainting that comes to all men, and then says:

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

It is not a suggestion as to how men may manage to drag through life in a slipshod sort of fashion, or how they may be able to eke out a meager existence, but a thrilling call to the heights, whatsoever the talents and capabilities of the particular individual.

There are the ten-talented individuals who are able to soar—to mount up with wings as eagles. There is a place for them in the world's work, and they must not hold themselves nor their talents back from any legitimate demand upon them. The need for service of the highest calibre is too great.

At the same time there is a place for those who are not quite so talented. They can not soar but must be willing to run along without becoming weary.

And finally there is a place for the one talented individual, the man with little training, who can neither soar nor run, but who, if he will wait upon the Lord, will be permitted to go along from day today without fainting.

What an inspiration to do one's best.

MARION DISTRICT FOURTH ROUND

Bessmer and Readers, Sept. 5-7; Tuscaloosa and Buhl, 12-14; Eutaw and Springfield, 19-21; Mt. Sterling Circuit, 27-28; Toxey Mission, Oct. 4-5; Clinton Circuit, 11-12; Mantua, 17-19; Gainesville Circuit, 23-26; Union Circuit, Nov. 1-2; Newbern and Jackson Chapel, 8-9; Oak Grove, 15-16; Marion, 21-23; Marietta Circuit, 28-30.

Dear Brethren:—We have just closed a most successful district conference. Let us go forward now to wind up our work with credit. You will strike hard to come up with the apportionments for the Freedmen's Aid, Board of Sunday Schools, Board of Education, American Bible Society and the Board of Temperance and General Deaconess Board. The total amount for these six boards is only \$316.00 for the district. We must and will raise this amount, also conference claimants Episcopal Funds and general Conference expenses. We must realize our goal at all odds.—J. J. Harrison, District Superintendent.

PALESTINE DISTRICT FOURTH ROUND

Bryan, September 7-8. Bryan ct., 6-7; Hearno, 13-14; East Calvert, 13-14 East Mexia, 20-21; Teague, 20-21; Streetman, 27-28; Fairfield, 27-28; Oakwood, October 4-5, Palestine, 5-6; Lovelady, 11-12; Jacksonville, 11-12; San Augustine, 17-19; Hemphill, 18-19; Jeneette, 25-26; Nacogdoches, 28-29; Centerville, November 25-26, Leona, 25-26.

Dear Brethren:—It is but a short time till the next session of the annual conference will convene at

Houston, Texas. Therefore, you have but a short time to pull up on your claims. As you know, some of you are far behind and if you do not catch up within the next (3) three months, you will be compelled to render a very short report at conference. Our fifti-entenary Drive will be conducted October 19, at which time each pastor is expected to complete his years' apportionment and report the same at a meeting to be called a few days later. Now, bear in mind your success in this final rally depends all together on your ability to organize, plan and prosecute your plans from now until that time. Without this you can expect nothing but failure.

G. W. CARTER,
District Superintendent.

NOTICE OPELIKA DISTRICT

Owing to existing circumstances that we knew not of at time of the election, I find that I will not be able to serve as District President of the Woman's Home Missionary Society of the Opelika District. With many thanks for the consideration shown me, I tender my resignation. The work is now in hand of First Vice-President Mrs. Lizzie B. Colvin, Sylacauga, Ala.

LENA DAVIS COLLINS.

MONTGOMERY DISTRICT FOURTH ROUND

Tensaw and Little Zion, September 6-8; Mobile-Warren street, 12-15; Wesley and Theodore, 19-22; Pensacola, 26-29; Castleberry Circuit, October 3-6; Harris-Chapel, 7-9; Brewton and Pollard, 10-13; Evergreen Circuit, 17-20; Booth Circuit, 23-27; Mt. Creek, 30-31; Wetumpka Circuit, November 1-3; Clectic Circuit, 8-10; Union Springs, 15-17; Aberfoi and Brown Grove, 22-

NOTICE TENNESSEE CONFERENCE

Conference will convene in Broad- en Memorial Methodist Episcopal Church, October 9th. I desire all pastors who contemplate bringing their wives with them to notify the pastor at an early date. Also as soon as your Lay Delegate is elected, notify the pastor what sex, that I may arrange for his entertainment.

Address all letters on conference matters to 711 Donnelson street. All personal letters to 98 Claiborne street, Nashville, Tenn. D. T. Burch, pastor.

THE NATIONAL RACE CONGRESS OF AMERICA, SUFFRAGE SESSION

To the Colored Folk of America: Greetings:—

The National Race Congress of America by its Executive Committee authorizes us to issue the Call for the Fourth Annual Meeting of the said Congress to meet in Washington, D. C., Oct. 7th to 11th, 1919, inclusive at the Metropolitan Baptist Church, R. Street, between 12th and 13th Sts., N. W., the Reverend M. W. D. Norman, Pastor.

All Local Units are eligible to be represented according to the Con-

stitution. Churches and Auxiliaries of Churches, Clubs, Associations, Fraternities, and Organizations are also admitted according to the law now in force—\$2.00 per delegate.

This Congress is known as the Suffrage Session. Every interest of the Colored people hinges on the ballot. Every man in America should be interested in the franchise, there is no more important subject before us as a people. You are called to meet us. If there is no organization in your district to send a delegation, let a few public spirited men make such an organization; one that desires the growth of the Negro manhood, the purity of Negro womanhood and the opportunity of Negro childhood. Come, all ye leaders of the great Black race in America. Come to bring the truth from your community, come to hear the facts about other sections, come to hear the story of the Colored people of England, France, Liberia and Haiti, come to help make a program for the reconstruction of the higher life of the Negro in America.

All prospective delegates and visitors are asked to write Rev. M. W. D. Norman, Chairman Committee on Arrangements.

For further information, write headquarters 903 Third St., N. W., Washington, D. C.

H. J. CALLIS, Chairman Executive Committee.

J. L. S. HOLLOMAN, Sec'y. Executive Committee.

W. H. JERNAGIN, Pres.

C. H. STEPTEAU, Sec'y.

Baltimore, Md.

GULFPORT DISTRICT FOURTH ROUND

New Augusta, Sept. 18; Picayune, 30-Oct. 1; Lumberton, 2-3; Sumrall, 4-5; Richton, 7-8; McLain, 11-12; Gulfport, St. John, 15-16; Gulfport, St. Mark, 18-19; Ramsy, 23; Wiggins, 25-26; Pearlinton, Nov. 1-2; Bay St. Louis, 8-9; Pass Christian, 15-16; Basin, 22-23; McHenry, 25-26; Ocean Springs, 29-30; Moss Point, Dec. 3-4; Biloxi, 6-7; Escatawpa, 13-14; Handsboro, 20-21.

Pastors, Members and Friends:—The second Centenary drive opens Sept. 1st, please raise your full quota by Oct. 15th, district meeting reporting day. Pastors please post your ideal church records, and bring them to your Quarterly Conference. Don't fail to make your revivals red-hot meetings. Now is the time to save souls, and put the Southwestern in every home. We are expecting every pastor on the district to attend the Epworth League, and Sunday School convention at Pascagoula, Miss., Sept. 12-14, 1919. Round up the young people now, and send them in to our schools.—P. H. Rembert, District Superintendent.

CARD OF THANKS

I wish to make known my gratitude and thanks for a nice suit of clothes that was given me by the loyal members of Mt. Zion and Morrow's Chapel on the East Calvert Circuit, led by Mr. William Glass, our faithful district steward. Too much praise cannot be given these loyal members who work so faithfully in their effort. May the blessings of the Almighty continue to rest upon them.

G. W. WHITE,

NAVASOTA DISTRICT FOURTH ROUND

Belleville, Sept. 6-7; Anderson, 20-21; Hempstead, 28-29; Stoneham, 27-28; Brenham Circuit, Oct. 4-5; Brenham Station, 5-6; Brookshire, 8; Katie, 9; Bedias, 11-12; Hufsmith, 15; Lawrence Key, 16; Hockley, 17; Madisonville 18-19; E. Hempstead, 25-26; Sealy, Nov. 1-2; Singleton, 5; Somerville, 7; Caldwell, 8-9; Millican, 15-16; Navasota, 16-17.

Dear Brethren:—This is our last round and our last appeal to you to do your full duty in order that we might make a round report at the Annual Conference in Houston on November the 19th. You have done fine up to the present, and you should be congratulated to the very highest. October the 19th is our last drive for the Centenary. Let us strive on that day to go over the top. We go back to New Orleans on or about the first of November to make our report on the Centenary.—T. M. Jackson, district superintendent.

JACKSON DISTRICT CONFERENCE.

The Jackson District Conference convened at Little Zion Methodist Episcopal Church Peiahatchie, Miss., August 12, 1919, Dr. W. P. C. Morrison, our worthy district superintendent, presiding. The opening devotional services were conducted by Dr. J. M. Shumpert. Rev. W. N. Lipscomb led in prayer.

The Rev. P. A. Taylor was elected secretary; the Rev. P. S. Olive, assistant; the Rev. W. N. G. Lipscomb, statistical secretary, and the Rev. R. Howze assistant. After the appointments of the several committees and reporter for the Southwestern Christian Advocate, the district superintendent gave a very interesting and helpful lecture touching the Columbus Centenary Exposition, and district superintendents convention at Cleveland, O.

The sessions were well attended by both the visiting delegates and the members and friends of the local churches of the vicinity. From all viewpoints this district conference was delightful and interesting.

The reports made by the pastors marked the progress the district is making under the careful and painstaking leadership of our district superintendent, Dr. W. P. C. Morrison. The pastors reports showed that the centenary work was prominent in every church on the district and an earnest effort is being made to raise the full quota.

One of the splendid features of the conference was the excellent sermons

and papers touching on the vital subjects of the day. Rev. P. A. Taylor presented a fine paper upon the "Rural Pastor and His Opportunity." Pleasing and interesting sermons were preached by the Revs. W. M. Clark, H. J. Grant, R. Howze, J. C. Hibbler and B. T. McEwen.

Among the visitors who were introduced to the conference were: Dr. W. W. Lucas, representing the Epworth League; Dr. D. L. Morgan, district superintendent, Vicksburg District, representing the centenary; the Rev. H. W. Williams, the stewardship. Rev. William McMorris brought greetings from Meridian District, of which he is superintendent; Rev. W. L. Marshall, pastor Columbia; Dr. G. W. Smith, of Canton, Miss.; Rev. N. W. Ross, pastor Hickory; Rev. P. W. Baldwin, statistical secretary of the Mississippi Conference; Rev. J. C. Hibbler, pastor St. Paul, Meridian; Prof. J. B. Randolph, president of Haven Institute; Rev. W. A. Oates, pastor at Lake; Rev. I. R. Kersh, pastor at Clinton; Rev. Mr. Lacy, Baptist minister of the city, and Prof. Boston of Jackson.

The conference was well entertained by the Rev. D. R. Bentley, the faithful and successful pastor, and his excellent people.

The next session is to be held at Mrs. Annie Lipscomb, president of the Woman's Home Missionary Society, and her faithful members of the Jackson District, held an interesting meeting and voted to hold a convention at Craig, Miss., September 15, 1919.

J. M. Shumpert, Reporter.
Morton, Miss.

QUARTERLY CONFERENCES

Liberty, Tex.—The Third Quarterly Conference was held at Bryant Chapel Methodist Episcopal Church, with the district superintendent, the Rev. George E. D. Belcher, presiding. The reports showed an advance over last quarter. Raised for pastor \$121.00; district superintendent, \$22.53; for building, \$57.00. Total raised for the quarter, \$200.53. Mrs. M. E. Edwards, reporter.

Fayetteville, Ark.—The Third Quarterly Conference was held August 10-11, with Dr. H. E. Harris in the chair. The officers were all at their post with good reports. The district piano purchase by the Rev. H. Bright, pastor, has been paid for. Improvements have been made on the church and parsonage. The district superintendent preached two strong sermons while here. The church and Sunday School are wide awake in the great Centenary movement. We are "over the top," raised for all causes during quarter, \$220.00. Reporter.

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Topeka	Dunlap, Kans.	Sept. 3-7	G. G. Logan
St. Louis	DeSoto, Mo.	Sept. 12-14	W. R. Rivere
Washington	Linden, Md.	Sept. 9-14	M. W. Clair
Annapolis	Harman, Md.	Sept. 17-21	Jos. H. Jenkins
Annapolis	Hammons, Md.	Sept. 16-22	J. H. Jenkins
Gainesville	Sanpuiaski, Fla.	Sept. 23-28	J. P. Patterson
Salisbury	Salisbury, Md.	Sept. 20-Oct 2	J. W. Jewett
Cambridge	Cambridge, Md.	Oct. 7-9	D. H. Hargis
South Philadelphia	Chester, Pa.	Oct. 14-16	James H. Scott

Conventions.

GULFPORT DISTRICT—Sunday School and Epworth League will convene at Pascagoula, Miss. SEPT. 12-14
 PHILADELPHIA DISTRICT—Annual Preacher's Meeting at Atlantic City, N. J. SEPT. 24-25.
 JUBILEE GENERAL EXECUTIVE—Woman's Foreign Missionary Society at Boston, Miss. Oct. 20-NOV. 4
 FLORIDA CONFERENCE—Ninth Annual Session Woman's Home Missionary Convention at Jacksonville, Fla. SEPT. 11-14
 BEAUFORD DISTRICT—Sunday School and Ladies' Aid and Epworth League Convention at Ruffin, S. C. SEPT. 25-28

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Oak Hill, Sept. 6-7; McDonough and Crumby, 13-14; Brooks, 20-21; Griffin Circuit, 27-28; Whitewater Circuit, Oct. 4-5; Williamson, 11-12; Hampton, 18-19; Stockbridge and Bently Hill, 25-26; Jonesboro Circuit, Nov. 1-2; Lutherville, 8-9; Fayetteville and Inman, 15-16; Griffin, 23-24; Conyers, 29-30.

Dear Brothers:—We are now in the very midst of our greatest work and harvest. Let us by God's help add every member to our church we can and be careful and see to it that our full membership is reported in our Annual Conference Reports. Clark University Endowment Day is set for October 30, 1919. The Bishop is expecting every pastor to go over the top on this great day by reporting the full assessment for his charge, raised at the roll call.—R. T. Adams, District Superintendent.

THE LITTLE VETERAN PREACHER

The Little Veteran Crieth aloud:
**PREACHERS MAKE
YOUR CONFERENCE CLAIMANTS' AP-
PORTIONMENT
BIG ENOUGH TO PAY
THE OLD PREACHERS, WIDOWS AND
ORPHANS
ALL THEY ARE PROMISED
THE TIME IS NOW
YOUR CONFERENCE IS HERE
FAIL NOT**

**LAYMEN PLEASE DON'T STAND IT—
PAYING THE OLD PREACHERS
WIDOWS AND ORPHANS LESS THAN
ONE HUNDRED CENTS ON A DOLLAR
THEY SERVED YOU WELL
THE CHURCH PROMISED THEM THIS
GOD IS ON THEIR BOND
THEY HAVE WAITED LONG
DEMAND THAT THEY BE GIVEN
THE SQUARE DEAL:—**

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APPORTION, \$2,000
THE CENTRAL ALABAMA CONFERENCE,
\$2,000
THE CENTRAL MISSOURI CONFER-
ENCE, \$1,000
THE DELAWARE CONFERENCE, \$9,000
THE EAST TENNESSEE CONFERENCE,
\$1,000
THE FLORIDA CONFERENCE, \$1,000
THE LOUISIANA CONFERENCE, \$3,000
THE LEXINGTON CONFERENCE, \$7,000
THE LINCOLN CONFERENCE, \$1,000
THE LITTLE ROCK CONFERENCE, \$2,000
THE MISSISSIPPI CONFERENCE, \$2,000
THE NORTH CAROLINA CONFERENCE,
\$2,000
THE SAVANNAH CONFERENCE, \$1,700
THE SOUTH CAROLINA CONFERENCE,
\$8,000
THE TENNESSEE CONFERENCE, \$1,000
THE TEXAS CONFERENCE, \$3,000
THE UPPER MISSISSIPPI CONFERENCE,
\$2,000
THE WASHINGTON CONFERENCE, \$9,000
THE WEST TEXAS CONFERENCE, \$2,000**

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All other apportionments, fixed by Boards, Commissions and the Centenary, have increased amazingly—three to five times—but your conference, which alone has the right to fix the apportionment for conference claimants, does not ask for what is needed. In the name of Justice, your aged brethren and the future of Methodism, I beseech you, Brother Preachers: Ask the pastoral charges for enough money to pay this sacred debt. Make the veteran's dollar worth 100 cents.

SEND US A GIFT—NOW—FOR THE OLD PREACHER.

DEATHS

Love—Mr. J. L. Love, a member of St. Mary Methodist Episcopal Church on the Money Circuit, died recently. He was a steward and a faithful church worker. He is survived by a wife, a daughter and other relatives. The Revs. Mr. Robinson and Washington conducted the services. Interment was made in Wing Field Cemetery.

Golden—Miss Nercy Golden of Lamkin, Miss., departed this life Thursday, August 7, 1919. She was a member of Holly Grove Methodist Episcopal Church and had been a successful teacher in Yazoo and Humphreys counties for nine years. She leaves a father, mother and many friends to mourn. Mrs. Amelia Vaughns spoke on her life in the community. The funeral services were conducted by the Revs. S. Lewis and E. D. Brown and A. W. Wilkes.

Whitfield—Brother Whitfield, one of the oldest members of St. James Methodist Episcopal Church of Yazoo City, Miss., died recently. He served throughout the Civil War and rendered valiant service in that conflict. He held various offices on the official boards of the church. His death is mourned by his sons and daughters, together with a host of other relatives and friends. The funeral services were conducted by the pastor, the Rev. W. N. G. Lipscomb.

Chestnut—Mr. Henry Chestnut, a member of Scott's Methodist Episcopal Church of North Birmingham, Ala., died at his home in that city, July 31, 1919. He was a member of the Board of Trustees and a faithful church worker. A wife and a sister survive him. The funeral services were conducted by the pastor, the Rev. G. W. Reeves. Interment was made at Boyles, Ala., under the auspices of the Knights of Pythias.

Avery—Mrs. Lizzie Avery, a member of Fairfield Methodist Episcopal Church, departed this life on August 8, 1919, at her daughter's home in Shreveport, La. She is survived by four daughters, Mrs. Ella Kenman, Mrs. Ophelia Culliff, Mrs. Effie Stringer and Mrs. Hattie Adams, three sisters.

She lived a faithful Christen and was loyal to all the interests of her church. The pastor, the Rev. J. H. Thompson, attended by Brothers A. J. services, assisted by Brothers A. J. McCoy and William Roherson.

Piguse—Mrs. Clasey Piguse, of Stonewall, Miss., departed this life recently. She was a faithful member of Zion Methodist Episcopal Church, and lived a beautiful life of service. The pastor was assisted by the Rev. G. W. Arnold in conducting the services.

PERSONAL AND GENERAL

The Rev. J. H. Peters, pastor of Ronseverte and White Sulphur charge, W. Va., reports the work there in good condition. Several

new members have been added to the membership and plans are complete for two new churches for these places. In a recent rally conducted for the building fund, \$1400.00 was raised.

The 15th annual meeting of the Woman's Home Mission Society of the North Carolina conference, met in Hickory, N. C., June 26-27, 1919. The president, Mrs. S. A. Peeler, presiding. After the devotional exercises, the organization of the convention was effected.

The report of the corresponding secretary, Mrs. M. M. Brower, was read. This report showed an increase in the number of auxiliaries on the Western District.

The treasurer, Mrs. R. W. Winchester, made her report, which showed for all purposes a combined increase of \$195.58 over last year's receipts.

On Thursday evening a program of welcome was rendered by the local auxiliary. Response was made by Mrs. M. M. Brower.

Misses Fannie L. and Venie A. Richards, daughters of the Rev. J. O. Richards of Wesley Methodist Episcopal Church, Mansfield, La., have returned home after an absence of nine months. Both were in Philander Smith College, the former as teacher and the latter as a student. Miss Venie Richards completed the Normal Teachers' Course in May and was a member of the quartette from Philander Smith College whose services were engaged at the Centenary Exposition in Columbus, O.

G. L. Royal Sons and Daughters, of Progress of the State of Texas, G. L., met in Conroe, Texas, July 30, and 31st, and August 1st. A large

delegation was present and witnessed the W. G. P.'s annual address, which was excellent. Notwithstanding the man's hardships inflicted upon the Lodge by sickness and death, W. G. P., F. W. Warren is yet daring his members to die. L. C. Booker, reporter.

PERSONAL.

Brother—Tobacco injures the heart, nerves, stomach and eyesight; Tobacco ruins the sexual system and causes cancer of lip, tongue and throat. Any form of tobacco habit can be quickly, easily and inexpensively overcome with pleasant Florida root, you'll marvel at the simplicity of it. It's fine for indigestion. Send your address if interested. J. O. Stokes, Mchawk, Florida.

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A. M., L. L. D.

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Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals: Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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For SENIORS <small>Ages 15, 16, 17 years</small>	THE SENIOR QUARTERLY..... } For the Pupil THE SERVICE AND LESSON LEAF..... } THE SUNDAY SCHOOL JOURNAL... For the Teacher THE CLASSMATE..... Story Paper
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MEXICO DISTRICT CONFERENCE.

Sunday School and Epworth League Convention of the Mexico District, met for its twelfth session in Wesley Methodist Episcopal Church, Bowling Green, Mo., at 9 a. m. Dr. A. H. Higgs, district superintendent, presided.

Roli was called by the secretary of the last district conference, and ten pastors answered. A. E. Miller was elected secretary, with E. W. Hannsh assistant. George W. Reeves, treasurer and post master. Bar—The bar of the conference was fixed to include the first four rows of pews in front of the altar. R. G. Williams was elected reporter for the Southwestern Christian Advocate, and to solicit subscriptions for the paper.

The Rev. Le Roy Woolrich was introduced and addressed the conference. The hour having arrived for the annual address of the district superintendent the Rev. A. J. Williams took the chair. The address was inspiring and showed marks of improvements.

Benediction was pronounced by the district superintendent. In the afternoon at 2 o'clock the Sunday School and Epworth League convention was held, Prof. A. Cravens presiding. The organization was affected and committees appointed.

Annual address of the president and were filled with the reading of good papers and discussions were of interest. At the evening session the welcome address was delivered by the mayor of the city.

The Rev. Robert B. Hayes, president of George R. Smith College, was introduced and addressed the conference in the interest of the school. We were favored with addresses by the Rev. E. W. Hannah, and Rev. W. F. Walker. These addresses closed the first day's session of our District Conference, Sunday School and Epworth League Convention.

The second day and all the rest papers, discussions, sermons and reports. Reports from pastors and delegates show marks of progress on many lines, and the centenary "over the top." The address by the mineralogist was grand. The paper on "What I Saw in France," by Sergt. W. H. J. Williams thrilled the conference.

Among the visitors were Rev. J. C. Guyton, of the St. Louis District Curryville Circuit, the Rev. W. R. Rivere, superintendent of the St. Louis District. Dr. Rivere paid a tribute to the charge, having it as pastor some years ago, and invited the superintendent and pastors of the Mexico district to attend the session of the St. Louis District Conference, to be held in DeSoto, Mo., September 11-14, 1919.

Election—Sergt. W. H. J. Williams, of Mexico, Mo., was elected president of the Sunday School and Epworth League Convention, Mexico District, with Miss Syrmor of Troy, Mo., secretary and Mrs. Carril Robinson, treasurer, Troy, Mo.

The Woman's Foreign Missionary and Home Missionary Societies held their twelfth anniversary and election of officers. Mrs. W. J. Cooper, of Mexico, Mo., was elected district president of the Woman Home Missionary Society. Mrs. E. W. Hannah of Troy, Mo., was elected district president of the Woman's Foreign Missionary So-

ciety. The conference closed Sunday night, August 10, to meet next session in Columbia, Mo., where it held its first session twelve years ago.

R. G. Williams, Reporter.

\$150,000.00 CHURCH STARTER AT GARY, INDIANA

Trinity Methodist Episcopal Church, Gary, Indiana, has purchased five lots in the heart of Gary's colored population. This plant will consist of a church building to seat twelve of fifteen hundred people, with every convenience. Basement rooms for Sunday School, he ginner, primaries, women's work room, shower, dressing room, community hall, dinners and entertainments, socials, department for the teen age and class rooms. First floor main auditorium, side chapel, young people's assembly hall, junior department, class rooms, drinking fountains and pastor's study. Second floor, men's Bible class and club room and gallery. A modern parsonage will be built on one of the lots. This church has already purchased of furniture to the amount of \$540.00 for the parsonage.

In connection with this plant will be a settlement house facilitated in every way to do the needed community service, with athletic grounds and amusements. Bishop Nicholson and District Superintendent G. R. Bryant are sparing no pains in assisting the pastor, the Rev. J. W. Hutchinson, and people on to these achievements. H. M. Fletcher, chairman trustee Board.

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(Actual photograph of a man's mouth before (left), and after (right), taking the James Osgood Features Correction Course. Notice the coarse, thick, short lips of the first, and compare the graceful curves and well rounded fullness of the reduced and lengthened lips of the second.) short lip and reducing the thick lip to the proper proportions, thus transforming a gross and ugly mouth, as if by miracle, into one of grace, strength and character. The most marvelous physical culture course ever offered the public. Absolutely safe and harmless, and results come quickly. The price is within reach of all. The opportunity of a life time. This is your chance to develop a nice looking mouth at a very small cost. People are jumping at this splendid method of improving their looks. Will you neglect yours? Certainly not. There are many who would give thousands of dollars for the results that James Osgood Features Correction Course will give. The complete course with full directions will be mailed to any address for \$1.00 (One Dollar.) Address the James Osgood Features Correction Course, Box 329, Nashville, Tenn.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, SEPTEMBER 11, 1919

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The Mountain to Which We Look



IN Squam Lake in New Hampshire, they have a church with no roof but that sky which was roof enough for religion in the days before the church was born. It has only an unhewn stone altar and a white birch cross to shadow forth the aspiration and sacrifice they symbolize. It is on an island, used for no other purpose, which gives the worshiper that sense of separation from the common things of life which is like a wall between the visible and the unseen.

They call the island Chocorua. Under the rustling poplars of a sunny morning, as one lends ear to the opening worship, the eyes lift inevitably across the lake to the encircling hills to climb range beyond range and rest finally upon the aspiring peak of Chocorua itself. On clear days its outline is as sharp as an etcher's pencil. When the air is hazy and indistinct it melts into the blue like forest horizons at twilight. But it is always as present as a church spire.

Religion has nothing more essential to give to life than that sense of true proportion, of wide horizons, of ascending aspirations, without which a man walks stumbling and dim-eyed to the end of his days.

The war is over, but its tragic clamors still ring in the ears of the world. Peace has been declared, but not to all has peace yet come.

Some of us are just home from overseas. We have not yet refashioned our machine guns into riveting machines or our wire cutters into desk shears. Some of us have worn ourselves to the bone trying to do three men's work while the other two worked at soldiering. Some of us have been so faithfully serving as square pegs in round holes, under the pressure of emergency, that now this service is no longer required we stick in the hole without fitting it.

Some of us have been shaken without knowing it by the horror and brutality and materialism of war, and now we wonder where our faith will find new foundation. And some of us, alas, have faced war's most familiar tragedy, the death of those we loved, without whom life has lost all its zest and most of its courage.

Religion offers to each of us a mountain invisible. It is what the world needs most—a mountain of separation and refuge, of aspiration, of vision, a mountain of communion, and therefore of comfort and hope.

We may not climb above the dead level of our own experience. We may not have a Chocorua Island. And yet we may climb the heavenly steep of the soul's great adventure. We may get away to the quiet places of the heart. On the upward slopes of the mountain invisible we may find spiritual reality.

That is the religion of the Great Founder of religion, Himself a man of the hills. It is what the spirit of man craves. It is what all the world needs to-day, even though it seem but a still small voice after the whirlwind and the sword.

Herbert D. Gallaudet.— In the Congregational And Advance.

EDITORIAL

BISHOPS URGE INCREASED SALARIES FOR PASTORS

In last week's issue we called attention to the disparity in the increase of the Pastor's salary compared with the increase in the cost of living. This week we are publishing a series of letters from all the Bishops of the Church who are urging the increase of pastors' salaries. It would appear that this matter would need little urging. Wide awake laymen will see the value of an adequately paid minister. From a most selfish standpoint the minister should be better paid. He is to serve the public. He cannot serve the public to the best of his ability if he is underfed, underread and does not have the time for meditation because he is worried over making ends meet. When the layman goes to hear such a minister preach he comes away dissatisfied. It is a good investment, therefore from the standpoint of the layman to adequately pay the Pastor.

We cannot hope for recruits to the ministry to fill the depleted ranks if the ministry does not assure a comfortable support. Already our brightest men are turning from the ministry, many of whom are satisfying themselves if they are conscious of a duty to assist in bringing in the kingdom turn to the Y. M. C. A. and other movements for social uplift. These organizations are providing a much better salary for their average worker than the Churches are providing for their minister. At the rate that we are going the Churches will wake up some day having lost their power for leadership because we do not have men of sufficient caliber to lead.

There is absolutely nothing mercenary in this appeal for better salaries for ministers. It all has to do with the spiritual growth of the Church, and the building of the kingdom. It is short-sighted to view the question from any other angle.

FORTY-THREE SUCCESSFUL YEAR IN THE MINISTRY

The Reverend William H. Brooks, D. D., pastor of Saint Mark's Church New York City, completed recently the 43rd. year of his ministry and the 23rd year of his pastorate at Saint Mark's, New York City. We do not know of a man in all Methodism who has a longer continuous pastorate than Dr. Brooks. He is more popular at Saint Mark's church now than ever before. He is a strong, convincing, eloquent preacher. He is a pastor who knows every detail of church work and has energy and intelligence in promoting every interest of the local church as well as the general church. Forty-three honorable years in the ministry are worthy of celebration and the Saint Mark's congregation did a very appropriate thing in giving its pastor the fitting reception it did on the 43rd anniversary of his entrance into the ministry. No man among us stands higher and is better loved than William H. Brooks of New York.

During his pastorate, Saint Mark's Church has had a wonderful growth. Wonderful is the proper word. In twenty-three years the membership has grown from 61 to 5,000, with a constituency equally as large and with an influence that touches the

whole life of New York City. Under the leadership of Dr. Brooks, Newman Memorial Church was organized in Brooklyn in 1900. In 1902 this mission was transferred to the Delaware Conference in exchange for the Salem Mission located in Harlem. The Salem Mission was reorganized in 1902 as part of Saint Mark's, the Rev. F. A. Cullen as pastor. In 1912 Salem became an independent organization. She bids fair to out rival her mother. No church in New York is doing better work than Salem. Saint Mark's organized a third church, Epworth Memorial, in the Bronx, in October, 1904 and this church grew so rapidly that it became an independent organization in 1912. Saint Mark's organized a fourth mission, Butler Memorial, Williamsbridge, in 1912. This mission is still under the fostering care of Saint Mark's and the Rev. Richard A. Bolden is pastor. The Rev. Mr. Bolden is also associate pastor of Saint Mark's Church.

The present Saint Mark's structure was purchased in 1895 during the pastorate of Dr. Ernest Lyon. During the pastorate of Dr. Brooks the church has been renovated and greatly improved. In addition thereto during the pastorate of Dr. Brooks a ten room modern parsonage was bought on West 53rd Street at a cost of \$10,000. In 1911 the church bought an apartment house in Harlem with twenty-three apartments, costing \$54,000. In 1913 it bought in the Carter House, New Rochelle, New York at a cost of \$7,000. In 1914 it built its Parish House, containing 40 rooms, including parsonage, assembly, gymnasium, dining room, parlor class room, young men's room, reading room, furnace and several apartments at a total cost of \$50,000. These are evidences of the successful ministry that Dr. Brooks has enjoyed in New York. No church among us is so well organized as Saint Mark's church. There are many auxiliaries and all are actively supporting the church.

In addition to Dr. Brooks services as pastor, Saint Mark's influence is felt throughout New York City. He is called on many occasions for addresses and is called in council on all questions affecting our people. He is one of the outstanding men in New York City. He is Chaplain of the Old 15th New York and is greatly loved by the men of his regiment.

The Southwestern extends congratulations to Dr. Brooks and to Saint Mark's Church.

PASS IT ALONG

Effort was made to prove that Negroes set fire to the homes of foreigners in Chicago and thus added fury to the riots that had begun. In the first place the foreigners and the Negroes were on fairly good terms and the Negro never injures a friend. He always goes to his friends relief. Then, too, a cordon of police and guards was thrown around the Negro section and they could not have gotten to the foreign quarters without being observed.

But what is the explanation? What is the answer to the charge that Negroes set fire in the foreign quarters in Chicago? The direct answer is that THEY DID NOT DO IT. There is a plausible explanation and the Central Christian Advocate takes it up and reinforces it with a very apt and true to life illustration. The Central says:

It is declared that the blacks who incited the stock yards riots in Chicago, setting fire to numerous cottages, were not Negroes but black by the liberal use of burnt cork. They were I. W. W. miscreants who carefully chose that manner of practicing sabotage and escaping accountability.

If the charge represents a fact it is not the first time the colored man has had to bear the cross for the white man's sin. We have heard of a school trustee who got a considerable amount of funds to pay school bills. A friend went home with him that evening. The friend saw where he laid the money. Suddenly a big Negro appeared in the trustee's absence and flourished a revolver and demanded the money. As the Negro turned the friend got his chance and shot him dead. When they washed his face they found that the supposition Negro was none other than the trustee himself.

And both the Chicago Stock Yards, and the southern trustee are types of by no means isolated cases of burnt cork blacks putting their crimes on the Negro race.

No crime committed by Negroes can be laid at the door of the white man but the white man can black up and does, and often heaps upon the Negro a crime record and therefore by the record increases the percentage of crime among Negroes. There is no way of proving the percentage of this burnt cork criminal class but it is sufficiently large to effect the situation as a whole.

One of the most sensational happenings in the South in recent years took place in Holly Springs, Mississippi, when a white man who was infatuated with a colored girl sought to prevent a colored man from calling upon this colored girl. This white man blackened up his face, went to the home of the colored girl and shot both the girl and her visitor. He attempted to get back home; a fire broke out in the town in the meantime and the man was caught, with his face blackened. He came from one of the prominent families.

Not every Negro is as black as he is painted to be, nor is every white man as white as he claims to be. There is a good deal of sin in both but the white man who blackens his face and thereby attempts to escape his crime and throw the stigma on the helpless race is a dirty coward.

THE NEGRO AND LABOR UNION

In his study of the "Negro Artisan," Atlanta University, 1902, Dr DuBois sums up the matter of the relations of the Negro to the labor union in the following statement:

"The rule of admission of Negroes to unions throughout the country is the sheer necessity of guarding work and wages. In those trades where large numbers of Negroes are skilled they find easy admittance in the parts of the country where their competition is felt. In all other trades they are barred from the unions save in exceptional cases, either by open or silent color discrimination. There are exceptions to this rule. There are cases where the whites have shown a real feeling of brotherhood; there are cases where the blacks, through incompetence and carelessness, have forfeited their right to the advantages of organization. But on the whole, a careful, unprejudiced survey of the facts leads one to believe that the above statement is true approximately all over the land."

A report of the National Association for the Advancement of Colored People states

that this view taken by Dr. Dubois is as correct in 1919 as it was in 1902, with the exception that the Negro's relation to labor has changed. He is now found in many of the industries competing side by side with the white man in many of the skilled occupations. This report of the National Association referring to the action of the American Federation of Labor and telling of a demonstration when 40 heads of International Unions arose and welcome black men into their ranks said:

"This was the demonstration. And since the American Federation of Labor always desires more power, more money and more men, it is likely to use pressure when necessary upon its local units to bring in the thousands of colored workers, whose dues will help swell its treasury and theirs. It knows, too, that the colored men have learned to organize and constitute a danger outside the Federation. It is not difficult to forget racial prejudice when a high wage is at stake."

We are still of the opinion that the Negro should be cautious and go slow in joining the labor unions.

RECRUITS FOR THE MINISTRY

We have kept as far apart as possible in our thinking the questions of Ministerial Support and Ministerial Supply. Men preach because they must and because the Gospel message is "as fire shut up in their bones," and not because they are paid to. But when a great secular daily publishes an editorial such as appeared in a recent issue, July 30, of the Rocky Mountain News, published at Denver, Colorado, it is time that those who have the vital interests of the Church at heart should take notice. The article, bearing the caption which we have printed above, follows:

"Bishop McDowell of the Methodist Church complains that parents are inducing their sons not to enter the ministry.

"Why should they not?"

"A minister spends three or four of the best years of his life in fitting himself for his position. Oftener than not, he emerges from his seminary \$2,000 or \$3,000 in debt for tuition. He is assigned to a charge which may pay him \$700 or \$800 a year. If in a decade or so he has risen to a salary of \$1,500, he is an exceptional man, for he is then receiving from \$300 to \$500 more than the average minister.

"A minister is expected to dress himself and family neatly, to buy books in order to keep abreast of the times and to contribute to worthy causes. And he does it. It is not uncommon to see a minister who strains from year to year to make both ends meet chip in \$10 at the annual conference in order to make up a shortage in the benevolence or other fund.

"Yet he is earning less than the man who mows his neighbor's lawn.

"Why should parents, no matter how strong their religious convictions, persuade their sons to embrace poverty as their bride?"

The Christian Recorder plays up in a very strong way the messages of the Bishops of the distinctively colored Churches in response to a request from the New York World. All these replies were strong and worth reading but the Christian Recorder still has a taint which we called attention to sometime ago, namely; that the leaders of the distinctively Negro Churches are the only upstanding, four square leaders of the Negro race.

The Christian Recorder says: "There is no class of people who come in closer touch with the people than the Bishops and leaders in other Negro Churches. We would not have near as much friction as we do if these leaders were listened to for they are the most dependent group of Negroes in the country, being entirely dependent upon Negroes for their living. We all know that it is a difficult thing to be absolutely true to the cause when those not in sympathy with the cause pay our board bill. The Negroes of dependent tendencies must be heard from."

Now, we agree with all that the Recorder says about independency but we still think that the Recorder is off when it supports a contention that only the Negroes in independent Churches are manly and representative of the race's life but it is just such propaganda as this that some of these race Churches thrive on.

Of General Interest

New Army Rifle

Inventors were asked by the War Department to submit designs for a semi-automatic military rifle to replace weapons in use. The designs must meet specifications, giving the characteristics a service rifle of this type must have, which have been prepared by ordnance experts. The present military rifle is a magazine gun, operation of the bolt action by hand being necessary to prepare it for the next shot. Officers said that if an acceptable semi-automatic could be developed for the army the rapidity and accuracy of fire by any infantry unit would be greatly increased.

Many Nations Claim "America"

Many people think that "My Country, 'Tis of Thee," is an American tune. Few know that the music is the same as the music for the British national anthem "God Save the King". This tune, it is said, was taken from a German song.

According to a French Journal, it was copied by Handel from a St. Cyr melody. Besides being sung in America, England, France and Germany, it figures as a patriotic air in nine other nations including Switzerland, Norway and the smaller German states.

It is said that the time was originated by a Frenchman who gave it to the young ladies of St. Cyr. These sang it whenever Louis XIV entered the chapel to hear morning mass.

Again In Service

The War Department has received its first hundred thousand enlistments for the new regular army and more than two-thirds of them are from the ranks of the returned soldiers, it is claimed.

This seems to cast a cloud of doubt on the assertion that the boys in khaki would never go back into the service unless forced. The U. S. army is not such a bad place when certain conditions as to pay and place of service can be understood at enlistment. The government takes good care of its men and makes better citizens out of some hundreds of thousands of them than they were before the war with Germany.

French Battlefields Preserved For Posterity

The French government is determined that the French people shall never forget the way

the Hun overran their country, nor the terrific defence which was put up by the allied troops. For this reason they are not going to allow certain parts of the line along the western front to be repaired. Most of the line, of course, will be searched for shells and soon, trenches filled in defences levelled and the ground made suitable for cultivation. But the forts of Verdun are to remain as they are, a monument for all time of one of the fiercest fights in the world's history. The trenches at Soissons are going to be preserved, as well as the underground mazes at the Moquet farm, the ruins of Bapaume and what remains of Pozieres.

These are only a few of the places which are going to be protected and preserved by the government. Other parts of the line are being chosen where the British, Belgians and Americans fought, and these places will be visited by hundreds and thousands of children now growing up and pointed out to them as the places where their fathers fought in the great war for freedom.

Summing Up The Sun

Sunburn is really the rupture and inflammation of the tiny veins of the skin. And you wear white in the summer time not because it looks cool, but because that color resists the heat rays of the sun better than colors. The violet tinge over everything after you have looked at the sun is there, because violet is the accidental color of yellow—the sun's color. You cannot really look at the sun, but birds can, because they have an extra eyelid which can be drawn down to act as a screen or shield. The sun is hottest between 3 and 4 summer time. And the sun seems much larger at sunrise and sunset—although it never "rises" nor "sets"—because it is then nearer the terrestrial objects, and so gains by comparison. A red sun portends fine weather; a red sunrise indicates wet—the vapor in the air being already condensed to clouds. Finally the hottest summer sun will never by itself ignite natural substances, and for all the germs it kills with its light it brings as many more into existence with its warmth.

Two-Thirds Of World's Hogs In This Country

Recent investigation by the Department of Agriculture discloses that the United States has relatively larger reserves of livestock than any other country in the world. In respect to swine this country is easily first but holds second place in the number of sheep and of cattle.

It is estimated that there are approximately 180,000,000 swine in the world. Of these considerably more than a third are in this country. There are probably 475,000,000 head of cattle and about 500,000,000 head of sheep in all Europe, Asia, Africa, Australia, North and South America and the islands of the seas. Although swine are less numerous than cattle or sheep in the world at large they are more plentiful than either of the other classes of livestock in the United States.

There are more hogs in this country than in all its ten nearest competitors combined. Australia leads the world in the number of sheep. India takes first place in point of cattle. American pork has found such great favor in Europe and South America that in 1918 it represented more than two-thirds of the exports of meat from the United States.

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1.—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2.—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

3.—When the ADVOCATE does not arrive regularly, notify us promptly.

DREW THEOLOGICAL SEMINARY

Announcements Concerning The Coming Year

Drews will begin its fifty-third year Thursday, September 5th, 1919. The Matriculation Day address will be given that afternoon at 4 o'clock in the Seminary Chapel by Professor Robert W. Rogers, Litt, D.

Several new voices will be heard in the Drew class rooms this coming year. The British Wesleyan Conference at its recent session at Newcastle-on-Tyne granted permission to the Rev. J. Newton Davies, B. A., B. D., one of its foremost New Testament scholars, to serve as Visiting Professor of "New Testament Exegesis" during the coming year. Professor Davies is expected to arrive in the United States about September 20th.

Rev. Charles Burgess Ketcham, M. A. B. D., who has already entered upon his duties as Librarian, will give two courses in the English Bible, one on "Prophetic Literature" and another on the "History of the Early Church."

In the Department of Missions, the scope of which is being greatly enlarged, Dr. Eric M. North will lecture throughout the year on "Current Aspects of Missionary Progress," Dr. J. R. Denyes will offer three courses, on "Mohammedanism," "Animism" and "The Missionary in Action"; and during the second semester Professor Oscar M. Buck who has been doing most successful work in Ohio Wesleyan University will be in residence at Drew and will give three important courses. Other lecturers in this Department will be the Reverend Thomas S. Donohugh on "Missionary Occupation of the Fields" and the Rev. Dr. Vernon M. McCombs, the Superintendent of the very successful Spanish work in Southern California.

Extensive plans are being made in co-operation with the Board of Home Missions for training for rural, suburban work, and for work among alien peoples. Among those already engaged are Rev. E. E. Beauchamp of Kansas, who will have oversight of certain rural charges and will lecture on "Rural Sociology", and Rev. George C. Hollingshead of Jersey City, who from his valuable experience in city mission work, will lecture throughout the year. The names of other instructors will be announced later.

Other special lecturers who will give extended courses will include Rev. Charles L. Goodell on "Evangelism," and Dr. William W. Sweet, Professor of History in De Pauw University, on "The Introduction of Methodism into the Mississippi Valley", which as the General Conference is so soon to be held at Des Moines, Iowa, will be of timely interest.

People of Interest

The Rev. W. H. Jones, our pastor at Bas-trop, La., was in the city last week and was a caller at our office.

The Rev. W. R. London of Melder, La., made a business trip to the city last week and was a visitor at our office.

Prof. G. Whitte Jordan, Acting Dean of Wiley University, attended the Summer School at Harvard University.

Dr. E. M. Jones passed through the city recently enroute to Texas. He preached acceptably to a large congregation at Wesley Church, the Rev. G. W. Alston, D. D., pastor.

Mr. H. E. Dunston of Seattle, Washington, and Miss Martha Lawrence, daughter of the Rev. E. D. Lawrence were united in marriage August 23, at Louisville, Ky., The Rev. J. B. Dedmond performed the ceremony.

In our issue of August 28th, we published a group of five Y. M. C. A. Secretaries, two International Secretaries and three State Secretaries. We stated that the State Secretary for Florida was Mr. L. E. Thomas. This is an error. Mr. A. L. James is State Secretary for Florida.

The Rev. C. W. Reeves pastor of our church at Baton Rouge preached at St. Marks Church, Chicago, Ill., recently and by special request spoke on "Why The Negro Left The South And Should He Return." He and his wife and daughter, Miss Hazel were visiting relatives and friends there.

The Corner Stone of Carnegie Hall, Morgan College, Baltimore, Md., was laid Wednesday, September 3, at 4 p. m., by Bishop W. F. McDowell. Addresses which were enthusiastically received by the assembled crowd, were delivered by Dr. J. F. Goucher and Bishop W. F. McDowell.

In a half century this institution has sent out into the world, as a contribution to civilization, six thousand preachers, teachers and Christian workers. Rev. N. N. Carroll, D. D., who was a member of the first class, enrolled in this institution, was present and pronounced the benediction.

The Rev. Charles Edmund Young, D. D., Dean Emeritus of Morgan College, who died August 17th in Washington, D. C., and was buried at Harper's Ferry W. Va., his birth place August 19th was born February 10, 1849. At the time of his death he was past seventy years. For more than thirty

years he most ably and with rare devotion filled the places of teacher and dean at Morgan College.

Postponement of the meeting of the Lincoln League of America is announced at the office of the Executive Committee by the chairman, Robert R. Church.

The office of the League has been lished to gain economic freedom and political swamped with letters from all over the country and already there are more than a hundred applicants for local charters from as many cities. Many organizations established for the Negro have changed their name to the Lincoln League with permission of the Executive Committee.

Dr. Frankwood E. Williams has been chosen Chairman of the Committee on Mental Hygiene of the Methodist Child Welfare Society. As Associate Director of the National Mental Hygiene Committee and Editor of the Mental Hygiene Magazine, and as the former executive of the Boston Psychopathic Hospital, he is well qualified to be of service in this department. Several years ago when in Indiana Dr. Williams was First Vice-President of the Indianapolis District Epworth League.

After a visit to the United States in the interests of the Centenary Campaign, Rev. Paul Hutchinson, Editor of the China Christian Advocate, sailed from San Francisco, August 23rd, on his return to China. He may be addressed in care of the Methodist Publishing House, Shanghai, China.

Dr. N. D. Shamborguer, Pastor of Wiley Memorial, Chattanooga, Tennessee, has just returned from Columbus, Ohio, accompanied by Mrs. Shamborguer. It will be remembered that Mrs. Shamborguer sustained a broken arm during the Centenary and has been in the Mount Carmel Hospital Columbus, since July 7th. She has about fully recovered from her injury much to the delight of her many friends.

While in Columbus Dr. Shamborguer filled the pulpit of second Baptist Church the Hawthorne Street Church and has made recently addresses at Christianburg, Va., and Greenville, Tenn., and on Labor Day delivered the dedicatory address of a new hospital at Nashville. He speaks in Fayetteville, Tenn., on September 5th.

Miss Inez A. Godman, who has always shown a deep interest in the work at Gilbert Academy, into which her father built so many years of self-sacrificing service, writes as follows as to the progress of the new Gilbert on the campus at New Orleans:

"I judge from what I hear that you have the right plan for 'Gilbert.' I appreciate the difficulty of the situation and most heartily desire a successful outcome."

Assurance is given that under the new auspices effective work will be continued at Baldwin. Funds were not available from the Freedmen's Aid Society for the repair of buildings that were in bad condition. However, funds are now available for placing these buildings in an improved condition. A principal is employed under the auspices of the parish for the entire year, and he will be assisted by four efficient teachers. Funds are to be given from several sources and a distinct advance in our work will be made by enlisting the work of the Slater Board, the General Educational Board and the Smith-Hughes Fund. An important feature of the work will be instruction in modern methods of agriculture.

SOMETHING NEW IN AMERICAN DRAMA ALSO IN THE METHODIST CHURCH

By Charles W. Wood

USEN'T you go to church socials? I used—in the old days, back in Redfield and Pamela Four Corners and places like that. But so much has happened since Blaine and Logan ran that I can't for the life of me remember what those important festivals were like. I can't remember what we used to do. All I can remember now is what we didn't do. We didn't dance. We didn't play cards. We didn't dare suggest "Post Office" or any of the kissing games. And if some of the more hardened sinners refused to forego their pipes even for a single evening they always went way out by the horse shed and were careful not to stand where the smoke might blow in the church window.

Seems as though we must have done something at these affairs, even though I can't remember just what it was. Seems as though the quartet must have sung "Where Is My Wandering Boy Tonight?" and left us thinking that Jeff Higginbotham ought to be ashamed of himself. Then, maybe, we wore away an hour or two trying to get Melinda Smith and the little Draper girl to speak the pieces they learned for Children's Day, until it finally got to be 12 o'clock and we all went home by common consent.

All this was on my mind on the afternoon of July 1, 1919, as I stepped from the train at Columbus, Ohio, to "do" the Methodist Centenary celebration for a New York newspaper. A "missionary world's fair," the Methodists had been calling it, and I was trying to visualize a world's fair with all the sin left out. The visualization wouldn't come. All I could think of was a glorified church social—and I couldn't remember what a church social was like.

Listlessly I entered one of the State Fair buildings in which the exposition was being held. I hadn't noticed which one. I simply followed the crowd which seemed to be running down some strange music. It was wild, glad music—such as I might expect to hear at a real world's fair. I felt that something must have got in while the Methodists weren't looking, and I determined to investigate.

The words were foreign—a lot of ya-da-ba stuff which probably didn't mean anything—but there was no mistaking the spirit. Somebody was cutting loose from the repression—a whole gang over there in the center of the crowd, determined to have their fling in spite of the kill-joys under whose auspices the fair was being held. That's what I thought, and I wormed in closer. I am terribly well-behaved myself, but I love rebellion in others.

Suddenly a strapping Ohio farmer grabbed me by the shoulders.

"Yip!" he yelled. Then he began to elasp his hands to the intoxicating tune and ya-da-baed with the others.

"What's it all about?" I asked.

"Hindu," he said. "Haven't you heard about the mass movement to Christianity in India?"

Yes, I had heard about it, for I pride myself on being exceptionally well-informed. But I hadn't heard that raw-boned Ohio farmers were taking it in just this way.

"My name is Higginbotham," he told me.

No, it wasn't Jeff. But it wasn't any of the disagreeably righteous Higginbothams, either. He and forty or so townsmen had come to Columbus for the week, and on the third day he had learned to ya-da-ba this Hindu hymn.

He was having the time of his life, and so, it seemed, was everybody else. He had been to the World's Fair in Chicago, he said, but that was different. Yes, he had enjoyed it, but here a fellow could get into everything and help celebrate.

"Get it," he said. "It won't take you no time." But, unfortunately, the music in my soul always turns into something horribly different as soon as it reached my larynx, and the best I could do was to clap to the tune.

"Ain't it some tune?" asked Brother Higginbotham. It was.

"I don't know what it means," I said, "but it feels good."

"It means," he informed me, "that King Jesus has come to set all India free."

A former Brahmin from Calcutta scraped a conversation with me. Chinese child of six pulled my coat-tail and a colleague in the newspaper game explained that the gesture was Mandarin baby talk for an announcement that ice cream cones are good. Human beings all, intensely human beings, men, women and children, black, brown, yellow and red. No more human, it may be said, than the hordes that might assemble at any world's fair, but no one could fail to note the difference. They had not come to give a show. They had not come to display their peculiarities. They had not come to promote anybody's game or to make a fortune out of American provincial curiosity. They had come to celebrate not their differences but their equality, their common hope, their common purpose and their common spiritual experience. There wasn't a "foreigner" among them—not one so alien that he was not recognized as a child of God.

Obviously, this was not a "world's fair with the sin left out. It was a world's fair with something added—something that is sadly absent from the best of commercial expositions. Not that the promotion of trade isn't a worthy aim; not that there aren't some spiritual values to be found in the midways, the native villages and the only-exhibition-of-its-kind, all-for-a-dime stuff; but it is not in such atmosphere that the soul thrives best. People are never at their best when they are trying to get something; catch them when they are trying to give something if you want to know the real joys of getting acquainted. Of course, it is necessary to catch yourself in the same mood, but I know for a fact that even that can happen. It was happening here.

"Have you seen the pageant?" a dozen strangers asked me. They weren't barkers. They were all Methodists. But they had seen something that had swept them out of themselves and they wanted everybody to participate in the experience.

"Yes," I told them. I didn't mean to lie. But I was from New York and had seen all there was to see in pageantry. Much as I hated to admit it, pageants bored me. All pageants, I had discovered, were exactly alike. Generally they were not commercial. In theory, at least, they belonged to my pet class of community dramas. But they were uniformly cold, spiritless and disappointing. Decorously they tableauxed everything that people ought to be interested in and weren't. The Discovery of America, the Landing of the Pilgrims, Washington at Valley Forge, Appomattox, Emancipation and Democracy Triumphant. Good people always gave these exhibitions their moral support. Others, like those who

smoked in the horse shed, silently endured them, until, like Jeff Higginbotham, they ran away and fed their souls on the husks of commercial vaudeville.

But a ticket had been provided for me and I went. It was explained to me that the pageant had been written and was being produced by a Methodist minister, Rev. J. H. Crowther, of Seattle. Its production, I was told, was a sort of last minute makeshift, and on the evening of the first performance it was found to be impossibly long. This fault had been corrected, I was informed, by the simple expedient of cutting the thing in two, producing the first part on Mondays, Wednesdays and Fridays and the second on Tuesdays, Thursdays and Saturdays. The participants were almost all amateurs and the stage manager a New York photographer. A special "feature" of the pageant, it was also impressed upon me, was the singing of a volunteer choir of several hundred voices.

Strange to say, all this did not deter me. At last, I decided, I was to behold that glorified church social.

Right here let me say that I do not pretend to be a dramatic critic. If I speak of this pageant now as the most important event I know of in the history of American drama, it is with full realization that it may have had many technical defects. But there was something here which the American stage has never known before—something which left the critics for the most part speechless.

"It was simply an attempt," one of the Exposition leaders explained, "to furnish an adequate background for the most sublime music in existence." Faith that removes mountains! That Broadway, in its wildest dreams, never hoped to furnish an adequate background for the most sublime music in existence never occurred to this naive Methodist.

Dr. Crowther had Handel's "Messiah" as his inspiration, but William J. Kraft, who arranged the music, drew liberally from other sacred masterpieces. Had Dr. Crowther been a dramatist, he would have seen at once that such sublime outpourings of the human soul could not be dramatized; but being a Methodist minister, the task was easy. Only two themes could possibly be adequate for the occasion; one the world upheaval of today, war and its aftermath, the destruction of institutions and the eventual triumph of Faith over despair; the other the death and resurrection of Divinity itself, the separation of man from God and the eventual all-glorious reunion. Obviously, any attempt on the part of Broadway to develop either theme would result in sublime farce; but to every Methodist minister both themes are one. The recognition of that fact was the very keynote of their Centenary Celebration.

So Part I of "The Wayfarer" represented the desolation of war and world despair, Part II the simple but sublime episodes of the New Testament.

The Methodists have a mission in every country on earth, and for color and costuming they had drawn upon them all. But the two thousand or more participants in the pageant were not performers; they were celebrants every one, and each took his part with the spirit of devout worshipper. It was not fantasy to them; that was evident. Had not each come up from the darkness, had not each one heard the Voice which spoke peace to his soul, and had not each life been made new through the quickening of the Spirit? And when at the grand finale, the men, women and children of all nations marched down the aisles

(Continued on Page 8)

Bishops Ask Pastors Be Better Paid

A letter sent by the General Secretary of the Commission on Finance to each member of the Board of Bishops, elicited the following replies endorsing the proposed movement for a more adequate pastoral support.

Bishop William F. Anderson
Cincinnati

"The matter of the support of the ministry is getting to be a most serious one. The Church will be compelled to take better care of her ministers or to be content with an inferior class of men for our work. That spells failure. There is but one course for us to pursue and that is for us to make more adequate compensation for the need of the minister and his support.

Bishop Francis J. McConnel
Denver

"There is no more important matter before the Church today it is all very well for us to talk about the virtue of a self-sacrificing ministry, but most of us appreciate the virtue when someone else is doing the self-sacrificing. It is simply impossible for vast numbers of our ministers to work effectively on the salaries they are now receiving."

Bishop William F. McDowell
Washington

"I have been so driven with countless things that I have not had time to master the details of your plan. I write, however, with the utmost heartiness to give this general endorsement and approval and the promise of my full cooperation, both within the Washington Area and in such other ways as may be possible to me."

Bishop Thomas Nicholson
Chicago

"I think no single thing is more important at the present time than some effort which will secure an adequate support for our pastors. Under the new Centenary plans the pastor becomes more important than ever before in the history of Methodism. We must have efficient men. It is practically impossible for many of these pastors to be efficient with the present high cost of living on the utterly inadequate salaries. In fact, we are finding it impossible to secure men for \$1000, \$1200, and even \$1400 charges. It is not a mercenary spirit which makes this so. It is the simple fact that a self-respecting man has no hope of keeping a family and doing the work of a minister on these salaries. I need six men for such charges at this writing and I do not know where to find them. On the other hand, I have nearly a hundred men returning from the army whom I do not know where to place. They are superior men, of fine equipment, who cannot be asked to take these inadequate salaries. You are striking one of the real problems of the hour. I hope you may do something toward solving it."

Bishop William Burt
Buffalo

"I believe most sincerely that the 'key man of Methodism is the ordinary Methodist preacher.' It has been my determined purpose every year to press this question of the support of our ministers to the attention of both laymen and ministers, and while

we have accomplished something, we realize that we have not done what we purposed to do.

"You could do no greater service for the church than to inaugurate and carry forward a campaign in behalf of our under preachers. I certainly shall be glad to second your efforts and to cooperate with you in any possible way."

Bishop Edwin H. Hughes
Boston

"I could not well overstate my interest in securing a living wage for all our preachers. I would urge a vigorous campaign for such a purpose, not because I think for a moment that we can draw more or abler men by the lure of larger pay but because better salaries would allow our preachers to live without hindering worry or divisive sidework, and because larger salaries are just and right. I believe, also, that more adequate compensation for our pastors will react to the spiritual benefit of our people. When our members rob God or God's ministers, the heavens simply cannot open for the greater blessings."

Bishop L. B. Wilson
New York

"I do not think our ministry is in any sense commercialized, but knowing something of human nature am clearly convinced of this, that no man is able to give his most effective service to the church if he is unable to meet promptly those financial obligations compelled by due regard to physical necessities and a decent respect for social proprieties.

You indicate you have in mind the seventeen thousand of our itinerant ministers. May I say that I have a constantly increasing appreciation of these men, brothers of the King, and of the homes and loved ones for whom they must provide, unless every claim of natural affection and of our holy faith be discredited. To lift appreciably the burden and anxiety for these men of God by solving the problem which in honesty must be faced, is a task worthy of your Commission and one in which, as it seems to me, you may confidently expect the hearty cooperation of all who understand the care and the comforts of an earthly home, or who rightly discern the relation of the parsonage life to the growth of the Kingdom."

Bishop Charles B. Mitchell
Saint Paul

"In my judgment nothing is now more imperative in connection with our church life than the proper compensation of our ministers. I am sure if our church members fully realized how difficult it is for our pastors to make ends meet and what they suffer in the way of deprivations, not only themselves but their families, our people would rally to increased support of these noble servants of the church.

"While the salaries have advanced during the last ten years, the purchasing power of the dollar has decreased so rapidly that our pastors today are receiving less support than ten years ago. How the majority of them are able to keep up their families and appear respectable and hope-

ful and optimistic, is more than I can understand. It reflects upon the justice of our people that the most useful man in every community are among the poorest paid. The average laboring men in the United States receives a larger compensation for his humble services than do these men of God, who have spent thousand of dollars in fitting themselves for their positions of usefulness and leadership in the world.

"I feel sure that all that is needed is the calling of the attention of our people to this injustice and it will quickly be remedied."

Bishop Frank M. Bristol
Chattanooga

"There is today no more pressing demand upon the fairness and generosity of Methodism than that for an immediate and adequate increase of the salaries of our pastors. No class of men are suffering more from the advanced cost of living than the preachers of the Gospel, since their salaries have not increased in any just ratio to the increase of the cost of food and raiment. Laborers and mechanics are getting higher wages as is just; farmers, manufacturers, merchants, bankers, etc., are all prospering as never before. Why should the pastors be forgotten in the general increase of income? The situation is very serious. We know men who are forced to give up the ministry to support their families. They cannot educate their children and pay the bills of grocer and butcher and merchant on what the people give them for their faithful labor. We also know that many fine young men are kept from entering the ministry by the fear that they cannot support themselves and be honest with the business world on a Methodist preacher's salary.

"Has not the time come for our great Methodism to rise above the reproach that her preachers live on little and retire on nothing? Come, brethren, begin to 'tote fair' with your pastors. 'The laborer is worthy of his reward' in the ministry no less than the mill."

Bishop Theodore S. Henderson
Detroit

Nothing is more timely or needful. With rare exceptions our ministers are pitifully underpaid. Increased outgo because of the increasing cost of every household and personal necessity has found no parallel in increased income. Some of our churches are responding to the call of the District Superintendents and are making something like an adequate advance in pastors' salaries. In other places, a nominal increase is promised, but nothing compared to the increased cost of living. Some of our churches have made little or no increase in the past five years.

"With a revival of the stewardship of property just beginning because of the education and agitation of the Centenary, our pastors ought to have a share in the greatly increased income of the local church. Come into the Detroit Area; We need your inspiration; we promise you cooperation. Our ministers are relatively the worst underpaid workmen in the world."

Bishop W. O. Shepard
Wichita

"In simple justice to brethren who bear the burden and heat of the day, for the sake of liberating all the powers of our ministry for the work of these extraordinary times, in

harmony with the advance in every line of philanthropic, economic, and business activity, there should be immediate and generous attention given to the matter of the salaries of the pastors of Methodism.

"The Kingdom of God does not consist in institutions. We cannot build the Kingdom with dollars, nor with stone and mortar. The Kingdom is a spiritual one and can only be built up by the truth expressed through manhood. This manhood must be as nearly as possible untrammelled. It must be freed from sordidly asking 'What shall we eat and wherewithal shall we be clothed?' Where there is no vision the people perish.' Set our ministry free from the exactions of temporal affairs that they may be men of vision, seers of God, that the people may live and not perish, and that the mighty movements of our times may live and progress."

Bishop Homer C. Stuntz
Omaha

"Blessed be anybody who will help our Official Boards to pay their preachers an adequate support. In these days of vaulting prices, with \$2.00 corn, with wheat at above that figure, with live stock selling at unprecedented prices, with hay at \$30.00 per ton, and wages doubled, and even trebled in many occupations, no pastor should receive less than \$1200 the year and house, if he has a family to support.

"Pastors who now receiving \$2000 and a house find it no easier to live than when they received \$1400. and \$1500. and a house five years ago.

"I am exerting all the influence I can bring to bear through District Superintendents and in my contact with lay conferences to see that our pastors receive a living support. It is most gratifying to learn how rapidly this movement is spreading throughout my Area. One Superintendent cheered my heart greatly yesterday by stating that all of the charges in his District next year would pay from \$1000. upwards except one or two student appointments. Let this good work go on."

Bishop Richard J. Cooke
Helena

"As I have said, again and again, the surest way to destroy the church of God is to starve the preacher. You may attack the Bible from now till Doomsday and have no more effect upon religion than you would upon a nation by throwing paper wads at a battleship. You may attack the miracles of the Bible and it will make no impression upon the people who see the marvels of modern civilization. These methods have been tried too often. They have all failed.

"There is one thing left for the Prince of Darkness to do in order to destroy the church of God, and that is to starve the preacher, to shut out from our pulpits by inadequate salaries men of brains, men of sterling integrity, men of magnetism and power, and to let in weaklings who cannot do the work of the church."

"How long will your sons and daughters, who come out of our colleges and universities endure the twaddle of such men? These, your sons and daughters will turn in disgust from the churches, with the result that you will see, going on before your eyes, the slow dissolution of organized protestantism.

"This problem is something more than paying a salary. It goes to the very roots of the church as an institution of God. Let

those Official Boards who give little attention to these larger questions insist upon starving the preacher and there will be no questions left to discuss."

Bishop Wilbur P. Thirkield
New Orleans

"An examination of the salaries in our border conference will show that salaries are utterly inadequate. On this account many ministers in our white conferences are answering calls from north. Larger numbers of our colored preachers are actually suffering and their families would be reduced to actual want were it not that they supplement their salaries by outside work. The need of today is for salaries that shall support ministers in comfort with ample funds for books and for the education of their children."

Bishop Adna W. Lennard
San Francisco

"By all means, let us do what we can to increase the salaries of our preachers. There has been salary and wage increase in all other lines of work. All other workers have received increase in their incomes and why should not the Methodist preacher? Of course, he is the last man in the world who would ask for it, but the 'labor is worthy of his hire.'

"In these days of high prices, I have been compelled repeatedly to solicit funds in order to supplement the income to meet family expenses of some of my preachers. I have been glad to do this, but it is unfair to the preacher and is not right for the Church to be satisfied with such conditions. Let us do all we can to increase the salaries of our noble and loyal brethren in the ministry."

Bishop Matt. S. Hughes
Portland Oregon

"It will be a plea sure to co-operate in every way with your proposed plan for increasing the salaries of our Methodist preachers. As you know, this is one of our acute problems in many parts of the Portland Area. During the past year we have lost some very good men because of the lack of resources. They were not able to secure enough of a salary to maintain themselves and families under existing circumstances."

"We have been doing what we could in this matter with some measure of success, notably in the Pudget Sound Conference, the average salary has gone over \$1100. The Columbia River and the Oregon Conferences still fall short of that mark, while our foreign speaking work is being maintained on a shoestring in comparison.

"I am glad that you have launched this movement, and I am sure that you will find the heartiest cooperation from all concerned."

Bishop William A. Quayle
Saint Louis

"Now, heretofore, and hereafter I stand for a more nearly living wage for our ministers. The Discipline guarantees a support. Methodism means well by its ministers. I am very sure of that. Methodist preachers are never asking a salary commensurate with the services rendered. They do need an adequate living and unless our membership shall be lamentably lacking in statesmanship in this great hour for men in the name of Jesus Christ, the Lord of all, they will in this day of the costliest cost of

living men have ever seen mend the defective support.

"Without clamor or drive let us all through the Church make it possible that men of caliber can have a livelihood for their families, while they minister the Gospel to the world. This I hold and shall hold as I have always held it. The ministry is absolutely necessary to the welfare and salvation of the world and must be maintained while they are in this superior task."

Bishop Earl Cranston

"May God give prompt effect to the educational appeal for a better support for our pastors. They have been very patient under the stress of these trying times and it is a marvel to many how they manage to live decently if they do with no material increase of support beyond what they received when food and clothing cost half what they must now pay. The churches will surely respond to their urgent need."

Bishop Frederick D. Leete
Atlanta

"If the salaries of preachers in the stronger portions of the Church ought to be increased and this is true in most cases, how much greater is the need in parts of the country where the work is new, weak, or dependent upon people of exceedingly limited means? If methodism is truly connectional, it is the low salary levels which plans should be made to lift first of all. If the Church is just, the great disparity between the support now given foreign and home missionaries should be lessened by wisely increasing the sustenance of preachers in the mountains, in the South and West, and in fields like Porto Rico. The situation of some of these men is appalling. It is becoming constantly more difficult to man the very place most requiring help and from which the most substantial gains for the Kingdom of Christ may be realized. Christianity must not starve its leaders. Especially if it wishes results. American Christianity must keep its chief servants, the pastors of churches, up to a plane of living and of ability which will enable them to produce. All kinds of semi-religious positions, secretaryships, agencies, and others, are being invented, and are so strongly financed as to tempt the strongest men to turn from the call of the pastorate. If this movement continues, and if the Church does not treat with greater generosity those upon whom it immediately depends for its very life, the pulpits of America will in time be filled with weaklings, and the keystone of the arch of Christian civilization will give way."

The real issue of life is not how much shall one take out of it, but should be how much shall I put into life.

If you are not fully convinced of the dignity and necessity of your task, get into some other line of business and be quick about it.

Think deeply, but do not forget to be sympathetic in your thinking, or your attitude toward life will be cold and critical.

A better day is dawning for every institution that has anything in it of plans for the welfare of the world.

SOMETHING NEW IN AMERICA DRAMA—ALSO IN THE METH- ODIST CHURCH

(Continued from page 5)

from every entrance to salute with their multi-colored flags, the triumphant Cross, it seemed neither like a spectacle nor a formal, religious mosque, but a spontaneous celebration of some great event for which the whole world had been waiting through ages of agony and doubt.

And that, precisely, is what it was. In every human heart in the Coliseum, it seemed, the dry dogma of world redemption had given way to a living faith. And that, to me, is the only possible explanation of this most important event in the history of American drama.

Seven thousand spectators packed this Coliseum every night. But they were more than spectators. They were celebrants too. They, too, believed; and whether or not their faith had hitherto become articulate, it at last had found an adequate expression. Again and again, the seven thousand were hushed to silence so that each spoken word could be heard distinctly throughout the hall. Again and again, the seven thousand were roused to fervor and joined exultantly in hymns of triumph.

"All hail the power of Jesus' name!" they sang. Somewhere I have heard it remarked that American audiences don't know what it means to sing, but that was by disappointed highbrows trying to uplift us in the chill atmosphere of art. I think I am beginning to understand their disillusionment. I am sure now that the great pagan festivals did not result from the tireless activities of some committee on aesthetics. Venus and Bacchus must have been real to those ancient celebrants. Doubtless the committee insisted that such ogres weren't art, and did their best to uphold the good old Sumarian standards; but the young folks were so intoxicated with love and joy that the committee finally became disgusted and even neglected to transcribe their minute for the edification of posterity.

Agreed that there is something wrong with any people who do not sing. Agreed that there is something wrong with any community which does not express itself in play. It doesn't follow, however, that we can inculcate either art, or that we can cure the evil by going through the motions of a song and dance. The fountain head of all art is religious faith. When faith dies, the forms continue, but the forming stops, and nothing but dead formula remains.

And yet, with thousands of highbrows whining because we have not spontaneous community drama in America, I have never known one of them to suggest the tapping of the mainsprings of American religious faith. Be it recorded, then, that the first consequent achievement of the sort in our country was the work of the Methodist Episcopal Church, a church which is known to history for its unalterable opposition to "amusements," especially the "theatre."

There is a Methodist Church in nearly every American community. There was a Methodist Church in nearly every community in the old days when Blaine and Logan ran, but that is a different matter. Those were the days of church socials. These are days in which the Christian religion is gripping the American people, inspiring them, filling their lives with hopes which they have never dared to entertain before.

"A million dollars for missions!" cried Chaplain McCab less than two decades ago, and those who listened gasped at his outra-

geous optimism. But this year, American Methodists have just succeeded in raising \$165,000,000 for this purpose; and that at a time when the country had been combed clean, it seemed, by Liberty Bond campaigns, Red Cross drives and a dozen other movements for war savings and war charities. Only one explanation is possible, and that is the actual fact of religious revival. This money did not come from the rich, and it was not raised by church officialdom in the prescribed methods of tradition. It came mostly from the common people, and it was raised by a committee of the rank and file, inspired by the leadership of a Methodist layman, S. Earl Taylor, who believed implicitly in the promises of Jesus and saw a vision of a world redeemed.

Needless to say, Dr. Taylor had no interest in art for art's sake, and never intended to recreate drama in America. But Dr. Crowther gives him credit for the "first and last word of encouragement" in the production of "The Wayfarer"—possibly because a Methodist minister needed a good deal of encouragement to express his faith through drama instead of in homily and exegesis. But opposition was strangely lacking when the pageant was finally put on. If some Methodists thought it inconsistent, they refrained from saying so. It didn't feel irreligious, anyway, and most Methodists set a good deal of store in feeling.

What next? To me, at least, is inconceivable that all Americans shall not be affected in some measure by these happenings in Columbus. In nearly every American community there is a Methodist Church. Is it possible that the communicants will be longer contented with mere church socials? My guess is that they will not. My guess is that the lid has been kicked off America's religion and that our young people will insist on expressing their aspirations in positive ways, rather than through mere negative morality.

And how about Methodist opposition to the theatre?

I don't know that I can give the orthodox answer, but I will give my own. It is my idea that commercial drama in America never suffered to any appreciable extent from the church socials. It is my idea that it may lose a good many patrons if the young folks of our country once learn the joy of expressing their holiest aspirations in mask and play. I wouldn't be surprised if it would even lose the whole tribe of Jeff Higginbothams.

Extracts from evening sermon 40th Anniversary of Dr. W. H. Brooks' work in the ministry delivered by F. H. Butler at St. Mark's Methodist Episcopal Church, New York City, July 20th 1919.

Men who have been great leaders in other cities have failed in New York. I do not say this because it is impossible to succeed in New York but because of so many conspicuous failures of ministers to adapt themselves to the life and customs of this great cosmopolitan centre in such a way as to bring things to pass.

For forty years our friend has been the bearer of a message. The marked distinction of his life has been couched in this immortal phrase: "I am not ashamed of the gospel of Christ for it is the power of God to salvation to every one that believeth." For twenty-two years that message has been delivered in this pulpit. Here Dr. Brooks has built a throne of power. He has generated and developed moral forces and brought forth and organized spiritual activities which have contributed to the higher life of the church and community.

His preaching has had economic, industrial, racial and social accents but never has it lost the spiritual emphasis and reach. Faithful in season and out of season, aided by a winning personality, a character beyond reproach and a sincerity seldom doubted he has wrought upon the thought and conduct of this entire section.

The realm of operation of the preacher is higher and more complicated than that of any other calling. He has to deal with the conscience of men in those things where persuasion is most difficult. In medicine, law and literature speedy results are promised. Not so in preaching. I claim that Dr. Brooks has had brilliant success as a preacher in this city. Why? Not because he has raised large sums of money. Not because he has received hundreds of additions to the membership. Not because he has enlarged the civic and communal importance of this great church organization. These things he has done. But more than this he has made possible the continuous progress of this church to that place in its spiritual life where the refined and ennobling influences of the divine may have larger opportunity to say, give, and do through this organization what God wills.

This ministry has made for the welfare of the city. Civic morality must have religion back of it. The constructive work of the ministry in building the Christian life makes for the good citizenship of the city more effectively than the negations of the police force. Where ever Christianity increases the work of the police force decreases. A leadership of this kind is worth having and its value cannot be appraised by any surface economist. A few years ago when race riots disturbed the peace of the San Juan Hill section of the city, and many innocent men and women of the race suffered at the hand of violence; in a great indignation meeting held in Carnegie Hall he counseled thus to an audience whose emotions had been deeply stirred by the recital of the violent acts committed, "We propose to contend to the limit for redress for the wrongs done but it shall not be ours to meet violence with violence." We will maintain our record as law abiding citizens under the most provoking conditions and thus prove ourselves better than those who strike us."

Both pastor and church are to be congratulated upon this occasion. St. Mark's has a remarkable history and has always responded to the call of its leadership. This church has kept every pastor the limit as far as time is concerned. The pastor builds the church and the church builds the pastor. The magnificent answer to the call of your shepherds has made possible this onward march of one of the greatest churches and one of the greatest pastors of Methodism.

Forty years in the ministry means forty years of work at the greatest task committed to man. This is the task that called the Son of God to earth. It is the task in which Paul glorified and for which he counted himself unworthy. It challenged the energy of Tertullian, girded the sturdy will of Luther, inspired the genius of Calvin, taxed the courage of Knox, evoked the eloquence of Taylor, inspired the zeal of Wesley and elicited the floodtide power of Edwards. To devote a life to this task means that some one has ascended the green slope of the Lord's hill and staid at the summit until there has come a new revelation of God's will, a new light on God's truth, a new endowment of God's power.

BATON ROUGE DISTRICT

FOURTH ROUND

Prarieville and St. Landry, Sept. 13-14; Scotland, 21-22; Slaughter and Lindsay, 24-25; Stoney Point, Beech Grove and Andrew, 27-29; Bayou Goula, Oct. 1-2; Clinton and St. Paul, 5-6-7; St. Peter, 8-9; Jordan and Baird, 11-12; Rylander, 15-16; Mt. Carmel, 18-19; Ashury, 19-20; Macedonia and Pine Grove, 25-26; New Rhodes and Morganza, Nov. 1-2; Batchelor and Island, 5-6; Torrace, 8-9; Lettsworth and Mason, 9-10; Jones Creek, 12-13; Springfield, 15-16; Denham Springs and St. Luke, 19-20; Jackson and Vincent, 22-23; Rosedale and Chilo, 29-30; Lobdell and Wintersville, Dec. 3-4; Baker, 7-8; Plaquemine, 14-16; Wilson and Wesley, 20-21; Norwood and Mt. Zion, 24-25; St. Mark, 28-29; Port Allen, 28-30; Zachary, Jan. 4-5; Wesley, B. R., 11-12; Neely and Conrad, 11-13; Deer Ford and Indian Mt., Dec. 10-11.

Dear Brethren: We have done exceedingly well and our District Conference was a record breaker and that was due to you all standing by me so faithfully, and let us not stop there, hut, continue. Our next Centenary drive is from the District Conference to the 19th of October. We did well in our last drive and let us do equally as well in our second one. And those of you who did not report your third quarter at the District Conference, please remit at once, and see that your Episcopal fund is raised and conference claimants and General Conference expense. Let us go in to close up with a round report to meet in Shreveport.—J. A. Landry.

ATLANTA DISTRICT

FOURTH ROUND

Palmetto, Sept. 13-14; Ariel Bowen, 21-22; Fairburn, 26-28; Battle Hill, 28-29; Oakland City, Oct. 5-6; County Line, 11-12; East Point and Hapeville, 10-12; South Atlanta, 19-20; Jonesboro, 25-26; Foss Chapel, Nov. 1-2; Decatur, 2-3; Red Oak and Union City, 8-9; Marietta, 9-10; Warren, 16-17; Oxford, 22-23; Central, 30-Dec. 1; Rockdale Park, 7.

Brethren: Thus far we have wrought well. Great things are expected of each of us in the Clark Rally, Oct. 30th. Go after large pieces for this collection. Every dollar raised will count on your Centenary Allotment. The church has large plans for the school. We must get behind it with every dollar and scholar possible. Rush every inter-

est and wind up in great shape. — H. W. B. Wilson, District Superintendent.

OPELIKA DISTRICT CONFERENCE

The Opelika District met in its forty third session. At Ashland Ala. August 6th., at 9:00 o'clock a. m. the Rev. Wm. Jones, District Superintendent call the conference to order and conducted the devotions. The conference was organized by electing the Rev. S. D. Davis, secretary. He chose as his Assts., Misses Ida B. Merciful and Allie M. Brock. The Rev. L. S. Price was elected Statistician, Miss S. Nolen assistant and the Rev. P. G. Goins was elected Treasurer. The conference Committee was appointed. The hour for divine service having arrived, the Rev. G. W. Blackman preached. A collection of \$430 was taken. Rev. Jones proved himself to be a wise counselor, a natural leader of men, and a brother beloved. The Pastors reports showed marked improvement along all lines on the district. Many souls were converted and brought into the church during the year, the Benevolences far in advance of any year in the history of the district. The centenary team was composed of Dr. J. N. Wallace District Superintendent of the Birmingham District, Dr. J. W. Golden District Superintendent of the Tupelo District upper Mississippi Conference, Dr. G. W. Lewis, Pastor Warren Street, Mobile. Dr. J. B. F. Shaw President of the Central Ala., Institute. All of these brethren ably represented the various causes. Sermons were delivered during the conference by the Revs. Davis, Brown Blackman, Goins, Redrick, Sammons, Darkins, Jones and Payne.

Two persons joined the church, although our church was not completed, our sessions was held here. This church when completed will be beautiful. The Rev. C. R. Perry and his good people spared no pains in making it comfortable for the large delegation that met at Ashland.

The character of all the Local Preachers was passed and their licenses were renewed. Mr. Andrew Norris was granted license to Preach Bro. F. E. Dawkins was recommended for Admission in the Annual conference collected for all purposes during conference \$374.95. The The next conference will be held at Howard Chapel West Point Ga.. Wm. Jones, District Superintendent S. D. Davis Secretary.

Have You The Catarrhal Habit?

Did you know that your body acquired the habit of sickness or the habit of health, just according to the way you treat it? Far too few people in this country have the health habit. They allow their vitality and resistant powers to be lowered through disregarding the laws of Health and physical vigor, until they acquire some chronic trouble which not only brings suffering in itself but immeasurably increases their chances of falling victims to epidemic and acute disease.

One of the first ways in which lowered vitality often shows itself is an inflammation of the mucus membranes, commonly called Catarrh. When you hawk and spit stringy mucus, take colds easily, have a fullness in the ears and find the use of the handkerchief constantly necessary, old Mother Nature is telling you to take care, you are allowing your resistant powers to be reduced below the safety point.

In this present age and present conditions, no man nor woman ought to allow the habit of sickness to become fixed, but a vigorous struggle for the Health Habit should be made. No faint hearted effort is enough. You should get the best care and advice possible.

Here is your Opportunity

At 432 Trade Building, Boston, there is Health Specialist Sproule (Graduate of one of the best medical colleges in the world—Dublin University) who has devoted a lifetime to the founding and establishing of a Method of Home Treatment whereby the Catarrhal Habit has been changed to the Health Habit for many, many people. He says "it is not enough in treating Catarrh to stop the mucus discharge with its spitting and hawking, bad odors, and the many accompanying features which conspire to make it such an exceedingly annoying trouble to all sensitive people. The system should be cleansed and purified, right habits of breathing and eating established. In short—the Health Habit should be firmly fixed."

You better look into the matter for yourself and see how its principles are founded on frankness and common sense. Write for free Consultation. Address:

CATARRH SPECIALIST SPROULE, 432 TRADE BUILDING, BOSTON



CATARRH SPECIALIST SPROULE
(Graduate in Medicine and Surgery, Dublin University, Ireland. Originator and Founder of the Sproule Method for Catarrh.)

FREE CONSULTATION

Here is your opportunity. Send your full name and address on a postcard or in a note saying, "Consultation please." By an interesting system of correspondence, Specialist Sproule and his assistants can tell you if your case is a favorable one for this Method. They will be very frank with you. They refuse daily, many cases asking for assistance because unsuited for this Method.

This is a good opportunity for you to find out about your Catarrhal Habits and how they may be changed into the Health Habit. Remember, all you have to do is to write right now. Specialist Sproule will show you the rest, step by step. Many, many of the people who have been the most enthusiastic followers of the Method, are now its most grateful friends.



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For further information, write the President,

ROBT. B. HAYES, Sedalia, Missouri.

THE HOLY SCRIPTURES

The International Sunday School Lesson for Sept., 21, 1919

By the Rev. J. Leonard Farmer, Ph. D.

From the time that God created the world He has not left Himself without a revelation in it. Indeed, the creation of the world was itself a revelation of God. And many men have heard His voice speaking in and through nature. So the Psalmist of old exclaimed, The heavens declare the glory of God; And the firmament sheweth his handwork. One night as Kepler was gazing into the heavens at the moon and stars admiring their beauty he was led to exclaim, O God, I am thinking thy thought after thee. The little flowers in the crannies of walls were sufficient to raise a problem for Tennyson too deep for human understanding; to know what the little flower is, said he, is to know what God and man is. And Wordsworth testified of himself:

"To me the meanest flower that blows can give,

Thoughts that often lie too deep for tears."

But the most that nature can teach us of God in His omnipotence and orderliness and esthetic nature. And man will never be long satisfied with knowing only this much about Him: he needs to know also something about His moral nature.

And He has revealed Himself in the various heathen religions. It is well known that these religions contain some things that are good; but it is mixed with so much that is distinctly not good that the most liberal students of religions must admit that the revelation of God in these religions is very imperfect and inadequate. It is in the Bible that He is revealed in the richest and fullest sense. But here the revelation is a progressive one, and was not all given at the same time nor in the same age. The writer of the Epistle to the Hebrews states a historical truth when he says that God spoke in divers portions unto the fathers in the prophets (Heb. 1:1—American Revised Version). And this is no more than is to be expected. God made man subject to the law of development; and He must Himself respect this law in His revelations unto him; for a revelation of God unto man is a revelation only in so far as man comprehends it. The child cannot comprehend the same truths as a full-grown normal man; and the Hebrews during their infancy as a people could not comprehend the same truths about God as they could further along the line of their development. And the fact of the progressive revelation of God in it makes the Bible a more precious Book unto us. For we can with propriety distinguish between things therein contained that are of eternal values for all times and these that are only of temporary value for a particular time. And we can see that God maintains the same relation to men to-day as He maintained to them in ages past: He inspires a man only to the extent to which this development will permit it.

To outline facts of the progress: God revealed Himself to Moses simply as the only God for Israel to worship, which is technically known as

monotheism in contrast with monotheism which says that there is but one God in existence, such as we Christians hold. Moses did not deny existence to the heathen gods, though they were considered to be of inferior rank to Jehovah. But when we come to Elijah we are approaching the monotheistic idea. When this prophet made sport of the Baals saying that probably they were asleep or gone on a journey, he hardly meant less than to say that they were no gods at all, or at any rate that they were impotent. But it was not until about three hundred years later that He revealed Himself to a prophet during the exile as absolutely the only God in existence (Isa. 44:6). He revealed Himself to Amos as especially a God of moral law, to Hosea as a God of love, to Isaiah as a God who requires faith on the part of His people if they are to be saved, to Jeremiah as a God who requires personal piety, to Ezekiel as a God of individual men and not merely, but as well as a God of the national group; and to the prophets of the exile whose work is in the latter part of the Book of Isaiah He revealed Himself as a God, not only of individual Israelites nor of Israel as a nation, but of the whole world, a God whose interests are in the salvation of all men.

But His highest revelation is to be found, not in the Old but in the New Testament—it is Jesus Christ. Indeed, the greater part of the significance of the Old Testament Scriptures for us to-day is due to the fact that we find them to be a preparation for Christ and his teaching. Were they not found to be such a preparation, we would read them to-day with hardly any other interest than a mere historical or humanistic one. And the greater part of the significance of the New Testament Scriptures for us is due to the fact that they centre around Christ. Take Christ out of the Bible, and neither the Old nor the New Testament would have much authority for us except as their teaching should appeal to our individual reason. In his teaching he summed up the best that had ever been taught in Israel; and in his character and life he summed up more than the best that had ever been hoped for in Israel. Christ was the highest revelation of God because he was a personal revelation. Others revealed the will of God to us; but he revealed the very heart of God—he revealed to us God Himself. The prophets could only say, Thus saith Jehovah; but he could say, Verily, verily I say unto you. I and my Father are one. He that hath seen me hath seen the Father. Hence he could speak, not as the scribes and pharisees, but as one having authority.

The Holy Scriptures contain the word of God whether we believe it or not; but we accept them as such because, as Whittier says, "they accord with our highest intuitions", and because of their relation to Jesus Christ. And we accept Christ as the highest revelation of God because we can conceive of no higher ideal

toward which we may strive than the ideal found in his life as it is portrayed to us in the New Testament. "Our hearts burn within us as we walk with Jesus through the New Testament." As we gaze upon his matchless life, and as we measure ourselves by the standard set for us by him it but serves to make clear to us how far we are below what God will that we should be. And as the Old Testament prepares the way for Christ and the New centres around him, we should make conscientious endeavor to grasp the fundamental teachings of this sacred Book. And this we can do, not simply by a careless perusal of certain passages at random from time to time, but only by a careful and systematic study of it as a whole.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for Sunday, Sept. 21, 1919

"I Say Unto You Love your Enemies"

Confucius would say—"Do not hate your enemies." Jesus says—"Love your enemies." This is the high standard of Christian teaching. It is not known in any other code. "An eye for an eye" is the standard in all the heathen world. The spirit of hate toward the enemy has provoked great wars, and filled the world with dark deeds of cruelty. Love for enemies has changed the spirit of hate into one of mercy and kindness. It was the consideration shown the savings of America that gave to Wm. Penn and his followers

security while many other early settlers were being tortured by the natives. In this way has the heart of fierce cannibals been captured by the missionaries who have showed their love for them. By personal kindness Francis Xavier won the hearts of multitudes in East India, and in Japan in the midst of the dark centuries before the dawn of the modern missionary movement. The heathen world will be won to Christ by the loving sacrifice of those who have a real passion for souls and seek only their good.

It must be remembered that the world is largely heathen today because men are haters of the truth and by nature enemies to God. "God so loved the world that he gave his only begotten Son." It is such love that will eventually conquer the whole world for Christ. In the early church the Gospel was preached by evangelists of love who added great multitudes from all parts of the world to the Church. But controversy, and sectarian, or party, hatred destroyed the value of love's message, and the spirit of hate was engendered in all the world toward the church. Mohammedanism offers special rewards to those who hate Christ and persecute his followers. The caste spirit of India is an enemy to the democracy of love in Christianity. The bigotry of Confucianism and Shintoism is an enemy to the teachings of Christ. The hatred of the world renders conditions every where so different from Heaven. A new Earth can only come by loving our enemies until they are conquered. "The world is dying for a little bit of love." "Love your enemies." Do them all the good you can and you will help win the whole world to Christ.

Gammon Seminary.

THE GREAT COMPANION; HOW TO LIVE WITH HIM

Weekly Devotional Topic for Sept. 21, 1919

(Luko 24:12-32)

By the Rev. Willis J. King, D. D.

Last Sunday was "Rally Day" in the Epworth League. We made unusual efforts to have a large number present and doubtless added a number of new members to our Epworth League roll. It seems fitting, therefore, that we should have some such topic as the above as the subject of our discussion this evening. The emphasis ought to be put in the right place at the beginning of these young people's connection with the League. They ought to know immediately the place of the Christ in the thought of the League and our estimate as to his value in the life of the individual Christian.

Our scripture, too, is very appropriate. It is the account of the "walk to Emmaus." It was on the Sunday following the crucifixion of Jesus when two men, who were evidently among his disciples, although they were not on such intimate terms with him as were the leading disciples, were on their way to the little village of Emmaus. As they went along they discussed the tragic events of the past week which had culminated in the death of their leader and friend. As they talked a stranger joined them and although apparently ignorant at first of the cause of their sorrow, spoke to them

with words so full of wisdom and comfort with reference to the work of Christ on earth and the necessity for the vicarious suffering through which he passed, that they constrained him to stop and have supper with them in the village. During the meal they made a discovery. They found out that their travelling companion was none other than the Christ Himself. As they listened to him on the road they were conscious of the force and power of his words and their unusual effect upon them. When they had made their discovery and he was gone, they said, "Was not our heart burning within us, while he spake to us in the way?"

Our lesson sets forth from having Jesus as a companion. His companionship begets hope. The most miserable man in all the world is the man without hope. It is said that, "Hope springs eternal in the human breast;" and yet most of us know many, many people who have lost hope of ever attaining the objects of their fond desires. To the man who has lost hope nothing is left. Ambition is crushed, faith is lost and to him God himself is dead. Small wonder then that the Greeks defied "Pandora" whom they said brought "hope" to mankind.

Hope is one of God's greatest gifts to man. Without it the human race shrivels up and dies. With it the hitherto impossible is achieved.

It was this first of all that Christ brought to suffering humanity—hope in their hours of darkness, hope of a better day, hope of a larger, more abundant life. It is that which He brings today. What realist could be an optimist in the face of the fires of hell thru which the world has passed during the last five years? It takes an idealist to see the "Silver lining in the clouds." And what is an idealist? He is one who is filled with a sense of the presence of God in the world. He is one who can sing with Browning, "God is in his heaven, all is well with the world." Christ alone has brought to man such hope.

Companionship with him also brings comfort. These two men on the way to Emmaus greatly needed comfort; their best friend was gone. This comfort was given them by their unknown companion as he told them how necessary was the suffering of Jesus to the salvation of others, and how it was a part of the Divine economy to have Him suffer thus.

In these days the world's greatest need is comfort. How many are the sorrowing, the burdened, grief-stricken, heart-sore individuals who are longing for words of sympathy and of comfort. How many there are who are asking, in agonizing tones, "Master, carest thou not that we perish?" It is to such as these that He brings comfort. Listen as He calls with arms outstretched:

"Come unto me all ye that labor and are heavy laden, and I will give you rest." Again, "Let not your heart be troubled, ye believe in God, believe also in me." In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive unto myself." It is such comfort as this that the heart of humanity is yearning for and it can only be had through the companionship of Jesus Christ.

Association with Jesus brings inspiration—an inner thrill that makes it possible to do larger things than one could ever have done without such association. These two travelers reminded themselves of the thrill caused them by the presence of Christ. "Did not our hearts burn within us as he talked with us by the way?" It is ever thus. No man ever comes into intimate contact with Jesus without being thrilled and inspired to undertake large things. Saul of Tarsus, an educated young Hebrew rabbi, was provincial in his outlook and interest. Indeed he would have been content to have lived and died in the environs of Jerusalem, except for an occasional raid out to a neighboring city to bring in a transgressing Christian, as he thought. But after he was introduced to Jesus, Jerusalem and Judea were too small for him. He wanted to see Rome. He developed in his thought an imperialism as mighty as the Caesars, not for himself, but for the kingdom of Jesus Christ. He even included in his conception of brotherhood other peoples than the Jews and expresses his debt to Greeks and Barbarians,

bond and free. All men were his brethren after his association with Christ.

John Bunyan a drunken sot before can write a Pilgrim's Progress after his acquaintance with Christ.

If in these troublous times, and this materialistic age we can have our young people recognize the fundamental place in all our thinking or the spiritual values of life, and of our absolute dependence upon the Higher Spiritual Forces to make any progress whatever, we shall have performed an inestimable service both for them as individuals and for the age in which we live. Further they must be made to understand that He who is the greatest interpreter of the plan of God for the world is God's son Jesus Christ.

CASH REMITTANCES

Subscriptions received from June 1 to July 1:

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*Part Yearly.

WASHINGTON DISTRICT

THIRD ROUND

Simpson Memorial, Sept. 22; Randall Memorial, 25; Charlotte Hall, 26; St. Ingoes, 27; Haven, 29; Central, Oct. 1; Pomonkey, 2; Woodville, 3; Brandywine, 3; La Plata, 4; John Stewart, 6; Fairmount Hts., 8; Ebenezer, 9; Pisgah, 70; Shiloh, 10; Asbury, 23; Mt. Zion, 15; Marlboro, 17; Nottingham, 18; Nash Memorial, 20; Mt. Vernon, 22; Bowie, 25; St. Mark, 29; Benning, 30; Oxen Hill, Nov. 1; Linden, 6; Boyd, 7; Sellman, 8; Brookville, 14; Mt. Airy, 15; Laytonsville, 21; Scotland, 21; Washington Grove, 22; Rockville, 28; Sandy Spring, 29; Laurel, Dec. 5; Colesville, 6.

The Challenge of the next two quarters of the Conference year presents an impossible task save by the power of the Most High. A great ingathering of souls is anticipated and planned. In nothing can we afford to lag behind. We are counting on you and your charge to do your part in the effort to maintain the District at a standard 100 per cent efficient. To do this every department in every Charge must be in action, and every member in every Charge must function. To fail now would be disastrous. Therefore, let all the Centenary quota including the benevolences be raised systematically and in full, and every interest of the Church enthusiastically sustained.—M. W. Clair, District Superintendent.

ward, J. L. Blue—E. Strong*, P. E. Edwards—Mrs. C. Edwards, J. S. Medlock—Mrs. B. Hassell*, B. C. McGowan, J. W. Tarrow, R. V. Doakes—M. Neal, M. W. Stephens—M. Walker, W. P. Medge, G. W. White—N. Williams*, Mrs. A. Montgomery*, Wm. Glass*, Wm. Yonng, J. F. Muse—A. Hatchett, Freeman Parker—F. Collins*, Mrs. M. A. Brown*, Mrs. M. L. Brown*, C. G. Curtis—J. Thomas*, Mrs. C. D. Johnson*, J. H. Marshall—J. Garden*, C. McCoy*, A. Pollie*, G. M. Mallory—A. T. Strong*, C. D. Mayfield, Mrs. L. V. Gordon, J. C. McKenzie.

Washington—A. Davis—J. P. D. Gardner, M. W. Pryor, F. W. Wilson, M. W. Clair—Mrs. R. A. Harper*, P. H. Davis*, Miss F. Williams, J. M. Gross, Zeh Queen, Miss I. R. Cummings, Mrs. E. V. Seams, C. S. Briggs—H. Stewart, E. R. Killingsworth, G. Boyer, J. Edmondson, J. F. Prigmore—R. English*, M. J.

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
St. Louis	DeSoto, Mo.,	Sept. 12-14	W. R. Rivers
Washington	Linden, Md.,	Sept. 9-14	M. W. Clair
Annapolis	Harman, Md.,	Sept. 17-21	Jos. H. Jenkins
Annapolis	Hammons, Md.,	Sept. 16-22	J. H. Jenkins
Gainesville	Sanpalski, Fla.,	Sept. 23-28	J. P. Patterson
Sallsbury	Sallsbury, Md.,	Sept. 30-Oct. 2	J. W. Jewett
Cambridge	Cambridge, Md.,	Oct. 7-9	D. H. Hargis
Baltimore	Baltimore, Md.,	Oct. 8-12	E. S. Williams
South Philadelphia	Chester, Pa.,	Oct. 14-16	James H. Scott

Conventions.

GULFPORT DISTRICT—Sunday School and Epworth League will convene at Pascagoula, Miss. SEPT. 12-14
 PHILADELPHIA DISTRICT—Annual Preacher's Meeting at Atlantic City, N. J. SEPT. 24-25
 JUBILEE GENERAL EXECUTIVE—Woman's Foreign Missionary Society at Boston, Miss. Oct. 20-NOV. 4
 FLORIDA CONFERENCE—Ninth Annual Session Woman's Home Missionary Convention at Jacksonville, Fla. SEPT. 11-14
 BEAUFORD DISTRICT—Sunday School and Ladies' Aid and Epworth League Convention at Ruffin, S. C. SEPT. 25-28

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GREENWOOD DISTRICT

FOURTH ROUND

Inverness, Sept. 27-28; Moorhead, Oct. 4-5; Carrollton, 11-12; Goodman, 18-19; Owens, 25-26; Pickens, Nov. 1-2; Greenville, 7-9; Longwood, 6-9; Cruger, 11; Stoneville, 14; Shaw, 15-16; Indianola, 22-23; Lexington, 29-30; Morgan City, Dec. 5; Itta Bena, 6-7; Greenwood, 12-14; Greenwood, Second Church, 18-21; Belzoni, 19-21.

Dear Brethren: We have done well during the year, but this is not the time to let up or lessen our interest. The demands are still great and the fight is still on, and every one is urgently called upon to rally as never before to the second centenary drive of our area which is to be put across on October 26th. Let no pastor or laymen consider this matter carelessly, but go after the collecting of subscriptions and God's acreage as much as has been sold. Fail not in this because each Pastor will be expected to meet in Greenwood on Tuesday, October 28th, and report for the same. Put each auxiliary to work for its district conference and convention fees in Lexington. Have your Social and Industrial Centers well organized, and each church put on big campaign for the Southwestern Christian Advocate ten days before our district conference.—J. W. Golden, District Superintendent.

THE LITTLE VETERAN PREACHER

BOARD OF CONFERENCE CLAIMANTS
JOSEPH B. HINGELEY, Cor.-Sec., Editor
1101 Garland Bldg., Chicago, Ill.

An Unescapable Responsibility

"It shall be the right and duty solely of the Annual Conference to make its own apportionment."—Discipline, 1336.

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You cannot delegate it to the laymen.

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Your Conference Stewards can tell you the amount required, but they cannot fix the apportionment.

If the amount is not sufficient, it is solely the preachers' fault.

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If your aged brethren or the widows of your fallen brethren, or their orphan children are not paid what the Church has promised, it is your fault and yours alone.

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DEATHS

Cullum—Mr. John Leroy Cullum was born in Meridian, Miss., July 30th, 1897. February 12th, 1918, he volunteered and joined the American Army in New Orleans, La., on leaving New Orleans he went to Newport News, where he was assigned to the 304th. Regiment. After spending a few months there, he went to France, to fulfill his duty in war as all true Americans did. He was then transferred to the 305th regiment Casual Co., and later on he was transferred to the 17th. Co., 301 Stevedore regiment France and last to 816 and 804 Stevedore regiment France. After being a loyal volunteer to his country for one year and a half, he was taken ill because of an accident which occurred, while he was in service. He was operated upon while in France. Then sent across sea to an American hospital in Hoboken, New Jersey where he died from the effects, July 5th., A telegram telling his mother of his serious illness, was received and she left Meridian July 3rd and reached Hoboken New Jersey July 5th. at 7:15 o'clock she went directly to the hospital she founded her son in a serious condition. He recognized her when she entered the room. He told her of the treatment he received in France. After a conversation and an effort on the part of his mother to cheer him, he fell asleep. He awoke in a rage and died shortly afterwards. The nurse and his mother were at his bedside. A father, mother, two brothers and a number of relatives survive him.

ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference Convened at Sodus, La., August 20, with the Rev. W. J. M. Price, District Superintendent presiding. The Sacrament of the Lord Supper was administered by the District Superintendent. The Rev. T. B. Oville District Superintendent of the Shreveport District. The Rev. D. Shilby S. Mitchell and J. O. Richards. The roll was called by the Secretary of the last conference, nearly all of the Pastors were present with a full number of delegates from each charge, the conference organized by Electing the Rev. Charles Andrew Secretary, who was allowed to appoint his assistant, Rev. T. P. Norris was elected Statistical, secretary. Several visitors were introduced during conference session, namely the Rev. J. O. Brown and Mrs. Lue Owens both of Shreveport. The Rev. T. B. Oville district superintendent of the Shreveport District. The Rev. C. S. Stanley of the Le Teche district, the Revs. J. A. Landry, J. W. Turner, J. F. Marshall from Baton Rouge, Lake Charles and New Orleans districts.

Dr. Landry leads the Baton Rouge district as District Superintendent and is closing his six years on the District, with great success.

Many Pastors from various parts of the State were present. The Rev. T. A. Hampton, S. G. Green T. A. Jackson P. C. Colton of Baton Rouge Revs. L. L. Green, Dr. W. S. Chinn, of Lake Charles, and LeTeche dis-

trict brought greetings from their Districts. Many lady visitors were introduced among them were the following Mrs. D. S. Sloans, Mrs. Frazier, Mrs. R. A. Walmsley, Mrs. Geo. Johnson, Mrs. Harvey, Mrs. J. O. Richards, Mrs. F. A. Augustine, Mrs. W. L. Dyas. Ministers from other conference Dr. D. L. Morgan District Superintendent of the Vicksburg District Miss. Conference was introduced and given a chance to present the Financial plan of the Centenary movement, Dr. H. W. Williams of Natchez, Miss pastor, of M. E. church of the Miss., Conference was introduced and presented the stewardship plan of the Centenary Dr. P. O. Lowery, S. S. Hollady and J. A. Patterson all of the Methodist Episcopal church South, brought greetings, pastor J. O. Harvey and people placed themselves on record as entertainers. Mr. W. J. Huntley Business Manager of the South Western Advocate spoke in the interest of the paper and 50 cash subscriptions were secured.

Rev. D. S. Sloan was district representative of the Southwestern Christian Advocate, he also represented New Orleans College and Girl Art Training School.

Professor Sorrell reported to the Times-Picayune, the Rev. J. O. Richards to the secular papers. W. L. Dyas reporter.

We regret very much to hear of the death of Mr. Willie Inman, the brother of our beloved pastor, Dr. P. L. Inman, who died August 12, 1919, in Detroit, Mich. Our pastor left Atlanta for Millen, Ga., where the funeral services were held.

Those who paid a part on their sub-

scription to the centenary are as follows: The Rev. P. L. Inman, \$5; Brothers H. Lamar \$5; J. W. Lawrence \$5; E. D. Lamar \$5; J. R. Lamar \$5; A. T. Lamar \$5; B. W. Lamar \$5; Henry Grimes, B. Lsmar, Sister Vina Lamsr, \$1 each. Public collection \$2. Total \$40.

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Written By
Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva C. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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District Rounds

ROME DISTRICT
FOURTH ROUND

Acworth and Cartersville Sept. 26-28; Adairsville, 27-28; Codartown, Oct., 4-5; Douglassville, 11-12; Aragon, 18-19; South Rome, 25-26; Cohutta, Nov., 1-2; Robertsville, 2; Summerville, 8-9; Chickamauga, 9-10; Cave Spring, 15-16; Floyd Circuit, 22-23; Rome First Church, 23-24; Austell, 29-30; Villa Rica, Dec., 6-7.

Dear Brethren:

We have done creditable work thus far, but in this age the church demands more of us than ever. Please accept my thanks and congratulations for your loyal cooperation. The Annual Conference will convene in So. Atlanta Methodist Episcopal Church, South Atlanta, Ga., December 18th.

Make special efforts for Clark University Endowment Rally. Be present and report for yourself and charge October, 30th. Collect your full quota of Centenary Funds for the year...Win Souls...Build up your Membership. Get subscribers for the Southwestern. Report in full for all causes. This will be a great record for you and your charge.

H. E. BURNS, Dist. Supt.

BIRMINGHAM DISTRICT
FOURTH ROUND

Birmingham: East Thomas, Sept. 25-28; Scotts chapel, 26-28; St. Paul Oct. 3-5; Gadsden Circuit, 7-8; Gadsden, 9-12; Attalla T. Collinsville, 10-12; Hobson City, 16-19; Haven Chapel, 17-19; St. John, Anniston, 18-19; Heflin Circuit, 21-22; Birmining. Mt. Moriah, 23-26; Mason City, 24-26; Mt. Pleasant, 25-26; Brownville & Irondale, 29-Nov.-2; Bradford chapel 30-Nov. 2; Erion 31-Nov. 2; Jasper and Manchester, Nov. 4-5; Oakman, 6-7; Cowna and Cardiff, 8-9; Ashville Circuit, 11-12; Village Springs Circuit, 14-16; Oneonta and Altoyna, 15-16; Center Circuit, 18-19; Cedar Bluff Circuit, 22-23; Talladega and Redd Street, 29-30;

Dear Brothers: We have just close the most successful district conference ever held in the Birmingham District. The Evangelistic and Life service program was most vitally emphasized. As a result 27 young people signed the life Service pledge 8 people were baptized and accessions to the church. Let every charge that has failed to raise its quota on the Centenary begin now for our October drive. Remember 25 per cent of our membership is the quota for conversions. James N. Wallace, District Superintendent.

FORT SMITH DISTRICT
FOURTH ROUND

Danville, 6-7; Roland, 13-14; Little Mannielle, 20-21; Penical Ct., 19-20; Marche, 27-28; Palarm, 26-28; Conway, Oct. 4-6; Springfield, 11-12; Solghachia 18-19; Morrilton, 25-26; Atkins, 27-28; Bentonville, Nov., 1-2; Fayetteville, 8-9; Van

Buren, 15-16; Fort Smith, Mal, 23-24;

Dear Brothers: This comes to notify you that we are nearing the Annual conference and we must make a round report.

If your quota has not been reached bring it up and see that all pledges for the year are paid in full. I want to thank you for the loyal support given me for these six years., D. H. E. Harris, District Superintendent

WAYNESBORO DISTRICT
FOURTH ROUND

Hagan, Sept. 6-7; Charlestown. 13-14; Waynesboro and Asbury, 20-22; Pulaski, 27-28; Millen and Idlewood, Oct. 4-5; Sylvania, 11-12; Statesboro, 18-19; Augusta, 26-27; Summit and Herndon, Nov. 1-2; Stillmore, 8-9; Dublin, 9-10; Newington, 15-16; Portal, 22-23.

Dear Brethren: This quarter brings us up to the Annual Conference. Let unit leaders collect centenary pledges weekly or monthly. Collect all big centenary subscriptions when due. Go over the top in collections as we did in getting pledges. Collect and send at once to Bishop Leete the money you agreed to raise for Palin church. W. V. Daughtry, District Superintendent.

OPELIKA DISTRICT
FOURTH ROUND

Lanett Mission, September 19-21; Lafayette Circuit, 26-28; Opelika, October, 1-2; West Point, (Goodsell Memorial) 3-5; Lafayette Station, 10-12; Five Points, 11-12; Roanoke, 17-19; Rockymount, 18-19; Stevens Mission, 22-23; Wedowwe, 25-26; Lineville, Oct., 1-Nov., 2; Ashland, 1-2; Dadeville, 8-9; Sylacauga, 15-16; Alexander City, 21-23; Kellyton, 22-23; Rockford, 29-30; Benson Circuit, December 6-7;

The 19th of October is set as our Fall Centenary Rally Day. It is our ambition that every charge go "Over The Top" with its full quota in cash for the first year. All pastors are requested to meet at Opelika on Monday October 27th for the final report.

Wm. Jones, District Superintendent.

ALEXANDRIA DISTRICT
FOURTH ROUND

Many Circuit Oct., 2-3; Clare, 4-5; Pleasant Hill, 8; Pelican Circuit, 9-10; Bonchest, 14; Frierson, 15-16; Boyce St. Paul, 21; Boyce and Village 22-23; Marthaville Circuit, 24-26; Trenton 26; Robelline, Nov., 1-2; Alexandria Mission and Rapids, 5-6; Chaneyville, 7-9; Grand Cane and La Mansfield, 12-13; Thomas Chapel and Mt. Carmel, 14-16; Longstreet, 22-23; Logansport, 23-24; Mansfield 28-30, Calfax Dec., 4-5; Clarence, Mt. zion 6-7; Campiti 7-8; Grand Ecure, 12; Natchitoches, 14-15; Cane River Circuit, 16-18; Shady Grove, 20-21; Alexandria, 28-29; Pineville, 29-30;

Dear Brethern: Raise your Episcopal Fund, your Conference

Claimants apportionment and your General Conference Expense money at once and send it in. Put the South western in every home and do not forget that Oct. 19th., is the day for you to make your final drive for the Centenary for this year. Do not be satisfied with anything less than your full quota. W. J. M. Price, District Superintendent

LAKE CHARLES
FOURTH DISTRICT

Leesville, Oct. 18-19; Nelville, 23; Cottonport Ct., 24-26; Bunkie, 26-27; Maringoni, Nov. 1-2; Lottie and Blanks, 3-4; Spring Creek, 8-9; McNary and Oak Dale, 10-11; Crowley Ct., 13-14; Briggs, 15-16; Cade, 17; Boneville, 22-23; Waxia, 28; Eola Circuit, 29-30; Teche, Dec. 5; Washington, 6-7; Opelousas, 7-8; St. Martinsville, 13-14; New Iberia, 21-22; Lake Charles, 28-31; Longville, 29; Lake Arthur, 24; Hubbertville, Jan. 3-4-1920; Olevia, 4-5.

Dear Pastors do not put anything in the way of the Centenary rally, Oct. 19th. I am expecting every church in the district to go over the top "We will have a meeting Oct. 22nd. to make reports do not put it off, start at once. Dont forget to elect your lay delegates and be ready to report same at the 4th Quarter. J. W. Turner, District Superintendent.

SHREVEPORT DISTRICT
FOURTH DISTRICT

New Light Sept. 14-15; Lachute, 18-21; Asbury and Curtis, 24-25; Belcher, 26; Hayse and Gayles, 27-28; Bonita and Gasper, Oct. 3-5; St. Paul and Bastrop, 7-8; Washington, 10-12; Mt. Nebo 14-15; Mt. Sinai, 16-17; Lake Providence, 18-19; Florence, 21-22; Lake End, 24; Vauceville, 25-26; Grand Bayou Nov. 1-2; Crichton and Cushatta, 4; Daniel and Round Grove, 7-9; Keithville and Fairview, 11-12; Fairfield, 14-16; Johnson 21-23; Flournoy and Jewella, 23-26; St. James (Shreveport) 25-30; St. Paul (Shreveport) Dec. 2 and 7; St. James (Monroe) 21-23;

Dear Brethern: Congragulations to layman and pastors. All praise to the Rev. H. Daniel and people of Monroe. Our second centenary drive begins now, and we are to report results at New Orleans in the area meeting Nov. 29. Let us go in to finish the job. Remember the other boards also. I will be with you soon, I wish to be on the field casting my lot with you at all times. There will be two conventions this fall on the district, announcements later. Remember the Southwestern. T. B. Oville District Superintendent.

NOTICE LA TECHE DISTRICT

Dear Brethren: Our recent district Conference closed with splendid results. We have done well thus far, on our Centenary quota, but our task is not yet complete. There fore let us look forward with renewed interest to Oct. 19, the day for our final drive for this years' centenary quota.

Go forth and collect the pledges, no adult member should feel he has done his duty until he has paid at least \$5 per year and every child at least \$2. The area centenary convention will be held Oct. 29, when all the district will report. Our district Conventions will be held at Morgan City Oct. 21-22, and at Napoleonville Oct., 23-24th. Other business of great importance will be discussed and all Pastors will report all Centenary money.

Calvin S. Staley, District Supt.

THE NATIONAL RACE CONGRESS
OF AMERICA, SUFFRAGE
SESSION

To the Colored Folk of America: Greetings:—

The National Race Congress of America by its Executive Committee authorizes us to issue the Call for the Fourth Annual Meeting of the said Congress to meet in Washington, D. C., Oct. 7th to 11th, 1919, inclusive at the Metropolitan Baptist Church, R. Street, between 12th and 13th Sts., N. W., the Reverend M. W. D. Norman, Pastor.

All Local Units are eligible to be represented according to the Constitution. Churches and Auxiliaries of Churches, Clubs, Associations, Fraternities, and Organizations are also admitted according to the law now in force—\$2.00 per delegate.

This Congress is known as the Suffrage Session. Every interest of the Colored people hinges on the ballot. Every man in America should be interested in the franchise, there is no more important subject before us as a people. You are called to meet us. If there is no organization in your district to send a delegation, let a few public spirited men make such an organization; one that desires the growth of the Negro manhood, the purity of Negro womanhood and the opportunity of Negro childhood. Come, all ye leaders of the great Black race in America. Come to bring the truth from your community, come to hear the facts about other sections, come to hear the story of the Colored people of England, France, Liberia and Haiti, come to help make a program for the reconstruction of the higher life of the Negro in America.

All prospective delegates and visitors are asked to write Rev. M. W. D. Norman, Chairman Committee on Arrangements.

For further information, write headquarters 903 Third St., N. W., Washington, D. C.

H. J. CALLIS, Chairman Executive Committee.

J. L. S. HOLLOMAN, Sec'y. Executive Committee.

W. H. JERNAGIN, Pres.

C. H. STEPTEAU, Sec'y.

Baltimore, Md.

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Pews, Pulpits, Chairs, Altars, Bells, Bells, Tables, Desks—**EVERYTHING**. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. Co., Dept. 42 Greenville, Ill.

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Individual, the present-day method—cleanly and sanitary. A more impressive service. Beautiful sets at reasonable prices. Write for catalog. DeMOULIN BROS. & CO., Dept. 42 Greenville, Ill.

CRESCENT CITY NOTES

First Street—Sunday at eleven o'clock the general speaking meeting was conducted by the pastor. We have brought the class collection from \$24 to \$85.00. The weekly collection for the church is on the average of \$132.00. The members are very anxious that First Street shall take first place in the South, under the splendid leadership of the Rev. T. F. Robinson.

Mr. Silas Jackson, the oldest male member in the church, died in full triumph of faith Sunday night. The funeral was held at First Church, Tuesday at 2 P. M. [Marie] Smith Johnson.

MONTGOMERY DISTRICT

FOURTH ROUND

Tensaw and Little Zion, September 6-8; Mobile-Warren street, 12-15; Wesley and Theodore, 19-22; Pensacola, 26-29; Castleberry Circuit, October 3-6; Harris Chapel, 7-9; Brewton and Pollard, 10-13; Evergreen Circuit, 17-20; Booth Circuit, 23-27; Mt. Creek, 30-31; Wetumpka Circuit, November 1-3; Electric Circuit, 8-10; Union Springs, 15-17; Aberfoi and Brown Grove, 22-24; Troy 29-30; Montgomery, December 5-8.

Dear Brothers:—Sunday, October 19th, has been set aside by the area for our final Centenary rally day. Let every brother observe the same and strive to raise the last dollar of your quota.

JOEL C. CARSON,
District Superintendent.

Under the leadership of our pastor, the Rev. A. M. Todd, and a faithful set of officers the members of our church at Armstrong, Mo., in a recent rally, made the following report: Club No. 7, Mrs. Minnie Whitfield, captain, \$52.35; Club No. 2, Mrs. Mattie Smith, captain, \$46.72; Club No. 3, Mr. Hermon Hardey, captain, \$82.45; Club No. 4, Mrs. Lizzie Brown, captain, \$83.10. Total \$264.62.

A MONEY GETTER

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Price, fifty cents.

MISS NANNIE W. BURROUGHS,
AUTHOR.

Lincoln Heights, Washington, D. C.

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I want to buy Pearls from mussel shells found in lakes, rivers and bayous. It will pay you to look into this proposition, as some are worth considerable money. I pay cash. Send them by registered mail. Address S. E. Randall, Pearl Buyer, Belzoni, Miss.

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LITTLE ROCK DISTRICT CONFERENCE

The Little Rock District Conference convened at Hensley Ark., New Haven Methodist Episcopal Church, August 20-24. After meeting and greeting each other with a general hand shake, and supper, we assembled at the church to hear a sermon, which opened our Conference at a very high mark, spiritually and numerically, by the Rev. J. A. Brooks.

At nine o'clock, Thursday morning, Dr. M. F. Strong opened the conference with song and prayer. J. H. Lovell, D. D. elected Secretary. Pastor reports showed an increase in conversion far above any previous year and in cash and vouchers for the Centenary fund \$1730.00 had been collected.

Thursday 8.30 P. M. the Rev. P. H. Myers preached. Friday: The day was given to the Epworth League and Sunday School work. The Rev. W. B. Curtis the wide awake President, presiding reports showed that the Epworth League was not doing a tip top work but improved. The Sunday School was largely attended but the efficiency of the work done needed careful study. In the afternoon, Mrs. G. T. Saxton State Officer of the W. H. M. Society, addressed the Convention and quite a number was enrolled paid their dues for one year and organized an Auxiliary.

The Conference voted against the asking for a field man in our territory to collect Centenary money on the ground that we can take care of that matter ourselves. Motion by Prof. R. C. Barrow to buy and build a District Parsonage was carried

without a contrary vote and \$200.00, raised to start the movement. Eight thirty P. M. the Rev. J. H. Lovell D. D. delivered a sermon. Sunday at 11. A. M. the writer preached 8.30. P. M., the Rev. B. F. Neil preached.

The S. W. C. Advocates looked after by the writer, thus closes the most profitable (in many respects) District Conference I ever attended. The next District Conference will be held at Sweet Home Ark., the Epworth League and Sunday School Convention at Hot Springs Ark.

C. W. Whitehead, reporter.

FOR SALE

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A Wonderful Recent Discovered Method
of Lengthening the



(Actual photograph of a man's mouth before (left), and after (right), taking the James Osgood Features Correction Course. Notice the coarse, thick short lips of the first, and compare the graceful curves and well rounded fullness of the reduced and lengthened lips of the second.)

short lip and reducing the thick lip to the proper proportions, thus transforming a gross and ugly mouth, as if by miracle, into one of grace, strength and character. The most marvelous physical culture course ever offered the public. Absolutely safe and harmless, and results come quickly. The price is within reach of all. The opportunity of a life time. This is your chance to develop a nice looking mouth at a very small cost. People are jumping at this splendid method of improving their looks. Will you neglect yours? Certainly not. There are many who would give thousands of dollars for the results that James Osgood Features Correction Course will give. The complete course with full directions will be mailed to any address for \$1.00 (One Dollar.) Address the James Osgood Features Correction Course, Box 329, Nashville, Tenn.

Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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ILLIMITABLE LOVE

By the Rev. John H. Jowett

WHAT is the biggest thing on which the human mind can be exercised? In what can we most easily lose ourselves? In the overwhelming sense of the immeasurable? There are the vast lone spaces of the stellar fields, peopled with countless worlds, crossed by mysterious highways with stars as the pilgrims, ever moving on their unknown journeyings. We can lose ourselves there. There is "the dark backward and abysm of time", opened door after door in ever-receding epochs, back through twilight and dawn into primeval darkness, where the inquisitive mind falters and faints. And we can lose ourselves there. There is the appalling wilderness of human need, beginning from my own life, with its taint of blood, its defect of faculty, its dreary gap in circumstance and condition, and repeated in every other life in every street in every city and village and country throughout the inhabited world. And we can lose ourselves there. And then there is the deadly, ubiquitous presence of human sin, in all its chameleon forms—well dressed, ill dressed, blazing in passion, mincing in vanity, and freezing in moral indifference and unbelief. All these are stupendous themes, and the mind that ventures upon them is like the dove that ventures upon the waste of waters, and soon growing weary of wing returns to the place of its rest. But there is something more majestic than the heavens, more wonderful than the far, mysterious vistas of time, more pervasive than human need and more abounding than human sin. The biggest thing with which the mind can cope is the infinite love of God, and all our sanctified powers, and all the ministries of holy fellowship, and all the explorations of eternity will never reach a limit in its unsearchable wealth. The biggest thing you and I will ever know is the love of God in Jesus Christ our Lord. There will always be a "region beyond," and for the already wondering eyes there will always be a new surprise. "The height, and depth, and length, and breadth, and to know the love of God which passeth knowledge."

EDITORIAL

RACE RIOTS AND UNIFICATION OF METHODISM

On both sides of the question, North and South, observations have been made recently upon race riots and lessons have been drawn for and against the unification of American Methodism. All the discussions have been interesting, although some of them have been particularly illuminating.

The Richmond Christian Advocate has dealt with the question rather at length. In referring directly to the riots and the causes which led up to them the Richmond Christian Advocate says:

"Undoubtedly the Negro has been led to believe that his participation in the war has altered his status in society. Recent riots may find a psychological explanation. He was drafted and stood side by side with white soldiers in the training camps and the trenches. His parents experienced the same pangs in his sufferings and perils and death that white people felt. His sharing with the white race the burdens and the dangers of war, lifted him in his thinking to the same plane, and it was an easy mental step then to suppose that they entitled him to equal rights and privileges in society. Moreover, in France the Negro was permitted to mingle upon terms of social equality with certain classes of white people—men and women. He returns from the front, therefore, with a false notion of rights and with a false assumption of what the white race will stand. His people at home share with him in this mistake and the race begins to assert itself."

That is a rather fine tribute to the part the Negro played in the war except the emphasis placed upon the desire for social equality in France. But in America should men be permitted to stand side by side with other soldiers of the flag, with their parents experiencing the same pangs in their suffering and perils, sharing identically the same burdens and dangers, and yet denied at least better conditions after the war than they enjoyed beforehand? Though not stated in words it is evident the position of the Richmond Christian Advocate is that the Negro must expect no increase of privileges and opportunities because of his loyalty and devotion to the cause of the world during the recent war.

In further discussing the question the Richmond Christian Advocate says:

"The Negro as an immature, undeveloped, inefficient race must recognize his status, and he must feel that recognition can come only as he deserves such recognition in the development and progress of his race. He must be dealt with as an inferior until the time comes when as a race he can take his stand by the side of the more refined, more highly educated, better developed races of the earth. To deal with him on any other basis is to invite continual trouble, as our friends in the North are finding out, and will continue to discover as long as they are willing to preach a beautiful theory of equality which they are not willing to put into practice in their relation with the Negro."

We have heard such a statement concerning the immaturity of the Negro race ad-

vanced before. Bishop James Cannon, Jr., of the Methodist Episcopal Church South made such a statement before the Joint Meeting of the Commissions on Unification at Cleveland. In fact, the Bishop said he had no feeling against the race on account of its color. His support of restrictions upon the race was due entirely to the immaturity of the race, so he said. We were greatly interested, if not amused, in the Bishop's statement and when we thought how fallible men are, anyway, we concluded that here was a strong man going astray upon a particular point and then we sat back and took the matter with some ease. What are our Southern friends who support this theory about the immaturity of the Negro race going to do with the immaturity of thousands of white people in this country and in the world. It is apparent to all that there are white people who in the scales of morals, education, government, wealth and religion are far below the average of their race. They are a first class example of immaturity and yet the Richmond Christian Advocate and Bishop Cannon would not draw restrictions against them. Then what would the good Bishop and the Richmond Christian Advocate do if they faced such men as Booker Washington, Emmett J. Scott, Isaiah B. Scott, Alexander P. Camphor, John W. E. Bowen, Pezavia O'Connell, I. Garland Penn., R. R. Moton, W. E. B. Dubois, and thousands of others that we need not name. What becomes of the question of immaturity when these present themselves for consideration?

What is immaturity after all? We rather suspect that once upon a time both the editor of the Richmond Christian Advocate and the good Bishop enjoyed a spell of immaturity and we should not have had such brilliant careers as they are now giving Methodist history if these two men had not had education, favorable environment and opportunities to grow and a given chance to serve.

In all seriousness we would like to ask the question: Will the Richmond Christian Advocate and the good Bishop change their attitude toward the Negro and receive him and give him full recognition and permit him to stand side by side with the more refined and developed races of the earth when five hundred years from now the Negro will have shaken off all his immaturity, and presents himself for full fledged membership in the brotherhood of man?

The Richmond Christian Advocate applies this theory of the immaturity of the Negro to his relation to the reorganized Church and on this point the Richmond Christian Advocate says:

"It would be well, also, to apply this principle in our negotiations for unification with the Methodist Episcopal Church. The moment the colored membership is given equal rights and privileges under the law with the white membership that moment their leaders are going to incite them to demand such rights and privileges, and a constant source of friction will be set up in the United Church. Organized into a co-ordinate conference they will have the right in the law to assert themselves and they will attempt it. As a subordinate conference with no such rights conferred by law they will understand their relation to the body and every prospect of peace will be enjoyed. It is very well for

the ardent friends of unification to promise that no attempt will be made to offend the sentiment of the South—which sentiment we firmly believe to be righteous and just. Such a promise can guarantee nothing when the

Negro enjoys equality in the very organic law of the body. But it is absolutely sure, if he be placed where he belongs in a subordinate relation, that he can not successfully make any claims or assert any rights that would be distasteful to the sentiment or unjust to the higher race."

We make this last quotation to call attention to the avowed purpose of some to subordinate the Negro in any program that united Methodism should agree upon. The Negro will not stand for such subordination.

THE COMMERCIAL AWAKENING OF THE NEGRO

There is not the slightest doubt but that the next ten years will see the largest growth of the Negro along commercial lines in all his history. The Negro is an indispensable factor in the labor market. As a laborer he is not excelled. He will not be superseded. He will not be displaced. He is making money. He has been making other people rich. He is now going to make his own people rich. White merchants had just as well know that from this day forward the Negroes are spending more among their own people than ever before. At least the Negro is aspiring to become a commercial factor in the life of his own people.

At Laurinburg, North Carolina, one of the small towns in the cotton section, the Negroes may boast of one of the finest stores in the country. It is owned and conducted by Mr. W. P. Evans and is located on the best street in Laurinburg and in the heart of the business district. Mr. Evans recently in writing to the New York Age says:

"Being inspired by the success of the North Carolina Mutual & Provident Insurance Co., I have a desire to be the biggest Negro Department store in the World. We are already the biggest in the South and possibly one of the biggest in the United States.

If we could get our people to patronize their own, like they do the Syrians, Greeks and Jews, why thousands of educated colored young men, who are forced to hotels for a living, would be owners of respectable business houses all through the South. With ten million Negroes behind us, we would soon have a black Sears & Roebuck Mail Order house. I am proud to say that the banking accommodations here are just as liberal to me as to any white competitor I have, and the same would be true to any number of colored men, if they will only establish themselves in business."

This shows that the Negro is thinking. Mr. Evans is simply one among many. It may be that through the pooling of his commercial strength the Negro will get at least some civil advantages. The man who pays the taxes will be heard from.

THE CHURCH AND THE INDUSTRIAL SITUATION

Today we stand at the threshold of the period of reconstruction. As the country addresses itself to the grave problems which confront it, problems both national

and international, success in their solution may be looked for just in so far as the government is animated by the spirit of co-operation and brotherhood. The hope of the future lies in the development and perpetuation of that spirit.

The kinship of humanity has come to be understood as never before. Common danger, common toil, common suffering have developed the spirit of brotherhood—perhaps the most useful lesson the war has taught is the lesson of co-operation.

Back of all the unrest which is finding expression in so many ways, we may be assured that there is adequate cause.

First, there is the growing intelligence of the masses—the men of hammer and saw, plow and spade, have learned to think. Our schools and churches and our journals have been educating people until today many a man doing the common work of the world is able to think quickly and sometimes profoundly, upon the great questions of social, religious and industrial life.

Thought is always a disturbing element in the best sense. Society can never rise above the idealism and intelligence of the men who do the world's work. It is the lack of ideals and knowledge on the part of the worker that stands in the way of better society.

Let the man learn to think and his horizon enlarges. With an increase of intelligence comes an increase of work. Broaden a man's horizon, enlarge his manhood, elevate his tastes, increase his desires, without at the same time giving him the opportunity or ability to add to his comforts and you make him unhappy and discontented.

A basic principle of all democracies is that every government derives its just powers from the consent of the governed. The great war has accentuated that thought. The workers of all the world and of all races have become more important factors in the defense of their respective countries, and they are insisting, white man and black, and will continue to insist that in the consideration of the problems of reconstruction, the laws shall be so constructed and social affairs so conducted that every individual in the community shall have the greatest possible opportunity for self-determination.

Then there is the sharp contrast between poverty and wealth. The masses see it everywhere. It thrusts itself upon them at every turn. Last, but by no means, it is the frequent perversion of justice in favor of what is called "The ruling classes" and discrimination against weaker peoples. These are some of the contributing causes of the present unrest. If the present situation is to be improved, the relation between all classes must be one of mutual confidence and respect.

To engender this, is the work of the christian church. This should be the attitude of the church today towards the great problems that vex society—the spirit of brotherhood and cooperation—the spirit of Jesus Christ in his compassion for the multitude.

NO MORE "FLU"

Authorities differ as to whether the "flu" peril is really over, but most of them seem to agree that the epidemic has really run its course, and there is little chance of another

outbreak next winter. Of course, they claim, there will be occasional instances of influenza hereafter, the same as we have had every year; but a recurrence of the disease in epidemic form is not expected.

Thus in the midst of economic, social and political troubles, there is still some balm in Gilead. For a long time the persistence of this virulent epidemic and its renewed outbreaks in communities already swept by it, made doctors, and laymen alike despair of ever getting it stamped out. But all things run their course, and the dreaded "flu" proves to be no exception, even though it hung on more tenaciously than any other plague of recent times. With the assurance that it is really conquered, the winter can be faced more cheerfully.

OUR WORK IN THE SOUTH APPROVED

There is before us a half page advertisement published in the Daily News of College. It is an appeal issued by the Chamber of Commerce of that city to the business men of Greensboro in behalf of Bennett College urging them to contribute \$25,000.00 towards the installation of the heating plant. The committee called attention to the fact that during the 40 years of its history Bennett College had spent in the community more than a half million dollars.

The appeal to the Chamber of Commerce that lead to the appointment of the Committee for Solicitation was made by Mr. Charles Ireland, one of the foremost business men of Greensboro and by the way a representative Methodist.

In urging the appeal for Bennett College Mr. Ireland said:

"We claim to have the best colored population of any town in the South, and I believe a good portion of that can be attributed to Bennett College. Now, if this institution was somewhere else and we wanted to bring it here, we would not have any trouble to raise \$5,000 or \$10,000 to induce them to come here. They are here and have been doing their work faithfully for these forty-six years. The town has never done anything for them, and I suggest that the time is opportune now for us to show our appreciation of the fidelity of that institution, and the work it has done for our community. I am simply bringing this to your attention in order that you may get the matter promptly before the directors, as I feel assured that they want to do the fair thing for this institution. To be perfectly candid with you, I believe we owe it to them."

Then the committee added:

Under the direction of Frank Trigg, a man of fine character and of wide educational experience. Bennett College is really doing wonderful work here and Greensboro can do no less than recognize this service in the small way that is asked. The College trains boys and young men in the usual thorough literary courses, and gives them the advantage of athletics and a Christian atmosphere that means much in their normal and well rounded development. Besides such training and atmosphere for its girls and young women, there is provided in the Kent Home a special training in domestic science that fits them well for the life to which they are called in the South.

It is worth waiting all these years to have such a fine tribute paid to the work

of our Church in the South. Bennett College has been supplying a great need.

While the citizens of Greensboro were working in the interest of Bennett the citizens of Marshall, Texas, were rallying to Wiley University assisting greatly in the building enterprise and otherwise in the reconstruction of Wiley.

RACE RIOTS DISCUSSED

For the purpose of discussing the inter-racial situation in the country as manifested in Chicago race riots, a representative group of leaders of the Christian Church of all denominations both North and South met in the office of the Home Missions Council, New York City, September 4. Representatives of several philanthropic and sociological organizations were present, the purpose being to secure the widest possible activity in a nation-wide movement for the bettering of relation between the white people and the Negroes and for the development of a satisfactory program to meet the present Negro situation a Committee on pronouncement will report through the Federal Council of Churches of Christ in America. Bishop Wilbur P. Thirkield of New Orleans, chairman of the Committee of Negro Churches of the Federal Council of Churches of Christ in America presided. Dr. Alfred Williams Anthony, Secretary of the Home Mission Council, was secretary of the Committee. It was the unanimous opinion of those present that the Negro situation in both North and South is critical; that it is no longer a sectional but a national problem and that it is the immediate duty of the churches and of all earnest, patriotic men and women throughout the land courageously to meet the issue.

THE NEXT WAR.

Every now and then a prophet arises and predicts the next war. The majority of these prophets place the next war in the Balkans and likely that is just where it will occur, for war is still going on in those regions. The next war to which we refer is a war against the high cost of living and against those greedy, heartless, inhuman beings who are growing richer and fatter daily as they extort the money out of the pockets of the common people by the high prices of food and necessities of life. If there is a class of our population that ought to be interned, or if Christian ethics would but permit, exterminated it is those manipulators of the markets who are dealing in foodstuffs and thus robbing children of a full meal and by that means weakening the oncoming generation. The high cost of living is becoming quite serious. Already people have cut out of their bill of fare most of the luxuries and the next meal is of great concern.

With prices still soaring and the hope for relief not in sight, if war were ever justifiable it would be a war that would attack the citadels of these profiteers, hang them to a sour apple tree, open the doors of their cold storages that the hungry might be fed and that the hard earned wages should no longer be extorted from the hand of the poor and the lowly. Our militant blood does not urge a war on profiteers although we believe that such a war would be far more justifiable than wars that have made red the pages of history. This war against profiteers

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

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would be a war against avarice, selfishness, greed, and inconsideration of human rights.

Why this nation tolerates this situation so long is not apparent. Men have no right to corner eggs and butter as if to make the market scarce while the stock in such food stuff has been on the cold storage not only for weeks but months and years. We do not hope for or predict the next war nor do we even wish that ill shall come even to the heartless profiteers but there must be some relief.

One Reverend James B. Long is traveling through the North soliciting funds for a school located at Jacksonville, Florida. He has visited Cincinnati, Dayton and Pittsburg. Sometimes the school is referred to as a Methodist school, at least many persons who have given thought this school was connected with our church. It is not. It should be clearly understood that this school is fostered personally by Mr. Long. The Methodist Episcopal Church is in no way responsible for it or connected with it.

The Trustees of Howard University have arranged for the formal inauguration of Dr. J. Stanley Durkee, as the President of Howard University, Wednesday, November 12, 1919. Elaborate plans now in the making assure an academic event of outstanding importance in the educational world. The great colleges and universities of the world will be invited to celebrate the inauguration of plans which are designed to make the great institution at the capital of the nation "a national university" in fact as well as in name.

On the next day, Thursday, November 13, a "Readjustment and Reconstruction Congress" will be held. Addresses will be made by the individuals of national and international importance. The part that colored men and women must bear to a permanent solution of present-day problems will be discussed in full detail by these experts.

Of General Interest

A Little Coloring Matter

Perhaps you never knew that our beautiful carmine, crimson and scarlet colors come from the cochineal insects, and the blue-black that many rave about comes from the charcoaled stalk of the vine. Nor is India ink really Indian, but, rather, is it of Chinese origin, and made from a secret process of burning camphor.

In spite of all that artists may say or paint, air has no color; pure water is pale blue in color, and the blueness of the summer sky is due solely to the particles of dust in the air.

As a matter of fact, color does not exist at all. What you think is color is merely vibratory light.

Minnows Combat Malaria

The bureau of fisheries, co-operating with the public health service of the south, has proved that the little fish, known generally as minnows, are excellent aid in the destruction of malaria bearing mosquitoes. These tiny fish always remain near the surface of the water and feed on mosquito larvae, but they do not keep down the insects unless conditions are favorable, so their efforts are seconded by the hand of man, who now sees to it that there are plants of various species, debris and other surroundings that make the minnow feel at home and give him a fine chance to feast upon the mosquitoes which breed on the stream or pool.

Various Alphabets

There is quite a difference in the number of letters in the alphabet of the languages of the world. The English language contains 26 letters; the French 23; the Italian 20; the Spanish 27; the German 26; the Slavonic 27; the Russian 41; the Latin 22; the Greek 24; the Hebrew 22; the Arabic 28; the Persian 32, and the Turkish 33.

Teeth Can Be Replaced

When ones front teeth are knocked out there is no need to leave them on the floor, for they can be reinserted very well by a good dentist, says an English dentist, who tells of two cases in each the teeth were completely dislocated from their sockets.

In one case the teeth were placed in salt water while the dentist carefully washed out the sockets. Then they were re-inserted, a stitch or two placed in the gums and the jaws were bandaged shut so that the teeth bit on a pad of lint in the other case the teeth still hung to the gums, so the sockets were cleaned out without detaching the teeth in both cases became solidly fixed and the patients could use them for normal biting a few months after the accident.

Dr. C. DeWitt Henry of New York replaced not long ago the teeth of a truck driver that had been knocked out in a collision. The man had picked his teeth from the gutter and run up to the dentist's office carrying them in his hand.

The Deepest Wells in The World

The Hope National Gas Company of Pittsburg, Penn., enjoys the reputation of having twice broken the world's record for deep wells within the past two years. One of these deep bearings, known as the Martha Goff well, is located near Clarksburg, W. Va. Drilling was begun April 19th,

1916, and on March 4th, 1918, a depth of 7,386 feet had been reached, exceeding by 37 feet the depth of the well hitherto known as "the deepest well in the world", located in Germany. At this depth the steel cable parted over 5,000 ft. down, leaving the tools and 2000 feet of cable in the hole, and the well had to be abandoned. This record has since been surpassed by this same company, in the "I. H. Lake" well, near Fairmount W. Va. in this well a depth of 7,579 feet was reached, 193 feet greater than the depth of the Goff well. At this depth misfortune again overtook the company. The tools stuck in the drill hole and the cable parted, leaving tools and 4000 ft. of cable in the hole. These wells were sunk in the hope of reaching the rich gas-bearing and oil bearing sands which extend across eastern part of Ohio and are supposed to underlie the part of Virginia in question.

People of Interest

A copy of the West Texas Annual Conference Minute has just reached our office. The Rev. J. W. Warren is secretary.

Professor J. B. Randolph, principal of Haven Institute, Meridian, Ala., Professor W. C. David of Birmingham, Ala., Dr. C. K. Brown, pastor of Trinity Houston, Tex., and the Rev. G. C. Hayward, pastor of Peck Memorial, this city were delegates appointed by Bishop Thirkield to attend the Epworth Institute held at Baldwin City, Kansas.

Bishop Thirkield is in his office this week. On Friday he leaves for Western Louisiana and Houston, Texas. As chairman of the committee on address to the country appointed by the recent meeting in New York of the representatives of all organizations having work among Negroes, he reported to the Federal Churches of Christ on September 11th. He has also given much time this summer to the work of the Commission on Education of which he is secretary.

An unusual event of the Boston Jubilee Celebration of the Woman's Foreign Missionary Society will be the presentation of the Masque-Pageant "Adana, the woman of the Nations," in which five hundred persons will take place under the direction of Ruth M. Worrell and Livingston Platt of the Columbus Centenary Pageant. Tickets may be obtained from Miss Annie G. Bailey, 581 Boylston Street, Boston, Mass., and are now on sale at one dollar. All seats are reserved and will be assigned as orders with remittance are received.

The full apportionment for conference claimants is being made by practically all of the conferences that have been held up to date, thanks to the determination on the part of both the laymen and ministers and the earnest co-operation of the bishops to deal fairly with the retired ministers and widows. Dr. C. A. Kelley represented the Board of Conference Claimants at the West Ohio Conference, which put itself emphatically and strongly back of the proposition to pay the one hundred cent dollar to all its claimants. The conferences in the Northwest, including the Montana, North Montana, Idaho, Pacific German, St. Louis German and Western Swedish Conferences have made the full apportionment. It looks as though there would be an unbroken record, as many of the full conferences took this action a year ago and made their apportionment accordingly.

ECHOES FROM THE WAWASEE CENTENARY CONVENTION

J. W. Haywood, Stewardship Secretary of New Orleans Area

On the 21st. of August, the Centenary Chief Directors, Area Secretaries and Area Staffs met at Oak wood Park near Lake Wawasee, Ind. The purpose of the meeting was to perfect the Continuation Program of the Centenary. Dr. Edgar Blake who is now General Director of the Centenary, was chairman of the meeting.

There were, in all, about a hundred members of the Conference. Of these, six were Negroes, viz; Executive Secretaries Hughes Sherrill and Moultrie of the New Orleans, Chattanooga and Atlanta Areas respectively, Stewardship Secretary Morris and Organization Secretary Williams of the Chattanooga Area and Stewardship Secretary Haywood of the New Orleans Area.

The Wawasee Conference was noteworthy in several respects. First, the sessions were so arranged as to allow much time for recreation. A large variety of recreational sports was provided for; Tennis, Volley Ball, Base Ball, Swimming, Rowing and Horse-shoe Pitching. No pious reserve of sanctimonious dignity characterized the men at Oakwood Park. We were all boys again and joined in the sports with the same hilarious shoutings and uproarious jestings that marked our college days. In the second place, the proceedings of the Conference were saturated with prayer. At the beginning wind and cloven tongues of fire brought intercession. The entire Sunday night session under the leadership of Dr. Fred B. Fisher, was devoted to prayer. Every country of the Foreign Field and every section of the Home Field was named and definitely

presented to God in earnest fervent intercession. What a session this was when all that company with one accord continued in prayer! We felt again the glow and uplift and enduement that came to that company in the "Upper Room" when the rushing wind and cloven tongues of fire brought the promise of the ascended Christ. In the third place, the spirit of comradeship and brotherhood pervaded the very atmosphere at Oakwood Park. This was, in my opinion, a necessary result of the condition mentioned above. Real prayer brings us right face to face with Christ. And when we stand in the same latitude and longitude and altitude that Christ stands in, race lines, color lines and all other senseless vagaries are moved away to the point where parallel lines meet—the "Vanishing Point." with him there is neither Jew nor Greek, Roman nor Scythian Black nor White. It is not to be wondered at, therefore, that this company of men elected chaplain Morris of the Chattanooga Area as leader of the calisthenic drills to which an intermission of ten minutes was every morning devoted. It is not surprising that Dr. Hughes was made Secretary of the most important committee of the whole Conference, The Findings Committee. Here at Oakwood Park, we each saw the other, nor in a perspective where accidentals are magnified and essentials minimized, but in the Christ perspective, where humanity, sonship, brotherhood are seen to the exclusion of all else.

The Official report of the program and plans adopted will be sent to all the Advocates by the secretary of the Conference.

ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY SOCIETY

The Annual Meeting of the Woman's Home Missionary Society to be held in Central Church, Detroit, Mich. October 15 - 22 is being looked forward to with intense interest. The recall of the meeting which was to have been held at Williamsport, Pa., last year, was a great disappointment, but the Regional Conferences held in different sections of the Country, in a measure, provided for the loss of the National Meeting.

The Committee in charge has provided an excellent program. Strong speakers have been secured and many Missionaries and Deaconesses will be present to tell of their varied experiences. Among them will be Dr. Cramer from distant Alaska, Miss Rosinski from the Polish people of the Northwest, Mr. Einspruch, the Jewish pastor at Marcey Center, Mrs. Bulkley from the South land and earnest workers from the Deaconess Homes. Bishop Henderson will give the Sabbath evening address and Bishop McDowell will speak on Americanization. Dr. George Elliott will give two special Devotional talks. Mr. Danner, American Secretary of the Mission to Lepers will present the needs of these people. Rev. Elmer L. Williams of the Church Board of Temperance will give the latest word on Prohibition, and Mrs. Snow from personal experience will tell of Mormonism and its menace. Bureau Secretaries will bring vivid reports of their Homes and Schools making the Finance Session one of thrilling interest. A special exhibit will portray daily,

by charts and figures and Life Plays, the many lines of activity of the Society. On the evening of the Young people's Anniversary a new Pageant written by Mrs. Stecker will be presented. Mrs. D. E. Waide, a National Speaker of repute, will give two addresses on the Text-Book "Christian Americanization" and conduct an hour of Methods, war and reconstruction work so present and pressing will be presented. Dr. Forsythe will bring a message of co-operation from the Home Mission Board; and the Conservation Program of the Centenary Commission will ally itself strongly to our Department of Evangelism.

Reports of Survey made during the past year in the South and West will be an interesting feature, and the Committee on Reconstruction will present a number of Recommendations which will prove beneficial for the future work of the Society.

A detailed plan for the observance of the Fortieth Anniversary of the Society in 1920 will be presented.

Music of a high order is being prepared and many social features are being planned.

All Conferences are urged to send their full quota of delegates, so that the information and inspiration received may be carried back to the Home fields in order to Americanize and Christianize all peoples, and thus help to solve the many problems confronting this our beloved country.

MRS. D. D. THOMPSON,
Secretary

A BLACK AMERICA

MRS. ROBERT LOUIS STEVENSON. writes from the East to her relatives in Los Angeles that during a recent visit from Irving Cobbs the brilliant writer, who has just returned from the battle front in Europe, he related to her the interesting story of how a Negro soldier has been the first American to receive the Croix de Guerre, with the accompanying palm branch decoration from the French government. Others before him may have been honored with the cross alone, but the distinguished honor has been conferred upon this hero in ebony of the additional palm decoration, together with the cross.

Mr. Cobb says that a French general visited the hospital where the colored man was recovering from wounds received in the brave encounter which almost cost the hero his life, and pinned the cross and the palm decoration upon his breast, and then stooped down and kissed him upon both cheeks.

In these tragic and memorable days, when yellow men, and brown men, and black men, and white men are fighting side by side in response to the call of God and humanity, to make the world a safe place for mothers and their babies, and to defend democracy from the savage butchers of Berlin, is it not time to put aside all such racial prejudices and discriminations as will cause the white man to imperiously claim superiority at the expense of the humiliation or discomfort of the members of the other races?

The Almighty did not make a lily-white world, and there is no nation on earth which is a lily-white nation, and why then should it be thought that it is in accordance with the providences of God that there should be a lily-white church; especially the Church whose brilliant and heavenly commissioned founder triumphantly declared: The world is my parish!"

The War Loan Organization proposes a budget plan for individual homes.

An interest table has just been prepared by that organization outlining the best method of expending salaries ranging from \$900 to \$5,000.

In order to give an idea of the suggested budget system, we quote the suggestions for expending salaries for the two extreme.

In cases where the annual income is \$900, the following method of expenditure is suggested: savings, \$24; food, \$425; clothing, \$90; shelter: rent, \$156; heat, light, \$68.80; recreation, \$36; church and charity, \$18; insurance, \$24; carfare, \$31.20; miscellaneous, literature, physician, etc., \$27.

In cases where the annual income is \$5,000, the following method of expenditure is suggested: savings, \$1,250; food, \$840; clothing, \$600; investment and taxes, \$540; heat, light, \$240; recreation, \$240; church and charity, \$240; insurance, \$240; miscellaneous, \$330; help in home, \$480.

The amounts suggested to be saved on other salaries are as follows: salary of \$1,200, \$50; salary of \$1,500, \$100; salary of \$1,800, \$225; salary of \$2,100, \$350; salary of \$2,400, \$470; and salary of \$3,000, \$750.

Secretary Baker recommends a system of universal military training of three months for all eligible youths in their 19th year, and that for two years; after training, such men shall be enrolled in the reserve army.

Celebrating the New Era

PECULIARLY appropriate to the new era of peace now dawning upon mankind will be the celebration of Rally Day in the Sunday schools. "For such a time as this" the Sunday School is needed in the world. The reapings of the materialistic, the imperialistic, the military of blood and wreckage to the earth. To cease sowing distrust, selfishness and greed, and teach instead faith, service and love is now the dominant need. The paramount issue is the religious education of the generation now in the making. The great hour for the Sunday School has come.

A year ago Rally Day came in the midst of war. The message of the day was the bugle sound, "A Call to the Colors." This year Rally Day marks the first milestone in the new era of peace. The program is now focused on "Youth and the New Day."

Of all the great days of the year, Rally Day is distinctively the day of the Sunday School. Christmas and Easter are great days for the church, with their wonderful meanings for the Christian faith; the programs carry messages of gladness and triumph, and the offerings are devoted to the ministry of joy and the missionary activities of the church. Children's Day celebrates the college as an institution; its program carries inspiration for a college education, and its offering is for the college student. But Rally Day is Sunday School Day. Its challenge is the task imposed by the unfolding life of childhood and youth, and the instructional needs of adults everywhere; its message is "train the coming generation"; its offering is for the Sunday School cause.

Remarkably appropriate is the program prepared for the Rally Day exercises this year. "Youth and the New Day" carries a striking and convincing message. In beautiful pageantry the Old World confesses its failures and sin at the mouth of many witnesses; Youth taught in the Sunday Schools of the Church of our Lord Christ, calls the Old World to surrender to the Christian faith; at the unveiling of the Cross "old things pass away" and the Old World is born anew.

Peculiarly appropriate also is the launching of the new plan of Associate Membership by the Board of Sunday Schools. The Board is reaching out to draw its friends and workers everywhere into closer sympathy and co-operation in the great enterprises it is carrying forward. On Rally Day the opportunity will be given for the first time for the members of the Sunday Schools to become Associate Members of the Board of Sunday Schools, and thus in co-operative association with the Board to have an individual part in the great work that the Methodist Episcopal Church is doing to promote religious education and Christian training the world around.

It is almost beyond belief that it would mean if in every Sunday School there should be members in co-operative association with the Board of Sunday Schools in its promotion of the Sunday School cause everywhere. What an encouragement it would be to that noble group of Sunday School missionaries, leaders, experts and specialists, maintained by the Board of Sunday Schools in the foreign mission fields of Methodism and throughout the home land. It would bring new life and vigor to these widely scattered workmen of God to know that "back home" there are multitudes in definite co-operation with them through

their associate membership in the Board of Sunday Schools.

Equally helpful will be the result to the Associates themselves. Through the bulletins of progress, special literature and reports that will come to them frequently, and the values inseparable from the fact of definite co-operative association with the Board in its work, will result a larger sympathy, vision and interest to the associates, and through them to the schools of which they are members.

The plan is simple. The work of the Board of Sunday Schools, classified and assigned to the various departments of the Board, is considered in terms of units. To maintain one unit of work for one year entails an expense of ten dollars. Those who assume the support of one or more units will be enrolled as Associate. Members of the Board of Sunday Schools. They will thus become not mere paper associates, but actually and vitally associated with the Board in forwarding its great enterprises throughout the world.

The benefits are obvious. The Associate member is given a certificate of membership good for one year; is placed on the mailing list to receive the bulletins of progress, the reports of the departmental work designated, special literature as published, etc.; together with the annual report of the Corresponding Secretary, which outlines the entire work of the year, and the Sunday School situation throughout the denomination. The Associate's contribution will be credited to the benevolences. A Cen-

tenary voucher will be sent which the pastor may use at Conference.

Of all that is being done for the uplift of the race both in and out of the Church, there is nothing of greater moment than that which is being done by the Church through its Sunday Schools. Of the conversions reported by the Methodist Episcopal Churches during the past ten years, the Sunday Schools gave at the rate of 3,606 every week, and 713 churches were organized from Sunday Schools started by missionaries of the Board of Sunday Schools. Beyond these are the values that cannot be tabulated; the formation of life purposes, inspiration to holiness and honor, consecration to Christian service and devotion to Christian ideals.

The observance of Rally Day in all our Sunday Schools will be a most fitting celebration of the inauguration of the new era of peace.

Let pastors, Sunday School superintendents and committees plan well for its success. Use the program, "Youth and the New Day," with its vital message. Secure from the Board of Sunday Schools literature for distribution and envelopes for the offering, furnished without charge on application. Emphasize the plan of Associate Membership. The smallest schools should have at least one Associate, the larger schools many, and thus mobilize Methodism for advance in this time of greatest responsibility.

Observed in such fashion, Rally Day will mark an epoch in the history of the Sunday School movement.

The Unit System and the Evangelistic Campaign

By The Rev. John Lowe Fort, D. D.

Never in its history was the Methodist Episcopal Church organized so efficiently as at the present time. The Centenary impulse has brought into bold relief the necessity for systematic mobilization of all Methodist forces to accomplish the money raising task set for the church. So great has been the success of this phase of the task that we are beginning to believe that the same concentration of effort, the same enthusiasm of instruction, the same determined persistent working through the same organization in the local churches will surely accomplish equally blessed results in other lines of church work.

In thousands of churches the "Unit System with its efficient division of members and constituents into "Units for Prayer and Service", each Unit with its leader and workers, lies ready to the pastor's hand, only to be energized by prayer and action to make it a working system. In only about two thousand out of more than sixteen thousand churches has there been total failure to respond to the general call to mobilize.

Now comes the great call to an evangelistic campaign bigger, more intense, and please God, more successful than any undertaken since the commission of Christ to disciple the nations.

The judgement of the church is strongly united on the timeliness of the great evangelistic forward march just ahead. It is also united on the necessity for using to the full for evangelism the organization achieved under the Centenary impulse.

The Bishops, the District Superintendents and all the leaders of our denominational activities agree that the Minute Men and the

Unit System reaching as they do into nearly every local church in all our land, should be adjusted to the work of evangelism and then used, used, intelligently, intensively, persistently, to win the souls to Christ.

A few practical suggestions!

The beginning of the evangelistic campaign affords a good opportunity for readjusting the Unit Organization in every local church. It is unwise to appoint Unit Leaders and assistants for a longer period than one year under any conditions. It is absolutely essential that every unit have for its leaders during the next few months the best person obtainable for the evangelistic task. If you make it your policy that readjustments be made at least annually you will not offend by changing leaders.

Upon the Unit Leader and the Intercession Assistant in each unit will largely depend the evangelistic efficiency achieved. Use the best you have. They may not be ideal, but they will improve by use.

Necessary readjustments having been made the Unit System should be used to lay evangelistic foundations and to promote the special Revival meeting. At the earliest possible moment, use should be made in every charge of intercessory prayer lists.

Each Unit list should contain the names of all the people in that Unit and each church member in the Unit should be given one of the lists. The Church member should be strongly urged (and pledge if possible) to make the people whose names are on his lists the objects of his daily intercession, with special reference to the evangelistic campaign thus inaugurated.

Responsibility for the getting of those lists

into the hands of the church members and for the creating and deepening of interest in the whole evangelistic movement should be placed upon the Unit leader and the Intercessor worker.

Experience has proven that it is best not to have in these prepared lists any distinction between members and non-members of the church. The members of the Church in a given Unit will soon find out whether a Unit member is or is not a church member and will direct his intercession accordingly. To have the distinction made on the list itself has sometimes proven an embarrassment.

The first step after the distinction of the lists is the cultivation of intelligent prayer activity in the members. There are three special lines that should be followed in addition to the faithful use of the prayer lists.

1. Personal devotions. We recommend that
- 3 The mid-week prayer meeting.

1. Personal devotions. We recommend that the largest possible use be made of Fosdick's "The Meaning of Prayer" in the cultivation of private devotion. The Intercession worker in each Unit should have this little book and thoroughly study and digest it. He should recommend it to every praying member of his Unit, get them to purchase it if possible, and failing in this should loan a copy to such as do not own one.

There are many other books and pamphlets well worth careful reading and study and these should be used in the subsequent days. Fosdick's book, however, seems to be fundamental and its church-wide use at the outset of the evangelistic campaign would bring in a new day in the private devotional life of the church.

2. The Family Altar. The Intercession worker in each Unit should strive to introduce the Family Altar into every home in the Unit where it is now unobserved. As a guide to the beginner and as a valuable help in every family devotional service there is nothing better than Bishop Thirkield's book, "Service and Prayer for Church and Home".

3. The Mid-week Prayer Meeting. In every Unit the Intercession worker or some especially appointed as a prayer meeting worker, should cultivate prayer meeting interests in all the people in the Unit. By personal visitation in the homes and personal invitations to the meeting the interest should be persistently and tactfully promoted. In some churches the respective Units sit together in a body, in others the pastor calls the roll of Units at the Sunday morning services and the prayer meeting workers for each Unit reports the number of his people present at the preceding prayer meeting. Sometimes a stated prayer meeting night each month is given to Unit meetings in the homes of Unit members, and in scattered communities on all the prayer meeting nights of the month except one the Unit meeting are held, with one night given to a general meeting at the church when brief reports of the Unit meetings are given and intercession made for the whole work of the charge.

All this is not only preliminary to the special revival meetings but ought to be the permanent prayer program of every church all through the year and all through the years.

A month at least before the special revival services begin intensive use should be made of the Unit prayer meetings. Every church member and every constituent in every Unit should be notified of the time and place of

the meeting personally by the respective Unit Leaders and Intercession workers. At these meetings concerted prayer should be made for the success of the coming revival meetings for the pastor, for the evangelist (if one is to be employed), for the workers, for the members of the church, and for the unsaved.

At each of these meetings it would be well to make note of the Unit members of constituents absent and to arrange for a personal visit by some Unit member on each absentee with a report of the meeting and a cordial invitation to be present at the next one.

If this method is carefully pursued the revival is pretty sure to break out before the actual meetings begin. The Unit Leader and Intercession worker should report all hopeful cases to the Pastor and encourage such individuals to immediate decision for Christ.

When the revival meetings actually begin the church members in the respective Units, under the leadership of the respective Leaders and Intercession workers, should:

1. See that all the people in the Unit are tactfully urged to regular attendance of the revival meetings;
2. Intensively pray for the unsaved in the Unit every day by name;
3. Encourage the unsaved to make the great decision;
4. Help pray them through to spiritual victory;
5. See that they are received into the church and see that they have a definite and permanent task in connection with the constructive program of the church.

During this period of special revival meetings there should be persistent house to house visitation by Unit Leaders, Intercession

workers, and other church members. A careful check-up should be kept on the attendance of all the people of the Unit, the absentees being given a report of the meeting and, if necessary, repeated invitations to attend.

The Unit should be given over to the "This one thing I do" idea for the entire intensive revival period. This means labor and prayer and sacrifice but all these are required if the great evangelistic victory for which we pray shall be achieved.

Question 5. How can the Units be used to keep the Centenary and other funds of the church collected?

Answer. The Unit Leader ought to feel himself responsible that every department of the church life is up to par in his unit. This does not mean that the Unit Leader must be the Unit collector, but it does mean that he should either by himself or by someone whom he shall appoint see that every financial account in his Unit is balanced at least once every quarter. The last General Conference made provision for a "Quarterly Settlement Day". This day should be conscientiously observed in every church. A very fine "Unit Leader's Record and Hand Book" has been arranged (send for sample to this office) which will enable the leader to keep his records with very little trouble. If every Unit Leader will use this record and perform the suggested duties, there will be little difficulty in carrying out the full intent of the Disciplinary Financial Plan and keeping the Centenary treasury full all the time

A VACATION MUSING

II

Within the ranks of our score of Conferences stretching over the country, there are to be found not a few men known to covet posts of leadership outside the pastorate, and, as might naturally be expected, they like the boatman, are always alert in keeping their sails hoisted in readiness for a favorable gale. It is admitted that all the aspirants share alike the privilege of entering the luring contest without being subjected to challenge from any quarter. It happens, now and then, that several strive simultaneously for a place which has room for a single occupant only. When this is the case there is likely to be witnessed more or less competition, not always conducted in strict accordance with the rules of the game. Occasionally sharp rivalry is brought about, giving birth to disputation and strife, such as does not become disciples of the Master. Touching the motives by which the participants in the struggle are prompted, I have naught to say at present. My purpose is to point out a more excellent way which, in my opinion, any member of the group can, without lessening his own chance of success, give to other members the square deal to which they are entitled, and at the same time, avoid wrangling and leave no grounds for adverse public criticism.

To this end I offer the following for consideration, namely: (1) Let it be constantly borne in mind that they which have girded themselves to run in the race with you are your brothers—combatants, not necessarily foes. (2) That in aspiring to the post

sought, by you, they simply excising the right of choice which you claim for yourself, and, therefore, cannot be the regarded as having trespassed against you. (3) That their qualification of head and heart, rightly judged may be on a level with your own, if not a degree above it. (4) That they may prize their good name with no less jealousy than you prize your good name and feel just as keen pain on account of unwarranted aspersion cast upon it.

I am reminded that, on the other hand, some of them may take the initiative and resort to questionable methods to cause your defeat. What then? Would it not be proper for you in rebuttal to adopt similar tactics, as a means of self protection? Certainly not. Wrong does not correct wrong. Better lose in courageously upholding a righteous standard of leadership than be the winner who owes his victory to reprehensible practice. Jugglery has no permanent base on which to stand. The man who climbs up by wicked devices will, sooner or later, reap what he has sown, and suddenly topple. The surest passport to the goal is, (a) A clean record. (b) Solid native and acquired ability, which do not need the boosting of pompous literary degrees (c) Lofty, unselfish purpose. (d) Willingness to serve, in a sacrificial way, after the example of Christ. (e) Faith in God and man. Armed with these you can resist with manly determination the temptation to enter in secret combinations for the purpose of strengthening your hands. You can afford to rely upon your merit without having to

offer bribes or appeal to the Lodge with you may be connected to back you in your struggle. I could wish to see less eagerness manifested on the part of some of my brethren in the ministry for positions other than that of the pastorate, to which they were divinely called, for no matter what induce-

ments they hold out, we must all frankly acknowledge that the post of highest honor and largest usefulness is that of the Christian pastor.

The pulpit is the preachers' Throne!

DANIEL W. HAYS.

Baltimore, Md.

A PERNICIOUS PROPAGANDA

By Rev. G. B. Winton, D. D.

During the Centenary Celebration at Columbus I had charge of the building which housed the Latin America and European exhibits. In the Latin American section we had nearly a hundred workers representing the nine countries which took part. These people, from all parts of Spanish and Portuguese America, both natives and missionaries, were an interesting and wideawake group. I found them alert to all sorts of international questions. They had opinions on the Monroe doctrine the League of Nations, the controversy with Colombia, the meaning of the war, and so on. But the very liveliest of all subjects for them and the one on which their opinion was of the hair-trigger variety, was the question of armed intervention in Mexico. The careless and matter-of-fact way in which this thing is advocated in some American papers fairly rendered them frantic.

The reason is not far to seek. An unexampled era of good will toward the United States is on in all Latin America. Those countries at last look on ours as their friend. As a result, missionary work is prospering beyond anything we have ever known. The doors are wide open.

But—and here the opinion of my co-workers was unanimous, and agrees with what I have long held—if we go to war with Mexico and intervention means war, not mere policing, as some would make out—every solitary one of those countries will take Mexico's side. The era of good feeling will depart, never to return. Our missionary enterprises will go into permanent eclipse. In view of this situation, is it not high time that the churches of our country were making their voices heard in Washington to offset the insidious, never-ceasing, cunning, well paid and well organized propaganda in favor of armed intervention?

There are plenty of reasons why we should not think of fighting Mexico, and really none why we should. The greatest of all is because we are a Christian nation and through our great President have committed ourselves to the cause of international justice. It was bad enough for the Kaiser, even with his ideals and standards, to violate Little Belgium. For us to make an unprovoked attack on a weaker neighbor would be so contradictory an act that all our national standards would be nullified by it.

But it would not be unprovoked, someone will interpose. Certainly it would. Not a single thing has Mexico done, not a single thing will she do, to bring us down upon her. It is the one thing which she fears. Outrages by bandits are no cause for war. Controversies over oil wells are not a cause for war. Even if Mexico were in chaos, officious intervention from the outside world be resented and resisted by her people.

But Mexico is not in a state of chaos. On

this point a lot of lying has been done, and it is still going on. It is widely asserted, for example, that even now Carranza government controls only a third of Mexican territory. As a matter of fact it controls it all. There are bandits in various places where the rough nature of the ground aids them. There are a few rebellious Indians in the State of Sonora and a few others in Oaxaca—both of them remote and mountainous states. Altogether it amounts to about what Sitting Bull's rebellion did on our own Western frontier. Neither Villa nor Felix Daiz has any longer an organized army, much less an organized government. They do not control anything. Manuel Pelaez, in the oil region, with the help of money paid by the oil operators and guns smuggled by sea from New Orleans and the coast of Texas, still manages to evade the Carranza soldiers. But he is proving a bad investment for the oil operators, and President Wilson has determined to stop this smuggling business. It has sprung up since the tension of war relaxed. Any man who now says that rebels control two-thirds of Mexican territory is either a liar or an ignoramus, probably both.

And the man who says intervention would be welcomed by the Mexicans, or will awe them into immediate submission, is a plain donkey. I went to Mexico in 1916, just after the Pershing incident. Every one of my friends there had volunteered for service in the army. They greeted me with the same friendship as old. "We do not want to fight," they said. Especially do we not want to fight you. But if your country invades ours, we will fight." And they will, every man of them, and many women. They are intense patriots and have the Latin sense of pride. The French are their intellectual and spiritual guides. The Germans fancied that the French could not and would not offer serious resistance. The world knows now. Let us beware lest at some rugged Verdun south of the Rio Grande the embattled manhood of Mexico say of us, "They shall not pass!" When we go to Mexico let it be with Bibles and schools as our arms, with brotherly good will and for friendly co-operation. Those who thus go will be made welcome, I can testify for I have been there. But all this unchristian talk of war I hate from my heart, and I have made up my mind to strike this viper wherever it appears.

OBSERVATIONS ON SIBERIA

Reverend W. F. Heckelman, who was called from the Methodist Mission in Japan to go with the Y. M. C. A. into Siberia, arrived with his wife and family in San Francisco July 30th on furlough. In a recent letter from Dr. Heckelman in regard to the work in Siberia, he said:

"I went to Siberia as a Secretary at the

urgent call of the Y. M. C. A. especially because I was able to speak three languages—all needed among the soldiers of several nations now in Siberia.

When I went to Siberia it was thought there would be considerable serious fighting, for the Bolsheviks were then in control a scourge destroying, robbing and killing and were going through the country like My work in Siberia consisted first of surveys of the important centers where most of the troops were located: second administrative work in two centers, setting up programs of lectures, organizing Huts and preparing the way in these centers for permanent "Y" work. The Huts called for a vast deal of work and for the services of quite a force of men; third, I spent a month along the Amur and Ussuri Railroads with a freight car filled with needed things for the troops. This last was the hardest work I ever attempted for traveling was hard—the Bolsheviks having seriously injured the roadbed—and much of the time I was in the heart of the Amur Province where the temperature was 50 degrees below zero.

A word about the "Y" work in Siberia. There can be no question as to its very great worth both for the troops and for the people of Siberia. The activity and helpfulness of the Secretaries was astonishing to those who got in touch with them and it was hard to go anywhere and not find a "Y" sign or Secretary. The varied activities of the "Y" through the Huts, through its helpful services, its lectures, its vast distribution of literature, books its friendship for soldiers and civilian made a lasting impression on the minds of the Russian people.

The Bolsheviks. Much has been said about them, about their vaunted championing of the cause of the common man. My observations compels me to say that they have violated every confidence imposed in them; that their theories and practices did not and do not square with decency and humanity, and common sense. They have not been in any sense constructive. Wherever they have destroyed. They have robbed the country of its money and murdered many of its fine conservative people. A Professor in one of the institutions of Blagoveschensk said, "The Bolsheviks have made our people blood mad". Murder, rapine, fear, poverty, robbery, stagnation, insecurity, uncertainty as to the future—these are the harvest of Bolshevism.

Morally the country is in a serious plight. Drunkenness and the social evil are making terrible inroads into the life of the people.

The religious and educational situation in Siberia is a most distressing one. The people outside of the cities are in gross ignorance. The church is steeped with superstition and in its thought life is 500 years behind the times. I came away feeling that true Democracy could expect no help from the Greek Church. With few exceptions the Priests are ignorant men and have no message for the people and therefore do not claim their respect.

What of the future? What will the Christian forces of America do about it?

To fail to profit by the experience of others is to prove our own mental density.

SOUTH FLORIDA MISSION DISTRICT CONFERENCE

The Epworth League and Sunday School Convention was in session at Key West, Florida, the Island City. On our arrival Tuesday we found the happy people in waiting with great anticipation, hearts throbbing with expectancy. We were met by a host of Key West good people. In a few minutes we were on the grounds where the good ladies of Key West had prepared a fine dinner. After dinner we were taken to our stopping places. Tuesday Evening Dr. D. W. Demps and officers prepared a splendid program for the formal opening of the new building erected under his administration. The Rev. H. W. Bartley Superintendent very ably addressed the meeting and then presented the Rev. J. F. Elliott D. D. and the Rev. Dr. J. M. Trammell ex-pastors.

The Rev. H. W. Bartley D. D. Superintendent of the Mission presided. The Rev. J. M. Deas the historian of the Church in Florida, called the roll and a number responded. The Rev. Mr. J. M. Deas was elected secretary, Mrs. Alridge his assistant, Mrs. G. E. Cameren statistician, the Rev. J. M. Trammell assistant, the Rev. D. W. Demps treasurer, the Rev. L. C. Foster and Miss Corine Buggs assistants.

Reports from Pastors were read they were the best in the history of the Mission.

The following persons were introduced and spoke, the Rev. L. R. Brayboy, Pastor of the African Methodist Episcopal Church, Key West, Fla.; the Rev. E. M. Edmonds, pastor of the Primitive Baptist Church, Mrs. A. Greax, Mrs. L. E. Bryant, Prof. F. A. Johnson, Mrs. Estella Carmichael, Mrs. E. V. Kemp, Mrs. L. R. Brayboy, Mrs. T. R. Lang, and the Rev. J. F. Elliott, D. D. Dr. Elliott is one of the oldest teachers of the Cookman Institute in point of service now living, his thoughts on Baptism and its meaning were fine indeed. The reception in honor of the Rev. D. W. Demps, pastor, Rev. H. W. Bartley, superintendent, the pastors and delegates was a splendid affair. Welcome addresses were delivered by Prof. T. R. Read, Prof. J. N. English, Prof. E. V. Kemp. Duets and solos were in evidence, fine music rendered by the Imperial Orchestra. The Rev. J. M. Deas responded in behalf of the Convention. The Revs. J. M. Trammell, J. M. Deas, Rev. L. C. Foster, Rev. J. J. Johnson and others delivered addresses. The literary program of the Convention was extremely fine. The following young people delivered fine papers; the Rev. L. C. Foster, Rev. W. P. Robinson, Miss Bessie McCaskill, Miss Jannie Mingo, Mrs. G. E. Cameron, Mrs. Agnes Albert, Mrs. Selena Clemmons, Rev. A. E. Culm, Master Henry James, Mr. Lawrence Reddick, Miss Leon Boyd, Misses Mary E. Allen, Mr. Author Howdy and Prof. N. R. Johnson. The Southwestern Christian Advocate Anniversary was held. The Rev. J. M. Trammell led in an address on "The Power of the Press" and "The stand taken by the Southwestern in defending the Negro Race as a whole.

The Rev. J. M. Deas, D. D., followed with a magnetic speech, he pointed out Race adjustment and Race Upplst through the Southwestern Christian Advocate. The Rev. H. W. Bartly followed in a very able plea for the Southwestern Christian Advocate, putting it as the best Race Journal in the world. Eleven subscriptions were secured.

The following pastors were active on the floor of the convention, the Revs. J. S. Bartley, A. T. McCaskill, W. P. Robinson, I. S. Smith, J. J. Johnson, E. W. Garison. The Educational Night was an intellectual treat to all. The very atmosphere was tainted with its fragrance. The addresses were delivered by Prof. Isaac H. Miller, A. B., President of Cookman Institute and the Rev. J. M. Trammell, Rev. H. W. Bartley closed the subject with making very high remarks for the Cookman Institute and its new head.

The reports of the Sunday School Superintendents, Epworth League Presidents, Class Leaders and Stewards, Local Preachers and Exhorters were inspiring. The South Florida Mission has at its head a man of great influence, a graduate of Cookman Institute Class of 1911 in the person of the Rev. H. W. Bartley. He is a model executor, a powerful preacher, a man of Christian dignity. He preached the closing sermon. Sunday, the Rev. J. M. Deas, D. D., preached at 3 P. M. The Rev. L. C. Foster preached at 8 P. M., Rev. J. S. Bartley and the Rev. J. M. Trammell each delivered able sermons at the African Methodist Church and the Primitive Baptist Church. Resolutions were read by the Rev. Mr. Deas, thanking all pastors and congregation, choirs, and convention choir and the Newman Methodist Episcopal choir, Mrs. M. A. Marina Ogranist for the church and Mrs. Jannie Moringo, organist for the convention. Resolutions in honor of the Rev. H. W. Bartley for the impartial ruling of the bodies. Resolutions to the Secretaries, Statistician, to the reporter, were adopted.—J. M. Trammell, reporter.

NOTICE HATTIESBURG DISTRICT

The Hattiesburg District Convention of the Sunday Schools Epworth Leagues Ladies Aid and the Woman's Home Missionary Society convenes October 25, 1919 in Picasant Valley M. E. Church, Heidelberg, Miss. Program will be published later. S. H. Cannon, District Superintendent.

NOTICE

The Woman's Home Missionary Society will hold its Annual District Meeting at Simpsonville, Ky., September 25-26, two-day delegate expecting to attend will kindly notify Mrs. Florence H. White or Pastor, J. F. White.

Fayette, Moberly and surrounding towns were well represented.

At 11 o'clock the Rev. W. C. Todd of Arrow Rock preached. At 3 o'clock sermon by the Rev. W. F. Walker of Fayette; and at 8:30, a sermon was delivered by the Rev. J. Y. Jackson of Blackburn.

Those who gave \$1 or more are as follows: Mr. Alonzo Smith, \$5; Rev. Isaac Loche, \$1; Mrs. Genu A. Mans-

field, \$1; Mr. Bruce Lewis, \$1; Mrs. Amanda Taylor, \$1; Mr. Johnnie Williams, \$5; Miss Esthma Evans, \$4.50; Mr. Lewis Hill, \$5; Mrs. Nellie Jones, \$13.85; Mr. P. D. Enyard, \$5; Mr. Herman Harvey, \$5; Mr. John Taylor, \$5.25; Mr. Eli Smith, \$5; Mr. Edward McCowan, \$5.15; Mr. Herman Robertson, \$1; Mr. Howard Terrill, \$5; Mrs. Hattie Payne, \$5; Mr. W. W. Grant, \$5; Mrs. Mamie McCowan, \$5; Mr. W. M. Moss, \$2; Rev. J. Y. Jackson, \$1; Rev. W. C. Todd, \$1; Rev. A. M. Todd, \$5; Mrs. Lenora Williams, \$2; Mr. Rueben Foster, \$1; Mrs. Elizabeth Lee, \$1; Mrs. Amanda Moore, \$1; Mrs. Bell Smith, \$5; Mrs. E. Z. Payne, \$5; Mr. Frank Enyard, \$1; Mr. Henry Harvey, \$1; Mrs. Popil

Wright, \$1; Mrs. Leola Wright, \$1; Prof. P. Meason, \$5; Mrs. Bell Miller, \$5; Mr. Plete Elligan, \$1; Mr. C. O. White, 1; Mr. S. B. Bruce 1; Mrs. Sidney Richardson, 1; Mr. Frank Mansfield, \$1; r. Owens Moore, \$1; Mr. Herndon Brown, \$2; Mrs. Susan Shields, \$1.50; Mr. Reaves Payne, \$1.25; Mrs. Lucy Terrill, \$2.50; Mr. Burile Payne, \$1; Mrs. Maggie Elligan, \$1; Mrs. S. J. Todd, \$16.08.

The Rev. Mr. Todd is on his second year and is doing a great year's work. The church has been papered at a cost of \$40, and the lights lowered and all paid for.

We have raised this year (four months) \$450.

Nevada Taylor, Reporter.

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ROBT. B. HAYES, Sedalia, Missouri.

Review: Christ's Program for the World

The International Sunday School Lesson for Sept., 28, 1919.

By the Rev. J. Leonard Farmer, PH. D.

Our last lesson completed our six months topical study of some of the great teachings of the Bible. Today we review our studies during the present quarter to fix them more clearly in our minds and more deeply in our hearts.

In the first lesson we studied the Church, and saw that a Christian church is but a formally organized body of Christian believers worshipping together. And the condition of membership in the Church of the New Testament was that the applicant had accepted Christ as the Son of God and his personal Savior, which acceptance was always followed by baptism. The true spirit of the church is democratic and not monarchic or oligarchic; and its mission is to establish the ideals and principles of Jesus in the hearts of men. The church which does not give the saving of men to Christ the foremost place on its program is not striving to fulfill its mission; and the church member who does not have an active interest in the saving of others is not striving to fulfill his mission as part of the church. In the second lesson we studied Baptism, and saw that Christian baptism began with Christ's Apostles after he had gone away from earth. The rite was administered in the same way as the baptism of John; but it had a different signification signifying not simply that one had repented and was waiting for the coming of the Messiah and the kingdom of God, but that the adult had accepted Jesus as the Messiah and his personal Savior. That set it off as distinctly Christian baptism. We also saw that certain passages in the Acts seem to indicate that immersion was not the only mode practiced by the Apostles, and that children were sometimes baptized also. In the third lesson we studied the Lord's Supper, and saw that it is but our way of commemorating the sufferings and death of our Lord, and hence a celebration of our redemption from the bondage of sin. It therefore becomes all Christians to participate in this celebration, and it is fitting also that children of Christian parents should be encouraged to participate in it. In the fourth lesson we studied Christian Fellowship, and found its basis to be simply the acceptance of Christ as our personal Savior which naturally carries with it baptism and church membership. The lack of the closest fellowship among Christians of different denominations today is due, to certain other doctrinal teachings and to the accidents of history which are by no means cardinal; and this lack should be discouraged as much as possible. In the fifth lesson we studied Christian Worship, and saw that it is a spiritual worship of the heart, and is therefore not confined to any particular place. We should carry our hearts in a worshipful attitude toward God at all times and in all places. The value of Christian wor-

ship is that it keeps the ideal constantly before us and therefore keeps us constantly striving after it. And our worship in the church has a special value that cannot be realized otherwise, and is conducive to our symmetrical Christian development. Our sixth lesson was about winning others to Christ; and we saw that it is the duty of each Christian himself to be a personal evangelist for the Lord. He may not be called to preach; but he can teach or perform some other service which has as its end the winning of others. And above all he can win others by the genuineness, the attractiveness and influence of his own Christian life. In the seventh lesson we studied Christian Missions. We saw that the Christian religion, in the very nature of the case, is a missionary one; and every Christian is called upon by the Lord to be a missionary. He may not be called to go either on the home or the foreign field; but he is called to do whatever he can to help and care for others who go to the end that Christ may become known to all men as their personal Savior. Wherever our missions have been established they have had upon the inhabitants a civilizing influence which was not to be realized from any other religion. Our work as missionaries is to preach, teach and render all other kinds of social service. In the eighth lesson we studied Social Responsibility, and saw that in the sight of God every man is duty bound to help everybody else whom he knows to need his help. We are all brothers, and should behave toward each other in every way as brothers. In the ninth lesson we studied Temperance. This means a moderation in indulgences; but with respect to intoxicating liquors and drugs it is popularly used in the sense of total abstinence which is good for any community and every man. A much larger percent of crimes and vices are committed in communities with saloons than in those without them. And no man can indulge temperately without it having some undesirable effects on him whether they be serious or not. But one is to be temperate in language and food and clothing and wholesome pleasures and amusements as well as to abstain wholly from intoxicating liquors and drugs. In the tenth lesson we studied the Kingdom of God. This kingdom is a spiritual one and is both individual and social. It is internal and means a subjection of the individual's will to the laws and rule of God. In its social aspects it is the community of people who thus permit God to rule in their lives, and it means about the same as the Church, and in the New Testament is sometimes used synonymously with the Church. It will have fully come when all men shall have yielded themselves to the rule of God in their lives. In the eleventh lesson we studied the Future Life. We saw that perhaps the strongest rational argument for the future life is the fact that the belief in it has been universal, and was constituted in man

by the Creator. But Christ has made it as practical certainty for us both by his authoritative teaching and especially by his resurrection and continued existence. We are practically sure that if we are one with him in our spirit we too shall live again. And our twelfth lesson was on the Holy Scriptures. We saw that the Bible is a progressive revelation by God of Himself to the world, the final stage of the progress being reached in Christ who was God personally revealed. And the Scriptures mean as they do to us because of their relation to Christ. Hence in these twelve lessons we have the outline of Christ's program for the world. May we all be very diligent in striving to carry it out.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for Sunday, Sept. 28, 1919

"Behold, Thy King Cometh Unto Thee"

In the lessons of the past quarter we have been studying Christ's program for the world. In the present great forward movement of the church it is a good time to sing again the words of the prophet—"Toll ye the daughter of Zion, behold thy King cometh unto thee." We should be large enough in these days of large things, when distance does not count, and the world is growing small, and human interests are growing large to tell to all the world "Thy King cometh unto thee." If

we have studied Christ and his truth in connection with our recent lessons we are impressed more than ever that he is the Savior of all the world, and not for any race or sect. His message through us to humanity is only limited by the uttermost bounds of human life and needs. "Go ye into all the world" was never so meaningful and immediate in its application as now. The subject of Christian missions was never so emphasized since the days of the apostles as now. This is the time to tell the people everywhere "Behold, thy King Cometh unto Thee."

The triumphs of the Gospel will not come without determined opposition. When Jesus made his entry into Jerusalem, and multitudes of young and old led the way with shouting and singing, bearing palm branches and casting their garments in his path as a token of high respect and honor, several men of local importance were "moved with indignation," and protested loudly against the proceedings. Many local churches and Sunday Schools have these objectors to contend with when rallying the forces to a great forward movement. The hour is now so tense, the call so earnest, the opportunity so great that if men, women, and children, who are followers of Christ do not rally to do his honor and announce to the world his coming it would seem the very stones would cry out. Let us declare it to all the world that every nation, people, race, and tribe, in all the world may hear it "Behold, thy King Cometh Unto Thee."

Gammon Seminary.

STUDY TO BECOME A GOOD AMERICAN

Weekly Devotional Topic for Sept. 28, 1919

(2 Tim. 2:14-19; Prov. 1:7-10, 20, 23; Psa. 127; 1:28; Jer. 31:35).

By the Rev. Willis J. King, D. D.

Tonight we begin a series of missionary studies. The general subjects for the series is "Americanization." The text-book to be used is "Christian Americanization: A Task for the Churches." Its author is the Rev. Charles A. Brooks. This series of studies will last for six weeks.

The "why" of this topic it may seem strange to some that the topic for mission study should be "Americanization." But the reason becomes at once apparent when one does any serious thinking concerning it.

In the first place it is our patriotic duty to seek to Americanize, at the earliest possible date the people who come to this country to live. The great war through which we have just passed revealed something of the peril there is to national unity in having so many elements in the country who profess allegiance to other national than our own. Our greatest danger was next from without but from within. The hyphenated American was the one to be feared most. We must never run such a risk again because the demands on our resources may be greater and the struggle keener. It, thus becomes our patriotic duty to seek to thoroughly Americanize all who come to live in this country.

Again America needs the best that these various elements bring with to our shores. What they have that is worth while can only be translated into American life as they come to know and love America.

Then there is the opportunity presented to the Christian Church by the presence here of so many different peoples. America has been thought of by these peoples, while far away in their own homelands, as their star of destiny, as their beacon light. Their one ambition was to get to America where would be thrown open to them the door of opportunity. As never before the masses of the world are looking to America for light and leadership both material and moral. The ideal of America are the hope of the world. "America" and "American" are magic words in the thought of the world to day. They are words to conjure with. Hence if the church had only the evangelizing of these that direction would be to Americanize them. This does not mean necessarily the the American viewpoint is superior to every other—he would be blind indeed who failed to recognize many of its weaknesses, especially in practice—it only means that at present the American Viewpoint has the Ascendency in the

thought of the world and the easiest way for any organization, the Church included, to reach the foreigner is through Americanization.

What it Takes to be A Good American.

And now having satisfied ourselves as to the "why" of this topic, the question naturally arises as to what constitutes an American. The prime requisite in being a subject or citizen of most of the European countries is blood. To be a Frenchman one must have the gallic strains flowing through his veins. To be an Italian there must be the blood of the Caesars, Dante, Garibaldi and the rest surging thru them. To be a German there must be the unmistakable evidences of teutonic extraction; and so with Britain and all the rest. But to be an American is simply a matter of ideals, a matter of spirit and attitude. It is not a matter of where you came from or who your fathers were, but what you think and feel and are willing to die for.

John R. Commons of the University of Wisconsin, has set forth the following as the prime requisites of those who would become good Americans: intelligence, industry and manliness.

That is to say that the first principle in American democracy is intelligence. That is basic and fundamental. No ignorant man, however well intentioned, can be a hundred per cent American. America is a country where in theory at best, each citizen is a sovereign. The voter is the ruler and no country is safe where the rulers are ignorant whether that country be a so-called democracy or a known autocracy. The first desire of all Americans then should be to see that all other Americans, of whatever Character or condition, have a chance to become intelligent.

The good American must be industrious. It is another word for our more suggestive term, "hustler." There never was a time when this gospel of industry and hustle was needed more to be preached than today. What with the tremendous need of more production everywhere and the increasing tendency to shorter hours for work and large pay for less work, there is grave danger that we shall put the emphasis in the wrong place. Americans must ever preach the gospel of industry.

And finally the good American must be manly. There must be some things for which he is willing to fight and die. There must be some things he regards as of more value than life itself. This does not mean he will be a "bully" and go around seeking trouble. It does mean, however, that he has certain limits beyond which the transgressor will be in imminent peril, if he goes.

There is still another phase of manliness that a large number of Americans have yet to learn, and that is the respect due to the rights of others. One is certainly within his rights to defend himself and those dependent upon him when he and his are imposed upon by others. But manliness does not stop here. Its acts as a restraining influence when one is tempted to impose upon another. It is the lack of such a

restraining influence that makes mob-law, which is a disgrace of Americans life, so prevalent in American life. One of the Aims of these studios should be to find how we may rid our country of this terrible evil.

CASH REMITTANCES

Subscriptions received from July 1 to August 1:

Atlanta-Savannah—State Committee, Y. M. C. A., J. H. Middleton—J. H. Maddox*, Miss L. Gleaton*, H. W. Kimball—Mrs. L. E. Reeves, J. W. Hammett—L. C. Edwards, J. S. Scott, Atlanta, Ga., 66, 29*, J. C. Floyd, D. J. Hill, W. C. Strickland, E. W. Hatchett—Miss L. Battle, Mrs. B. Simpson.

Central Alabama—D. Herron—L. Reese*, G. H. Gamble*, A. D. Moon—E. Bell*, A. Ward*, R. M. Dayle—W. Ryles, R. Burrell—Mrs. M. Wright, D. B. Watkins—Miss L. M. Friend*, R. H. Moore—M. January*, C. R. Perry—G. A. Price, Mrs. M. Coats, G. D. Ivey—D. Horton.

Central Missouri—Mrs. F. McKinney, A. J. Trice, B. McCain—J. Starks*, J. C. Jackson—Miss Z. Badgett, B. F. Abbott—Mrs. M. Kingcade, Mrs. I. Brown, J. M. Weaver, J. D. Thompson, Miss L. McFadden.

Delaware—Mrs. E. Johnson, A. J. Hall*, R. W. Keeler, Geo. B. Dean, Mrs. M. E. Jackson, J. H. Fox, E. Randolph.

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East Tennessee and Tennessee—Mrs. J. P. Parks, J. Andrews, N. A. Bridges—F. K. Baldwin, A. F. Shockley, J. Howard*, S. W. Wiseman*, E. Goodwill.

Florida and South Florida Mission—S. A. Huger—W. T. White*, Mrs. D. Whitehead*, B. B. Gilbert, Miss B. M. Garrison, R. H. Whittington, W. R. Stephens—Mrs. O. Smith.

Lexington—Mrs. F. E. Loo, M. C. Johnson, P. G. Walker, S. G. Turner—Chas. Jackson*, J. Bryes*, T. Macarn*, J. Orr*, L. Jones*, J. Winters, Mrs. C. Spears, Mrs. J. Mitchell, W. H. Pope, Mrs. L. Vaughn*, A. Kimbrough*, Miss H. T. Hooks, Mrs. J. Adams, D. M. Jordan, Columbus, O., 14-11*, F. R. Arnold—J. W. Troy.

Lincoln—H. D. McCain*, P. Foxworth, H. C. Davis.

Little Rock—J. H. Austin—Miss H. Burton*, J. W. Claborn*, N. J. Neyland*, W. M. Brown*, C. L. Kyles—F. G. Hill*, C. W. Sampson—Mrs. E. Buford*, J. T. Hill, Mrs. J. H. Daniels*, W. D. Evans—E. Z. Mitchell.

Louisiana—B. Carr—J. Williams*, I. Floyd, E. C. Ross, R. Anderson*, C. W. Reeves—S. Nero*, Mrs. A. L. Daigro*, I. Hampton*, J. Jackson*, I. Jones*, T. J. Bridgett—E. Larkheart*, T. Greyer*, J. C. Freemont, G. C. Hayward—Mrs. E. Stuzler*, I. E. Bachle—E. Sawyer, Wm. Hurrell—E. Keelien*, A. Tillman*, Mamie Wilson, T. P. Norris—J. Sudds*, L. H. Smith—Mrs. O. J. Caldwell, Wm. Wallaco, D. S. Kilbourne—Mrs. E. Brown*, Miss G. Williams*, E. W. Kinchen—New Orleans District, 10-1*, J. L. Wilson—P. W. Kinchen*, S. W. Ellis*, J. G. Robinson.

Mississippi—J. H. Everett—J. W. Walters*, D. B. Watkins—Miss A. B. Perry*, Mrs. M. Crawford*, M. Speights*, G. W. Wilkes—J. L. Riner*, L. L. Foote—F. C. Morris, W. A. Smith*, J. Burton—C. Moore*, E. Wilson*, J. McKee—H. Hayes*, P. B. Brown*, B. Bentley*, D. L. Morgan—M. Roundtree, S. L. Harrison, Chas. Banks, J. W. Jones—M. I. Quinn, Geo. Robinson, Mrs. J. Boyd, L. A. Armstrong—D. A. Coleman*, Mrs. D. B. McCook—H. Martin*, D. F. Dudley—V. Houston*, J. S. Rush, McGown, G. W. White, B. H. J. W. Sanders, D. D. Dukos—M. S. Hinton*, J. A. Graham, Mrs. D. J. Johnson, W. F. Isalah—J. Jones, D. E. Simmons—P. J. Given, E. Willis, W. D. Reed—E. Harris, R. W. Holman, Mrs. L. P. Wadlington—Mrs. S. W. Bankhead, F. Perryman, S. L. Harrison—W. M. Moore, E. L. Bracey, W. C. Conwell—J. Barch, Mary Burt, I. Williams, R. N. Jones—G. W. Brown, J. S. Scott, Gulfport District—95-6*, W. L. Marshall, Brookhaven District Conference, 53, 9*.

North Carolina—J. C. Addie—C. K. Knox*, J. W. Montgomery, G. W. Byers—J. Hermin*, R. L. Green, L. D. McQueen—Mrs. M. J. Drake*, V. M. Capelon*, J. E. Drake*, W. M. Pharr, J. Sherrill.

South Carolina—Orangeburg District Conference, 10-7*, R. R. Williams—E. Maulden*, J. L. Austin*, Mrs. A. Austin, E. Sales, J. E. Nesmith, Mrs. C. S. Langley, S. E. Bollenger—T. A. Bollenger, D. M. Minus, W. M. R. Eaddy—B. Chapman*, J. D. Whittaker—R. B. Mills*, T. J. Pendergrass—H. Burgess*, W. M. Martin*, A. W. Vance.

Texas and West Texas—R. Hillary—Mrs. A. Green, G. W. White—Mrs. R. Pickard*, A. Robinson*, J. L. Wattley, J. M. Foster—Mrs. A. Johnson*, Mrs. D. Graham*, J. F. Barnes—S. M. Johnson, R. B. Henry, George Rivers, B. McDaniels—Miss M. Scott, P. Edwards—Ed. Roberts, C. C. Sapp—B. Gafney, Mrs. T. Gafney, J. A. Reynolds*, P. A. Watts—E. L. Tyler, B. C. Clemons—Mrs. L. Payne, A. Harris, G. H. Baker, S. D. Humphreys—C. W. Wiggins, E. W. Summers—Mrs. L. Hill, G. Hill, W. D. Davis, Mrs. L. Thornton, T. Hill, J. D. Davis, W. Titus—C. C. Sapp, J. S. Medlock—Mrs. A. Davis*, S. Shackelford, J. C. Mays—Mrs. M. C. Taylor*, J. D. Butler, M. H. Howard*, S. D. Mosely—E. Hall*, A. D.

Jacques—Mrs. M. Downing, Harry Swann—Miss S. E. Phillips.

Washington—J. Grant—Mrs. E. Holland*, T. B. Coleman—Mrs. H. Tilghman, Mrs. M. Webb, Mrs. A. Turpin, E. E. Rogers—J. Riley*, Miss N. Moore*, W. B. Lewis, J. F. Gottis, J. L. Nichols—Mrs. A. Spencer, Wm. Brown—J. Caution*, G. A. Diggs*, W. C. Thompson, Annapolis, Md., 10-2*.

Books and Sunday School Supplies.

Atlanta-Savannah—S. L. Allen, W. H. Crogman.

Central Alabama—G. W. Reeves, C. R. Perry, J. H. Heard, P. G. Goins, G. W. Blackman.

Florida and South Florida—R. B. Glover.

Louisiana—J. J. Perry, S. Stoward, W. S. Jones, I. E. Bachle, S. M. Thomas, Mrs. E. Simmons, C. Johnson, T. A. Jackson, T. A. Hampton, T. B. Cooper, C. E. Bradford, R. Thomas, H. T. Tatum, Miss H. Fleming.

Mississippi and Upper Mississippi—Miss L. V. Johnson, Mrs. A. A. Johnson, H. L. Kennedy, A. A. Wright, I. L. Hunt, N. N. Sidney, R. Trotter, J. W. Pulliam, Miss L. L. Strotter.

Texas and West Texas—R. W. Woolen, T. Edwards, J. T. Rufe, M. C. Long, Jas. Hutchinson, J. E. Beal, J. H. Blue, Mrs. L. A. Brown.

Delaware—I. Harrison.

*Part Yearly.

WE WELCOME TO RETURNED SOLDIERS

A highly enjoyable welcome entertainment was given recently in honor of the men who had returned from the army by the pastor and members of Duncan's Chapel Methodist Episcopal Church, Twenty-seventh and Rock Streets, Little Rock, Ark. The pastor, Rev. J. H. Austin, and his good wife and people are among those who believe that the church should be foremost in welcoming our young men on their return to civil life.

Returned overseas men who were present and talked on this occasion were Mr. Willie Corner, Mr. Wm. T. Nelson, Mr. T. Parker and Mr. Sankey Washington. Mr. Nelson is the son of Mr. and Mrs. Austin. Mr. James Taggart and other "service men" came in while the repast was being served.

A lively musical and literary program was rendered, and the persons who participated included the following: Little Miss Lillian Spivey, Master Earlie Steen Hurrington, Miss Florence Lovell, Master Wm. Jesse Lovell and Mrs. Annie Johnson. By special request, Mrs. Zula Pope Lovell gave a reading. Remarks were made by Pastor Austin, and Rev. J. H. Lovell of Wesley Methodist Episcopal Church. Mrs. J. H. Austin was Mistress of Ceremonies. Other members of the entertainment committee were Mrs. Allie Saxton, Miss Ella Owens, Mrs. M. D. Thompson, Mrs. Annie Johnson and Miss Irma Thompson. Refreshments were served free to all who were present. The guests of honor and the other guests retired voting their respects to the pastor and people of Duncan's Chapel as most generous and hospitable hosts and hostesses.—A Guest.

DALLAS DISTRICT CONFERENCE

The Sunday School, Epworth League, Ladies Aid and Woman's Home Missionary Society Conventions, met with the Dallas District, West Texas Conference, on the Mexia Circuit, July 29-Aug. 3. The Rev. T. S. Moore, pastor, and Rev. D. C. Lacy, district superintendent. The session was held in the Park, beautiful high rolling grounds, free from dust with plenty of shade and cool spring water. It was an ideal place for this conference. It was especially enjoyed by those who had come from the busy rush of the city. The Rev. Mr. Moore had everything well organized and the whole session passed into history without a hitch. Tuesday, July 29, the Sunday School convention held its session. Mrs. Susie Burgess, the district president was present and had charge of the meeting. Among the important papers read and discussed were those of "The Reconstruction of the Church," by S. J. Douglas and Z. W. Carroll. The Sunday School Mission Study Class was discussed by delegate from Waxahachie, "Why are the Sunday Schools not More Aggressive and Progressive," was a splendid paper, read by delegate from St. Paul, Dallas. All of these discussions were inspiring and very helpful. The Sunday Schools reported for the Centenary, \$537.65. Mrs. Burgess was re-elected district president; Mrs. Bessie Bobo, vice-president; Miss Ida B. Robinson, secretary. The Epworth League annual convention was organized Wednesday, July 30, at 3:30 p. m. After devotion by Rev. Sims of Dallas, the honored district president, W. D. Kirkpatrick presided and Miss Rubbie Ventress, Secretary. The president's annual address was punctuated with rich thoughts and full of information. The recommendations were referred to a committee which reported favorably. The following are the recommendations: Each local chapter shall subscribe for at least one copy of one year's subscription to the Epworth Herald.

2nd—The program committee shall consist of the district cabinet officers, approved by the district superintendent.

3rd—The district president shall not hold office longer than four terms or four years.

The Epworth Leagues part in the Centenary program was a well prepared address, delivered by Mr. Allen Harris of Dallas. The Departmental Conference conducted by Miss Ida B. Roberson, was instructive and interesting and was a lesson to the Leaguers, showing how to conduct local chapters. Miss Rubbie Ventress read a well prepared paper on "The Call of the Church to the Young Peo-

ple of Today." Reports from League Chapters showed increased interest. \$525.51 was reported for the Centenary. The Junior League Banner was won by St. Paul, Dallas; Senior League Banner was won by St. Andrew's, Ft. Worth. Mr. W. D. Kirkpatrick was re-elected district president, Miss Rubbie Ventress, secretary.

The district conference was organized Thursday at 3:30 p. m., with the Rev. D. C. Lacy, district superintendent, presiding. After administering the Lord's supper by the superintendent, assisted by several elders, the following officers were elected: Rev. W. H. Pernell, secretary; T. J. Douglas, statistical secretary; Rev. J. W. Weakley, treasurer; Rev. J. G. Brown, represented the Southwestern Christian Advocate. The district superintendent's annual address showed the Dallas District had grown financially and spiritually during his six years administration. This being his last conference, the conference passed a resolution thanking him for his impartial ruling and his untiring efforts to make the Dallas district what it is. His address each day was all that could be desired. The sessions were well attended by both the visiting delegates and members and friends of the local church. In fact, from all viewpoints, this district conference was declared to be the best one of the Dallas district. The reports by the pastors marked the progress the district has made under the careful and painstaking leadership of the district superintendent. The following visitors were present and delivered addresses: President M. S. Davage, of Samuel Huston College, Austin; Dr. S. E. Granom, Centenary representative, New York; Dr. Woolfolk, Centenary representative, Mississippi; Mrs. E. Spriggs Ratliff, San Antonio; Mr. E. L. Gordon, Y. M. C. A. Secretary, Dallas.

The revival spirit ran high under the sermons by Revs. R. A. Appling, J. W. Weakley, J. J. Hardeman, A. L. Carper, J. S. Medlock, J. G. Brown and W. H. Pernell. The conference Centenary collection was \$3,000. Resolutions were passed thanking pastor and people for the special care of the conference and the officers for their services. A resolution for the Dallas district ministers Summer School for next year. After suitable closing remarks by the superintendent, the conference adjourned to meet next year at Milford.—T. J. Douglas.

WANTED.

I want to buy Pearls from mussel shells found in lakes, rivers and bayous. It will pay you to look into this proposition, as some are worth considerable money. I pay cash. Send them by registered mail., Address S. E. Randall, Pearl Buyer, Belzoni, Miss.

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Annapolis	Harmon, Md.,	Sept. 17-21	Jos. H. Jenkins
Gainesville	Sanpulaski, Fla.,	Sept. 23-28	J. P. Patterson
Salisbury	Salisbury, Md.,	Sept. 30-Oct. 2	J. W. Jewett
Cambridge	Cambridge, Md.,	Oct. 7-9	D. H. Hargis
Baltimore	Baltimore, Md.,	Oct. 8-12	E. S. Williams
South Philadelphia	Chester, Pa.,	Oct. 14-16	James H. Scott
Centerville	Easton, Md.,	Oct. 28-30	R. H. Wallace

Conventions.

CHARLESTON DISTRICT—Sunday School and Epworth League Convention convenes at St. Stephens, S. C. SEPT. 24-28
ANNAPOLIS DISTRICT—Sunday School and Epworth League Convention convenes at Harmon, Md., SEPT. 16-21
PHILADELPHIA DISTRICT—Annual Preacher's Meeting at Atlantic City, N. J. SEPT. 24-25, Oct. 29-NOV. 4
JUBILEE GENERAL EXECUTIVE—Woman's Foreign Missionary Society at Boston, Mass. SEPT. 11-14
FLORIDA CONFERENCE—Ninth Annual Session Woman's Home Missionary Convention at Jacksonville, Fla. SEPT. 25-28
BEAUFORD DISTRICT—Sunday School and Ladies' Aid and Epworth League Convention at Ruffin, S. C. SEPT. 25-28

Philander Smith College

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FRANK TRIGG, President.

TENNESSEE CONFERENCE EP-
WORTH LEAGUE CONVENTION

The Tennessee Annual Conference convened in Springhill, Tenn., with Rev. Dr. Eli J. Guthrie, President, presiding, August 14, 15, and 16. The convention was in every measure a success. Dr. Jesse P. Price, the founder of the Epworth League in the Tennessee Conference was with us and was a very valuable asset to us. He is the father of light and instruction as an Epworthian. Dr. J. D. Chavis, District Supt., of Cumberland River District was on the scene with all the possible addition he could be to the Convention. Dr. Chavis is one of the outstanding men of the Church and race. He took active part in the discussion of all the subjects and preached at 8:00 P. M. August 14th. We were favored with the presence of Dr. J. C. Sherrill, the Area Secretary, Chattanooga Area, who was at his best in his addresses. The Convention was very well attended. The Rev. J. W. Sebastian was the Organist of the Convention. The Cabinet for 1919-20 was as follows: Dr. J. P. Price, Pres., Emeritus, Rev. J. W. Sebastian, President, Dr. Eli J. Guthrie, 1st Vice-President, Rev. Wm. Neal, 2nd., Vice President, Rev. F. N. Collier 3rd., Vice President, Rev. R. A. Dowell, 4th., Vice President, Miss Etoy L. King, Secretary, Miss Rozenia Young, Corresponding Secretary, Miss Hattie E. Winston, Treasurer. The Pastor being absent, Dr. Price was acting pastor.

Jno. W. Sebastian,
Reporter.

Carthage, Miss — The Second Quarterly Conference convened on August 5. Our superintendent not being present, our pastor, the Rev. J. Jordan, presided. All officers were present with good reports. This session was one of the best in the history of this church. The 7:30 p.m. the pastor preached to crowded house, and the Lord's Supper was administered to 37 persons. The amount raised during the day was \$32.20. W. H. Smith, reporter.

St. George, S. C.—Our Third Quarterly Conference was held August 6th at St. Mark Church. This charge has now taken its rightful place among the leading and best charges in rural sections, because it has a fine set of level-headed men at its head. The old churches of the charge are discarded, and new ones have been erected in their stead. Shadgrove is building a church, 70x70, T shape, at a probable cost of \$5000.00. St. Mark is now a thing of beauty. It has been renovated and nicely improved and painted in and out in light gray. D. J. Sanders, reporter.

St. Paul Parsonage at Boyce, La., was stormed Tuesday night, August 12. The storm party was led by Mrs. Rachel Jones and Mrs. Lilia Ennls, president of the Ladies' Aid Society, and others. The table was laden with 100 pounds of choice groceries and a cash purse.

S. A. Davis Pastor.

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District Rounds

LEXINGTON DISTRICT

3RD ROUND

Buck Creek, September 22; Chaplin, 23; Campbranch, 24; Simpsonville W. F. M. S., 25-26; Cadentown, (11 a. m.) 27-28; Warrentown, (8 p. m.) 28; Winchester, October 4-5; Pewee Valley, 7; Dorsey, 8; Jeffersonstown, 9-10; Simpsonville, 11-12; Woolfolk, 13; Smithville, 14; Eminence, 15; North Middletown, 18-19; Owentown, 23; Worthville, 24; Bedford, 24; Lagrange, 25-26; Richmond, 28; Cleveland, 29; College Hill, 30; Georgetown, November 1-2; Pleasant Point, 4; Oxford, 5; Leesburg, 6; Paris, 9-10; Monterey, 12; Jintown, 13; Asbury, 15-16; Versailles, 22-23; New Zion, 29-30; Howard Creek, December 4; Frankfort, 5; Anchorage, 6-7; Gunn Tabernacle, 13-14; Shelleyville, 20-21; My Dear Brother:

October 6th is our Missionary Centenary Rally Day for full amount of first years quota in cash. Organize for intensive Evangelistic Campaign. Send Centenary cash monthly to Dr. Fowles. Send to him all you have on hand at once. Push the Southwestern, the unit system and Departmental Organizations. J. B. Rodmond.

HUNTSVILLE DISTRICT

FOURTH ROUND

Bellemina and Johnson, Sept. 20-21; Guntersville, 23; Scottsboro and Stevenson, 27-28; Huntsville, Oct. 3-5; Huntsville, Ct., 11-12; Center Grove, 18-19; Albany and Oakland, 25-26; Athen and Beulah, November 1-2; Sheffield, 4; Blount Springs and Colony, 8-9; Warrol and Banger, 15-16; Triana and Mt. Marriah, 22-23; Decatur, 28-30; Madison Ct., December 6-7.

Dear brethren this is our last round. Do your full duty in order that we might make a round report at the annual Conference. Our final Centenary drive will be conducted Oct. 19th.

JOSEPH L. CARR

WACO DISTRICT

FOURTH ROUND

Cedar and Frosa, Aug. 30-31; Springfield, September 13-14; St. James, 7-8; Groesbeck and Kosse, 21-22; Bremond Ct., 27-28; Maysfield Ct., October 4-5; Calvert St. Paul, 5-6; Regan and Bowman, 10-12; Marlin (Davis Chapel), 12-13; Mart Ct., 18-19; Chilton Ct., 21-23; Lott, Rosebud, Camoron, 25-26; Gurley and Mayors, November 1-2; Mt. Zion, 2-3; Bethlehem Ct., 8-9; Andrews and Jones, 9-10.

Brethren; We have succeeded admirably during the past eight months. Knowing that our Annual Conference convenes November 12th. will you not strive to make the coming sixty days historical ones in church life? May I depend upon you reporting in full at this Conference all claims met? Our District must report entire quota of Centenary in hand, or paid. Put Stewardship tithings and all of the Centenary programme in operation. Seize the opportunity and let us go down in history as having done the job committed to our care. This is a day in which we must prove our leadership. W. B. Lott, District Superintendent.

MERIDIAN DISTRICT

FOURTH ROUND

Lake, October 4-5; Forcast, 6; Southside Meridian) 10-12; Haven Chapel, 11-12; Rose Hill, 14; Meridian Ct., 16; Scooha, 18-19; Laudovdale, 20; Chunky, 23; DeKalb, 25-26; reston, 27; Philadelphia Ct., 31; Philadelphia Nov. 1-2; Fort Stevens, 8-9; Daleville, 10; St. Paul (Meridian) 14-16; Hickory, 18; Montrose, 22-23; Lillian, 24; Gardandville, 28; Rose; Hill Ct., 29-30; Trenton, December 6-7; Union, 6-7; Meehan, 6-4;

Dear Brethern— Remember Oct. 19 is the day appointed for each pastor to finish his Centenary Collection for this year, to report to the District Superintendent so that he can report to the Area Office. Push the revival work. We are praying for 1000 Conversions in the district. Wm. Morris District Superintendent.

BROOKHAVEN DISTRICT

FOURTH ROUND

Cheraw and Tilton, September 25-26; Hub, 27-28; Pineburr 27-28; Arm and Expose, 28-29; Bridgeville October 4-5; Oma and Carlos, 6-7; China Grove, 11-12; Summit and Magnolia, 18-19; Lampton Zion Ridge, 25-26; Kokomo 13; Kenolia, 28-29; Lucien, 30; Barlow, November 1-2; Hazelhurst St. Morris, 8-9; Brookhaven Northfield 15-16; Brookhaven Ct. 14-16; Florence, 22-23; Crystal Springs Ct., 24-25; Fernwood, 29-30; Columbia, December 6-7; Crystal Springs, 13-14.

District Epworth League and Sunday School Convention October 16-17 At this Convention our final District Rally will be held. The President of the Sunday School Convention with

his Cabinet is working to bring up the quotas of each charge at that time. Let us all work together to make for our District the reputation it deserves. I am depending upon each man to bring in his full quota for the Centenary.—M. T. J. Howard, District Superintendent.

PERSONAL.

Brother—Tobacco injures th heart, nerves, stomach and eyesight; Tobacco ruins the sexual system and causes cancer of lip, tongue and throat. Any form of tobacco habit can be quickly, easily and inexpensively overcome with pleasant Florida root, you'll marvel at the simplicity of it. It's fine for indigestion. Send your address if interested. J. O. Stokes, Mchawk, Florida.

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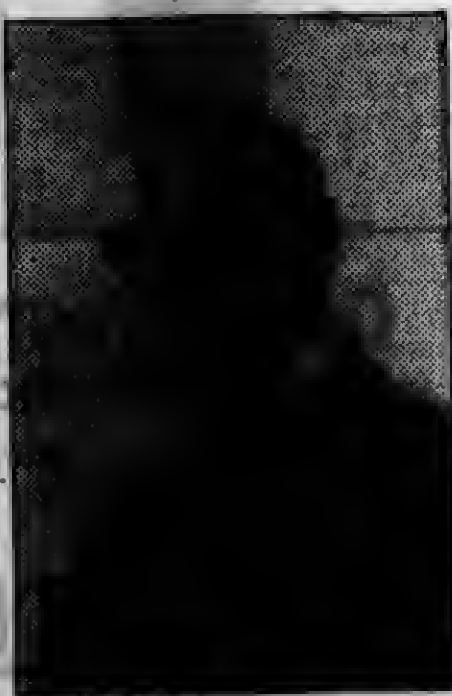
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EMMETT J. SCOTT
A. M., L. L. D.

Written By
Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals: Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 888th Division, U. S. A. to France.

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CINCINNATI-MAYSVILLE DISTRICT

THIRD ROUND

Flemingsburg, Oct. 4-5; Sherburne, 6; Pleasantville, 7; North Fork, 8; Mayslick, 9-10; Washington, 11-12; Mt. Olivet, 13; Germantown, 14; Minerva, 15; Dover, 16; Manchester, 17; Maysville, 18-20; Orangeburg, 21; Augusta, 25-27; Louisa, 28-30; Portsmouth, Oct. 31-Nov. 1-2; Coke Otto, 5; Westwood, 6; Mt. Zion, 9-10; Clevel, 11; Madisonville, 13; Central Ave. Mission, 14; Cummins, 16-17; College Hill, 3 p. m., 16; Park St., 23-24; Berry, 11 a. m., 30; Falmouth, 30-Dec. 1; Covington, 7-8; Mt. Healthy, 9; Moorefield, 13, 11 a. m., 14; Sharpesburg, 7:30 p. m., 14-15; Mt. Sterling, 16-17; Clay City, 18; Cynthia, 20-21.

Dear Brethren: These days might with propriety be spoken of as perilous, when we think of the great unrest that is so evident in all the world. Have revivals of the soul-saving nature; collect the Centenary pledges at any cost in effort; slight no interest of the church, prove your worth and leadership by whatever you do. Let us break all records by each man making a full round report at the year's close. Report to me by Dec. 1st, what success you are having collecting your Centenary pledges.—H. A. Foreman, District Superintendent.

MT. OLIVE METHODIST EPISCOPAL CHURCH, BASTROP, LOUISIANA.

We are rejoicing that our church is free of debt, for many years we have been talking about building a parsonage, but when our pastor, the Rev. W. H. Jones came to this charge last year all talk was stopped. We went to work and with his work and leadership, we have one of the best appointed parsonages on the Shreveport district, well furnished, and free from debt. Our membership has greatly increased. All of the claims of the church have been promptly attended to and met. We are planning now to put gas in our church and parsonage. The Woman's Home Missionary Society, of which I am president, assisted in raising \$20.00 for Peck Home in New Orleans. Our officers, members and pastor are working faithfully.—Ida M. Evans, Reporter.

THE NATIONAL RACE CONGRESS OF AMERICA, SUFFRAGE SESSION

To the Colored Folk of America: Greetings:—

The National Race Congress of America by its Executive Committee authorizes us to issue the Call for the Fourth Annual Meeting of the said Congress to meet in Washing-

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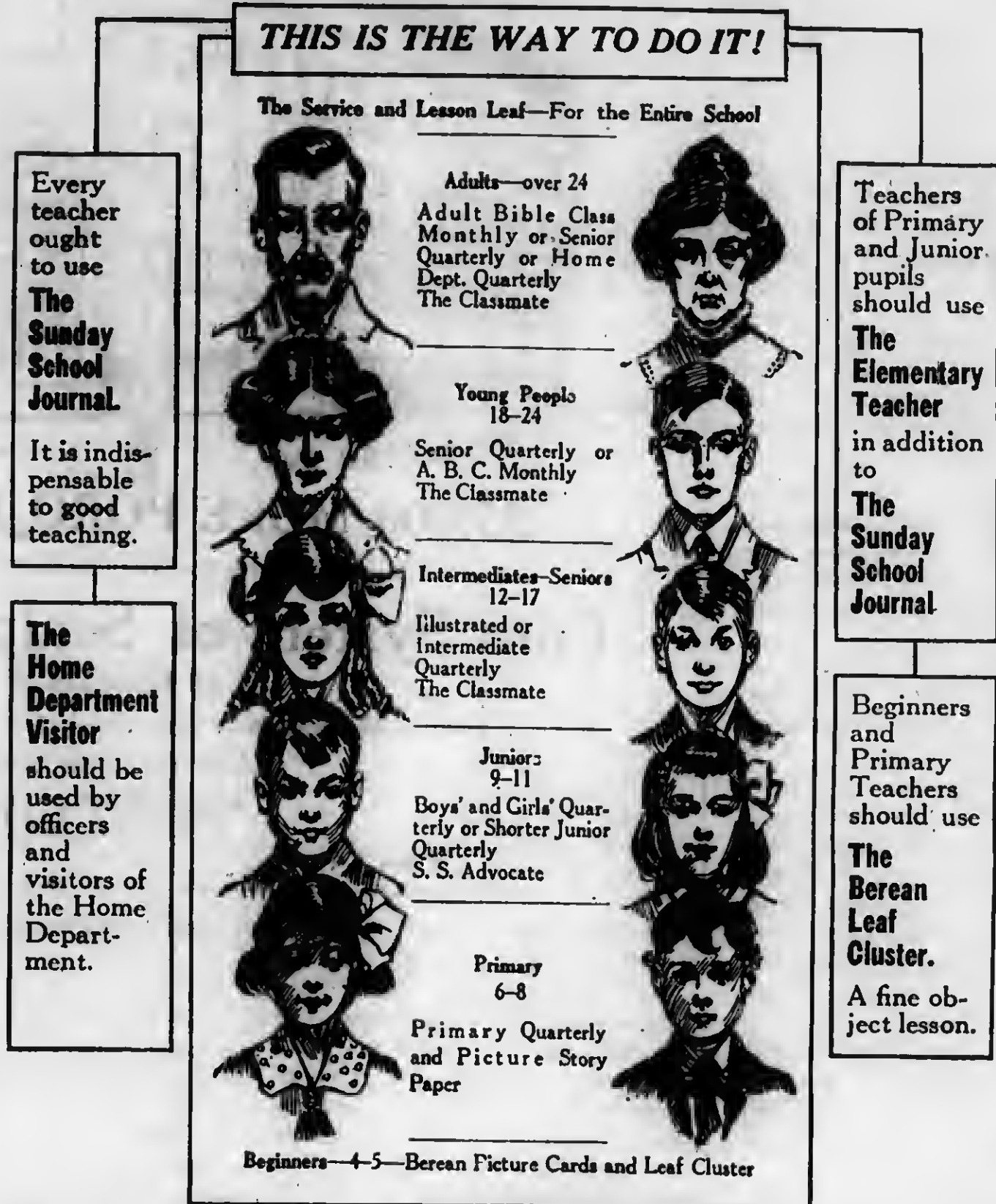
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ton, D. C., Oct. 7th to 11th, 1919, inclusive at the Metropolitan Baptist Church, R. Street, between 12th and 13th Sts., N. W., the Reverend M. W. D. Norman, Pastor.

All Local Units are eligible to be represented according to the Constitution. Churches and Auxiliaries of Churches, Clubs, Associations, Fraternities, and Organizations are also admitted according to the law now in force—\$2.00 per delegate.

This Congress is known as the Suffrage Session. Every interest of the Colored people hinges on the ballot. Every man in America should be interested in the franchise,

there is no more important subject before us as a people. You are called to meet us. If there is no organization in your district to send a delegation, let a few public spirited men make such an organization; one that desires the growth of the Negro manhood, the purity of Negro womanhood and the opportunity of Negro childhood. Come, all ye leaders of the great Black race in America. Come to bring the truth from your community, come to hear the facts about other sections, come to hear the story of the Colored people of England, France, Liberia and Haiti, come to help make a program

for the reconstruction of the higher life of the Negro in America.

All prospective delegates and visitors are asked to write Rev. M. W. D. Norman, Chairman Committee on Arrangements.

For further information, write headquarters 903 Third St., N. W., Washington, D. C.

H. J. CALLIS, Chairman Executive Committee.

J. L. S. HOLLOMAN, Sec'y. Executive Committee.

W. H. JERNAGIN, Pres.

C. H. STEPTEAU, Sec'y.
Baltimore, Md.

CRESCENT CITY NOTES

Peck Memorial—Our pastor returned from Baldwin City, Kansas, where he attended an Epworth League Institute, it was an educational trip. The Junior League has been reorganized. On his return a grand reception was attended him, Mrs. Julia Stanley being the promoter, assisted by other members and friends, on the 8th of September, a fine drama, under the direction of Miss L. V. St. Cyr, a teacher of the Sunday School, assisted by Mr. Calvin Williams, Carrie Stanley and Inez Harris and others. The drama was quite a success as a result on Sunday night after the sermon a purse of \$12.00 was given to the pastor by Miss Lilly St. Cyr. Brief remarks made by the pastor, E. E. Smith and Frank Narcisse.—Juanita Stanley, reporter.

Trinity—Recently the members led by Madames Maria Augustus, Maggie Williams, Selma Butler Eveline Dright and Marie Powell presented the Rev. and Mrs. A. G. Jenkins two clothes baskets of groceries and a cash purse. Miss Sarah Jones presented the groceries and the purse after which refreshments were served.—Reporter.

Williams—The pastor the Rev. L. H. Smith and Mrs. Smith spent their vacation in North Louisiana, visiting their daughter, Mrs. L. Ermon Davenport, at Mer Rouge, and friends at Monroe, Bastrop and Lake Providence. He administered the Lord's Supper on the 7th. During his absence, Revs. A. W. M. Obee, J. F. Marshall, D. D., and G. C. Cox, filled the pulpit. The stewards did their part well, led by brothers Louis Brazley, Henry Guidy, Henry Parker and others. The Revs. J. W. Smith, the pastor's brother, from McKinney, Texas, and Valcour Chapman, D. D., and also Mrs. Chapman, worshipped with us last Sunday. The pastor preached morning and evening.—Allen Webster, reporter.

NEW ORLEANS DISTRICT FOURTH ROUND

Slidell, Oct. 11-12; Gretna, 17-19; Mandeville, 25-26; Haven, 28-30; Franklinton, Nov. 7-9; Bogalusa, 12-13; Angie, 14-16; Mallalieu, 21-23; Peck Memorial, 25-27; St. Matthew, Dec. 2-3; Mt. Zion, 5-7; Grace, 9-10; Scott Chinn, 12-14; Trinity,

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Dear Brethren:—We are closing the best year the district has ever had; but don't let what has been done make us unmindful of what is yet to be done to make a complete report. Collect balance on Centenary apportionment and do not fail on the Episcopal and Conference Claimants' Funds, General Conference Expenses and other claims must be strictly looked after.—J. F. Marshall, District Superintendent.

NOTICE: Tennessee Annual Conference visitors attending the Conference other than ministers, their wives, lay delegates and those representing church interests; on account of the high cost of living may have to pay board. I would advise that you come prepared for any emergency. Those representing the church will be cared for first in the homes provided. All mail coming to any during Conference, and any official mail before Conference for the pastor should be addressed to 711 Donnelson St., Nashville, Tenn.—D. J. Burch, Pastor.

NOTICE BIRMINGHAM DISTRICT

In our District Meeting held in Collinsville, Ala., last year we pledged a scholarship for a young lady, she is now ready to enter school this year, and we are asking those who pledged to send in the money at once for we must have the said amount to pay when she enters. Hoping to receive the pledges at once I am yours for service. Beulah E. Moore, 1130 East St. Birmingham, Ala.

NOTICE LAKE CHARLES, LA.

Dear Brthren:—We have just closed one of the best District Conferences in the history of the District. Now let us look forward to the 2nd drive for the Centenary October 19th. Have every member that did not pay up on Easter pay by October 19th. We must stand by Dr. Hughes in making a success. I thank the Brethren for \$27.00 to purchase a travelling bag.—J. W. Turner, District Superintendent.

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short lip and reducing the thick lip to the proper proportions, thus transforming a gross and ugly mouth, as if by miracle, into one of grace, strength and character. The most marvelous physical culture course ever offered the public. Absolutely safe and harmless, and results come quickly. The price is within reach of all. The opportunity of a life time is yours at this splendid method of improving their looks. Will you neglect yours? This is your chance to develop a nice looking mouth at a very small cost. People who have been given thousands of dollars for the results that James Osgood Features Correction Course will give. The complete course with full directions will be mailed to any address for \$1.00 (One Dollar.) Address the James Osgood Features Correction Course, Box 329, Nashville, Tenn.

Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, SEPTEMBER 25, 1919

Vol. No. 48—No. 39

Church Council Calls For Justice to the Negro, the Problem No Longer Sectional Co-Operation and Racial Understanding Necessary

A call to the citizens of the United States to act in conformity with the high ideals of democracy and of Christianity in the present condition of strained relations between the races has just been issued by the Federal Council of the Churches of Christ in America, acting in conjunction with a large representative committee of white and colored citizens from all sections of the country. This committee met recently in New York City on the call of the secretary of the Home Missions Council and the chairman of the Committee of the Federal Council on Negro Churches. Much time was given to a full and free discussion of the racial situation. As a result this address was issued which represents the thought of these leaders and the deliberative judgment of the Administrative Committee of the Federal Council of the Churches of Christ in America.

A Statement and Recommendations On the Present Racial Crisis

The recent race conflict in some of our cities challenge the attention of the Churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America.

In the fellowship of the Federal Council of the Churches of Christ in America are included, 3,989,852 members of the Negro churches. In speaking therefore at this time for humanity and justice we voice the mind and conscience of both races. The present situation is a challenge to the Churches charged with the promotion of the brotherhood of man, which look upon all men as entitled to a footing of equality of opportunity. This calls for preaching the duty of economic and community justice for the Negro, thus securing peace and goodwill between the races. Beyond all else the present situation calls for confession on the part of Christian men and women of failure to live up to the standard of universal brotherhood as taught by Jesus Christ.

In the adjustment of race relations our country has in this crisis not only its own conscience to satisfy, but also to justify itself as a nation before the enlightened opinion of mankind. As a foremost exponent of the ideals of democratic government, the United States has been lifted to the full view of the world. Our present settlement therefore of race relations will influence in a very large measure the settlement of race relations in other parts of the world.

We must face frankly the fact that a most dangerous inter-racial situation now threatens our country. The problems growing out of the presence of two races in America are clearly seen to be nation-wide and the adjustments must necessarily be made on the basis of national responsibility. The migration of thousands of Negroes to the North emphasizes this fact. The outbreaks in several cities and the persistence of the anarchy and treason of lynch-law imperil our democracy.

The actual practice of the principles of the brotherhood of Christ can prevent such conflicts and nothing else will. The Church must offer the ideals, the program and the leadership in this crisis. The Church must meet its obligation, or leadership will pass not only to secular agencies, economic or socialistic, but to forces that are destructive of civilization.

We must confess that the Church and its

ministry as related to the welfare of the Negro has been too little inspired by the fundamental principles and ideals of Jesus Christ. Communities that have expressed horror over atrocities abroad, have seen, almost unmoved and silent, men beaten, hanged and also burned by the mob.

The Negro has ever shown profound faith in God and has always looked to the Church for leadership, for counsel and for guidance. The Church which for fifty years has a record of almost unmatched service in the education and betterment of the race will now be recreant to her trust and lose her birth-right of service if she does not meet this confidence with a full sense of responsibility and a full measure of service for justice, peace and good-will. To this end we therefore urge upon the Church, her ministry and membership this constructive program:

A Constructive Program For Just Inter- Racial Relations

1. The Government, local, state and national, should impartially guarantee to all classes security of life and of property. Mob violence is becoming a crowd habit. When life and property are ruthlessly taken, when men and women are lynched with no protection from officers or courts, law and order are trampled under foot. We call upon the pulpit, the press and all good people to create a public sentiment that will support necessary legislation for the enforcement of existing laws, that life, liberty and the pursuit of happiness may be equally assured to all classes.

2. The Negro should have economic justice, equal opportunity to get and hold work on the same terms as other men, with equal pay for equal work, and with fair working and living conditions. The entrance of large numbers of Negroes into the various industries emphasizes the necessity of an immediate amicable adjustment of relations with white employers and fellow workers.

3. We call upon men and women everywhere to protect the sanctity of home and womanhood. We record with satisfaction the growing enlistment of Negro leaders in a program of education and Christianization such as tends to prevent crimes that provoke mob violence. The home of the Negro should receive the same measure of respect and protection as that of other Americans, and the sanctity of his home relations should be safeguarded in every possible way. Swift and impartial ac-

tion of the law should strike the violator of the sanctity of any home, white or black.

4. We recognize as fundamental to the welfare and efficiency of society that adequate recreational provisions be made available for Negro citizens.

5. We strongly endorse the plea of the Negro for equal traveling accommodation for equal charges.

6. Adequate educational facilities for Negro children and youth should be provided not only as a national obligation but also as a necessity for national welfare. We emphasize the urgency of giving to the Negro his full share of local and national funds.

7. Qualifications for franchise should be administered irrespective of race, creed or color.

8. Closer cooperation between the races should be promoted by organizing local committees of white and colored people in towns and communities for the consideration of inter-racial welfare. All possible agencies should be enlisted in fostering a spirit of justice and of goodwill in the relations of one race to the other. We recommend that the governor of each state appoint a standing committee for the careful study of the causes underlying race friction with a view to their removal and that Congress be requested through a non-partisan committee to investigate the disturbed and threatening inter-racial situation throughout the nation.

Racial understanding and cooperation furnish the only sure basis of race adjustment in a democracy. The root of the matter is the failure to recognize the Negro as a man. The basis of distress on both sides is fear, and "fear hath torment". Respect for Negro manhood and womanhood is the only basis for amicable race adjustment, for race integrity and for permanent racial peace. If we talk democracy, let us act democracy. If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and goodwill abroad, let us apply the same program at home.

Frank Mason North, President of the Federal Council of the Churches of Christ in America.

Albert G. Lawson, Chairman, Administrative Committee.

Wilbur P. Thirkield, Chairman of the Committee on Negro Churches.

Charles S. McFarland, General Secretary.

EDITORIAL

"WOLVES IN SHEEP'S CLOTHING"

A group of Church leaders met in New York City recently in the rooms of the Federal Council of the Churches of Christ and discussed the inter-racial situation in this country and the Churches relation thereto. It is well that the Church as a group is facing its duty in this matter. Heretofore the undisputed leadership of the Negro was with the Church; not with the politician, educator or laborer. The Negro at one time turned to the Church for leadership with supreme confidence in the Church's ability to lead and the Church's intention to do right.

Is the leadership of the Negro race to pass from the Church? That is a serious question. It cannot be answered off hand. It cannot be said that the Church has lost its grip on the Negro but it is no doubt true that the Church does not have as it once had the undisputed leadership of the Negro.

This is reflected in the utterances of race leaders of all types, including Negro Church leaders themselves, as one conservative and wise-thinking leader recently remarked that the Negro would have long since lost his interest in and his belief of Christianity if he had not been able to go over the head of the white man into the New Testament and make his own exegesis.

It will be a sad day for the Negro, it will be a sad day for the Christian Church, and it will be a sad day for the world if for any reason the Church permits this distrust of the Negro to grow and thereby loosens its grip on a race that is essentially religious in its tendency and in its primitive motive.

The Chicago Defender in a recent issue treats this question and while it does so in a rather extreme fashion it nevertheless represents the feeling of a large number of Negroes. The Chicago Defender says:

Wolves in Sheep's Clothing

So Silent have the churches been on the subject now uppermost in the minds of all God fearing, peace loving citizens that one is led to believe that these institutions, erected for the sole purpose of spreading the doctrine of brotherly love, have degenerated into mere social halls where the speaker of the house gets a certain stipend to say the things most pleasing to the majority.

The Churches ought to be the makers and leaders and not the mere followers of popular sentiment. But it is unfortunately true that most of our churches and ministers, especially of the white race, are mere echoes of secular public opinion. This is demonstrated through the strict adherence to the color line in the church. If these churches and ministers were true and genuine exponents of the Nazarene no race or color line would be drawn or tolerated in the church.

But Most of Our Churches are to the church going public what the club is to the non-church going public. In a large measure they are simply social centers where people meet at least once a week for the purpose of exchanging social greetings and showing off their wearing apparel and indulging in a little gossip about what has transpired during the week. The minister is always particular in his sermons to avoid anything that might arouse criticism and to say only such things that will command the approval of the major part of his congregation, especially those who are liberal contributors to the church.

If Ministers of all denominations would take advantage of an occasion like this to openly and publicly denounce from the pulpit all forms

of lawlessness regardless of consequences, especially that which is the outgrowth of race prejudice, more good would be accomplished as a result thereof than through any other channel.

SNUBBING AN OPPRESSED RACE

If there were some power by which or through which some white people could see themselves in their attitude toward the Negro, their desire to live the life of gentlemen and their innate sense of self-respect would make them ashamed of themselves, to say nothing of conscience, and their sense of right and of fair play.

It is interesting to study the attitude of the governing group to that large group in American life that suffers so often oppression and humiliation. For instance, in large gatherings when a Negro arises to speak whatever his culture and experience often he is regarded as a curiosity and the white delegates sit back in ease either in fun or in indifference. In fact it is regarded as a sort of impertinence if there were not a sense of humor when the Negro attempts to speak to the whole group in the interest of all, just as if the Negro could not lift himself above provincial thinking and contribute something to the life of the entire community.

We know of an instance where principals of schools were called together in the interest of increasing taxation. Practically all the principals were ready for a program for increased taxation for the express purpose of increasing teachers' salaries. There was one principal in this group who demurred. He said he wanted a larger and more unselfish reason for larger taxation; that he could not face his constituency with a selfish appeal. This principal who stood alone against the entire group was a Negro. Some day white men will learn to regard seriously the thinking man without regard to race.

Again, the Negro is sometimes tolerated and the toleration is no less than paternalism and paternalism is nothing but snubbing highly polished. The Negro is so often invited into group meetings or he is there because of his membership but he is so often treated as if he were something apart. Now this observation is not born of sensitiveness—rather it is a interpretation of an attitude that is interesting and sometimes amusing. It is all the more amusing because those of the white group think that the Negroes are not conscious of (the white's) bearing and words and facial expression and the whole atmosphere that they (the whites) create. If the Negro were entirely unconscious he would be unworthy of consideration, but the man to be pitied in this situation is not the Negro. Those that are to be pitied are those who attempt snobbery, foolish insults and scorn of men and women who are entitled to every brotherly consideration.

The heading of this article is a quotation from the San Francisco Call and Post which in a recent number had an editorial on the subject which we quote in full:

Snubbing an Oppressed Race

A delegation of the National Equal Rights League, an organization which claims to represent fifteen million American negroes, appeared before the Senate foreign relations committee to ask that a provision for equal rights for all races in all countries be put into the League of Nations covenant. "Only a few of the Republican senators," said one of the reports, "were present at the hearing. None of the Democrats happened to appear."

Of course it was not by chance that the

Democrats did not happen to appear. Most of them are from the Southern states. Their constituencies do not want Negroes to have equal rights. They stayed away because they agreed with their constituents, or because they were afraid to seem to disagree. All of them were willing to vote for equal rights for the oppressed Jews in Poland, the oppressed Armenians in Turkey, or any other oppressed people far enough away, but they couldn't see their way clear even to listen to the testimony in behalf of the oppressed people who happened to be doing their own senatorial washing, working in their own senatorial gardens and furnishing the broad basis of raw human labor upon which the wealth of the South rests.

Which is saddening. Mr. Wilson has depended so much upon democratic idealism on the one hand and upon the Democratic party on the other that it is too bad that by no possible stretching can the two be made to connect.

This is just another instance of how the Negro is snubbed, for at least there are those who believe he is being snubbed. America will have a good deal to answer for on Judgment Day and one of the things will be her indifference toward the Negro.

THE EYE OF THE CHURCH IS ON US

Making the literature for a big Church is no easy task. It calls for consecrated intelligence, prayer, expert business judgment and large sums of money. The Methodist Episcopal Church conducts one of the largest publishing interests in the world. The reasons underlying the issuing of this vast amount of literature are the same reasons that underlie the existence of the Church—the propagation of faith and the building of character in men and women and children. A most important phase of making literature by the Methodist Episcopal Church is the publishing of the official organs—the Advocates. These publications are not the result of any one man's thinking. They represent in a very large measure the united mind of the Church.

The chief purpose in circulating the Advocates is to reach the homes and help build them. With this in view are the Advocates worth while? Do they meet a need not otherwise met? To be specific—is the Southwestern Christian Advocate relating itself to the problems of its constituency so as to warrant its continuance and increase its circulation? We think it does. Over and over it has been said to us that the Southwestern is indispensable to the home life of our people. If the paper is worth circulating at all it is worth being in the homes of all of the people.

Realizing this the publishing agents have undertaken in a very serious manner the carrying out of a resolution adopted by the Book Committee which recommended an "Advocate Day" and the date fixed is October 26th. Our pastors will receive letters from the publishers, the resident Bishop, the editor and others calling attention to Good Literature Day. At great expense programs have been provided for this day and will be distributed to the pastors without cost. These programs provide an interesting exercise and will be worth while from the standpoint of entertainment. It is hoped, therefore, that all the pastors will make use of these programs, applying at the office 631 Baronne Street, New Orleans, for such quantities as they may be able to use.

Remember that Good Literature Day is being observed all over the Church and we are being watched as we were watched in the

Centenary drive. Will you let our Advocate drag behind? We believe that our pastors will not. They will take the same interest in pushing the Southwestern as they took in putting the Centenary quota over. All our Conferences, in whatever areas they may be located, will give the Southwestern their hearty and undivided support and if this is true and Good Literature Day is observed in a fashion that is worthy of our constituency we will go over the top and go up to the General Conference reporting that the Southwestern for the first time in its history met all its expenses from its own resources.

AN APPEAL TO THE METHODIST EPISCOPAL CHURCH

We have often asserted that the Negro turns to the Church for an adjustment of all the difficulties which he faces and more particularly is the Negro looking to the Church for an adjustment of inter-racial difficulties. This contention is borne out by a series of resolutions which were adopted recently at Mount Vernon, Maryland, by the Preachers' Meeting of the Salisbury District of the Delaware Conference.

In the preamble of their resolutions this body of ministers state: "If the peace of our nation and of the world is dependent upon the relation that exist among races mutual understanding, co-operation, justice and the regard of members of one race for the rights of members of another race are primary requisites for race relations, they will secure the peace of the world."

Because of these facts the Preachers' Meeting of the Salisbury District adopted the following resolutions.

"I. Steps should be taken to arouse the Methodist Episcopal Church to its duty of trying to secure more harmonious relations among the races.

"II. The church in order to accomplish this end should express itself definitely and officially against all acts of violence, injustice, and discrimination that are results of race prejudice and race hatred.

"Furthermore, the Methodist Episcopal Church should take organized action against the evils growing out of race prejudice and race hatred.

"III. Any attempt of the church to bring about more peaceful and harmonious relation among the races is in accordance with the teachings of Jesus Christ and the spirit of Methodism.

"IV. Resolved, that as far as practicable, all conferences of the Methodist Episcopal Church be requested to pass resolutions urging the General Conference of 1920 to take action concerning the securing of more equitable and peaceful relations among the races.

"V. The members of the Preacher's Meeting of the Salisbury District of the Delaware Conference feel that the Methodist Episcopal Church with its numerical strength, its moral influence, its spiritual power, and by the grace of God can do much to abolish race prejudice and race hatred with their hideous manifestations of crime and disorder. May God help us as a church and as followers of Jesus Christ to awake to our sense of duty, and to enlist in the fight against race prejudice and race hatred—foes that threaten the peace and prosperity of our nation, our civilization and the coming of God's kingdom on earth.

These are sober words and should be weighed carefully. They show how the spirit of rest-

lessness and uncertainty is gripping even our own membership. The Superintendent of the District is the Rev. J. W. Jewett. The members of the Committee formulating the resolutions are: Thaddeus McDonald, W. R. A. Palmer, C. S. Spriggs, E. O. Parker, T. W. Cooper and J. M. Dickerson.

FOUR COLORED REGIMENTS CITED BY FRENCH

Demanding even-handed justice for the Negro in the United States the National Association for the Advancement of Colored People has issued a statement that the only four regiments of the American Expeditionary Forces to be cited for bravery and to receive the French Croix de Guerre were colored the 369th, the 370th, 371st and 372nd. The statement is made on the authority of J. Howard Durkee, president of Howard University and is corroborated by Emmett J. Scott, former special assistant to the Secretary of War.

Besides the four colored regiments to be cited for bravery, a battalion of the 367th—the original "Buffaloes"—trained at Yaphank, Long Island, received French citation.

PREMIER CLEMENCEAU ACCEPTS BIBLE

Some months ago the American Bible Society had a specially bound volume of the Bible prepared and sent by President Wilson to the Peace Conference. It also prepared a memorial addressed to the Peace Conference urging religious freedom for all the nations of the world to be provided for in the peace treaties. Mr. Frank H. Mann, one of the General Secretaries of the Society, announces that he has just received word from President Wilson's secretary as follows:

"The President asks me to say that he did present the Bible to, and it was very cordially accepted by, the president of the Peace Conference, Mr. Clemenceau. Every effort was made by the Peace Conference to secure complete religious freedom throughout the world. Particular attention was paid to the matter in the treaties formulated with the new countries where religious minorities were particularly protected, and also in the provisions for territories which were to be put under mandate."

Of General Interest

Mushrooms Supplant Beer

Mushrooms have supplanted beer in a large brewery located in an Eastern City since the advent of prohibition, and their sales is proving almost as profitable as was that of the now forbidden beverage. The mushrooms are grown in the extensive underground, rooms of the plant, where conditions, are exactly suitable to their cultivation—A force of men is kept busy harvesting the crop and packing it for market.

Ocean Bottom Dredged

To supply the world's undiminishing demand for diamonds a strong company is reported formed for the purpose of dredging the bottom of the, Atlantic Ocean. This method of mining the sparkling stones is unusual, yet may meet with some measure of success, it is claimed to as a "chimney" has for years been

known to exist off the Southwest Coast of Africa—Although never definitely located, its existence is considered certain because of the repeated discovery of diamonds in the sand dunes along the coast.

Wall Around China Razed

Built centuries ago to protect the city from organized armies and Marauding bands, the wall around Canton, one of the large cities of China, is being razed, to make room for modern utilities. On its site will be laid tracks for electric cars, while paralleled with the tracks will be an improved road for motor vehicles. The value of the highway lies in the future, for at the present time there is, but one automobile in Canton, according to recent visitors in the oriental metropolis. Moreover, unless that portion of the city which is inclosed by the wall is rebuilt on a different plan, motor cars will be restricted to the outskirts of Canton, as the streets of the inner city are too narrow to permit the passage of such vehicles.

Chinese Travels In Unusual Manner

Every inch of its road he travels, a mongolian pilgrim will cover by prostrating himself along the ground. He is journeying from his native province to the Buddhist Mecca, in the hope that the health of his mother will be improved, because of his sacrifice—Lying down he marks the point to which, his outstretched hands have reached, arises puts his toes on that mark, and repeats the process. By his means he travels about six miles a day in a level country, and half that distance in the mountains, a leather apron protects his body, and wooden shields his hands.

Farm Implements Damaged

Damage done to farm machinery through exposure amounts to \$1,000,000 annually according to an estimate made by expert at the Agricultural College of the University of Wisconsin. It is pointed out that most farm implements are not used more than three or four weeks out of the year, and that in many instances they are allowed to stand without shelter during the remainder of the 12 months. Figures have been compiled to show that a shed costing 5400 will pay interest on the investment at the rate of 22 per cent when housing \$1,000 worth of equipment.

Big Century Plants Bloom

Century plants of great heights, compared with tub-grown specimens, blossom and die unnoticed in the deserts of the Southwest—After remaining an inconspicuous rosette of thick, green leaves for 30, or 40 years, the length of time depending upon climatic conditions and the character of the soil, the strange plant begins preparations for its long deferred blooming by sending up a thin tapering stalk, which often grows to a height of 20 feet—On this are borne brilliant yellow flowers. Soon afterward the leaves turn purple and the plant remains practically dead until the next blooming period.

New Submarine Cable

Present submarine telegraph cable service between the United States and Japan being unsatisfactory, a company has been formed in the latter country for the purpose of laying another line across the floor of the Pacific Ocean. About \$25,000,000 will be raised by the oriental finan-

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ciers for the project and additional funds are expected to come from this side of the water. It is believed that the new cable will stimulate trade and good feeling between the two nations

GOVERNMENT INSURANCE

The new ruling made by the Treasury Department to the effect that soldiers, sailors and marines who have dropped their government insurance may reinstate it within eighteen months after discharge without paying back premiums is of tremendous importance to colored men who served in the army and navy during the World War. Those making application for reinstatement will be required to pay only the premium on the amount of insurance to be reinstated for the month of grace in which they were protected, and for the current month.

When the men are mustered out of the service, the insurance continues in force for one month and they are fully protected during that period even if their premium has remained unpaid. In reinstating, that month's premium will be required as well as the premium for the month in which the reinstatement is affected.

Some of our men have been under the impression that this new ruling would reinstate them automatically. But such is not the case. Application for reinstatement must be made and the two premiums, as above indicated, must be paid. The ruling also stipulates that when applying for reinstatement the man must be in as good health as at the date of discharge.

Government Insurance has been made possible by a grateful nation which feels it owes a debt to the nearly five million men who made up the American army and navy. This new ruling demonstrates that the Government is now making every effort to give former service men the benefit of the most liberal provisions possible in order that even

those soldiers who have not yet established themselves fully in civilian pursuits may keep their War Risk Insurance in force.

The Department has addressed an appeal to the Negro Ministers of America, asking for co-operation with the Bureau of War Risk Insurance in its earnest endeavor to embrace all groups of soldier-citizens in the nation-wide campaign to protect the fighting man's insurance. The most valuable and beneficial possession that the discharged soldier and sailor has is his Government Insurance. The Conservation Section of the Bureau of War Risk Insurance is launching a "Hold Your War Policy Campaign," and our ministers are urged to lend their co-operation and influence whenever possible. About two billion, five hundred million dollars of protection was carried by Negro soldiers during the war. This enormous measure of love and protection is just as necessary today, in time of Peace, as it was then, in time of war. We must always be prepared to meet adversity.

Urge our boys to hold on to their government insurance.

RESOLUTIONS ADOPTED BY THE NATIONAL NEGRO BUSINESS LEAGUE

At Its Twentieth Annual Convention Held
In the City of St. Louis, Mo., Wednesday, Thursday and Friday,
Aug. 13, 14, 15, 1919

The following report of the Committee on Resolutions was unanimously adopted.

The Resolutions Committee of the National Negro Business League submits herewith its report:

The Committee begs leave first of all to call attention to the great progress which the Negroes are making in all lines of business endeavor. Everywhere, East, West, North and South, new business enterprises of all sorts, such as grocery stores, dry goods stores, banks, etc., are being opened. The opportunity for seizing upon business enterprises is greater now than at any time in the history of the country. Negroes who have some education, training and small capital should not unnecessarily delay the starting of some business. Honestly attempted, faithfully carried on, efficiently managed, we assure the trained Negroes that they may count upon the support of the masses of the Race, the cooperation of the Negro leaders and the patronage of many white people. It is also suggested that in every community where our people live in any considerable number, that a study be made to see what kind of business can be operated.

The League would also call attention to the grand opportunities which have come to the Race to enter all sorts and lines of industries. We are told by those who are able to know that the return from this country of hundreds of thousands of foreigners to Europe and the stoppage of immigration into this country is going to continue for some considerable time. This means that the great industrial opportunities for our people are also going to continue and most likely increase. It is suggested that special effort be made to see that in every occupation in every field where we are working, that we give a full measure of time and the best quality of service that we are capable of rendering—to the end that we may make good, hold fast, and make the most of

the great industrial opportunities that are now ours.

We regret to say that, in some sections and localities and in some lines of work there is still the custom not to pay the Negroes the same wages that are given whites for the same kind of service. The National Negro Business League stands for EQUAL OPPORTUNITY AND EQUAL WAGES FOR THE NEGRO IN EVERY LINE OF INDUSTRY.

The League would next call attention to some of the more important problems which are affecting us in these days of reconstruction. A great educational renaissance is now on. Everywhere is an educational awakening. Great educational programs are being put on. The Negroes of this country are already, to some extent, sharing in the benefits that are accruing from this educational awakening. These benefits, however, are only a small part of the educational opportunities that should be ours. In spite of the migration of the past three years, the great bulk of the Negroes are living in the South. They need better school facilities, that is, more and better school houses, longer school terms and better prepared and better paid school teachers. It is necessary, if the Race is to hold its own in the progress that is going to take place, that it have the advantage of the fullest educational facilities. The members of the National Negro Business League and colored people in general will therefore make every effort to secure these needed educational facilities.

There is another important matter to which the League would like to call attention: That there should be more interest taken in all matters affecting our civic welfare, especially as this welfare relates to better educational facilities, better housing conditions, better streets, better sanitary conditions, etc. The securing of all these things rests ultimately in the FRANCHISE. For this reason it is necessary that Negroes more generally exercise the franchise, and by their influence and votes help forward civic welfare. In those States where laws have been enacted restricting the exercise of the franchise, this League demands that those restrictions be impartially applied to black and white alike.

The trend of events indicates that some form of universal military service will be instituted in this country. In view of this fact and also of the fact that in preparation for the recent war the DRAFT LAW was applied to white and black alike, it is urged that, as a part of any form of universal military service, provision be made for the training of Negroes for positions as officers in the Army of the Nation.

A result of the war and of the conditions arising during the period of readjustment has produced a state of unrest and instability. Mob violence, as expressed in lynching and rioting has increased. The National Negro Business League puts itself on record as strongly opposed to mob violence in any form. THIS LEAGUE STANDS FOR LAW AND ORDER. As the President of the League (Hon. J. C. Napier) in his Annual Address said: "We have no sympathy or fellow feeling with the criminal, whether he be black or white, or whether he be the individual who attempts to outrage womanhood, or whether he be a member of the mob, which unlawfully ar-

(Continued on Page 8)

AFTER THE CENTENARY, WHAT?

By Rev. Robert L. Selle, D. D.

This question is being asked by many devout people north, south, east and west. It is a question which implies deep concern for the Kingdom of our Lord and of his Christ. It is being asked by men and women who have shown an increasing interest in the Centenary from its beginning to the climax when it "went over the top" financially. Their names are inscribed on the record of intercessors, the record of tithers, and the record of contributors to the Centenary fund.

They have followed their leaders closely, conscientiously and prayerfully to the conclusion of the greatest achievement ever undertaken by any church or body of churches in the history of the world. The church has been led, as they believe to the highest mountain peak of spiritual possibilities ever known—a fitting place for the church to be found at the conclusion of world war when world brotherhood is the desire of all nations.

The Centenary has demonstrated three things as follows:

1. That Methodism has leadership sufficient for any task, the church may undertake.
2. That Methodism is loyal to her chosen leaders.
3. That Methodism's resources are unlimited.

With these facts brought to light and fresh in the minds of millions, the question at the head of this article is both reasonable and timely.

After the Centenary, what?

First. Let a song of thanksgiving from a chorus as big as all Methodism and its full constituency be raised to the Lord of hosts for what has been done.

Second. With the song of thanksgiving let there be a renewal of consecration to God for a mightier task than that just accomplished. The last celebrating number on the Centenary program may be the first number on a program of speedy world evangelism. This is a living breathing, throbbing possibility. Many have

caught the vision. The command "Go ye into all the world, and preach the gospel to every creature" has been heard anew through the Centenary.

Third. Let the Centenary organization be held in tact, with modifications where necessary, and its interests centered upon the salvation of souls. Let evangelism, pure, holy, Christian Evangelism be the watchword; an evangelism which will blaze with glory and bring the lost into vital, living touch with Jesus Christ; an evangelism that will lead children to accept Jesus as their personal Savior before they come to the line of accountability. Let every Bishop be a General evangelist; every district superintendent a district evangelist; every pastor a local evangelist; every member of the church a personal evangelist, all working at the same time for the same object, church-wide, harmonious co-operation with Christ for the realization of the object of his death. Let the salvation of souls be the one thing in the church around which all other things must be regarded as secondary. Shall we work harder to get a man's money for the church than to get his soul for Christ? Shall we solicit and use a man's money for God and then be blameless unless we have used our utmost endeavors to get him saved? Let the Centenary with all its preparation in thought and consideration, time and talent, prayer and faith, plan and effort—the whole organization just as it has been in operation—be turned into a real Holy Spirit inspired and directed evangelism whose objective shall be the speedy evangelization of the world. The Centenary will help to build churches and maintain preachers. The titlers will Scripturally systematize the financial management of the church. Now let us go after souls with a zeal worthy of the value that God places upon them in the gift of his only begotten Son that they might be saved.

After the Centenary, What?

Newkirk, Okla.

A CHALLENGE

By Horace W. Scandlin.

I turned off the Rue National in Constantine and into one of the narrow twisting streets of the native city. It fairly throbbed with life. Elbowing my way through a dense mass of white robed, black veiled women and girls I climbed steep rickety stairs and entered the medical mission of the Methodist Episcopal Church of America.

The hall was perhaps eighteen feet wide and forty feet deep. At the front were two small windows from which one could almost touch the houses on the other side of the street. Well toward the rear was a skylight which admitted air and sunshine. Behind a curtain which extended clear across the hall was a table on one side of which was a chair for the physician and on the other side two chairs.

To the right was a large table on which were bottles and jars of medicine. So little I thought as I saw them! The curtain separated the hall into two rooms so to speak. The front a larger room secured as an office, a reception hall and the other room as consultation and dispensing office.

I had thought the street about the doorway crowded as I entered. It was not a circumstance to the crowd in the reception hall. I wish I had never visited the place for still at night before I go to sleep I see that crowd as it filed slowly to the rear, clutched eagerly for the precious medicines and passed silently down stairs hoping and praying in Arab fashion that next week Saturday would come quickly.

Every inch of room was taken. The first to enter were seated on the floor. When that could no longer accommodate more sitters, women found places between the legs of those on the floor where they could stand. When the door below was finally shut there were almost as many standing as sitting. How they all breathed is more than I know, it was difficult enough under the skylight in the rear.

Such looking creatures I hope never to see again. There is a certain amount of charm and romance about the Arab woman in her long flowing robes and veil or rather there was, until I looked on the uncovered faces and bod-

ies of that Saturday afternoon mob. Hereafter I shall shudder at even the pictures of an Arab women. I cannot help but wonder how many of the native women of Constantine look as did those I saw that day.

At a word from Dr. Cooksie we took our places at the table in the rear opposite the physician. And the misery parade began.

Old and young alike, they slipped timidly under the curtain, each with a bottle or an earthen jar big enough to have carried away almost all the medicine in the establishment.

With a speed that first I could not understand the physician railroaded the line along with now and then a kindly word toward some particularly distressing case. Ninety-eight per cent of them were alike. And Dr. Cooksie at my right took the first name of each patient, wrote it on a slip of paper and underneath the treatment prescribed.

The process became machine-like in its sameness—its frightfulness it horror!

"Is there no other place at which these people can receive treatment?" I asked.

The Arab physician trained and naturalized in France, shook his head. "No, there is no other place for they are absolutely without means."

"Is this treatment you are prescribing what is really needed?" I went on.

Again he shook his head. "No, but it is the best I can do under the circumstances. It will relieve the intense suffering to a certain extent but it is far from the treatment they should receive."

Still I persisted, "Could you effect a cure with proper facilities?" Yes," he answered, "but it would take more money than you now have to spend!"

The swift moving hands of the missionary at the dispensing table ceased their work. She turned towards us with a sad, tired look in her eyes.

"I have no more," she said pointing to the empty bottles at her side as she held a prescription in her hand, "It is all gone."

Then turning quickly she spoke in Arabic to the woman with a baby in her arms standing pleadingly by. She turned the sick creature around the while and led her gently but firmly towards the door. "Come next week," she said kindly, "and you shall be first!"

At last we were alone in the foul room. And in the stillness and the stench I dreamed a dream.

I saw a great pile of money—dollars upon dollars upon dollars,—high in the air. American dollars they were, gathered from the pockets of the young and the old, the poor and the prosperous. And over the pile was a great sign of brilliant light. As I looked letters formed and I read the words, "The Centenary."

Of a sudden a huge shovel was forced into my hands and with it I attacked the great pile of money. But I had removed not two shovel-fuls when the vision changed and in place of the money I beheld a finely appointed modern dispensary and clinic with heaps and heaps of medicine in its ample store rooms. At one end of the building stood a mob of desperately sick people while at the other end came forth a line of thankful people cured at least of all their bodily ills.

And I was glad for I knew the place was Constantine where the need is the greatest I've yet seen.

A LESSON FROM THE GREAT WAR

Captain Arlo Ayres Brown, Chaplain

Have you noticed how talkative they are, those boys from the Front? About as noisy as the proverbial clam. Do not mistake the silence as a lack of ability to appreciate that they went through. It is more like the silence which follows a great piece of music, if the hearer has been deeply stirred, or great sorrow, or a thrilling joy. There was far more sorrow about it than joy, but in either case the feeling is strong that a listener will not really understand what he tries to explain. The funny side will be readily understood, the intense drama and tragedy will not.

There is also a reluctance to talk because some of their most vivid impressions are not on themes that usually figure in polite conversation. With those who care to face facts and think of moral problems they will talk, but not with those who politely ask to be entertained for a few minutes.

The war brought the American soldier face to face with different ideals from those he had met in America. To be sure, selfishness, vice, and cruelty are common enough in our land but no one ever thinks of making ideals out of them. The American who lets his passions run away with him knows better. He knows that most people in every community, village or city believe that an American can be generous, clean and kind, furthermore they expect him to be and are willing to be lenient with his failures only if he will try to do better.

At the Front he saw a great nation supposedly civilized claiming for selfishness and barbarous cruelty the favor of Almighty God. Where he lived when he wasn't fighting, if he mingled with many people of the country he found social vice considered as the expected routine of a life, and selfishness apparently revered as the most practical and therefore the expected ideal.

The extent to which the American loathed this cruelty, selfishness and vice will never be understood by the folks at home. It jarred him at every turn. Some men matched it with similar conduct but hated themselves for doing it, while the majority, held aloof from life around them, performed their duties and spent their spare time longing to return to a land where streets and homes and everything else (from that distance) seemed clean.

Why this difference? Because in America homes and churches and public schools taught him the ideals that have made America great. Ideals that have given to her sons and daughters a physical vitality and moral outlook that is not matched elsewhere in the world, though Great Britain and especially her Colonies approach it. Clearly these ideals were learned in childhood, for America is a land of good homes, zealous churches and efficient free schools.

But it ill becomes us to throw stones or to stand aloof like the Pharisees. We fully expect to be more intimate with the people of Europe than ever before. We must be. They can teach us much. We can help them. Aloofness will no more make a truly great nation, than a monastery will produce a captain of industry. We must acquire the Old World's appreciation of beauty of art, their habits of thrift and many other worthy attributes, but we must keep our ideals.

How can these ideals be maintained? That they are in danger no one will deny. They

were in danger before the war, many people thinking that they were too Puritanical and too impractical. The thinking man who returns from overseas may think them hard to live up to, but he will not call them impractical. He knows that the Old World needs them more than it needs anything else. They will give physical health as well as the guiding principals of freedom and happiness. But, he also knows how hard it is to keep any race up to high moral standard. Careful training from early childhood through youth, is the only means known to the writer of even maintaining our present American ideals, and we ought to raise them. Furthermore, this training must inculcate the fundamental principles of our Christian religion if it is to accomplish its mission. Moral training without a religious basis has failed every time it has been tried.

The day will not be far distance when every community has its week-day schools of religion as well as its schools and when every progressive church realizes that an efficient Sunday School is absolutely vital to its success.

If any one has some other method by which the ideals of service, kindness, and purity will be inculcated in the lives of children except the one proposed now is the time for him to speak because the world's need will permit no delay. If our

hope is in the church's ability to train its children what excuses have we to offer for the confusion, the tardiness or absence of teachers and the general poor workmanship that characterized our Sunday Schools last Sunday? If your children dependent upon the church for moral training are to be trained for the next few years as they were last Sunday, what future do you see for America and Christianity? Like Martha we are very busy in our churches and the tasks undertaken are practically all of them worthy, but where do they lead us? Fewer tasks and more achievement is the need of the hour.

It is possible for every church to teach religion effectively. Training classes for teachers are being held in the congested city, in the mountains of the South, on the western plains,—everywhere. But these cases are so few compared with the many places which need the training. In order to make a training program easier for every school, the Board of Sunday Schools will give free a Correspondence course to the one who will teach a Leadership Training Class in the local church. The Board also offers Correspondence Courses to other Sunday School workers and to parents for a tuition fee so low that it does not cover the expenses of the instructor to the Board.

Write immediately for plans and suggestions concerning Correspondence and Class Study to the Board of Sunday Schools of the Methodist Episcopal Church, 58 East Washington St., Chicago, Illinois.

WALDEN UNIVERSITY OPENS AGAIN

The opening of Walden University this fall brings glad news to many anxious hearts, not only among our boys and girls throughout the patronizing territory, but every alumnus, supporter and friend rejoices in the event.

The new Bulletin announces the dining hall to open October 4; matriculation and classification October 6, and regular class work to begin October 7, of this fall.

Walden University did not open last year but by unanimous vote of the Tennessee Conference gave up the buildings and grounds for the training of our soldier boys in connection with Meharry Medical College. It appeared that Meharry did not have room and facilities for a Soldier Training Camp without this assistance from Walden. The buildings were used as U. S. Barracks, and the large campus was used for drilling the soldiers. This continued till the early part of the summer.

The school opens this fall under a new and a more central management,—it is under the direction of a Local Board of Managers, which will be able to study the work of the school and direct its policy at short range. It is expected that this will give interest in all the patronizing territory, and will especially appeal to the ambitious, progressive youth in our Colored Methodistism.

It was the wish and recommendation of a Committee from the Freedmen's Aid Society that Walden be discontinued, and that the pro-

perty be turned over to Meharry Medical College in addition to the large endowment of \$500,000.00. It was the feeling of the Tennessee Conference and the constituency of the adjacent territory that it would be a calamity to the race and a blight upon this part of our Methodism to discontinue Walden,—the school of the Sainted John Braden, with its long roll of Alumni as Bishops, leading Pastors, Doctors, Lawyers, Teachers and men and women in various walks of life.

The property, including grounds, buildings etc. of Walden University is owned by a Local Board of Trust. Special arrangements have been made under the Board for the running of the school independent of the appropriation from the Freeman's Aid Society.

The Tennessee Conference by vote has bravely accepted the responsibility of raising the usual amount given the college by the Freedmen's Aid Society. This is a measure of their love for the work and an evidence of self-support and self-respect.

The Local Board of Managers has just elected the Rev. John H. Lovell, D. D. as president. With the zeal, vigor and consecration of this devoted christian educator, and with the new interest and enthusiasm that the new management brings to our people, Walden the historic, the oldest of the Freedmen's Aid Schools, will surely return to its former glory in the path and purpose of its founder.

W. D. HAWKINS.

A VACATION MUSING

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Much has been written, humorously and otherwise, concerning those preachers who manifest decided preference for appointment to churches holding out the most favorable salary lure. Some critics have distributed to them motives at variance with the exacting demands of their sacred calling. I am not, however, inclined to concur in this indictment, except, perhaps, in very rare cases. I fail to discover anything reprehensible in preachers aspiring to pastorates which offer to them adequate comfortable maintenance, as respects salary allowance, housing accommodation and perchance, educational facilities for their growing families. Absolute indifference toward these things is not expected, but, of course, they are not entitled to the chief place in our regard. Service to others, comes foremost.

In this connection it behooves me to call attention to the danger of overlooking the requirement of the Golden Rule in the endeavor to attain the place for which they yearn. They are under strict obligation to rely upon their own merit and personal fitness, rather than the boasting of special favoritism. They are bound to present, at all times, a bold, uncompromising front, and spurn the proffer of assistance from any quarter, the acceptance of which would require, on their part, any degree of verberal swerve.

To stand upright, four square, unashamed, in any place assigned us, be it ever so obscure, is man's high privilege, and woe be tide him if he consents on any terms to barter it away. In such an event he will, like Esau, find his loss irreparable, and in the end come to grief.

On the other hand, some preachers, not yet having attained self-mastery, need to be cautioned against the mistake of permitting the de-

sire for immediate advancement to gain ascendancy over their judgment, so as to blind their eyes to the rights of those who appear to be standing in their way, and then lead them to attempt, by detraction and other sinister methods, to undermine the confidence of the people in their leadership. Those who err in this way, besides harming themselves, cause no small confusion and strife among the rank and file, on account of which the work is retarded.

After all, I am convinced that the daily chafing and stir shown by many in pressing their alleged claim upon this or that place within the list of appointments, too often exhibits lack of discretion, if not good sense. It results in disappointments and antagonistic feelings, and occasionally, the loss of friendships that have stood the test of years. Evidently the wiser course is, to prepare one self as thoroughly as possible, and then work and wait! God is not forgetful of His faithful workmen, and in due season will bring them to their own, if they faint not by the way.

Quite likely there would be found more contentment among preachers serving on small Charges which give only meager support, were it not for the unseemly deportment of some occupying the more highly favored pulpits, going about parading, with evident satisfaction, their "big" salary, donations and fees derived from marriages. Such conduct proves that, *Laying off pride*, does not necessarily follow, *laying on hands*, in the act of solemn ordination. More circumspection is needed. Let the "strong bear the infirmity of the weak," who in their humble lot, are called upon to make great sacrifices for the spread of the Master's kingdom. We all belong to the Brotherhood.

DANIEL W. HAYS, Baltimore, Maryland.

United States toward Liberia. Bishop Vincent of the Protestant Episcopal Church also spoke.

The party was entertained at the Sinton Hotel, and at one o'clock Mr. Schmidtlapp, one of the leading financiers and citizens of the city, gave a private lunch. Among those present were Drs. Wherley, Wareing, Penn and the writer, President Hinsch of the Fifty-Third National Bank, Mr. Louis E. Miller and Miss Edith Campbell.

At three o'clock upon invitation the Chamber of Commerce was visited and President Gibbs and Mr. Morrow, Chairman of the Foreign Trade division, showed the party special attention. Mr. Morrow took the party on an extensive tour of the city, visiting several places of special interest. One was the great shops of the American Tool Company, another was the Community Settlement for Negro children in Sinton Park, where the city is to build a half million dollar public school for Negroes.

In the evening leading Negro ladies and gentlemen of the city gave a reception and banquet in the auditorium of the Colored Y. M. C. A. under the leadership of Dr. I. G. Penn and others. Nearly 200 were present. Eighty guests sat down to the tables and during the banquet the large galleries surrounding the hall were filled with others, who had participated in the pleasure of meeting President and Mrs. King and Mr. Worley previously. Several addresses were made, all giving interesting information concerning Liberia and the interest of the Negro people of America in its success. There was a general feeling of jubilation over the forward movement of the United States Government.

After the banquet the party was taken to Washington Terrace on Walnut Hills, where a great center is developing in the housing of Negroes under the philanthropic and successful direction of Mr. Schmidtlapp. It is acknowledged to be one of the finest specimens of its type of high social service in the family and industrial lives of the people.

The newspapers of the city gave wide publicity to the presence of the representatives from Africa and the various functions at which they were entertained. The party left Cincinnati Saturday, September 13th, for Wilberforce University, Xenia, Ohio. From there they go to Pittsburgh, Buffalo, Boston, New York and Washington.

The policy of the United States toward Liberia, and the appreciative attitude of that country concerning this policy, signify great things for the future. It is believed that the determination to establish a Negro Republic modeled in miniature after the United States will be assured. The churches of the United States which have Missions in Liberia are to be important factors in the new day. The Methodist Episcopal Church, under Bishop Camphor, is planning largely to use wisely the funds which the Centenary provides. The Protestant Episcopal Church recently sent a Commission over to study its work. Bishop Ferguson of that church recently died, and in October his successor is to be elected, and the policy is to have a special Director representing the American Board to direct in the development of the work. The Bishop of the African Methodist Episcopal Church, who goes to Liberia with Bishop Camphor, has also large plans. Surely Liberia's outlook for the immediate future is encouraging.

Cincinnati, Ohio. Sept. 17, 1919.

PRESIDENT ELECT KING OF LIBERIA IN CINCINNATI

By Bishop J. C. Hartzell

The Republic of Liberia on the west coast of Africa is entering upon a new era, with policies in its administration and the cooperation of the United States, which must certainly result in great advancement. Some years ago the United States, Great Britain, France and Germany entered into an agreement to handle the finances and general administration of Liberia, but it was not a success. It was like four or five persons dictating in the training of one child. Germany is now out entirely, and France and Great Britain are to withdraw, and the Department of State at Washington, under Assistant Secretary Phillips, is planning to do for that Republic in finance and cooperative administration excellent things. A credit of five million dollars has been granted. Mr. H. F. Worley is the United States Commissioner for the Republic of Liberia. He has had large experience in colonial questions in the Philippines, Porto Rico and other colonies, and has represented the State Department for three years in Liberia.

The newly elected President, Mr. C. B. D. King and his wife are in this country as the guests of the United States Government. Mr. King and Mr. Worley were the Commissioners from Liberia at the Peace Conference in Paris. They sailed for Liberia

the 23rd. of September, and Mr. King will be inaugurated President on the first of next January. He was educated in the College of Liberia, and was elected President while he was in Paris. His father was a native African.

The President-elect, his wife and Mr. Worley spent September 12th in Cincinnati. The writer received a letter from Mr. Worley, notifying him of their desire to spend a day in this city. When the matter was presented to Mayor Galvin, he at once said that he would be pleased to receive the party on behalf of the city at the City Hall, and requested the writer to make such arrangements as he deemed necessary. The result was that at ten o'clock there assembled in the Mayor's office nearly one hundred white and Negro representative people of the city. At the Mayor's request the writer presented the guests, with some statements concerning them and the country they represent. The Mayor made an excellent address of welcome and appreciation, and spoke cordially of the interest of the people of Cincinnati, regardless of party or race, in the success of the Negro state in Africa. In the President's reply he expressed his gratification at the reception accorded him Mrs. King and Mr. Worley, and gave interesting data concerning his country. Mr. Worley outlined the policy of the

RESOLUTIONS ADOPTED BY THE NATIONAL NEGRO BUSINESS LEAGUE

(Continued from Page 4)

rogates to itself the right to administer punishment and to take life."

The National Negro Business League deplores the recent race riots, in which life and property were ruthlessly destroyed. WE WOULD RECOMMEND THE ESTABLISHMENT OF COMMITTEES OF ADJUSTMENT in all centers where the Negroes are in sufficient numbers and are working under conditions liable to create friction. We would especially urge the Public Press, the Pulpit and other agencies to exert constant influence to keep down every form of race friction and also to say those things which will help create a feeling of confidence and trust between the races. It is the conviction of the League that there are sufficient problems and sufficient endeavors of common interest to warrant the two races standing shoulder to shoulder. The League would cite as an example the recent great War. During that upheaval the two races were able to merge their interests on the many vital problems arising out of the war. The one dominant thought which the League always holds before the American public is that NEITHER OF THE TWO RACES WISHES TO EXTERMINATE OR EVEN SUPPRESS THE OTHER; BUT THAT BOTH SHALL STAND A-BREAST FOR THE HIGHEST DEVELOPMENT OF ALL AMERICAN CITIZENS, REGARDLESS OF RACE, COLOR OR CREED.

COMMITTEE ON RESOLUTIONS:

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C. H. Calloway, Missouri.
George L. Knox, Indiana.

A CORRECTION

Sometime ago we published a write-up of the successful ministry of the Rev. W. H. Brooks, D. D., our pastor of St. Mark's Church, New York. There were two errors, however, which we now desire to correct. First, we stated that Dr. Brooks had reached his 43rd year in the ministry. It was his fortieth anniversary instead of his forty-third. Second, we referred to the membership of St. Mark's Church, twenty years ago as being 61. The membership of St. Mark's twenty years ago was 641.

We gladly make these corrections in justice to all concerned.

Annual meeting, Board of Home Missions and Church Extension of the Methodist Episcopal Church, will be held at Philadelphia, December 2-3-4, 1919.

All old students of Gammon Theological Seminary and the men intending entering the Seminary ought to be on hand for the opening September 30th.

People of Interest

The Rev. G. D. Olden of Muscle Shoals, Alabama, was a caller at our office last week.

Mrs. Naomi Mitchell of Tulsa, Oklahoma, was in the city recently and was the guest of Mrs. A. G. Jenkins, her sister.

Mr. and Mrs. William Pollock of Meridian, Mississippi, passed through the city last week. Mrs. Pollock has been visiting friends in Texas.

Clark Memorial Church, Nashville, Tenn., Rev. J. W. Wells, pastor, is having a great revival. Mrs. Elizabeth Morris of Columbus, Ohio is doing the preaching.

A cable received by the Board of Foreign Missions, September 17, states that Bishop F. W. Warne has reached Colombo, on his return trip to India, and that he is well. He sailed from New York July 28.

Miss Marie Elizabeth Harrison of La Grange, Georgia and Dr. L. T. Burbridge of New Orleans, La., were united in marriage at La Grange, Georgia, on the evening of September 17th, the Rev. J. D. Lovejoy, D. D., reading the ceremony.

Miss Julia Herndon, the niece of the Rev. and Mrs. A. G. Jenkins, our pastor, of Trinity Church, this city, is a member of the faculty of the Valena C. Jones High School of Bay St. Louis, Mississippi. Miss Herndon is a graduate of Bennett College, Greensboro, N. C.

Mrs. Bethage Childress, wife of Prof. G. P. Childress, of Ackerman, Miss., has recently returned from an extended trip North, visiting her sister, Mrs. Weems, of Beloit, Wisconsin and her brother, Mr. O. R. Campbell of Chicago, Ill. Mrs. Childress was accompanied by her mother, Mrs. L. N. Campbell.

Asbury Church, Atlantic City, New Jersey, of which the Rev. A. L. Martin, D. D., is pastor, reported in its "Over The Top Rally" recently \$4,000 raised. Of this amount Doctor Martin the pastor, reported \$1,200. The North Philadelphia district will hold its Preacher's meeting this week in this progressive church at which time will be rendered the "Great White Throne" by the combined choirs of the church.

President Wallace A. Battle of the Okolona (Miss.) Industrial School has been no less useful than busy this summer. The first six weeks of the summer he raised \$11,300.00 in New England for bills payable at the end of the school year and towards the new trades building for girls. He attended the National Association of Teachers in Colored Schools at Orangeburg S. C.; as chairman of the Mississippi Educational Advisory Committee toured Mississippi in the interest of higher salaries for teachers.

Chaplain E. O. Woolfolk, Secretary of Lay-activities and Intercessions of the New Orleans Area has returned to the office from the field having spent seven weeks in Texas, visiting District Conferences in the interest of the Centenary Program. He reports that the two Conferences of Texas are showing an increasing interest in the program, and that much will be accomplished towards raising their first year's quota, before the convening of the Annual Conferences. Bishop Thirkield has appointed him to supply St. Paul, Galveston, in conjunction with his centenary duties, until the Texas Conference convenes.

Dr. Fred B. Fisher, who has recently been appointed as an Associate Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, has also been named as an Associate General Secretary of the Interchurch World Movement in which he will give special directions to a study of social and industrial conditions both at home and abroad and will try to work out a program relating the Church wisely and definitely to this most stirring question of the times. Rev. Benson Baker, a missionary of the Methodist Episcopal Church in India, at present at home on furlough, will assist Dr. Fisher in the home base work of the Methodist Board. He will give general directions to the activities of all missionaries at home on furlough.

Miss M. C. Mason, youngest daughter of the late Dr. M. C. B. Mason, was united in marriage to Mr. William H. Higgins of St. Mark, Chicago, on the evening of September 6th. Miss Mason is a graduate of the University of Cincinnati and received her Master's degree from the University of Chicago. For the past two years she has been teaching Education and Community Civics in the Summer High School, St. Louis, and was regarded as a most successful teacher. Mr. Higgins is a graduate of the University of Chicago and at present is a clerk in the Chicago post office. He is the son of the late Rev. W. H. Higgins of the Little Rock Conference. A more extended notice of the marriage will appear later.

President-elect C. D. B. King, of the Republic of Liberia, arrived in New York on the Cunard liner Carmania and immediately visited Washington, where he conferred with representative colored citizens.

President-elect King made this trip to the United States to confer with the officials of the State and Treasury Departments through whom a loan of \$5,000,000 was recently granted the Republic of Liberia, and to get better acquainted with leaders of thought and opinion among the colored people of America.

President-elect King was met at the union station on his arrival in Washington by a special committee of prominent colored citizens, as follows:

Emmett J. Scott, Secretary-Treasurer Howard University, formerly Special Assistant to the Secretary of War; Judge Robert H. Terrell, of the Municipal Court of the District of Columbia; James A. Cobb, Attorney-at-Law, formerly Assistant United States District Attorney; Whitefield McKinlay, formerly Collector of Customs for the port of Georgetown; Archibald H. Grimke, President of the Washington Branch of the National Association for the Advancement of Colored People; W. H. Lewis, formerly Assistant Attorney-General of the United States; W. L. Houston, Attorney-at-Law; Ernest Lyon, Liberian Consul-General; and a representative of the State Department.

Liberia is one of the most progressive, independent nations of Africa, and was founded by colored Americans, who wished to aid in the advancement of the Negro race in Africa. The success of the Republic, it is pointed out, is due to a great extent to the interest shown in the Republic by the colored people of the United States. Liberia was an ally of the United States during the late war.

BURBRIDGE-HARRISON

Mr. and Mrs. Nathaniel A. Harrison of LaGrange, Georgia, announce the marriage of their daughter, Miss Marie Elizabeth, to Dr. Leonidas T. Burbridge of New Orleans, the ceremony taking place in the home of the bride's parents on Wednesday evening, September 17. The bride comes from one of the most honored families of Georgia, widely known throughout the state for culture and for wealth. Mrs. Harrison, the mother of seven daughters and one son is a graduate of Atlanta University. Mr. Harrison is a contractor doing a very large business. The bride, the oldest daughter, is a graduate of Atlanta University and until recently was principal of the Normal department of New Orleans University; this position was resigned a few months ago to accept an appointment with the Y. W. C. A. She is a young woman of large training, of fine culture and enjoys a host of friends in many sections of the country. Dr. Burbridge, the groom is a graduate of Straight University, and Meharry Medical College and is regarded by many as the leading practitioner of his race in the city of New Orleans. He is connected with many uplift organizations in the city of New Orleans and is one of its most representative citizens. The ceremony was performed by the Rev. J. D. Lovejoy, D. D., and Dr. R. E. Jones, editor of the Southwestern, was best man to the groom. The bridesmaids were: Mrs. M. L. Williams, Mrs. Braithwaite, Miss Ethel Harrison, Miss Grace Harrison, Miss Lillian Harrison, Miss Theima Harrison, and Miss Ruth Burbridge. Among the out-of-town guests to the ceremony were the following: Mrs. Woodward, Miss Estelle Gassett, Miss Violet Thomas, Miss Mamie Watson, Miss Bessie Landrum, Mrs. H. D. Hamilton, and Mr. and Mrs. Joe Lovejoy.

SPECIAL NOTICE

To the members of the Louisiana Conference;

Dear Brothers:—Now that you have all other collection out of the way. I want to call your attention to the Conference Claimant Funds. I have had a personal talk with the District Superintendents in regard to this matter, and would urge every pastor to take the Conference Claimant Collection, at once, and forward it to Dr. J. B. Hingeley, 1101 Garland Building, Chicago, Ill. Do it now. Don't wait. This is Bishop Thirkield's Plan. He is expecting much from us. Let us show to him that we appreciate the work that he is doing among us.

DUDLEY S. SLOAN,
Box 408 Alexandria, La.

LA TECHE DISTRICT

THIRD ROUND

Beattleville, Sept. 26-28; Houma, 28-29; Crawford, Oct. 2-5; Union, 4-5; LaPlace, 17; Litcher, 18-19; Central, 25-26; Franklin, 31-Nov. 2; Centerville, Nov. 1-2; Jeanerette, St. Paul, 8-9; Joannette, St. Peter, 9-10; Baldwin, 15-16; Goodman, 16-17; Berwick, 22-23; Morgan City,

23-24; Viron, 27-28; Woodlawn, 29-30; Napoleonville, 30-Dec. 1; Darrow, 6-7; Donaldsonville, 7-8; Hahnville, 13-14; Schriever, 20-21; Thibodeaux, 21-22; Camp Parapet Circuit, Jan. 4.

Dear Brethren: Thus far we have succeeded to the satisfaction of all concerned. Let us maintain our high record in this Centenary drive Oct. 19. Push the Stewardship interest and the Southwestern. Forget not the Conference Claimants, the old veteran's whose welfare is dear to our hearts. Get ready now for the annual Conference.—Calvin S. Stanley, District Superintendent.

DIED.

Mrs. Millie Allen, widow of the late Nicholas Allen, and sister-in-law of the Rev. P. Landry, was born in the parish of Ascension, ninety-four years ago. She died in this city at the home of her daughter, Mrs. Elsie Williams, September 13. Her remains were carried to St. James, their former home, where they were interred from the Baptist Church. She died in full triumph of faith, leaving a beautiful testimony. She leaves a number of children and relatives.

BROOKHAVEN WOMAN'S HOME
MISSIONARY DISTRICT
MEETING

The District Woman's Home Missionary Society of the Brookhaven District met in New Zion Methodist Episcopal Church at Crystal Springs, Miss., Aug. 29. It was opened with scripture reading, Mrs. S. A. Dukes presiding. Prayer was led by the Rev. H. M. Martin of the African Methodist Episcopal Church, Brookhaven. Mrs. S. A. Dukes was elected president, Mrs. Stella Petters, secretary; Mrs. Polly Toney, Treasurer; Mrs. C. J. Simon, reporter to Southwestern. The President read an excellent report. Rev. H. M. Martin spoke encouragingly of the work being done by the societies on the district. Report of last year's meeting was approved. Mrs. Sadie Jones made an excellent talk in the interest of the girls' home at Haven Institute. Mrs. Polly Toney reported \$17.00 in treasury. Mrs. Nancy Warm, Mrs. S. A. Dukes, Mrs. Maggie Ray, Mrs. Sadie Jones, addressed the meeting. Reports from each charge called for, and New Hope, Mrs. Polly Toney reported \$2.00; China Grove, Mrs. S. A. Dukes, reported \$3.00; St. Luke, Miss Clemmie Brewer, reported \$1; Miss Mammie Abron read an excellent report of her work. Four Mother Jewels were organized: Zion Ridge, Mrs. Hester Nettles, reported \$2.00; Hazlehurst, Mrs. C. J. Simon, reported \$5.00; Crystal Springs, Mrs. Sadie Jones, reported \$5.00 for Woman's Home Mission, \$2.00 for Mother Jewel's and Home Guard. The Rev. R. N. Jones spoke. The following ladies were introduced: Mrs. Lucy Flowers, Mrs. A. O. Adams, Mrs. Francis Williams, Mrs. M. B. Brown. We listened to a very interesting and instructive talk by the Rev. M. T. J. Howard, District Superintendent. The election of district officers, the same officers

were re-elected. The Missionary sermon was delivered by the Rev. Mr. Pursell of the Methodist Episcopal Church South. The convention closed to meet at Bullock Chapel, 1920.—(Mrs.) C. J. Simon, reporter.

Sunday, July 20th, was a high day at Alexander Methodist Episcopal Church, Mason, Tenn. Bishop I. B. Scott preached an edifying sermon from II Jno. 5 chap. 4th verse, in the forenoon. In the afternoon, the Rev. G. T. Saxon, of the Little Rock Conference preached. He was at his best, so that the church enjoyed a spiritual feast throughout the day. At night Bishop Scott spoke on Africa and its people. The membership of the church under the

leadership of the Rev. J. C. Ford, was divided under 11 captains. They reported as follows: No. 1, Mrs. Blanche Banks, \$25.85; No. 2, Mrs. F. H. Alexander, \$63.28; No. 3, Mrs. Lizzie Green, \$18.30; No. 4, Mrs. Ada Boyd, \$28.35; No. 5, Mrs. B. P. Fields, \$11.50; No. 6, Mrs. M. C. Boyd, \$32.60; No. 7, J. L. Williams, \$5.50; No. 8, Mrs. Lizzie Dugger, \$10.25; No. 9, Mrs. Iona Roberson, \$17.25; No. 10, Mrs. Lena Roberson, \$2.65; No. 11, Mrs. Susie Boyd, \$11.00. Total amount raised to date, \$250.00. Since Rev. Ford has been appointed the church seems to be enlivened spiritually. It has been furnished with elegant pews, has been well lighted and has a growing congregation.—Mrs. B. P. Fields, reporter.

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For further information, write the President,

ROBT. B. HAYES, Sedalia, Missouri.

Peter and John Become Disciples of Jesus

The International Sunday School Lesson for Oct. 5, 1919.

By the Rev. J. Leonard Farmer, Ph. D.

During this quarter we shall pursue studies in the lives of Peter and John. The first of these studies we have in our lesson for today; the beginning of these men's friendship with Jesus.

With respect to his relation to the beginning of Christianity John the Baptist was second in importance only to Christ. Indeed, Jesus himself paid the highest possible tribute to him when he said that "among them that are born of women there is none greater than John." God honored him with the high and important office of initiating Jesus into the work of his public ministry. Some time before Jesus began his public ministry John began to preach repentance, and to prophecy that the kingdom of God was at hand. Those who heeded his preaching and accepted his prophecy were baptized by him as a public confession of their repentance and readiness for citizenship in the imminent kingdom of God. Among the large crowds of people who went out to hear John preach and to be baptised of him went Jesus of Nazareth, a cousin of the Baptist. He went with other men; but he went not as other men. He was very much in the Spirit of God as he went into the water—so much so that his natural countenance was changed to such an extent that John could recognize that the Spirit was upon him as he had not been on any other of the men whom he had baptised. The Spirit of God usually finds expression in one's countenance when one is in the midst of a high and unaffected spiritual tension. At any rate, with a remarkable bit of insight John saw in Jesus, out of all the other of his disciples, the long hoped-for Messiah. And in so many words he publicly proclaimed him as he, thereby causing many eyes to be fastened upon him. If this public proclamation of John did not awaken, it certainly did intensify Jesus' consciousness of himself as the Messiah. He went away, and what thoughts must have passed through his mind because of his recent experience! Not long after that Jesus returned to the place where John was preaching, and the latter again acclaimed him the Messiah. Andrew and John, the son of Zebedee, were present and heard the acclamation; and as Jesus started away they followed him. He inquired their reason for coming after him; and they replied by asking where he lived. He would not tell them, but invited them to come with him and see. They accepted the invitation and went with him and spent some time in his company. Now much we regret not to know the conversation that passed between them during that time! We may be quite sure that it centered around the kingdom of God and the Messiah; for the Baptist had made this the temple of the day. But it is not probable that Jesus confessed to them he was the Messiah; for we

know that it was his plan not to advertise himself as the Messiah, but to let people judge for themselves by his life and his works. When the Baptist later sent messengers to him inquiring whether he was in truth the Messiah, he did not answer directly but pointed to the good work which he had been doing. Andrew found his brother Simon and brought him to Jesus.

When one compares our lesson passage from the Gospel of John with what is said in Matthew and Mark (Mat. 4:12-22; Mk. 1:16-20) concerning Jesus' call of Peter and John to discipleship, one is apt at first thought to see a wide discrepancy between the accounts. But it is not necessarily so. Jesus' call of Peter and John was permanent discipleship took place as he was entering upon his public Ministry which did not follow immediately upon his baptism, but only after the Baptist had been put in prison. How long his imprisonment was after Jesus' baptism we do not know; but it was until after Jesus had spent many days in the wilderness where he was tempted; and Matthew and Mark would indicate that it was some time after his wilderness sojourn. John's Gospel simply states that Peter and the author whose name is purposely withheld spent some time in company with Jesus immediately after his baptism. This was before they were called into permanent discipleship. Too much emphasis should not be placed on the word "day" in John's account. The phrases "on the morrow" may not mean strictly the next day, but may be due to John's style in narrating events to give greater movement to the narration.

If there is anything in this lesson that is more important than all others it is the testimony of the Baptist concerning Jesus. This served to introduce Jesus to the public, and made the beginning of his work much easier for him. It otherwise would have been. Of course the Baptist could have been mistaken in his testimony, and it was left for Jesus to verify it by his future career as he would have had to do had the Baptist not testified concerning him. But had the testimony not been made, he would not so easily have secured a following at the very beginning of his ministry. And the same is true today; when a man of influence gives his indorsement to other worthy men or causes or principles the attitude of other people toward these men and causes and principles will be affected. Many men find it hard in getting started in public life, and especially many ministers can hardly succeed, not because they are not worthy, but because of the lack of proper indorsement from their friends and too much unfavorable criticisms on the part of their enemies. We should not allow either jealousy or enmity or anything else to prevent us from testifying

publicly on behalf of men or causes or principles which we know to be worthy. The least of us has more influence for good or evil in our testimonies than we have ever dreamed of. And especially should we be enthusiastic in testifying publicly on behalf of Christ. As the Baptist helped his cause by his public testimony, so we today will greatly accelerate its success by ours; and like Andrew and John men will be found following him who would otherwise remain indifferent toward him.

And we should never forget the men who have helped us to succeed. Christ appreciated the great service which the Baptist had rendered him, and long after it he was almost extravagant in his praise of him. We always appreciate the service which others render us when we are striving for recognition; but after we have come into recognition many of us often do all we can to bring into disrepute those who have helped us in the critical times of our struggles! Let's be true disciples of Jesus.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for Sunday, Oct. 5, 1919.

"Behold the Lamb of God, Which Taketh Away the Sin of the World."

Sacrifices have been offered by all people through all the ages of human history. The lamb was a Jewish offering, and every such sacrifice hearkened back to the passover feast in Egypt. Jesus is the Paschal Lamb not for the Jew only but for all the world. John, the forerunner had been making a profound impression with his preaching. The Pharisees sent a delegation to inquire if he might not be the "Messiah" for whom the world was looking. He frankly confessed he was not the Christ. The next day John saw Jesus coming, he knew him, and

cried to the multitude—"Behold the lamb of God, which taketh away the sin of the world."

This was the beginning of making Jesus known as the lamb offering; the one great sacrifice for the sin of the world. It was to make him known that every disciple was called. It is the "good news" which was to be published to the end of the world. Every Christian is to make the announcement of his coming. All who hear the message of the world's hope are to cry "Behold, behold the Lamb." Yet more than one half of all the people now living in the world have never heard that there is One who can take away the sins of men and lift the great burden of the world. Missionaries must be multiplied and our offerings increased until there shall be none left who shall not have heard the news and have seen the Christ.

There were two who heard John speak; one was Andrew who proceeded at once to find his Brother Simon, the other was John who became the apostle. These two were the fruit of that message concerning Christ. Simon Peter was their first convert and soon others of the disciples became followers and the company who remained with Jesus in his earth ministry were called. These received the commission direct from Jesus to go into all the world; and the message was carried throughout Jewry and also to the Roman world. The world is larger now, its needs are also greater. No message is more immediate in importance, no other will heal the sorrow of a sin-cursed world like the message that presents Jesus as the Lamb of God who will take upon himself the load of the world's sin and carry it away. He has been doing this all these centuries, and gradually the world is being saved. Every life that is rescued by his power, and every race or nation coming to know him makes the world that much nearer Christian. Let every one who knows him say "Behold the Lamb of God which taketh away the sin of the world."

Gammon Seminary.

TRAINING IN CITIZENSHIP

Weekly Devotional Topic for October 5, 1919,

(1 Peb. 2:11-20.)

By the Rev. Willis J. King, D. D.

The days through which we are passing now are fraught with limitless possibilities for good or ill, for weal or woe. With strikes and riots and unrest generally prevailing all over the country the thoughtful American is greatly concerned, if not alarmed, at the ominous prospect. Our one great need at present, it would seem is an emphasis on the duties and responsibilities of American citizenship. Our scripture for this evening has been well-chosen. It is most appropriate for the lesson we should learn. Incidentally a careful reading of it shows that human nature all through the ages is essentially the same. The problems of race-prejudice and a narrow nationalistic spirit loomed large in the Apostle's day as they do in ours. There was need of a ringing call for respect for the law and the

proper conception of individual liberty in his day as in our own. A realization of this fact will do much to cheer those fine spirits who are disposed to become despondent at the apparent drift of things. "The Apostle had a message for America as truly as though he lived in our day and generation. And now for his message as applied specifically to us:

America A Chosen Nation. One of the first lessons we ought to learn in these studies on American citizenship is the value of American citizenship as compared to that of other countries. How does America stand when placed along side of the other nations of the world? It is only stating a fact when we say that in all those essentials which go to make a country great, America is the greatest nation in the world today. It is

a matter of common knowledge that American money, American munitions and finally American soldiers saved civilization in the recent great war. That is openly recognized everywhere; but it is not always so clear that in the same way American ideals both political and moral are the hope of the world for today and for the years to come. America, indeed, is a chosen nation. She seems to have come to the kingdom for such a time as this."

This situation ought to be fully appreciated by young America. Ours is without doubt, a chosen Nation, set apart by an all-wise Providence to do a special work, and the ability of the Nation to measure up to its opportunity in this regard is dependent absolutely on the proper appreciation of the National task by the individual American.

A Nation with a Responsibility.

One of the things to be avoided in creating a proper love of country and of National ideals, is the narrow spirit of bigotry and conceit which can see nothing good in anything or anybody, but its own. This spirit is just as reprehensible in Nations as in individuals. The one thing that made Germany so thoroughly hated through out the world was her exaltation of the "made in Germany" spirit. What America needs in these days is the spirit of humility; humility due, not to a sense of inferiority, nor to a sense of unworthiness, but to a keen sense of the tremendous responsibility that our position of leadership in the world places upon us. One thinks of the significant words of old Hebrew seer and is reminded to reiterate them, with some variation, to fit the present contingency: "To thy knees, O America."

We have not only the difficult task of lifting the rest of the world up to our own political and moral ideals, but the far more difficult task of raising our ideals until they approximate the ideals of our Master both in theory and precept. We can not forget that his prayer was, "Thy will be done on earth as it is done in heaven." His ideal was the reign of God in the world; and that is the ideal he has a right to expect his "Chosen people," of whatever race, to not only embrace in theory, but to realize in practice. A careful pondering of our responsibility as a nation will go a long way towards, ridding us of national conceit.

Measuring Up to Our Responsibility

And now what things are young Americans to study and strive to do in order to fit themselves to measure up to the tremendous responsibility incumbent upon our nation because of its place of leadership? The Apostle suggests a program which is well worth our consideration.

1. There is the suggestion of "shirt sleeve" diplomacy in our dealings with other nations whether they are weaker or stronger than ourselves. Americans will always be proud of the action taken by our government in the case of money paid to us by the Chinese government as an indemnity for the Boxer uprising. Instead of putting the money in our national treasury we

established a fund to educate worthy Chinese students in this country. We must always be absolutely fair in our dealings with other nations.

2. The apostle calls attention to the need of having respect for the law. Never did young Americans need instruction on anything so much as on this matter of respect for law. We are almost gone over to the rule of the mob. "Who can deliver us from the body of this death?"

3. Freedom with self-restraint. How easy it is to prate of individual liberty and rights without realizing that this liberty of action, and the rights of which I speak, are necessarily dependent upon how other people's rights are affected. How apt are the apostle's words, "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

4. A realization of the brotherhood of all men. This is our big problem in America. The "Race problem" is such because we fail to subscribe in practice to doctrines we

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I reach constantly. If in our heart of hearts, we believed all men are brethren the "race problem" would evaporate into thin air in less time than it takes to tell. Let young Americans of all races learn to think of one another as brethren.

And finally fear and honor God. There is great need in these days for a God-fearing nation.

CASH REMITTANCES

Subscriptions received from Aug. 1 to Aug 16:

Atlanta-Savannah—J. A. Richie—J. S. Morris, Mrs. A. Whitehead, D. C. Cooper, Mrs. L. Tyler, Mrs. J. A. Griffin, C. H. Hall.

Central Alabama—Adam Crosby, A. B. Twiner, Willis Johnson, D. G. Toney—S. L. Willis, J. W. Thomas—Mrs. M. L. Ayers*, Mrs. E. Jackson, J. H. McCurdy, Wm. Langford, A. Lucas, G. W. Toney, Percy Pride, J. G. Howell—Mrs. C. Fears*, Mrs. N. Ferrell*, K. Lee, G. W. Reed, F. F. Thomas, Mrs. S. Nolen*, Wm. Reese, S. H. O'Neal, Miss L. Toler, H. H. Nunn*, J. Lynsey.

Central Missouri—J. M. Harris—Mrs. M. B. Ramsoly, L. Taylor, T.

W. Simpson, Mrs. P. Mason, R. G. Williams—Mrs. A. M. Givens, C. W. Sims, Geo. Lee.

East Tennessee and Tennessee—H. P. Gordon—J. Davis, W. B. Crenshaw—C. H. Hill, C. Cole.

Florida and South Florida Mission—A. Emanuel—G. Jones*, W. Graham*, Mrs. C. E. Hall*, J. S. Lee*, Miss V. King*, Miss O. L. Durant*, H. W. Daniels*, A. J. Prince*, Mrs. P. R. Griffin*, J. M. Stay*, J. E. Taylor—C. Semon, J. F. Elliott—D. R. Grabam*, J. A. Coleman*, Geo. H. Butler*, T. Thomas*.

Delaware—Chas. H. Minor, H. T. King, C. W. Posey.

Lexington—W. J. Langston—Walter Jones, B. J. Donnell—Mrs. B. Freeman*, I. G. Pollard, David M. Jordan, Columbus, O., 15, 11*, P. O'Connell—H. Beard, W. F. Seals, W. P. Kellogg—W. Hayes, G. White, W. White, E. Dow.

Lincoln—H. T. S. Johnson—H. J. Watson*, J. R. Garrett*, S. L. Deas—A. Cbisley*.

Little Rock—W. J. S. Donaldson—Ed Boyd*, B. J. Hunter*, M. E. Jackson*, W. T. Adams*, W. H. Yorbrough*, J. J. McDonald*, I. E. Adams*, R. Jackson*, L. Claton*, Robt. Lofton*, N. W. Holland—Mrs. H. G. Jackson, C. L. Kyles—A. W. Harper.

Louisiana—J. S. Jackson—Moses King*, M. Jacob*, S. S. Earle—Liz-zie Wilson*, J. A. Scott, New Orleans, La., 28; A. G. Jenkins—J. H. Turner, E. W. Kinchen, Le Teche District Conference, 32, 2*. Wm. Clement*, S. M. G. Taylor—H. S. Smollie*, Mrs. E. Livaudias, W. J. Huntley, Lake Charles District Conference, 32-3*.

Mississippi and Upper Mississippi—Wm. McMorris—J. Crudup, J. W. Walden, D. D. Dukes—G. Thagert, Sam Lewis, L. Ford*, J. S. Scott, Meridian District Conference, 122, 21*, Mrs. G. Canady, N. E. Goodloe—A. Moody, Mrs. M. S. Raspberry, R. B. Adams—A. W. Paine*, J. M. Butler—A. Hartfield, W. S. Pleasant, J. W. James—J. M. Marty, L. Howard, Mrs. D. Anderson, Mrs. G. Esthers*, G. Jackson, A. A. Folkner*, L. Gamblin*, I. Pickens*, Mrs. A. Howard, S. L. Stovall*, N. Poe* D. Hunt.

North Carolina—Wilmington and Winston District Conference, 48, 4*. T. R. Adams, R. W. Winchester—Mrs. J. M. Burns, R. B. Rhync—R. L. Connor.

South Carolina—A. G. Kennedy—Mrs. R. Goodwin, W. M. Varine, Wm. David—L. W. Henderson*, G. W. Carter*, J. A. F. Black*, Mrs. H. A. Nonan, J. B. Murray, E. Jordan.

Texas and West Texas—J. W. Frazier, J. E. Williams, W. M. Moody—S. J. Burleron*, Mrs. J. R. Johnson*, J. O. Williams—Mrs. M. McGee, H. R. Rogers, C. C. Ellis, Tom Roso, Mrs. A. Hill, H. Becknell, E. C. Ransom—S. J. Beaty, W. W. Cowen, W. R. Robinson, Palestine District Conference, 14, 6*.

Washington—D. H. Ferguson*, G. T. Carney*, G. A. Newman, Morgan Merritt, R. A. Palmer—L. Taylor, E. E. Rogers—W. H. Brim, Chas. H. Yates, W. C. Thompson, Annapolis District Conference, 21, 3*, J. Tiffany.

Special—W. H. Brooks—Mrs. J. James.

Books and Sunday School Supplies.

Florida and South Florida Mission—Louisiana—A. G. Jenkins, S. San-sion—J. E. Taylor.

ford, Carrie I. Booker, Miss R. Austin.

Mississippi and Upper Mississippi—L. A. Armstrong, R. Mack, Hattie Lindsey.

South Carolina—J. M. Murray.

Washington—Jackson & Scott, C. W. McCorkle.

Texas and West Texas—J. L. Farmer, Freeman Parker.

*Part Yearly.

KANSAS CITY DISTRICT CONFERENCE.

The District Conference Epworth League and Sunday School Convention of the Kansas City District, Central Missouri Conference, held their Annual Session in Clark Chapel Methodist Episcopal Church, Kansas City. The Rev. Willis L. Lee, District Superintendent presided. Arthur E. Diggs was elected Secretary, with E. L. McAllister and Spencer Ray, assistants. The Rev. E. F. Pate, treasurer. Reporters, Prof. C. H. Walls for the city papers, W. C. Ellis for the Southwestern Christian Advocate. Welcome addresses were delivered by Prof. C. H. Warriek, A. L. Miller, Spencer Ray, Jr. The Rev. W. L. Lee, district superintendent, read his annual report, which was full of interest and showed that marked improvements had been made in all the charges. He also gave us a graphic picture of the Centenary Convention and its deliberations. Jordan Ray, president of the Epworth League and Sunday School Convention, read his annual report. His report showed that the Sunday Schools were in fair condition, but the Leagues were not doing very much. Amounts reported collected for the Centenary quota in cash for the District, \$832, and for the Child's Fund, \$46.50. Dr. R. B. Hayes, president of George R. Smith College, Sedalia, Mo., delivered the Anniversary Address of the Freedmen's Aid Society. The address was inspiring and those who heard him were well pleased. The Conference and Convention was a success and we believe our short stay in Kansas City, with this struggling church of Methodism will result in great good. The next Conference and Convention will be held in Sioux City, Ia.—W. C. Ellis, reporter.

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MISS NANNIE H. BURROUGHS,
AUTHOR.

Lincoln Heights, Washington, D. C.

MEMPHIS DISTRICT CONFERENCE

The Memphis District of the Tennessee Conference convened in Beulah Chapel Methodist Episcopal Church at Atoka, July 23, at 9 a.m. with Rev. T. W. Johnson, D. D., in the chair. The Rev. J. H. Thompson, D. D., of Memphis, Tenn., conducted the devotional exercises. After which the District Superintendent, assisted by the pastors, administered the Lord's Supper. R. A. Dowell was re-elected secretary, with Misses Cora L. Brinkly and Annie Turner assistants.

Rev. E. D. Taylor was re-elected treasurer; Rev. H. P. Gordon, statistician, and Rev. J. H. Thompson, reporter to the dailies. Mrs. L. V. Dowell was appointed organist, and Dr. J. H. Walters director of music. The reports of the district superintendent, pastors, local preachers, exhorter class leaders, Sunday schools, Epworth League leaders and district stewards showed the district to be in healthy condition. This was Dr. Johnson's first conference on this district, but he proved himself equal to the task and presided with so much dignity he won the hearts of all. The regular business of the conference was carefully looked after. The Epworth League convention was presided over by the Rev. A. L. Nelson, president, after the annual address and report of the president. The meaning of the Centenary was discussed by the Revs. Thompson, Dowell, Gordon and others, after which the following officers were elected: President, A. L. Nelson; first vice-president, H. P. Gordon; second vice-president, T. B. Blackman; third vice-president, J. S. Hughlett; fourth vice-president, E. D. Taylor; secretary, J. H. Walters; corresponding secretary, Miss Falkner; treasurer, Mrs. Annie Shorter. Collection of \$2.05 was taken for the work of the Epworth League. The Sunday school convention was under the direction of the writer, who, after making his annual report and address introduced the following persons, who read very excellent papers on the different subjects pertaining to the Sunday School work: Mrs. L. V. Dowell Martin, Mrs. Annie Shorter, Warren Chapel; Miss Jelka Alamo, Misses Falkner and James of Capdeville. The following officers were elected: President, R. A. Dowell; vice-president, Miss Katie Falkner, treasurer Mrs. L. V. Dowell, secretary, Miss Josephine Rogers and assistant, Miss Annie Turner.

Mrs. Polly Wilcox, president of the District Ladies' Aid Society, being absent on account of illness, Miss White was introduced and after read-

ing a very interesting paper, presided over the convention.

A number of interesting papers were rendered.

We had with us the Rev. Dr. S. M. Strayhorne of Nashville, who spoke on the reopening of Walden; also Dr. J. C. Sherrill, executive secretary of the Chattanooga area of the Centenary who lifted our hearts as he spoke to us on the Centenary Drive. The following preached during the conference: W. M. Harris. J. H. Walters, J. S. Hughlett, S. P. Walker, H. P. Gordon and R. A. Dowell. The pastor, the Rev. A. L. Nelson, had things well in hand and we were well entertained by his good people. Resolutions were read by Dr. Thompson, also a letter of sympathy to Mrs. Polly Wilcox. The benevolent collections are far in advance of any two years. The public collections during the conference until Saturday morning, amounted to \$127.50. One of the main features of the conference was a lecture delivered by Dr. F. M. Mercer, "Man's Place in the Land." Rev. D. L. Garrett, just returned from overseas, was recommended to the annual conference for admission on trial and local deacon's orders. R. A. Dowell, secretary and reporter.

West Point, Ga., the third quarterly conference was held at Cannon Methodist Episcopal Church, July 26-27, with district superintendent G. H. Lennon presiding. Since the last conference, the church has been repaired and painted, at the cost of \$35.15. Raised for pastor during the quarter, \$100.88. Paid to district superintendent, \$20.05, and \$25.00 has been raised for Centenary this quarter. The superintendent secured about \$450.00 in subscriptions to the Centenary, which puts this charge over the top. The Rev. E. E. Crawford is the pastor.—E. L. Johnson, reporter.

A club rally was conducted at our church, at Seven Springs, July 27. Club No. 1, led by Mrs. Oceola Turner and Miss Myrie Bracey, \$15.15; Club No. 2, led by Mrs. Lucila Flemmings, and Mrs. Willie Moore, \$28.24; Club No. 3, led by Miss Addie Bracey and Miss Mamie Bracey, Mrs. Savannah Woodall, \$19.95; Club No. 4, Miss Vernilico Davis, and Miss Bianch Thompson, \$9.15; total raised, \$72.49. During our rally Sunday there were two men added to our church, and two subscribed for the Southwestern secured. We cannot say too much about these good people at Seven Springs, and here at Clinton. Total collected for the day, \$103.00. The Rev. S. L. Harrison is pastor.

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Annapolis	Harmon, Md.,	Sept. 17-21	Jos. H. Jenkins
Gainesville	Pineville, Fla.,	Oct. 22-26	J. P. Patterson
Salisbury	Salisbury, Md.,	Sept. 30-Oct. 2	J. W. Jewett
Cambridge	Cambridge, Md.,	Oct. 7-9	D. H. Hargis
Baltimore	Baltimore, Md.,	Oct. 8-12	E. S. Williams
South Philadelphia	Chester, Pa.,	Oct. 14-16	James H. Scott
Centreville	Easton, Md.,	Oct. 28-30	R. H. Wallace

Conventions.

- CHARLESTON DISTRICT—Sunday School and Epworth League Convention convenes at St. Stephens, S. C. SEPT. 24-28
- ANNAPOLIS DISTRICT—Sunday School and Epworth League Convention convenes at Harmon, Md., SEPT. 16-21
- PHILADELPHIA DISTRICT—Annual Preacher's Meeting at Atlantic City, N. J. SEPT. 24-25.
- JUBILEE GENERAL EXECUTIVE—Woman's Foreign Missionary Society at Boston, Mass. Oct. 29-NOV. 4
- FLORIDA CONFERENCE—Ninth Annual Session Woman's Home Missionary Convention at Jacksonville, Fla. SEPT. 11-14
- BEAUFORD DISTRICT—Sunday School and Ladies' Aid and Epworth League Convention at Ruffin, S. C. SEPT. 25-28

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The next session begins September 22, 1919.

For catalog or further information, write the President.

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MEXICO DISTRICT

THIRD ROUND

Wellsville Circuit, Oct. 4-5; Johnson's Chapel, 5-6; Sturgeon Circuit, 12-13; Montgomery City, 19-20; Trusdale Circuit, 26-27; Foristell Circuit, Nov. 2-3; Troy, 9-10; Bowling Green, 16-17; Hannibal, 23-24; Moberly, 30-Dec. 1; Mexico, 7-8; Fulton, 14-15; New Bloomfield, 17-18; New Franklin, 19-20; Columbia, 21-22; Odessa, 27; Fayette, 28-29.

To the Pastors:—Use every honorable means to collect your subscriptions for the Centenary, and send it in monthly as by request of the General Office, in order that the charge may have credit for all that it raises. Money must go through office at New York. Bear in mind the request for the Episcopal Fund. Follow suggestions, and notify me when raised. The Southwestern is your right arm in every charge. Persons holding official relation to the quarterly Conference should be subscribers of this paper.—A. H. Higga, District Superintendent.

THE LITTLE VETERAN PREACHER

BOARD OF CONFERENCE CLAIMANTS
JOSEPH B. HINGELEY, Cor.-Sec., Editor
1101 Garland Building, Chicago, Ill.

"MAN WANTED—MUST BE YOUNG UPSTAIRS"

That's an ad we like to see. Back bent, legs feeble, feet gouty; what boots it to a man who is young upstairs!

Your eighth grade boy can reckon the deficiency of your conference, hut, if he had his daddy's vote, there would be no deficiency. The rule is ratio times years equals obligation; minus income equals deficiency.

Nobody owes more to the old preacher than does the farmer, who was "a very present help in time of need" during the farmer's struggling days. He wore himself out for him and his. The farmer owes it to himself and to God to break even with the old preacher.

Investigators report the average expenses of a working man's family at \$1,300. The average amount paid to their aged preachers last year by Methodists, who in the Centenary made a hundred million dollars look like thirty cents, was less than \$200. How did they live?

BE A MILLION DOLLAR MAN.

The Little Veteran is glad that the Bishops are to lead the evangelistic hosts. Their "rubber stamp" days are over. They are no longer to be paraded "to make a bureaucratic holiday."

The Bureau of Labor reports that from 1915 to 1918 prices on commodities increased 96 per cent—doubled. But Methodist preachers' salaries increased only 14 per cent, 1/7th as much. Then the retired minister's claim, 1/20th of the average salary, increased only 1/20th of 1/7th or 1/490th, 1/5th of one per cent.

Again the old preacher gets the worst of it. Worse still, his claim is not half paid.

"Business efficiency without personal consciousness of God ruined the German Empire and it will ruin the Methodist Church. We must fight persistently, courageously, everlastingly for spiritual life in our churches."—DR. INNIS.

WHAT IS A MILLION DOLLAR MAN?

Andrew Carnegie said, "Beyond a competency for old age, which need not be great, wealth lessens rather than increases human happiness. Millionaires who laugh are rare." Our task is to provide a modest competency for the old age of the aged ministers. Help us, please.

"I suppose your boy will be a minister like his grandfather?" "No," said the mother. "He won't get the hard fare that a minister gets if I can help it."

The Conservation Committee must include a reasonable competency for the old preachers. For, as Bishop McDowell says, "The Church which casts off its ministry as soon as old age comes, will shortly have no ministry, and the Church will be gone."

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PARIS DISTRICT CONFERENCE

The section of Paris District Conference at Warren Methodist Episcopal Church at Greenville, Tex., from July 30 to August 3, 1919, was undoubtedly one of the best sessions in the history of the district, with Dr. J. O. Williams, District Superintendent, presiding. A most cordial address of welcome was made by the Rev. L. H. Crawford, which was given liberal response by Dr. Williams. The roll call showed all the pastors present with a large list of prominent laymen. Freeman Parker was elected secretary; A. F. Johnson, recording secretary; Charles Wofford, treasurer, and Miss Edwina Griggs to represent the Southwestern Christian Advocate. Dr. Williams is closing his second year on the district with the full co-operation of every pastor and has been welcomed everywhere by the people, and, as a result, there is scarcely a church that will not meet its Centenary quota and begin immediately an aggressive conservation program.

The vital subjects discussed were "Adequate Financing and Methods of Financing, the Work of the Kingdom of God," and "Evangelism" in the district. The pastors and their delegates made reports under paragraph 102 of the Discipline, which showed every branch of work to be in fine shape. The local preachers and exhorters had their characters passed and licenses renewed with the understanding that they were subscribers to the Southwestern Christian Advocate. A. F. Johnson, M. Fountain and J. W. Gilder, the committee on reception, recommended H. R. Rodgers and E. D. Hobbs for reception in the Annual Conference. Drs. M. W. Dogan, E. Oscar Woolfolk and Stanley E. Grannum, representatives of the Centenary team, were introduced and spoke on the Centenary. T. M. Jackson, superintendent, Navasota District; L. H. Crawford, pastor Christian Church; B. T. Tramble, pastor Colored Methodist Episcopal Church; S. H. Winston, pastor Missionary Baptist, and J. W. Simon, presiding elder colored Methodist Episcopal Church, and Mrs. L. B. Williams, were introduced and spoke. Freeman Parker was elected stewardship secretary for the Paris District Oscar E. Woolfolk. T. M. Jackson, M. Fountain, H. C. McCarty, and J. W. Gilder, delivered strong remarks. The fact that the members of Honey Grove, Texas, are endeavoring to replace their meeting house and parsonage, which were destroyed by fire, the conference endorsed the plans of Dr. J. O. Williams to have the first moneys to his district from the Board of Home Missions and Church Extension to go to the trustees of the Eighth Street Methodist Episcopal Church. The Sunday services opened with a model Sunday School with Miss M. E. Jamison conductor. Misses Mattie McDonald, Charlie Johns, Ida Deachmand, May Atkinson, Edwina Griggs, Mrs. Annie Mae Clement and H. R. Rodgers composed her corps of teachers. \$50.80 was raised. Miss May Atkinson having raised \$25.25, was presented with one dozen "World Revival Hymns" and a prize.

Dr. J. O. Williams delivered an able and instructive sermon at 11 a. m. At 3:00 p. m. a woman's service was held at Warren Chapel, which

was addressed by Deaconess Rosa Simpson. Dr. Williams and Freeman Parker spoke for the men at St. Paul Colored Methodist Church. The closing sermon was delivered at night by the Rev. L. V. Harrison \$100 was raised during the day. \$2400 was reported by the pastors as a very acceptable result of the Centenary Drive. The union church choirs furnished delightful music during the session.

Invitations were presented by Brother Fountain of Sulphur Springs and Brother Hauts of Rosser. The invitation to Rosser was unanimously accepted. Resolutions were passed highly complimentary to Pastor A. F. Johnson, and associate pastors for the fine entertainment received and to Dr. J. O. Williams for his splendid services. FREEMAN PARKER.

On a recent date Mt Zion M. E. Church, Wiggins, Miss., gave a baby prize party conducted by Mrs. Bessie Chatnor, Mrs. M. L. Griggs and others. They raised \$69.13. R. H. Griggs, reporter.

Warren Methodist Episcopal Sunday School, of Lake Charles, sent Mrs. T. A. Brown as its representative to the District Conference convening at St. Martinsville, La., August 13-17. August 17 Sunday School was opened at the usual hour by Su-

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perintendent H. Thomas. Attendance 96 and collection \$120. Mr. Sam Davis was in his place as instructor of the junior class, after having spent three weeks in Galveston, Tex. Two new members were enrolled. Miss Simmons and Mr. Robert Feast.

Lillian C. Davis.

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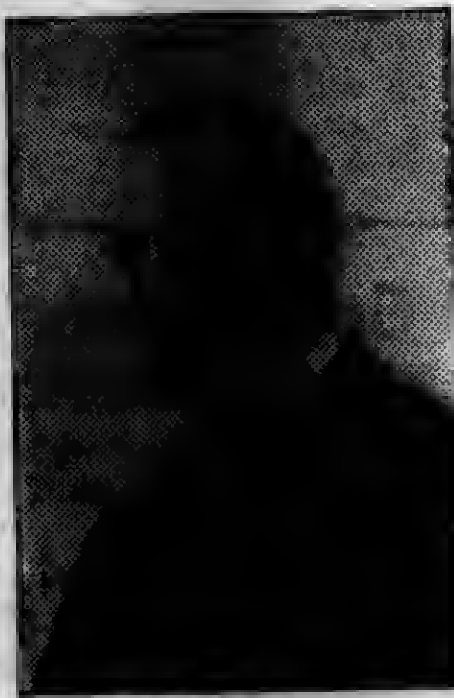
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Scott's Official History was written for the Negro by the Negro that the wonderful record of daring deeds, gallant bravery and undying heroism of our black troops might never perish. A great tribute to the patriotism of the Negro Race.



EMMETT J. SCOTT
(A. M., L. L. D.)

Written By
Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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GREENWOOD DISTRICT CONFERENCE

The Epworth League Convention, Woman's Home Missionary Society, Ladies' Aid Convention and District Conference of the Greenwood District, Upper Mississippi Conference convened jointly, in Samuel Chapel, M. E. Church 11th Bena, Miss., Aug. 12, 1919, with their district Executives presiding.

The meeting opened with a sermon by Rev. J. M. Pryor, on Wednesday morning the delegates of the Epworth League Convention enrolled and made their reports, which showed that the leagues in the local charges are in a prosperous condition. Professor J. T. Strong, President of the League Convention, deserves much praise for the way he presided during the Convention and the untiring efforts put forth to make the League of this district second to none. The Business having been finished for the day, all the convention turned its attention to the sermon preached by Rev. E. C. F. Troupe. It was a great sermon and made a lasting impression on the delegates. Thus closed one of the most successful sessions of the Epworth League Convention. Thursday morn-

ing the Woman's Home Missionary Convention opened with Mrs. A. S. Gray, President, in the chair. The delegates enrolled and made their reports, after which Mrs. M. E. Fergusou, President of the Woman's Home Missionary Society of the Upper Mississippi Conference was introduced and made a strong and touching address on the work and needs of this society. She is an able and efficient woman and has the work at heart. The President's Annual Address was full of thought and was inspiring to all present. Thursday evening ushered in the program of the Ladies Aid Convention which was carried out to the letter with Mrs. Clementine Brooks, the President, in the chair. She is an energetic worker and has pledged her life to the Master's work.

After the close of the Ladies' Aid Convention, Drs. Evans, President of Rust University, Lucas, Field Secretary of the Epworth League, W. F. Isalah, District Superintendent of the Sardis District and the Rev. J. S. Scott, Superintendent of Southwestern Christian Advocate, were introduced and each made an address: Dr. Evans setting forth the work and success of the University. He made some encouraging remarks relative to

the future work of the school. Drs. Lucas and Isalah spoke on the Centenary and the result was a converted audience to this great Missionary movement. Mr. Scott, after speaking of the current events, ably presented the Southwestern as a Christian Paper; he secured a number of subscriptions and sold a number of good books. Friday morning the District Conference opened with the Rev. J. W. Golden presiding, and Rev. F. H. Bunton recording Secretary. The pastors of the different charges were present with round reports. After winding up the reports, the District Superintendent presented to the Conference and outline of his plans for an Industrial and Social Center Club; he made a brief, but powerful explanation of the function and aim of such an organization, which met the approval of the entire Conference. His plans were accepted and the Conference proceeded to organize by the outline he had in hand. Rev. C. W. Evans was elected District President. After the organization of a District Industrial and Social Center Club, each pastor was instructed to organize Local Clubs in his charge. The outlook for such an organization is bright and too many good things cannot be said for our District Superintendent. Mrs. E. O. Woolfolk wife of Chaplain E. O. Woolfolk, made some encouraging remarks. Among the ministers who preached were Revs. E. O. Woolfolk, H. B. Hart, E. O. Boyd, W. C. Conwell. The collections for the conventions were more than \$700.00 and the public collection \$155.00. Rev. J. H. Talbert and his good people deserve much credit for the hospitality shown the delegates. Thus closed one of the best Conferences on record; the Conference adjourned to meet in Lexington, Miss. in the fall. Mrs. S. M. Rogers, Reporter.

THE NATIONAL RACE CONGRESS OF AMERICA, SUFFRAGE SESSION

To the Colored Folk of America: Greetings:—

The National Race Congress of America by its Executive Committee authorizes us to issue the Call for the Fourth Annual Meeting of the said Congress to meet in Washington, D. C., Oct. 7th to 11th, 1919, inclusive at the Metropolitan Baptist Church, R. Street, between 12th and 13th Sts., N. W., the Reverend M. W. D. Norman, Pastor.

All Local Units are eligible to be represented according to the Constitution. Churches and Auxiliaries of Churches, Clubs, Associations, Fraternities, and Organizations are also admitted according to the law now in force—\$2.00 per delegate.

This Congress is known as the Suffrage Session. Every interest of the Colored people hinges on the ballot. Every man in America should be interested in the franchise, there is no more important subject before us as a people. You are called to meet us. If there is no organization in your district to send a delegation, let a few public spirited men make such an organization; one that desires the growth of the Negro manhood, the purity of Negro womanhood and the opportunity of Negro childhood. Come, all ye leaders of the great Black race in America. Come to bring the truth from your community, come to hear

the facts about other sections, come to hear the story of the Colored people of England, France, Liberia and Haiti, come to help make a program for the reconstruction of the higher life of the Negro in America.

All prospective delegates and visitors are asked to write Rev. M. W. D. Norman, Chairman Committee on Arrangements.

For further information, write headquarters 903 Third St., N. W., Washington, D. C.

H. J. CALLIS, Chairman Executive Committee.

J. L. S. HOLLOMAN, Sec'y. Executive Committee.

W. H. JERNAGIN, Pres.

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DULL EARS MADE SHARP



Haven't you often thought if your ears could be sharpened up a little you'd be quite all right?

Now will you let yourself be shown how that may be done right in your own home? And no one need know anything about it (unless you want to tell them).

Just answer these questions, jotting down the necessary yes or no as you go along. Sign your full name and address, and mail to Ear Specialist Sproule, 432 Trade Building, Boston.

THIS COUPON entitles readers of this paper to consultation free on Deafness.

Do your ears itch?
Do your ears throb?
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Do both ears trouble you?
Does wax form in your ears?
How long have you been deaf?
Do you have pain in your ears?
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Do you hear better in a noisy place?
Did your deafness come on gradually?
Have you a discharge from either ear?
Have you ringing sounds in your ears?
Is your Deafness worse when you have a cold?

Can you hear some sounds better than others?
Are there hissing sounds like steam escaping?

Do your ears crack when you blow your nose?
FULL NAME

ADDRESS

By return mail a letter will be sent telling you about the causes of your Ear Trouble, and how it may be treated right in your own home and this advice won't cost you a penny. No matter how slight nor how long standing you think your trouble is, get an opinion about it through Specialist Sproule's Method of Home Treatment for Ear Troubles.

Specialist Sproule, (Founder and Originator of this Method) has been in the business of sharpening dull ears for over thirty years. After graduating and receiving his medical degree from Dublin University, he devoted himself to the study of Ear Troubles so that instead of becoming a local physician, he became an Ear Specialist originating a Method of Home Treatment which has had patients in nearly every quarter of the globe.

In these years of practice, Specialist Sproule and his assistants have learned to know much of the suffering caused by the loss of good hearing. Letters come daily asking help that the sufferer may no longer be shut out from the companionship of friends—from the joys of the home circle. Some contain the appeal—"Doctor, I fear I may lose my job at any moment, and then who will hire a deaf man?"

And so we say with conviction—Get advice upon your Ear Troubles for fear they become serious.

You will be told of people right in your own section of the country, perhaps in your own town, that have been rid of Deafness by this Method. The grateful friends of this Method are numerous and will gladly tell you about their cases. Don't let your case become more serious through delay.

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For complete details of the plan address:

George M. Fowles, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or W. J. Elliott, Treasurer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

CRESCENT CITY NOTES

Williams—Miss E. C. Charles has supplied the parlor of the parsonage with new furniture which is highly appreciated by the pastor, the Rev. L. H. Smith and his wife. Mr. Geo. E. Zilston preached an excellent sermon last Sunday night. Programs have been ordered to observe Good Literature Day.

Mrs. Ella Steward, an old member of Williams Methodist Episcopal Church, this city, departed this life Sept. 19, 1919. The funeral was conducted at the home of her pastor, Rev. L. H. Smith.—Ailen Webster, reporter.

Haven—Mr. Catherine preached at 11 a. m., to the delight of all. At night Rev. C. Dixon and Dr. J. F. Marshall preached. \$25.00 was raised and the District Superintendent was paid in full, \$20.00. The financial system is being used. The Bible and Hymn book committee has planned to present to the church a first class pulpit Bible and Hymnal. This presentation will be made on the first Sunday night in October. The Old Folks Concert, given by a committee of ladies, was a success, \$16.00 was realized. Mrs. Ophelia Baptiste, a faithful member is seriously ill. One person joined church and three were baptized and received on probation. Dr. W. G. Alston delighted a large audience with his pictures on John Stewart and Africa.—Irene Landry, reporter.

ST. LOUIS DISTRICT THIRD ROUND

Elsberry Circuit, Oct. 4-5; Louisiana, 11-12; Kinloch Park, 18-19; Clarksville Circuit, A. L. Woolfolk 18-19; Curryville Circuit, 25-26; Jacksonville, Ill., F. S. Bowls, Nov. 1-2; Webster Groves, 1-2; Peoria, Ill., 8-9; Springfield and Buffalo, 12-16; Asberry Memorial, 22-23; Howard Place, 23, 7:30 P. M.; Gratiot St., 24; St. Charles, Mo., 29-30; E. St. Louis, Ill., J. H. Boone, 29-30; Union Memorial, Dec. 6-7; Iron-ton, 10; Popular Bluff, 11; Fredricktown, 12; Farmington, 13-14; Festus, 21-22; West Bell, A. L. Reynolds, 21-22.

Dear Pastors:—Our recent district conference closed with splendid results. We have done well. Don't put anything in the way of the Centenary. I am expecting every church in the District to go "over the top." Our task is not yet complete. Let us look forward with renewed interest to the final drive for this year's Centenary quota. Remember the other boards also. Don't forget the Bishop's claim, Conference Claimants and General conference expenses. Remember the Southwestern.—W. R. Rivere, District Superintendent.

COLUMBUS DISTRICT THIRD ROUND

Springfield (W), Oct. 5-6; Springfield (B), 7; Urbana, 8; Troy, 9;

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Nashville, Tennessee

Dear Brethren:—Hold revival, raise Centenary and Episcopal fund. don't fail in subscription for S. W. C. A. No blanks, a round report.—D. E. Skeleton.

WANTED—In the Methodist Year Book for 1919 was a remarkable list of 19 Methodist Traveling Preachers 90 years of age or over. There must be more. Data as to them are greatly desired, that the list may be made and kept complete. For any such born DURING

or BEFORE 1829, send at once to Editor Methodist Year Book, 150 Fifth Ave., New York City, following date: Birthday, month, year; Full name; Birthplace; Annual Conference of which now member; Residence.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, OCTOBER 2, 1919

Vol. No. 48—No. 39

A Prayer for Justice and Brotherhood

By WALTER RAUSCHENBUSCH



Christ, thou hast bidden us pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy works, but we have forgotten their meaning, and thy great hope has grown dim in thy church. We bless thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that to-day the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered Nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood? Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness of love, and no longer to prop the tottering house of wrong by legalized cruelty and force. Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens. Cast down the throne of Mammon who ever grinds the life of men, and set up thy throne, O Christ, for thou didst die that men might live. Show thy erring children at last the way to the City of Love, and fulfill the longings of the prophets of humanity. Our Master, once more we make thy faith our prayer: "Thy kingdom come! Thy will be done on earth!"

From Service and Prayer For Church and Home.

EDITORIAL

WILL IT HELP UNIFICATION?

The process for the unification of American Methodism will be difficult at the best. Anyone who is at all familiar with the history and the present trend of the churches knows that underneath all there is the genuine conviction that a union of the Methodist forces would be in the interest of the Kingdom. Whether we can overcome all the difficulties that at present face the movement toward unification remains to be seen. The prospect at present is not particularly bright. But that the movement will ultimately work itself out to the satisfaction of all concerned, we have not the slightest doubt.

In some sense it would be well to know the mind of the Churches on the proposed plan for unification by reorganization. But, have we reached the place where the mind of the Churches on a particular plan should be known? The first step in the process of unification is to find the mind of the men upon whom the responsibility has been placed to take the initial step. No one claims that the commissions on unification have plenipotentiary power. These men are to find a plan. This plan is to be submitted to the General Conferences of both churches. If approved by the General Conferences, it must go down to the annual and lay electoral conferences of both churches, so that, there is absolutely no chance whatever to thrust upon either church an unacceptable plan. Whatever the plan may be that is agreed upon, there will be sufficient time to air it before the Church.

We regard it exceedingly unfortunate, therefore, that a referendum has been started by some who would know the mind of the Methodist Episcopal Church, South. In one conference a straw vote has been taken on the matter of unification, and we do not at all doubt the sincerity of the motive in taking this straw vote. We do not doubt in the least but that it was the purpose and the effort to state clearly the four propositions that have been brought forward in the several meetings of the Joint Commission, but we doubt the ability of any man to so state briefly these four propositions in such a way that they may be clearly understood in all their ramifications. In the first place, these four plans are more or less in the formative period, even in the mind of the commissions, and quite all the propositions are tentative. And where one proposition has been agreed upon it hinges upon other propositions that have not been agreed upon, so that each plan is incomplete. If we had agreed upon a plan as a whole we would have had something definite to submit to the churches.

A straw vote is being taken in the conferences of the Church, South, with the following form of blank ballots:

In the Matter of Unification.

1. I will.....vote for the plan suggested by our Oklahoma Conference.
2. I will.....vote for the Savannah plan.
3. I will.....vote for the plan offered at Cleveland by our Commissioners.
4. I will.....vote for the plan offered at Cleveland by the Commissioners of the Methodist Episcopal Church.

The result has not yet been given out, where the vote has been taken. Of course

this vote will be of more or less value. It may be significant and important and it may not be. Most likely, however, whatever the result is it will prejudice the membership of one or both churches against a particular plan. We think it is unfortunate that the vote is being taken in this way at this time.

On the general question of unification, the Central Methodist of the Methodist Church, South, in a recent issue, says:

"Dr. William C. Kirkland, editor of the Southern Christian Advocate, frankly confesses to a change in opinion as to unification. When he took charge of the Southern five years ago, he favored union between the Methodist Episcopal Church and the Methodist Episcopal Church, South. He has become convinced that the divergent views of the two churches on the Negro question make it better for each to go forward and do its work in its own way. We think it very evident that, during the last few months, the drift has been away from unification rather than toward it. This does not touch the merits of the case. We merely state a fact as we see it."

WILL THE NEGRO PAY HIS DEBTS?

It is exceedingly difficult to escape the effect of some impressions when they have become general, however false those impressions may be. For instance, petty thievery is supposed to be general among Negroes. Chicken stealing is a standing joke. It does no good for the pot to call the kettle black, but we can match every case of petty thievery of the Negro with a case found outside of the race. Crap-shooting is supposed to be a general pastime of the Negro, and yet when arrests were made for gambling in the streets of cultured Boston, "bones" were in evidence and there was not a Negro involved.

It is exceedingly interesting to note how we pass down from generation to generation statements that have very little foundation in fact. Here is one: It is claimed that the Negro is a bad debt payer. Now, how this has arisen we do not know. We know in some cases, on plantations for an instance, whatever his debt is, and however much he may pay, he never gets out, there is always a balance. But we have a concrete example that refutes the oft-repeated statement that the Negro will not pay his debts. When the multi-millionaire, Charles M. Schwab, was returning from France he was on a boat carrying many Negro soldiers and learned that many of them were without money. Mr. Schwab loaned \$1.00 each to 154 of the Negro soldiers, and told them that they need not pay it back unless they wanted to. It was said that very few of them would return the loan. Now, what are the facts? Mr. Schwab acknowledges that he has received 138 returns out of the 154 soldiers who were loaned \$1.00 each; that is, up to date, only 16 men have failed to return the dollar. This is a fine average, and if this indicates in any way the inclination of the Negro to pay his debts, it is a very fine showing.

FACING THE SITUATION.

Economic conditions throughout the country, especially in the East, are alarming. No thoughtful man can fail to realize the acuteness of the situation.

During the war, when concessions had to be made, whether they were founded on right or avarice, labor asked for particular consideration, and particular consideration was given. Today, when the country is neither at peace, nor acting in the role of a diligent, labor makes arbitrary demands, backed by threats of revolution; and the taint of Bolshevism pervades the air.

There have been strikes impelled by injustice, long borne, which were right in spirit and outcome, for capital has not been free from prejudice and fault, and often wealth has combined in such fashion that hardship has come of monopoly; again, there have been strikes which have lacked merit, being born of a desire to use the club. Everywhere strikes are in progress, and in the aggregate they constitute a menace to the nation. From coast to coast, little strikes and big threats follow thick and fast. Notwithstanding the urgent need for production. To reduce the cost of living is to increase the rate of pay, even though the amount remains stationary. The dollar is small today; large tomorrow. There is a drive on against the profiteer, in order that life may be made tolerable to the masses, and it ought to be the purpose of labor to assist in bringing conditions back to normal by entering into an era of maximum production, by speeding up the machinery of enterprise and transport throughout the country. Whenever there is a strike there is an increase in the cost of a given commodity, no matter what it is.

Organized labor makes up a small portion of the population of the United States, just as organized capital does. The millstones in a mill constitute but a small part of the mechanical equipment, and yet they crush with irresistible force. Capital and labor are the millstones, and the people are the grain. Capital protects itself, and labor protects itself, but the great middle class, which is the backbone of the nation, suffers without redress. It is time for the government to act with some stern show of authority, declaring itself to be superior to any force what ever. Thousands of aliens, many of them shaggy-headed, degenerate, possessed of the most vicious theories, have come into the United States during the past generation, adding momentum to the clamor for socialism, and these aliens are a constant menace to our government and its institutions.

The demand of the hour is a capacity for reason, tempered by love of country, of home, of justice, and order. The people are everywhere groaning beneath their burdens and are at a loss which way to turn. Surely, being mutually dependent, capital and labor will come to some reasonable understanding, pending the drive that is being made against high prices. What America needs today, as never before, is an increased respect for law and order, and a deeper sense of justice toward all men, of whatever race or color.

HELP FOR WORTHY STUDENTS.

A year ago colleges and universities were turned into recruiting camps and the chief registration was in the Student Army Training Corps. The slogan was "Enlist for College." This year indications are that the schools have got back to peace footing, and there is little to remind one of the military regime save for bare sod on the campus where the men drilled.

Men who quit college to go into service are

returning in large numbers, and from letters received by the Board of Education registration in most of our church schools is going to be above the average; in some of the southern mountain schools it is so far above that score of students are being turned away for lack of room and inadequate teaching staffs. Scholarships and fellowships from war emergency and reconstruction funds of the Centenary are being granted to ex-service men through the Board of Home Missions and Church Extension, Philadelphia. Loans from the Children's Day Fund are being applied for in great numbers from the Board of Education, New York.

This Student Loan Fund, derived from free will offerings on Children's Day, the oldest of the Board's activities has assisted 25,996 Methodist boys and girls in securing an education. One thousand one hundred and eighty four loans, totaling \$82,710 were made during the last school year. Notes now held add up to \$1,567,219.80.

As compared with the school year of 1917-18, there were 237 fewer borrowers, the decrease in money being \$4,155. This was undoubtedly due to the war and the disjointed conditions of college life in general, many of the students receiving pay as members of the training corps.

This year the limit which a college student may borrow has been raised from \$100. to \$150. per year. The amount that may be borrowed by a student in a preparatory school remains the same, \$500 for the year. Generally speaking, the Board of Education loans to students, members of the Methodist Episcopal Church, who are attending schools of the Church. There is a loan office in each school through whom most applications for loans are made, but any prospective borrower may secure information direct from the Board of Education, 150 Fifth Avenue, New York City.

BOARD OF EDUCATION LOANS.

But for loans received from the Board of Education many a poor boy and girl would not have been able to have completed his or her education. Money is loaned to students. Last year the Board made 1,184 loans, totaling \$82,710. The total amount in notes which the Board of Education holds at this time against former students and students in school at the present time amounts to \$1,567,219.80. Of the number helped last year 983 were white American and 118 colored American. Altogether, 28 nationalities were assisted.

The callings of the 1,184 persons helped last year was divided as follows: The ministry, 391; missionary, 116; teaching, 276; professional, 125; business, 276.

A large number of our colored men and women have been helped during the past 30 or 40 years. We were greatly humiliated the other day when we looked over the list of these loans and found that some of them had been standing for 15 or 20 years, with apparently no effort to meet them. One fact that adds to the humiliation is that a number of the persons who still owe the Board of Education are in position to pay these loans. They do pay their other bills, we know, and why they fail to pay the Board of Education is not altogether clear. The loans were loans, and not gifts, and in each case students signed notes for the amounts that they received and agreed to pay back the sum in a stipulated time with interest after the first two or three years. The interest itself is very small.

It is a reflection upon us as a people to have these loans stand. Men who occupy prominent positions in the pastorate and otherwise in the church have treated these loans with indifference until it has become embarrassing to them to the entire colored constituency and embarrassing to the church. These loans ought to be met at once.

THE UNION OF NEGRO METHODISTS.

There are those who are quite sure that the African Methodist Episcopal and the African Methodist Episcopal Zion, the Colored Methodist Episcopal Churches, will be united within the next few years. The movement has already received the endorsement of the General Conference of the Colored Methodist Episcopal Church, but as yet the African Methodist Episcopal and the African Methodist Episcopal Zion Churches have not officially spoken.

In view of the prophecy a little bit of history will be of great interest. In 1885 Bishop H. M. Turner of the African Methodist Episcopal Church issued a volume entitled "Methodists Polity." In the Dedicatory Note there is this interesting paragraph. We quote:

"In consideration of the possible union of the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, committees having been appointed by the respective bodies at their late General Conference, to meet and treat with a view of the accomplishment of the much-desired result; also being apprized of the general anxiety for such a union, both among the ministry and laity, is my only apology."

It appears even at that time (1885) that good Bishop Turner thought that there was a probability of union of Negro Methodists, and it may be that some of the ardent unionists are oversanguine at the present time.

"BISHOP THIRKIELD SENDS A COMMISSION."

The Epworth Herald, in a recent issue, says:

"To the Baldwin Institute came four men from the South, a special embassy from the New Orleans area.

"Bishop Thirkield, himself once general secretary of the Epworth League, was at the Albion Institute this summer. And he confessed that the Institute idea had become more momentous than he had dreamed. It might be the very agency which he had been seeking for his great area, to use among its thousands of young Negro Methodists.

"So he asked Dr. Guthrie if there were an Institute yet to be held, and not too far away, to which he might send a group of representative men to study institute work on the spot. Dr. Guthrie promptly said 'Baldwin.' And to Baldwin four men came, under instructions to observe and report.

"These four were Rev. Mr. Brown of Houston, Tex.; the Rev. G. C. Hayward of New Orleans; Prof. Ralph M. Davis of Birmingham, Ala., and Prof. J. B. Randolph of Meridian, Miss., all alert, observant, careful men.

"What they will report is their own affair, of course, but they saw enough to give them a reasonably clear idea of how the Institute operates. They met with the faculty and the Institute Board, and they shared in all the

activities of the week, as well as in Baldwin's generous hospitality.

"Several times these brethren spoke briefly concerning their mission and their hopes, and none who heard him is likely to soon forget the moving words of Prof. Randolph at the Camp Fire. Further reference to that poignant utterance must wait until next week but it will not be neglected.

"Dean Markham organized for them and others an auto trip to the battlefield of Black Jack, near Baldwin. As the group stood by the monument which records John Brown's first skirmish for freedom, it was inevitable that someone should strike up:

"John Brown's body lies a-molding in the grave,
But his soul goes marching on."

"Many reasons have combined to hinder League work in our colored Conferences, but such a study as this commission made will help to remove some of those reasons.

"Bishop Thirkield was wise and far-sighted in the sending of these visitors to Baldwin. We shall watch with deep interest to see what comes of their pilgrimage."

DR. NORTH AND DR. MACFARLAND DECORATED BY FRENCH GOVERNMENT.

In recognition of the reconstruction work in devastated areas of France performed by the Protestant churches of America and also of their own individual services, Dr. Frank Mason North and Dr. Charles S. Macfarland, President and Secretary, respectively, of the Federal Council of Churches of Christ in America, were decorated with the cross of the Legion of Honor Monday, September 15.

Representatives of the French High Commission made the presentation on behalf of the French government at ceremonies in the chapel of Brick Presbyterian Church, Fifth Avenue and Thirty-seventh Street, New York City. Consul General Gaston Liebert pinned the decorations on the left lapel of each man's coat, then kissed each on both cheeks, in accordance with French custom.

Growing unity between the various branches of the Christian Church as a result of the war formed the theme of the several addresses made.

"The war," said M. Liebert, "has brought closer together all the thinking men and peoples of the civilized world. It was so in France. The most splendid thing about it all was to see every element of the population dropping political and religious differences and uniting as one. Catholic, Protestant and Jew fought together in the trenches, and the different methods by which we approached our belief in God were thrust into the background. Priest, pastor and rabbi co-operated in the noble works of charity. And let us hope that this spirit of union will last forever."

Both M. Liebert and M. Marcel Knecht, of the French High Commission, who followed him with a brief address, are Roman Catholics. Yet, speaking in a Protestant church it fell to their lot to decorate Protestant ministers for relief work done by Protestant churches in Catholic France.

"I hope you do not mind that Christians of France who are not of your faith represent France here," said M. Knecht.

Originally it had been planned for the late M. Edouard de Billy, Chairman of the

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French High Commission, to make the presentation of the decorations. He was a Protestant. But M. De Billy was killed in a recent accident. Before the medals were bestowed the audience stood several moments in silent tribute to his memory.

Continuing, M. Liebert spoke of the gradual vanishing of religious differences, which the war had accelerated.

"At the end of the Seventeenth Century," he said, "Catholic France persecuted the Huguenots. Many of the descendants of those Huguenots, driven out of France for the sake of their religion, live in America to-day. But times have happily changed. When humanity was imperilled by a common danger in the war, religious differences were put aside. America came to the aid of France. The American descendants of French Huguenots fought side by side with Frenchmen.

"To-day the Protestants of France are in a minority, but what a brilliant minority! I am not of the Protestant faith, but I can say that the Protestant educational movement is the foremost in France. And the Protestants are foremost in all good works. They are at the helm, too. Fully one-fourth of the most brilliant men in the Foreign Office, to which I am attached, are Protestant.

"France is eternally grateful to the Protestant churches of America which have undertaken reconstruction work in the devastated areas. The debt of France will be everlasting."

Both Dr. North and Dr. Macfarland, in accepting the decorations, disclaimed any personal dessert, declaring the medals could come to them only as representatives of the united Protestant churches and that it was to these churches the honor must be extended. In conclusion, Dr. North said:

"The only hope for the time to come is in the recognition of the spiritual forces represented in the Gospel of Christ. No treaty, no league, no mere written contract can stand unless men have Christ in their hearts. This," he concluded, "is the message of this hour."

Dr. North, who is Secretary of the Methodist Episcopal Board of Foreign Missions, as well as President of the Federal Council of Churches, made a tour of the western front last spring in the interests of the Joint Centenary Committee of the Methodist Church, which has mapped out a five-year reconstruction program calling for the expenditure of large sums in the war zones. Dr. Macfarland was in France earlier, and in the front line trenches during the darkest hours of the war.

The Rev. Arthur J. Brown, one of the Secretaries of the Presbyterian Board of Foreign Missions and Chairman of the Federal Council Commission on relations with France and Belgium, presided and made fitting response to the addresses of the representatives of the French government.

The usual elements of drama were lacking in the ceremony. There was not a uniform, no military trappings, nothing to suggest war. It was just a plain American chapel in which the ceremony was staged, with a small gathering of interested clergy and laity filling the front rows of seats. In through the open door throughout the proceedings came the muffled roar of motor traffic from crowded Fifth Avenue.

In conclusion, Mme. Alma Clayburgh, of the Metropolitan Opera Company, sang the "Marseillaise" and "The Star-Spangled Banner." And then, at Dr. Macfarland's suggestion, and led by her, the audience joined in singing a verse of each national air.

Prayer was offered at the beginning of the ceremonies by Dr. A. G. Lawson, Chairman of the Executive Committee of the Federal Council, and at the end the benediction was pronounced by Dr. Wm. Ingraham Havens, Secretary of the American Bible Society.

Of General Interest

Seaplanes Tour the Mississippi.

Navy Seaplanes flew up the Mississippi River a few weeks ago for the first time as part of a large flotilla which embodied almost every type of craft and instrument used in antisubmarine warfare, they visited city after city. Each was "bombed" in turn with clouds of literature about the Navy and the advantage of enlistment. "Unconditional surrender" usually followed with a dinner to the airmen and the ships officers. The cruise was made for the purpose of interesting the river cities in Navy life, and thus stimulating enlistment.

Baptist Clergy Strike Urged.

A nation-wide strike of Baptist Clergymen unless they are granted higher salaries, was advocated in a statement issued recently by a prominent member of the national committee of Northern Baptist laymen—Said he "If I were still a pastor and my salary was not more than \$800 per annum, which the amount received by the average Clergyman in our denomination. I'd organize a Union of Ministers"—He predicted that there would be a shortage of Clergymen soon unless Ministers are better compensated than milkmen, window Cleaners and day laborers.

Co-operation in Life Service.

Closer cooperation on the part of the Boards and Societies of the Church in dealing with candidates for life service will come to pass as the result of a meeting held at New York on

September 10 and 11. At the call of the Centenary Conservation Committee, representatives of the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Board of Foreign Missions, the Board of Sunday Schools, General Deaconess Board, the Board of Education and the Epworth League, met with representatives of the Life Service Department of the Centenary. The whole question of dealing with candidates as to enlistment, registration, training and appointment was thoroughly discussed. The meeting went on record as favoring a centralized personnel Department for the entire Church, with members from all the cooperating agencies. The main object will be the coordination of certain of the functions now exercised by all the Boards in the preliminaries leading to the final appointment of workers. The resolution will be submitted to the different organizations for approval. The Committee took another forward step with respect to the visitation of colleges in the interest of recruiting. Instead of having each Board or Society visit the college independently, teams will be made up of representatives from different societies and each team will be directed to present the candidate interest of all the co-operating societies at each college meeting. Another meeting of this same body, with additional representation from the Boards, will be held on October 20.

People of Interest

Founders Day at Drew Theological Seminary will be observed this year, Thursday, October 16. The address will be given by Bishop William A. Quayle, in the Seminary Chapel, at eleven o'clock.

Mr. and Mrs. Robert L. Williams of Lexington, Miss., announce the marriage of their daughter Ethel Payne to Mr. Arthur C. Hicks on September 22nd. They will be at home in Edmonson Arkansas. Chaplin E. O. Woolfolk officiated.

Bishop Hartzell will visit this winter, upon the invitation of Bishop Thirkield and a large number of brethren in this section, the Mississippi, Upper-Mississippi and the Louisiana Conferences. The Bishop will receive a hearty welcome. He has thousands of friends in this section who will be glad to see him. The Bishop began his ministry in Louisiana fifty years ago.

The Reverend J. W. E. Bowen, Jr., has been appointed by the Board of Sunday Schools Directors of Teacher Training for the Colored Conferences. As one of his first duties he is planning for a visitation of all of our colleges and seminaries in order to help inaugurate a program for the training of workers for the local church in these schools. His address will be Atlanta, Ga., in care of Gammon Theological Seminary.

Dr. J. H. Lovell for several years past pastor of Wesley Methodist Episcopal Church, Little Rock, Ark., has been elected president of Walden University, located at Nashville, Tenn. This institution was maintained by the Freedmen's Aid Society but by the recent action of the Board, after careful investigation, the Freedmen's Aid Society withdrew its support from Walden, but the school is to be reopened under a Board of Local Trustees and Dr. Lovell has accepted the presidency.

Dr. Lovell is a graduate of Bennett College and Gammon Theological Seminary and has had wide experience in educational work, as well as in the pulpit. He comes to this new responsibility with splendid equipment.

THE GREAT EVANGELISTIC SUMMONS

Statements and Recommendations by the Committee on Evangelism.

THE Board of Bishops of the Methodist Episcopal Church, at its meeting in Buffalo, May 25, 1919, after carefully considering the conditions of our world-wide field, sent out a call asking that evangelism be made the supreme work of the Church until the time of the General Conference in 1920. A committee was appointed to further evangelism in every possible way. This committee has been giving careful attention to the thought of the Church as expressed in many communications and in the Centenary meeting held at Cleveland, June 24 and 25, and now makes the following statement and recommendations:

A great world war, taking the lives of ten million young men and darkening as many homes with bitter grief, costing two hundred and fifty billion dollars and impoverishing peoples for generations, setting into unprecenented ferment all the nations and classes of mankind and threatening the foundations of civilization, has compelled all thinking men seriously to inquire by what principles, ideals and leadership the tides of personal selfishness, corporate greed and national ambition may be stayed and how the progress of man upon the earth may be assured.

At this very moment of earnest inquiry the Church of Jesus Christ is celebrating the victories won by a hundred years of missionary labors wherein the gospel has been shown to be the power of God unto the salvation of every man and nation that believes.

The intelligence of the Church, quickened by the horrors of war and the victories of the gospel, more clearly than ever preceives that a world without Jesus Christ is sick and pitiable; that only in the love of God and of man is to be found sufficient healing for the disease of sin; and that the kingdoms of this world can find peace only by becoming the kingdom of God. Until then the sea of humanity will continue to "cast up mire and dirt."

The Methodist Episcopal Church, in gratitude to God for guidance in a hundred years of missionary success and as a testimony of her confidence in His continued leadership, has begun a program for the second century, by devoting ten thousand of her youth and a hundred million dollars of her wealth to the activities of the next five years. The Church has become conscious of possibilities never before realized. With a new fervor, almost apostolic and crusading, she has started afresh for the uttermost part of the earth with her message of hope and salvation. She has charged her people in all lands to give a strict account of the confidence in them shown by lavish gifts and in the home land she arouses herself by assuming responsibilities and adopting programs never before dared. She sees in the grief and restlessness of the people an urgent call to go forward in the name of a loving God and a sufficient Saviour into the "greatest evangelistic endeavor the world has ever known."

Two great goals are set before us and are worthy of all acceptance. One was en-

thusiastically adopted by the Centenary meeting at Cleveland, composed of Bishops, district superintendents, editors, secretaries of General Conference Boards and others. It is a mighty call to the Methodist Episcopal Church to add a million lives to the kingdom of God before June, 1920. It is an objective worthy of the best endeavor of four million favored people and a fitting crown for the Centenary victories already achieved.

We cannot take down this great challenge. It is written across the sky over the portals of our second century. We accept it with fear and trembling, but with supreme confidence in God. However, to accept it seriously means much more than merely to adopt it as an objective. It surely means that immediately every member of the Church must earnestly and prayfully seek to know his personal responsibility and that every organization and working unit shall be at once enlisted in this vital evangelistic crusade. If the work is really to be done and this challenge not end in rash presumption the Holy Spirit must be permitted to write the responsibility in letters of conviction upon the minds and hearts of our people.

Another goal, equally definite and even more arousing and certainly possible of attainment, is to give every man, woman and child in our congregations and Sunday schools, in all the highways and hedges of our parishes and communities, a sufficient opportunity to know the Lordship of Jesus Christ, to clearly understand the terms of discipleship and to feel the power of God unto salvation through faith in His Name. It proposes to give every one who has a right look to Methodism for help a fair chance for eternal salvation.

Let these two great goals stand. Let every man, woman and child within the reach of the Methodist Episcopal Church have a fair chance to know Jesus Christ.

For the reaching of our aims the committee of the Board of Bishops, after prayerful and continued study, are agreed that the responsibility rests first of all and chiefly upon the regularly appointed agencies of the Church. Because of their program, which involves evangelism, the Joint Centenary Committee and the Department of Evangelism of the Board of Home Missions and Church Extension may be relied upon to give a most valuable assistance, but the objectives the Church has set before her can be reached only by the prayer and fasting and faithfulness of parents, pastors, teachers and friends.

Upon the ministry this responsibility primarily rests. Only when the trumpet puts forth a certain sound and the watchman gives a faithful warning do the people have this fair chance. If the pulpit is without vision and passion the people perish and their blood is upon an unfaithful ministry.

It is imperative that the pastors guide the Minute Men and unit workers, so useful in the Centenary, to definite evangelistic work. If the laymen do not co-operate in the evangelistic appeal they will meet spiritual loss and must bear the penalty of their neglect, but if both ministry and members unite in

earnest intercession and work, God will give us the desire of our hearts and our Lord shall see the travail of His soul and shall be satisfied.

Therefore, for the accomplishment of this work the Committee on Evangelism, appointed by the Board of Bishops to the Church at large, makes the following recommendations:

1. It is recommended that the "first place shall be accorded to the presence of God in His world through the Holy Spirit," by whom only this work of God can be done.

2. It is recommended that intercession shall be recognized as of utmost importance in all endeavors to deepen the spiritual life of the Church and to increase the kingdom of God through evangelism, and that the seven hundred and fifty thousand intercessors enrolled by the Centenary shall be asked to pray without ceasing for a super-victory in the attainment of these goals.

3. It is recommended that the Methodist Episcopal Church shall recognize with gladness the earnest evangelistic enterprises of other denominations and the effective service of the Federal Council of Churches, and we urge that our Church co-operate with them as opportunity may offer and wisdom dictate in the "great common task of winning the people of America and the world to the service of Christ."

4. It is recommended that in connection with the appeal to the unevangelized, earnest attention be given to the making of the home life of our people more religious, so that parents may feel more keenly the responsibility of claiming their children for Christ, and also that equally earnest efforts be put forth to win our young people to the ministry and other special forms of Christian service.

5. It is recommended that the Bishops, district superintendents, pastors, laymen and all organizations of the Church, general and local, shall seek by all feasible methods to awaken the Church and the world through earnest and persistent evangelism between September 1, 1919, and June 1, 1920, and to attain the goals above set forth.

6. It is recommended that in evangelistic endeavor sole dependence shall not be placed upon one method, however time-honored or useful, but rather that every method that success has accredited and godly initiative may still devise shall be used in order that "by all means we may save some."

The careful study of the whole subject of evangelism, whether old or new, is absolutely necessary for the fullest success.

The Department of Evangelism of the Board of Home Missions will supply leaflets and a list of helpful books on the subject. The publishing agents and the book editor and the editors of the Church papers have been asked to provide helpful literature.

7. It is recommended that utmost emphasis be placed upon personal work.

May not the ideal be "Every Believer in Christ an Apostle to some other man"? May not the motto, "One Win One" be taken everywhere? By individual appeal, by the use of leaflets, by union with others in personal work the

Continued on Page 12

SAVING DEMOCRACY FROM RACE RIOTS

IS the Church responsible for the recent race riots in Chicago? If it is not, the Church is obligated to see that similar outbreaks are forever made impossible. There can be no saving of democracy from race riots unless every follower of Jesus



SOUTH PARK METHODIST EPISCOPAL CHURCH, NOW A STRONG NEGRO CHURCH

Christ recognizes that the Kingdom of God must include both the Negroes and the non-English speaking white people who were involved in Chicago's shame.

Academic discussion of "problems" that shoot each other down in cold blood, burn each others houses, do all manner of violence, are of little avail. The homes which were burned in the Black Belt of Chicago were homes of folks who toiled and lived and hoped. Those who fired these homes and exulted as they burned to the ground were folks also who worked and hated and fought. And both factions of the riot that kept a section of Chicago in a state of military siege for several days are what has been discussed from the pulpit and in the Church press as "home mission problems." One faction of the problem has been handed down as a heritage from the day the Negro was brought here in a state of slavery. The other faction is one which has developed because of failure to provide Christian Americanization for the hordes of people who have streamed in as immigrants through the nation's gateways.

The Negro has taken this experience of slaughter and destruction with profound seriousness. Since the riots the business of colored merchants in Chicago has very noticeably increased. Negroes are withdrawing their money from banks run by white men, and are placing it with colored bankers. They are transferring their insurance from white to colored agents, and have announced their intention to remain in Chicago.

Only ten per cent of Chicago's Negroes are northern born. A large number of them moved North in the exodus of the last two or three years. Their housing conditions, as in the colored districts of other northern cities, are such as to menace the health of not only the Negroes themselves, but of the whole population. And they are forced to

live under conditions that have roused alarm in the moralist and sociologist. But these conditions could not drive them away. They hope for a betterment of the conditions.

It might be well to ask again—Is the Church responsible? Just so long as the Church of Jesus Christ fails to recognize and minister to the economic and social condition of any people as a part of its obligation, so long will there be responsibility of this sort which those who do not accept the Christ as their Lord may well chide the Church for shirking. For, underlying the recent struggle is the conflict of earning a livelihood and getting from life a few of the joys which everybody is told they should have. The outbreak was due in part to political chicanery. But the real animus was the objection of the non-English speaking toilers in the stock yards and elsewhere to the coming in of the Negro, who had come North about 500,000 strong during the period of the War.

The custom of segregation both for the Negro and for the illiterate foreign born gave an excellent field for foment on the growth of hard feelings. The incident of the drowning of the Negro boy at the beach when the police refused to arrest white men responsible for his death was but the match which touched the dynamite off. Once under way, anger and rage of both factions ran wild until lives were lost, hundreds were injured and property was destroyed. Viewed from the standpoint of either the denizens of the Black Belt or the Foreign born neighbors just over the line, who objected to the formers' presence, the affair urges speed on the part of the Christian Church to meet the obligation of its mission in our great cities, or else to stand aside and let some other agency have a chance.

The Centenary of Methodist Missions has already planned to do large things for the



TROOPS GUARDING HOME OF WHITES NEAR CHICAGO'S BLACK BELT

American Negro in our Northern cities. It recognizes that the Negro has become a factor of industrial importance. It goes further, and calls attention to the fact that while railroads, mines, mills and garment factories are asking for his services, pro-

vision must also be made by some agency for his life out of working hours. This call of the Negro for justice, sympathy, patience and practical help is alike from both a patriotic and a Christian standpoint. Northern communities where democracy



NEGROES FORCED TO VACATE DURING RIOT

makes higher demands upon them than in the South, the opportunity to demonstrate the real value of democracy is increased many hundred fold. The Methodist Episcopal Church through its Missionary Centenary is providing for the immediate building of 83 new churches in Northern communities and the remodeling of 23 others. It will also provide new parsonages to the number of 20. The cost of its investment for making possible the right sort of ministry for the Negro population of the North is \$1,264,250. In the pulpits of these new churches and in the 151 already existing Northern Negro churches will be put ministers able to guide their people to readjust their lives to Northern communities.

The new day is not to be brought in by the preaching of sermons alone. The entire life of the people is taken into account. Training, which will help in the transition from agricultural life to the denizen of the City, will be given. Community centers are being established where lectures on every subject of helpfulness for the new-comer are given, and recreation of a wholesome type is made possible. The Church is recognizing that the young people have interests and a desire for pleasures that will counteract unwholesome influences and is endeavoring to provide this very thing. Not only ministers are being provided in large numbers, but Directors of Religious Education, laying the foundation for thoughtful Christian life among the children and young people. Women workers who will train and demonstrate in household economies and similar subjects are at work. Deaconesses are finding an unusual opportunity for

service. In many cities temporary quarters for Negro women and girls are provided. This work has saved many a girl from being lost in the underworld on her arrival from the Southern plantation.

That the work already done by the Church

counted in the day of disaster is seen in the fact that Negro leaders constantly used their influence to prevent the development of lawlessness among their own people. As soon as the warning of the danger to the Black Belt set the Negroes to arming, a meeting of colored ministers, lawyers, doctors, business men and other leaders of the race was hurriedly called. It was held in the Olivet Baptist Church, Thirty-first street and South Park avenue, and Rev. G. R. Bryant, pastor of the Chicago Peace and Protective Association, which was organized immediately. Con-

Christian democracy, and then to see that he has it.

Surely the Methodist Episcopal Church, which has 2172 Negro ministers; 3,538 local preachers; 348,477 church members and probationers; 234,647 Sunday School scholars, officers and teachers, and 3,688 churches, with 1,345 parsonages, ought to respond in no uncertain manner to the challenge which the Chicago riot makes.

From the outset the Methodist Episcopal Church has been the most active of all the denominations among the rapidly growing

work for a peaceable and just solution of many difficulties that may grow out of the new conditions.

It will not do to assume that only the foreign element in our cities will ever resort to violence even though nothing be done to remove causes of antagonism. No doubt it would not be possible today to find, in the North, leaders of American stock to plan and carry out an attack like that in Chicago; but that assumption alone carries no insurance for the future. It is for the Church, and for the honest and patriotic men throughout the entire country, actively to strive for conditions that will prevent race riots and all manner of violent economic conflicts.

The Methodist Episcopal Church has a challenge and a task right here.



BESEIGING A NEGRO'S HOUSE JUST BEFORE HE WAS KILLED

ditions that threatened a far more appalling situation than the one that actually developed were kept in check largely by the work of that association. It was in almost constant session during the rioting. It sought to quiet the Negroes and obtain fair treatment by a dignified protest to the authorities against the arrest of colored rioters without the arrest of white disturbers.

When attacked, the Negroes, having been forewarned, stood their ground in strategic positions, and defended themselves and their district. And when they had beaten off the attack, they went quietly about their affairs without molesting the thousands of peaceable white men, women and children who passed through the Black Belt in the succeeding hours.

The restraint shown by the Negroes gives new significance to the value of the work which the Methodist Episcopal Church has done among them for over fifty years. It re-emphasizes the fact that the consecration and sacrifice of home missionaries to the American Negro have not been in vain.

The results already accomplished by the Methodist Episcopal Church makes it impossible for this great denomination to look upon the Chicago situation unmoved. No institution in the country is so obligated to labor for the impartial administration of democracy as is the Christian Church, and while the Methodist Episcopal Church has not been unmindful of its obligations to the Negro in the nation, somewhere there has been a failure to do as much as the situation demanded. It is of interest that in 1864 the General Conference of the Methodist Episcopal Church put itself on record to the effect that "justice to those who had been enslaved requires that any of the privileges of citizenship, as well as in all other rights of a common manhood, there shall be no distinction founded upon color." The purpose of the Church has been to help the Negro to become prepared for full participation in

Chicago Negro population. After a large colored population had crowded into the fashionable white section in which the South Park Avenue Methodist Episcopal Church is situated, the church was turned over to the colored congregation, with Doctor Bryant as pastor. That was in October, 1917.

Beginning with 200, the membership has grown to 1,500; and the church is now self-supporting. There were 35 in the Sunday School at first; now there are 1,050.

The Chicago Home Missionary and Church Extension Society, of which Dr. John Thompson is superintendent, has opened four Negro churches in the city in the past year. It has also established the Hartzell Social Center, at Thirty-second street and Indiana avenue, to teach Negroes crafts. The plans for this institution call for the expenditure of \$200,000, and it is expected that \$100,000 of the amount will be provided out of the Centenary Fund.

But the Church is only beginning to awaken to its responsibilities. To speed to the Negro the message of the Gospel means more than to provide him churches and community centers, and to aid in reforming his housing conditions.

Certain ugly, challenging facts revealed themselves in what occurred in Chicago; and the Church must not shut its eyes to them. It must face them unhesitatingly, along with the responsibilities they impose.

If democracy is to stand, it must be saved from the violence of race and class animosities. That calls for courageous work for the Church. One of its tasks is the softening of the antagonisms between the Negroes and the whites. And it must work for the removal of all barriers that now prevent any group of people from realizing the best of which they are capable.

Clearly the "kill and burn" riots were outbursts of an economic conflict. The Negro has entered the field as an economic factor, and has entered it to stay. The Church must

AUTOMOBILE DRIVERS ATTENTION

An automobile poster has been issued by the Methodist Child Welfare Society to caution those who drive motor cars against dangers at railroad crossings and particularly appealing to them to Save the Children from disaster by stopping twenty feet from the rails to make sure that no trains are approaching.

The poster is in four colors and represents a pleasure car containing several laughing children standing in perfect safety, twenty feet from the rails, as a locomotive with ears attached rushes across their path. Beyond the tracks and the warning cross-roads the winding road leads past a country church.

It is little trouble and causes a few moments delay to come to a stop or to speed control but when all the dangerous conditions are considered time so used is well employed and cannot be considered lost.

A great deal of attention is devoted by the Railroads to the preparation of devices to safeguard the life and limb of those who travel on their trains and also of those who have occasion to cross their tracks. The point at which the public highways cross the Railroad tracks is a place of special danger. The sign board, the white fence, the warning bell, the flagman, automatic gates, whistle blast and at night the stressing lights are among the forms of warning employed to safeguard those who use the Crossings.

Unquestionably many are saved from injury by these and other devices but the casualties still are high. In a single month in 1918 the number injured on the railroads was 13,148 and the number killed was 685.

In view of the frequent and well-recognized carelessness of the Automobile Drivers and the number of instances in which children and others unable to protect themselves have been subjected to serious injury at these crossings, the Methodist Child Welfare Society poster warning the drivers is very opportune.

If all Automobile Drivers will heed the injunction to stop at least twenty feet from the rails and make sure that there are no approaching trains the number of railroad crossing accidents will be much reduced and the cautious habit once formed other accidents will be less frequent. The office of the Methodist Child Welfare Society is located at 150 Fifth Avenue, New York.

IS PRAYER IN MODERN LIFE POSSIBLE?

By John Bayne Ascham.



To center civilization in the market place ever will be the swift descent to hell.

Civilization has not silenced prayer.

If the entire social order is not to collapse the whole of civilization must be infused with spiritual values and goals.

TO progress of knowledge, no acceptance of natural law, no development of civilization has destroyed the instinct to pray. At the great crises of life prayer springs spontaneously from the human heart. In the midst of modern life prayer is not an alien powerless impulse or superstition. It is not merely a soothing or an inspiring soliloquy. It is an unused source of power. It lies at the heart of our personality, an undeveloped resource of greatness, peace and power. Prayer is a normal instinct of human life. Civilization has not silenced it. On the contrary, at those junctures when we are thrown back upon ourselves by some failure of the physical world to satisfy our needs, we grope instinctively for God. An outward check to our ambitions, a sudden turn to our fortunes, an interruption in the smooth flow of our lives, and lo, new, strange depths of tortured spirit are revealed. It is then that we learn the tragic character of our ordinary life. It is in the hour when the customary supports of life break down that men ever have cried out for God.

Present Conditions Are Acute

The very nature of our present civilization must force all patriots and Christians to their knees. For a century the course of civilization has been dominated by the idea of material progress. The chief energies of men have been directed to magnify physical comforts. Production, trade, markets have been the great words in our vocabulary. Art, brotherhood, religion—the ideal and the spiritual—have been eclipsed by the ceaselessly rising demand for physical satisfactions. German imperialism has been crushed by the heroic sacrifices of democratic nations. But the larger, more insidious, materialistic imperialism which threatens the destruction of all generous expressions of our spiritual life is still with us. To center civilization in the market-place ever will be the swift descent to hell. If the entire social order is not to collapse the whole of civilization must be infused with spiritual values and goals. Life's emphasis must be shifted from sense delights to the enjoyments of the intellect and conscience: to unselfishness, fraternalism, co-operation, common goals, art, morality and religion.

Therefore the great needs of civilization are going to set us praying. To make life desirable, or even endurable, we shall have to cultivate the spiritual life. To cultivate the spiritual life is to live life in touch with God. We shall have to learn the methods of prayer. When we have discovered that

the chief utility of prayer is not to avert some misfortune of sickness or poverty or business reverse, but that it is to reinforce our lives by getting into vivid and rich relationship with God, we will be anxious to learn and to practice the art of prayer. Prayer is our only mode of getting into touch with the ultimate sources of our being and making available for our use the vast spiritual treasures of the wisdom and the love of God. If the conviction that God and ourselves have business with each other really dominates the members of the churches to-day, then a new epoch will dawn throughout the world and the progress of civilization is assured.

Who Closed the Door?

There is a door which opens from our conscious lives into the great life of God. Behind that door, on God's side, infinite spiritual riches, ready to transform the whole character of our natures and make us noble, strong, divine, are waiting to pour themselves into our impoverished manhood and womanhood. Ignorance, selfishness, absorption in material inter-

Intercessors to Your Knees! Now is the Time to Pray.

By D. A. Hayes.



Prayer moves heaven and earth. Girdle the world with your prayers.

Do not fail your collaborators for Christ in their hour of need.

There is no limit to the power of our intercession. Are you helping by intercessory prayer to make the world Christian?

THE man of prayer is the man of power. The prayer of a righteous man is a power upon earth and a power in heaven. Elijah was a righteous man and a praying man, and we read in the Book that he prayed that the heavens might be cloudless and rainless, and for three years and a half there was not a rain cloud anywhere in the sky. Then he prayed again, and the heavens were moved at the sound of his supplication and the heavens gave rain at his seeking. Prayer moves the heavens and it moves the earth. Intercessors of the Church of the Conquering Christ, have the heavens seemed barren above your heads for some months or some years? Pray as Elijah prayed and the clouds will be filled to overflowing and there will be showers of blessing through all the spiritually-thirsty lands.

Use Your Spiritual Leverage

Archimedes said that he wanted a place to stand upon and a lever which was long enough and he would lift the world. He never found the place to stand upon nor the lever which was long enough. We have something to stand upon, the immut-

ests close this door. What life we do possess streams through the keyhole. It is our privilege to turn the door and enrich our lives with the vast spiritual resources of God. Civilization must be spiritualized. Life must be dignified by noble meanings and enterprises. Only by a vast enlargement of our fellowship with God can we save ourselves and civilization.

Prayer is the opening of the door between ourselves and God. Yet to open this door is not an easy thing to do. There is really nothing in life so difficult. Our habits of life all are against it. Minds that have been trained on the multiplication table do not readily adjust themselves to follow the flickering gleams of intuition. Yet this pursuit of the spirit is far more necessary to civilization than the cultivation of markets and trade. God is here in the unsounded depths of our own being. If life is to become great, if civilization is not to go down in darkness, we must learn the ways of prayer. The Church has given great sums of money. Henceforth the streams of wealth will flow toward the benevolent and missionary enterprises of the Church. But money alone will not save the world. The men and women who have given it must cultivate a new intimacy with God. We must learn to pray. The pursuit of this high art is now our most sublime contribution to civilization.

able Word of God. We have a lever on earth, the power of prayer. With prayer planted on the Word of God we can lift the world heavenward, even up to the throne on high. Intercessors, girdle the world with your prayers! They have a power unequalled by any material agency. Storm the Heavens with your prayers! They alone can pierce the blue vault and present your cause unto God.

Down in the Valley of Rephidim the host of Amalek and the host of Israel fought. There were many brave warriors in both armies that day, and many bright swords flashed fire in the sunlight, swung in many strong arms which wearied not even to the setting of the sun. Now Amalek prevailed and now Israel; nay, neither prevailed, for their fortunes were being determined by one man over the hilltop who was down on his knees before God. The man of prayer was the man of power, and he prayed on hour after hour until his knees grew weary and he had to sit down on a stone they placed for him there, and until his arms, uplifted to heaven, were so tired that they seemed to drop from him and Aaron and Hur stayed them, the one on the one side and the one on the other, even to the going down of the sun. Then Amalek was discomfited and Israel prevailed. There were many men on their feet in the battle that day. There was only one man on his knees. Yet he was the man with whom power resided and through whom the final victory came.

Are You Interceding?

Intercessors, do others bear the brunt of the battle, while you seem to be on some hilltop apart? Their victory may be dependent upon your intercession! Do not

fail them in the hour of their greatest need. Intercessors, are you called upon to lead the militant host? Then get your sufficient preparation for the burden and the heat of the day in the quiet of previous supplication before God. Satan trembles when he sees the weakest saint upon his knees, for he knows that the power of God is a shield unto him before and behind, on the right hand and on the left, and he knows that the saint will come forth from that impregnable fortress of prayer with reserve forces of lightning-like power which will cause his own hosts to flee in dismay and insure their constant defeat. Intercessors, arm yourselves in your prayer with an invincible faith and Omnipotent presence and power, before which neither devils nor men can stand, but before the triumphal advance of which both devils and men will shrink away, afraid or subdued.

Preaching may do much in an evangelistic campaign, and personal approach and pleading with individuals will do more; but intercessory prayer will do most. It will be the most powerful agency at work all the time. A certain minister argued with a certain infidel for several weeks. He asked several others preachers to talk to him too. They seemed to do him no good. They feared that they might have done him positive harm. They took him at last to a little woman of marvelous power in prayer. She pleaded with him awhile in gentle exhortation, which ought to have melted a heart of stone, but he was unmoved. Then she knelt with him in prayer and she prayed, "O God, give him no peace until he gives his heart unto Thee." Those words rang in his ears long after the interview and he had no peace until he came back, a broken-hearted penitent, and was saved. That was the power in that woman's intercessory prayer.

Bring Heaven to Earth

Look at this scene for a moment. The meeting dismissed, the crowd gone, the large meeting room almost empty, only four people off in one corner. One of the four is a sailor who lived a rough life many years at sea, a profane and drunken wreck of a man, who says that he is willing to have God come into his vile heart and make it His home forever. No tears, nor prayers, nothing but a dogged resolve to be saved if he can. A weather-beaten, hard-visaged, discouraging case for conversion. No visible conviction, no apparent earnestness, nothing but whiskey fumes and a rather befogged brain. "Shall we pray with him?" said the leader. "Yes," said the other two brothers, "let us pray." So they all kneel. One brother prays, and Jack rather enjoys the novel experience, but he has felt no change and it does not look as though he ever would. Then the leader prays and the first brother prays again and the leader prays a second time. Then the thing is getting monotonous, and Jack begins to be tired of it and intimates that he would like to go home. "No," said Father Dunham, "you stay just where you are, down on your knees. Now I will pray and God will listen, and we will see what He is willing to do for a careless, thoughtless, half-drunken sinner like you." Then Father Dunham prays, and in two minutes the spiritual atmosphere begins to clear. The little group of workers are all tired out, for it is late and the meeting has lasted long: but they forget all about it

TEXT BOOKS FOR STUDY GROUPS METHODIST EPISCOPAL CHURCH 1919-1920

The following text books on the Kingdom Advance have been prepared for use by different groups throughout the church this year. The early fall is the ideal time for organizing classes and promoting the vital work of enlisting the church in the study of its life and task, both in the local church and in wider fields.

Intercession

Teach Us to Pray by Raymond H. Huse.

A stimulating and practical treatment of prayer adapted for study and discussion. 15 cents paper and 35 cents cloth bound, postpaid.

Life Service

Training the Christian Reserves by G. Franklin Ream.

A brief comprehensive study of the work of the local church, prepared for groups of young people. Fifty cents.

Stewardship

The New Christian by Ralph S. Cushman.

Up-to-date lessons in Stewardship. Fifty cents.

Mission Study

The New Map of the World by Halford E. Luccock.

Thirteen brief lessons in the world situation, with particular reference to the Kingdom of God as affected by the war and the Peace Conference. 15 cents. One dollar and a half per dozen.

The Christian Conquest of America by Ralph W. Keeler and Ellen C. Keeler.

Thirteen suggestive lessons on American conditions to-day from the standpoint of Home Missions. 15 cents. One dollar and a half per dozen.

The above two are especially adapted to the use of Adult Bible Classes.

Christian Americanization by Charles A. Brooks.

A timely treatment of one of the great urgent tasks of the day in America. 50 cents paper; 75 cents cloth.

New Life Currents in China by Mary Ninde Gamewell.

A new study of turbulent China by a famous Methodist Missionary. 50 cents paper; 75 cents cloth.

The chapters of this book are to be the topics of the Epworth League meetings in January and February, 1920. This affords an excellent opportunity for a Church-wide Mission Study Campaign.

All the above books may be ordered from the Methodist Book Concern, 631 Baronne Street, New Orleans; or the Centenary Conservation Committee, 111 5th Avenue, New York.

while Father Dunham prays. They are getting strength upon strength, they are rising from glory to glory. They see the power of God and the love of God and the hideousness of sin. They see Calvary and

Hell and one little faint hope of Heaven on its way down to earth. Jack is crying like a child and is perfectly sober. Father Dunham prays on. The heavens all open above them; God and the angels come down. A supreme tranquility of soul settles upon each one, an assurance of faith that the immutable Word and the Omnipotent God are with them and they will have the victory. Jack is sobbing, groaning, pleading, praying for himself now. Father Dunham prays on. The angels sing in hosannas of praise. The crucified Christ puts out his pierced hand to forgive and to uplift and to save. The Holy Spirit, with ineffable bliss, seals the acceptance of the prodigal come home. Jack is converted and is a Christian as long as he lives.

Help to Work Miracles

How many times we have seen that miracle of salvation wrought in answer to prayer! One such instance is a pledge of the power and the willingness of our God to give us multiplied proofs of the efficacy of our intercession. Then let us intercede until a million men and women and children have been made disciples of our Lord. There is no limit to the power of our intercession. Then let us intercede until the whole world is every way bound by gold chains about the feet of God.

THE JUBILEE EXECUTIVE

A fitting crown to the Five-Year Jubilee Campaign of the Woman's Foreign Missionary Society will be the Jubilee Meeting of the General Executive Committee in Boston, Mass., October 29-November 4. The program has been planned with emphasis upon the historical significance of the meeting. Regular sessions will be held in Saint Mark's Church, Brookline. On Thursday afternoon, the 30th, Tremont Street Church, Boston, where the Society was founded, will be the goal of a pilgrimage on Sunday morning in this church, Mrs. Lena Leonard Fisher, Jubilee Commissioner, gives the address and the Books of Remembrance will be received and committed to the keeping of the church.

On Thursday evening, October 30, the Jubilee Masque-Pageant, "Adana, the Woman of the Nations," will be presented in Symphony Hall under the direction of Ruth M. Worrell and Livingston Platt of the Centenary Exposition Pageant at Columbus. It is expected that five hundred will participate.

The Episcopal Board will be represented by Bishop Hughes bringing greetings; Bishop Stuntz surveys "The Progress of the Years around the World" and Bishop Shepard presents the Campaign of Evangelism. Bishop McConnell and Bishop McDowell preach at the Sunday services in Saint Mark's Church and Bishop Quayle is the speaker for the Retirement Fund on Friday afternoon.

Returned missionaries to the number of one hundred are expected, among them several pioneers and the only survivors of the founders, Mrs. Lois Lee Parker. On Sunday afternoon a class of one hundred new missionaries will be commissioned. Throughout the week vivid presentations of life on the field, will be given and every afternoon comprehensive surveys of countries are to be conducted by the official correspondents and missionaries.

JESUS CALLS PETER AND JOHN

The International Sunday School Lesson for Oct. 12, 1919.

By the Rev. J. Leonard Farmer, Ph. D.

After John the Baptist had been imprisoned Jesus came out of retirement and began his public ministry at the northwest corner of the Sea of Galilee. The burden of his message was the same as that of the Baptist—repent, for the kingdom of God is at hand. Mark states that he passed by the sea and saw Peter and Andrew fishing, and bade them come after him, declaring that he would make them fishers of men. And they unhesitatingly followed him. A little further along he saw John and James, with their father and servants, mending their nets. He called them, and these two brothers immediately followed him. While according to Luke a large crowd had gathered about Jesus to hear him preach. He saw two boats lying on the shore while the fishermen were washing their nets. He summoned Peter, who owned the boats, to take him out a little from the land, and sitting in the boat he taught the multitude on the shore. At the conclusion of the discourse he told Peter to put out into the sea and let down his net. Peter obeyed and, contrary to expectation, caught so many fish that John and James had to come with the other boat to help him draw the net to land. They were all very much amazed, and Peter attributed the success to the power of Jesus. Then Jesus told him not to fear, that henceforth he would catch men. And from that time Peter and John and James left all and followed him.

Whether Mark and Luke are speaking of the same occasion, we cannot say assuredly. But the probability is that the event described in Luke came after that described in Mark. The statement of Jesus in Luke, "From henceforth thou shalt catch men," seems to imply that Peter had already definitely joined himself to Jesus; while the statement in Mark is an invitation for him to join himself to him. But why should these men have so readily accepted Jesus' invitation and followed him? The answer is to be found in the fact, as John stated in our lesson last Sunday, that certain disciples of the Baptist heard the latter's testimony concerning Jesus and followed him away and spent the day with him. One of these disciples was Andrew, who also brought his brother Peter to Jesus. The other was John, who certainly would have told his brother James concerning him. After this, however, Jesus went his way and they went about their work; for he was not ready at this time to begin his public ministry. But when he was ready to begin it he went in the neighborhood of the Sea of Galilee, in the very district in which these newly-made friends of his lived, and began to preach. When he bade them to come after him as permanent disciples, he bade them not as a stranger; and when they unhesitatingly followed him, they did it as one with whom they were already acquainted, and whom they had learned to love. It was no strange voice

which invited them "Come after me," and it was no unintelligent response which left all and followed him. It may be that during that first day which they had spent together Jesus informed them that he would call on them when he should be ready to begin his work.

And note this: they left all and followed him. That indicates the whole-heartedness of their allegiance to Jesus and devotion to his cause. Evidently their hopes were centered on Jesus as the Messiah from the outset; though they had yet much to learn concerning the Messiah, the true nature of his work and of the kingdom of God which he would establish. Later Peter reminded him that they had left all and followed him; and he assured him that those who do that would be repaid in abundance (Mark, 10:28-30). Elsewhere he made it a requirement of discipleship to him that a man forsake all for him: "If any man cometh unto me and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." So exacting was discipleship unto him!

But is it equally as exacting today? In a sense it truly is. He is calling us all into his discipleship as he did Peter and John. This discipleship means the same for us as it meant for them. Certainly we are not all called to preach in the technical sense, but there are other ways to catch men except by preaching from the pulpits. There is a ministry of preaching, and there is a ministry of song, and of prayer, and of talking on behalf of Christ and his principles, and of social service and what not; and into one of these ministries each of us can find a useful place. And after all, one can never preach a better sermon than that which he preaches by his Christian life. And the discipleship into which we are called makes the same requirements and demands of us as it did of those disciples. Of course, Christ did not mean that a man must literally hate everything that is dear to his heart, including home and family and relatives, if he is to become a disciple of him. That would be a sin; and we are to love even our enemies. But he meant that our love for him and his cause should be so great that our love for anything else in comparison with our love for him might be considered as hate. So great is to be the difference! This was characteristic of Christ's method of teaching: speaking in exaggerated statements in order to make more forceful the truth which he wished to emphasize. And to be sure he does not mean that men in every age must literally forsake everything else in order to be his disciples. It all depends on the requirements of the times. These disciples were required to do it because the success of Christianity during its infancy depended upon it. These disciples did not make that requirements of the disciples which they later made.

But every man is certainly called upon to be wholeheartedly allied with Christ and his cause that if its success should ever appear to depend on his forsaking everything else, it will be no intolerable burden for him to do it. During the recent war our men were called upon to forsake everything, even their lives, in the cause of their country; and they did it. Some did it because they had to, of course; but many did it willingly, and would have willingly forsaken another life had they had it. In the same way as disciples of Christ we should ever stand ready to leave all and follow him as did Peter and John whenever he should lead us, whenever he should summon us, and into whatever service he should call us.

MISSIONARY INTERPRETATION.

Lesson for Sunday, Oct. 12, 1919, "I will make you to become fishers of men."

By the Rev. D. D. Martin, D. D.

Simon and Andrew were good fishermen. They had grown up in the business. They were a success in their calling. The Master wants men who are a success to follow him. This is no time for a man who has failed in every other line to offer himself to the church for special Christian work. He wants only the best. Especially is this true in missionary service. If we are to send men to represent the Church of Christ in a foreign field they should be selected from the very best in the well-rounded development which will make them strong in every approach to the work. Then something more is needed to make them

soul winners who will succeed in catching men.

In addition to their natural fitness these men needed the school of training. It is the cultivated mind, the sympathetic heart, the well-disciplined and well kept body that will do effective service in the great soul harvest for the kingdom. The pathway of the progressive movements of the church are strewn with the wreckage caused by incompetent or ill-prepared workers. A call to any field of service is an emphatic call to prepare for that service. At the best we are all unprofitable servants, and the most we can do to get ready for service is the very least that the importance of the work demands. The successful men in the ministry today are school-trained men. It is hard for any one to secure a place in the foreign field unless they have a college training, and special courses in missionary training. The call of the hour is for educated men and women.

These men were not "unlettered," in the sense that they had no education. No doubt they were well schooled as Jewish children were; but they were untrained as masters, they had no special training for leadership in the new movement. Jesus says, "I will make you to become fishers of men." Three years with him gave the necessary preparation. They did become great fishers of men, so that in their own life time more than one million had been won to Christ. O, young man or woman, would you be a successful soul winner, go to the great Master. He will teach you the fine art of winning others and others until the lost world has been won back to Christ, because you have "become fishers of men."

GAMMON SEMINARY.

Christianity and the Health of America

Weekly Devotional Topic for Oct. 12, 1919—Ezek. 47: 1-12.

By the Rev. Willis J. King, D. D.

While as Christians we accept the maxim of our Master that "Man shall not live by bread alone," and we recognize the superiority of the spiritual over the physical, we cannot blind ourselves to the fact that we live amid certain physical conditions, and that these conditions determine very largely our continued existence, on the earth at least.

One of the most important elements in our physical existence is the matter of the individual health and bodily vigor of the population. As Herbert Spencer said, "To be a good animal is the first requisite to success in life, and to be a nation of good animals is the first condition of national prosperity."

One of our greatest problems as a nation is the problem of the health of the nation. As an eminent American physician has said:

"The progressive civilization of the last hundred years has worked terribly against the health and perpetuity of the whole race. This is seen in the reduced vitality of the multitude that inhabits closely built cities, in the diminished size of families, in the incapacity of many women to bear and nurse children, in the disproportionate increase of the insane, defectives and criminally inclined. Such

York and Chicago bear witness that cities as London, Paris, Berlin, New York modern civilization is all the time preparing and promoting its own destruction."

That is a gloomy situation and condition of things that our eminent physician points out; but the saddest thing about it is, that it is all too true. The question naturally arises, "What are we going to do about it?"

What is society going to do about it? What is the Christian church going to do about it?

It is very evident that we cannot any longer ignore it by imagining or acting as if it does not exist, nor can we treat it lightly by giving a little relief to a few scattered individuals. This whole question of sickness and disease as such must be faced and solved. People have a right to ask in these days when we are making such wonderful advances in the matter of scientific research, not merely, "Is it possible to cure my disease?" but the far more pertinent question, "Why should it be necessary for me to be sick at all?" Society and the great organizations that are to be found in it must address themselves to the problem of making the physical conditions in the world so nearly perfect that, as far as

it is humanly possible, sickness and disease may be utterly banished from our earth.

If we had no other, there is one compelling reason why the church must take the lead in this matter of the conservation of health; and that is to be found in the attitude of Jesus on this question. Who can study the life of Jesus on earth without being profoundly impressed by his sympathy with suffering and his determination to give people sound physical bodies whenever the opportunity was afforded him.

As I write I have before me the narrative of his healing of a leper. This poor man, afflicted with a foul and loathsome disease, had been driven out of the city by the authorities. It was not because they were so inhuman that they had done this, but they knew this was an incurable disease and they felt they must do something to protect the rest of the community. The Master had no word of complaint against the authorities. Indeed, on another occasion he showed his respect for them by sending the men he cured to them to be examined. But his whole heart went out to the leper, with his fingerless hands and decaying joints, and in response to his request to be cleansed, the Master said, "I will: be thou made clean."

In these words of the Master the church must find its duty in this matter. There must first of all be recognition of the problem. The Master saw this particular leper. He saw others and many other kinds of sufferers. He did not try to pass by on the other side, as did the priest and the Levite. He faced the problem squarely. And so must the church. It must realize that there is the problem of sickness and disease, and we have a responsibility in regard to it.

Again, the church must "will" to rid the world of disease. The Master said "I will," and the leper was cleansed. This does not mean that we make a religion out of this matter of health, as has been done by the Christian Science Church, and insist on arriving at health on altogether unscientific methods under the illusion that we are "living by faith." It is no reflection on our faith in God that we use the wisdom and researches that have been developed from the forces of nature given us by the all-wise and loving Father, to make and keep our bodies well. It is only another and stronger evidence of our faith in all-wise God, when we think of Him as one who not only has made us, but has put within our reach the means of our own preservation. Here, indeed, in this "garden of Eden," toward which we hope the world is tending, must be shown to exist the "tree of life" which will stand for the healing of the nations.

As to the specific thing or things the church may do to help in this matter, it is not the scope of this paper to say. The main point we are trying to emphasize here is that the church must feel its responsibility in this matter. This may result in sermons on health in some communities. It may mean the establishment of free dispensaries in the basements of some churches. It may mean hav-

ing physicians take the regular church hour some Sunday and give talks on health. Whatever else it does, our hope is that it may remind the church of its responsibility in this matter.

CASH REMITTANCES

Subscriptions received from Aug 18 to Sept. 1:

Atlanta-Savannah—E. W. Hatcher—Frank Kellogg, Miss C. Harris, J. W. Swan—Mrs. L. Strickland*, Mrs. E. S. Thrasher*, Mrs. Lena D. Collins*, Mrs. B. Fuller, Mrs. G. Hollday—Z. M. Ross, J. S. Shuman—Ellison Jones, I. B. Liburd—Neal McFall*, R. T. Griffin.

Central Alabama—C. P. Payne—Mary Morgan, P. Y. Wofford, Marion District Conference, 11, 14*, Mrs. V. Howell, Miss Cora Royal, A. Henry.

Central Missouri—C. C. Cato—Mrs. Mollie Gray*.

Delaware—A. L. Martin—T. B. Thomas, Sarah J. Quann.

East Tennessee and Tenn—N. D. Shamborguer—Wm. Williams, W. C. Hixon.

Florida and South Florida Mission—C. L. Dunn, Montgomery District, 10-2.

Lexington—Mrs. M. Wofford, Adella Nichols—W. M. Bragg, Dr. C. V. Dudley.

Lincoln—J. D. Gibson—W. P. Tolbert, Mrs. C. S. Patten, Mrs. A. Harrington, A. Robison, Sam Jones, C. G. Graham, F. J. Loper—Mrs. Rebecca Sells, L. C. Bassett.

Louisiana—Mrs. Sallie Sturdevant, W. J. Huntley, Shreveport District Conference, 13-4*, Alexandria District Conference, 49-1*, Gedds & Moss.

Little Rock—R. C. Hunter, C. W. Whitehead, 13-1*, P. W. Webb—E. A. Nunn, Ed. Strong, W. H. Holt.

Mississippi and Upper Mississippi—L. A. Armstrong—Mrs. Mariah Elyard, G. M. Chisholm, J. J. McNair, Sallie Knoles, L. F. Jones—W. H. Harvey, John L. Byrd*, A. H. Lathan—T. B. Stallworth, Effie L. Trotter, J. M. Shumpert, 5-2*, R. H. Griggs, G. W. Adams—Zilphia McElvoy, W. L. Marshall—Wade Foster, Lea Brown*, J. W. Winbush—H. N. Nichols, Wm. Emerson—Mrs. W. Foggy*, J. W. Boone*, J. S. Scott, Starkville District Conference, 19-3*, Holly Springs District, 26-5*, Tupelo District Conference, 32-10*.

North Carolina—G. W. Byers—M. C. Fields, R. B. Withers—Miss G. Stewart, Mrs. D. Turner, W. M. Holmes, J. C. Addle—Mrs. E. Shuford, D. C. McLean.

South Carolina—J. A. Brown, 2-8*, S. A. Mull, M. B. Cottingham, J. C. Gibbs—Mrs. A. B. Moorer, H. Knox—R. B. Harrison, Sparks Harrison.

Texas and West Texas—E. L. Gordon, Houston District Conference, 26-6*, Mrs. A. J. Brown*, D. F. Vance, 4-3*, S. P. Gabriel*, E. Frazier, J. N. Hooey—O. Crenshaw, Mrs. C. R. Langdon, T. M. Jackson, Navasota District Conference, 21-2*, S. L. Harp, Freeman Parker—J. C. McCullough.

Washington—D. W. Armstead, D. Hutchinson, W. H. Barnes—Mrs. D. Loney*, F. B. Turner*, James Hut-ton, E. J. Cox—Chas. French.

Special—R. B. Robinson, Thos. R. Griffin, W. H. Brooks—Miss Phoebe Bell.

Books and Sunday School Supplies
Central Alabama—H. W. Kennedy.
Louisiana—Robt. Wilkins.
East Tennessee and Tennessee—Mrs. M. B. Harris.
*Part. Yearly.

We are glad to acknowledge the good work that is being done by our board of trustees of our church at Van Buren, Ark. Last year we purchased a new parsonage site adjoining the church site; last Tuesday we began the erection of a four room parsonage which we hope to complete in the next few weeks, or months.

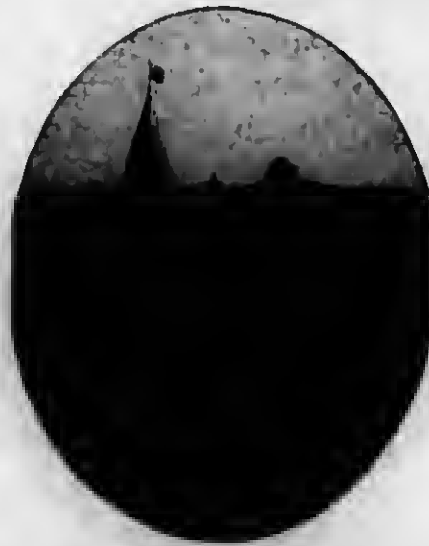
Our faithful trustees, with a few associated ladies, who stand in front and bear the burden financially as well as otherwise are: Mr. Wm. Pennywitt, Mr. D. A. McArm, Mesdames L. B. Appleby, Carrie Tibbitts, Amanda Johnson, Ada Pennywitt, Jennie CcArn, G. T. Saxton, pastor.

Pass Christian, Miss.—The third Quarterly Conference held August 24-25 was a grand success. The reports along all lines were up to the high water mark. The District Superintendent, P. H. Rembert presided. The district superintendent was paid \$27 in full. Total amount for quarter was \$75. The pastor is the Rev. L. W. Price.

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Next terms Begins September 10th.

For further information, write the President,

ROBT. B. HAYES, Sedalia, Missouri.

OPPORTUNITY AND DANGER

Arlo Ayres Brown

In many respects Methodism is stronger than she ever was before. She has learned temporarily at least, how to give in a great crisis. She has learned something about the stupendous nature of her task and the impossibility of carrying the gospel to this generation without adequate equipment and financial backing. She has learned also the absolute necessity of an educational policy to support any advance movement. Today she is in a very real sense on her knees praying for guidance and power to win a million new disciples for her Lord within a year. She has devotion for the cause, faith in her divine leader, and many plans. Laymen and pastors are planning for their churches with an earnestness and resourcefulness that is unique. The world's unrest, the certainty of either social evolution or revolution gives an added incentive. The opportunity and outlook could not be better.

There is danger, however, lest in our anxiety to get results quickly and to do the large thing, we forget that machinery can be speeded up safely only after it has been built and tested with painstaking care. Methodism has today the machine for "speeding up". It never has been worked at half the speed of which it is capable. At the same time it has some weak points that need repair and in some cases entire reconstruction, if they are to be as reliable as we suppose.

For example. We are presuming that Methodism has a great popular school of religion in which young and old are being well taught the fundamentals of Christian truth with some instruction in world wide opportunities and methods of service. If this were true, we would indeed be ready for an unprecedented advance. But it is not true. Our Sunday Schools have added a million and a half members within the past ten years, but how well its four and a half million are being taught and prepared for Christian work is not a pleasant question to face.

It is unusual to find a Sunday School Superintendent who has been very long on the job and who has kept his school progressing, all the time. It is unusual to find even twenty-five percent of the teachers trained at all adequately for their tasks. Worse yet scarcely ten per cent of the Sunday Schools of Methodism have any classes for the definite training of either the present working force or of prospective teachers. If there were any other Christian agencies doing better, this situation would not be so serious but the Sunday School is the only organization of the church which reaches all ages, groups them in classes according to their capacity and systematically strives to develop character and skill for Christian service.

The speeding up must go on, but it will be suicidal for the church to speed up unless it definitely sets aside some workers to give careful attention to producing machinery that can be speeded.

Recently a Sunday School Superintendent called at the office of the Board of Sunday Schools for help. He said, "Three years ago we built a new church. Then we set out to boom our school, but at the end

of the first year I saw that we were getting nowhere. We lost pupils, almost as fast as we brought them in. Then I started in to improve our teachers. A Teacher Training class was organized for prospective workers to meet at the Sunday School hour and another for the present officers and teachers to meet on a week night. We have been working on this program for a little more than a year and the school is building up rapidly. We expect that within a few years there will be no untrained workers, either as teachers or officers. We have set no definite time for this, but are talking it all the time and the day will not be far off".

No, he does not live in a college town, nor a suburb, nor any other alleged ideal situation. He is in a city of ten thousand with industrial population and must overcome the handicap of a changing membership so inevitable in industrial communities. But, he is basing his hope upon the only method that will produce a dependable competent working force even though the personnel change. It is the plan which Jesus of Nazareth used to meet the same problem, intensified a hundred fold because it applied to a world situation.

Challenge: Find any church with regular classes for the training of its workers, classes which have been in operation more than one year and use the Leadership Training text-books approved by the Board of Sunday Schools. If the Sunday School of this church is not already reaping real benefits from such a program so that it faces the future with a greater assurance of success than before such training was undertaken, please write to the Board of Sunday Schools describing the situation and we will send to you the best one dollar Sunday School book in our library.

We have no desire to mislead a church into working along lines which we suggest just because these plans are ours. We aim to test every plan in the field before it is suggested to the church at large. Our sole task is to build up a stronger and more competent Christian constituency.

But, if every church with a serious training program is on the up-grade, at least in the department where this training is going on why does your church neglect so great an opportunity and so indispensable a factor to its future success?

Write to the Board of Sunday Schools, 58 E. Washington St., Chicago, for Leadership Training plans. Correspondence courses of unusual merit are offered as well as plans for study classes.

THE GREAT EVANGELISTIC SUMMONS

Continued from Page 5

evangel of the pulpit may be made effective.

8. It is recommended that the presidents of our colleges and universities and the principals of our secondary schools make the coming college year a season of special and intense effort to bring our students to a confession of Christ and a fervent interest in the work of the Church.

9. It is recommended that as speedily as possibly our soldiers and sailors be brought back to the regular tasks in the Church, and that those who have not hitherto been interested in the spiritual warfare be earnestly summoned to enlist as "good soldiers of Jesus Christ."

10. It is recommended that the most careful attention be given to the work of child evangelism:

Six hundred and fifty thousand of the eight hundred thousand whom the Church in America should win are now in the Sunday schools. Here is a most fruitful field. The parent, teacher, pastor or personal worker who neglects the Children of the Church is blind and guilty.

11. It is recommended that there be proper organization and use of the area, Conference, district, sub-district and local church groups, including the unit system and Minute Men.

Where practicable the areas, or Conferences, both, may be called together by the resident Bishops for inspiration and council and united intercession and for the purpose of carefully considering possibilities, goals, available resources and methods.

At a meeting of areas and Conferences and possibly of larger or smaller groups the department of Evangelism of the Board of Home Missions may be utilized, to provide counselors of large experience and reputation.

District superintendent may organize districts into groups, with group leaders of evangelistic passion and power, and frequent meetings of these groups may be held for prayer and detailed study and planning to reach every church and employ every agency.

Within all groups definite responsibility may be properly assumed. While improper use of numerical goals is to be guarded against, attention may be called to the fact that the Church must add twenty-five per cent to her membership in order to meet the challenge of faith and courage which has been accepted.

Information concerning special and district evangelists may be obtained through the Department of Evangelism of the Board of Home Missions. This department may also be used as "a clearing house for lay evangelists." Every pastor should keep in close touch with this department. We may anticipate that two hundred thousand of the million lives sought for the Kingdom will be won in missionary lands.

12. Finally and most important:

It is recommended that every pastor shall consider himself called of God to "do the work of an evangelist," and thus fulfill his ministry and "see that no man take his crown."

The call to preach includes the call to save men and the assumption of the ministry of the gospel includes the bounden duty of persuading men, in Christ's stead, to be reconciled to God.

W. O. SHEPARD, Chairman,
W. P. THIRKIELD, Secretary.

GUTHRIE DISTRICT

THIRD ROUND.

Meridian and Iowa Chapel, Oct. 4-5; Langston (Oakgrove), 7-8; Ardmore, 11-12; Berwyn, 14-15; Davis and Sulphur, 18-19; Wynnewood, 21-22; Purcelland, Pausvalley, 23-24; Hennysee and Trueight, 25-26; Chilcasha, 26-27; Anadarko, Nov. 1-2; Caldwell, Kan., 4-5; Lima, Earlsboro, and Seminole, 8-12; Shawnee, 15-16; Weilstou, 22-23; Chandler, 27-28; Luther (St. James) 29-30; Depew, Dec. 3-4; Oklahoma City, 6-7; Cleveland, 10-12; Guthrie, 14-15; Crescent, 20-21; Dudiey, 27-29; Ponco City, 30-31.

Dear Brethren:—The work for the year has been exceedingly great. I feel that we all have done well, and yet we have not done our best. The church is calling for all the Centenary pledges for the first year to be sent in by Oct. 31. This means all pledges in cash. The church also requests the names of all pledges to be sent to the Centenary headquarters at Denver and New York. Brethren: Now that it is harvest time, it is very imperative that we do our best to go over the top financially. C. R. Ross, district superintendent.

St. Peter Methodist Episcopal Church, Donaldsonville, La., will very soon be free from debts. A class rally was conducted recently and the report follows:

Class No. 1 Charley Scott, Leader, \$72.50; No. 2, Mrs. A. Gauda, Leader, 59.50; No. 3, Mrs. M. Smith, Leader, 55.50; No. 4, Mrs. M. J. Harris, coisLeader, 45.50, No. 5, Theo Francois, Leader, \$36.25; No. 6, R. B. Jones, Leader, \$31.50; No. 7, S. S. Johnson, Leader, \$40.00; No. 8, Walter Lee, Leader, \$42.50. Mr. Leo. Martin paid his individual assessment and collected \$131.75 among the white citizens. The Sunday School through Miss B. Anderson, Superintendent, for electric lights \$35.00. Charley Scott, Church Alliance Rally, \$24.00. May Rally \$28.00. Raised for trustees in ninety days, \$602.00. Paid on mortgage note \$515.00. balance due on Mortgage is 210.00.

Paid for electric lights in full, \$35.00; paid carpenter, lumber, broken bell, interest on note, \$52.00. Total amount raised in ninety days, \$828.75. The Rev. Cornelius Johnson is pastor.

I take this mehod to thank the members and friends of James Methodist Episcopa Church, Pelican La.,

For the gift of a fine pair of shoes, and a cash purse. Mrs. Laura Ogietree and Mrs. Enna Allyn led the movement, O. J. Harvey, Pastor.

PERSONAL.

BROTHER—Accidentally discovered pleasant Florida root, nature's antidote; chewed like gum; quickly, easily, inexpensively overcomes any form of tobacco habit. Fine for indigestion. Gladly send full particulars. J. O. Stokes, Mohawk, Florida.

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The dates of the meeting of the General Executive Committee of the Woman's Foreign Missionary society have been changed from October 29-November 4, to October 28-November 4. The dates of the sale from points in Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming will be October 20-25, inclusive, from points in other states, October 24-30, inclusive. Return limit November 7, 1919.

TRAVEL INFORMATION

For the Annual Meeting of the General Executive committee meeting 'Woman' Foreign Missionary Society to be held at Boston, Mass., October 29—November 4, 1919.

A fare and one-third rate has been granted for the annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society, providing there are 250 delegates who pay one-way full fare going to the convention beyond the limit of 25 miles, or, who pay as much as 75 cents one-way full fare.

There will be no round trip tickets. Simply purchase a one-way full fare ticket and secure from the ticket agent a certificate, which will be O. K.'d by the Secretary at the meeting in Boston, and also validated on November 1st by the Special Railroad Agent in Boston. When purchasing ticket for the return trip present this certificate signed by the Secretary and validated by the Special Railroad Agent and ticket will be sold for one-third fare.

Tickets will be sold from points in Arizona, California, Idaho, Montana,

We call the readers' attention to Prof. John G. Hill's new book, "The Prophets in the Light of Today," just off the Abingdon Press. It merits a reading by every minister. It pictures life ancient and modern palpitating, fresh, real. With ruthless directness it looks modern religious problems straight in the face. This book has achieved a fresh, winsome putting of old fundamentals for the immediate moment we live in. It is a readable book for these palpitating times.

THIS GIRL IS A WONDER.

Do you want to make more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90.00 to \$300.00 per month. You can handle the work from your own home; all who sample your bonbons become regular customers. You can start by investing less than \$10.00. Mary Elizabeth started her candy kitchen with less than \$5.00, and has made a million. Cannot you make \$1,000? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as the fine bonbons command phenomenal prices. Write me today. Isabelle Inez, 1608 First National Bank Building, Pittsburgh, Pa.

FOR SALE.

Lot 23, plot 6, 53 x 153 feet, situated in the Parish of St. Tammany, State of Louisiana, in the Southwest 1-6, Section 31, Township 7, South of Range 12, East Greensburg district, known as Freedman's Height. Anyone interested, write Miss Mary E. Collins, R. No. 1, B. 14, Sturgis, Miss.

New Mexico, Oregon, Utah, Washington and Wyoming, October 21-27, inclusive. From points in other states October 25-31, inclusive. Return limit of tickets November 7, 1919.

No refund of fare will be made because of failure to obtain proper certificates; or, if holders of certificates purchase full fare tickets and return before the requisite number of certificates are in the hands of the Special Agent, refund will not be made.

No certificates issued in connection with a child's half-fare ticket, or a clergy, charity or employee's ticket, or any other form of transportation sold at less than the normal one-way adult fare, will be honored for reduced fare returning, nor included in computing the number in attendance.

Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

Any further information may be secured by writing Rev. E. K. Copper, D. D., 740 Rush Street Chicago, Ill., or Rev. E. K. Copper, D. D., 150 Fifth Avenue, New York, N. Y.

I want to thank the committee of young Ladies for their earnest work in raising money to buy their literature for Baker Sunday School, Baker La., they worked in tribes and reported as follows:

Miss Susan Mason Tribe North	\$373
Miss Tullar Rowley " West	3.70
Miss Ellen Dixon " South	4.02
Miss Nancy Spears " East	2.62
Public Collection	5.13
	\$19.21

Sam M. Thomas Superintendent.

The Ladies of the Mt. Zion Methodist Episcopal Church, Shubuta, Miss., gave a Tribe Rally on the pastor's salary. Nnie of the tribe leaders reported as follows: Mr. J. F. Spencer, \$1.47; Mrs. Bell Powe, \$3.37; Miss Ida Henderson, \$3.62; Miss Carrie Dunn, 237.74; Mr. Lee

Heard, \$5.01; Mrs. Minnie Brooks, \$5.01; Mrs. Annie McLendon, \$5.26; Mrs. Clara Horn, \$7.10; Mr. Albert Carter who represented Joseph, \$65.14; public collection was \$3.76; total collections amounted to \$103.40. The Rev. A. B. Britton is pastor, S. H. Howze, Secretary.

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Scott's Official History was written for the Negro by the Negro that the wonderful record of daring deeds, gallant bravery and undying heroism of our black troops might never perish. A great tribute to the patriotism of the Negro Race.



EMMETT J. SCOTT
A. M., L. L. D.

Written By
Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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TUPELO DISTRICT

FOURTH ROUND

Pott's Camp Circuit, September 30 and October 1; New Albany, October 3-5; Cotton Plant, 4-5; Ripley Circuit, 11-12; Ripley, 18-19; Okolona, 24-26; Okolona Circuit, 25-26; Bellefontaine, November 1-2; Houston, 8-9; Tupelo, 14-16; Verona, 15-16; Potts Camp, 22-23; Pontotoc, 29-30; Pontotoc Circuit, December 2-3; Nettleton, 6-7; Corinth, 12-14; Corinth Circuit, 13-14; Houlka, 20-21; Prairie, 27-28.

Dear Brethren: Our recent district conference closed with splendid re-

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You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

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The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

suits. We have done well thus far, but our task is not yet complete. Therefore, let us look forward with renewed interest to October 19, the day for our final drive for this year's centenary quota. Let us go in to finish the job. The pastors will meet at New Albany October 22, and report their centenary collections.

Brethren, see to it that the Southwestern is in every home on your charge. It will greatly help you in your work. Observe good literature day.

Our next district conference will convene at Pontotoc, November 26 to 29.

W. H. GOLDEN,
District Superintendent.

PERSONAL AND GENERAL

The Rev. W. G. Alston, pastor of Wesley Church, New Orleans, visited St. James Methodist Episcopal Church, Hahnville, La., September 1 and gave a lecture on Africa to a large audience.—Thomas Need, reporter.

LA GRANGE KY.

The second Quarterly Conference held at Kynett Methodist Episcopal Church August 24th was a grand success. Our District Superintendent Dr. J. B. Redmond preached two inspiring, sermons morning and afternoon. Mrs. Buckley was presented at night and presented the course of the Women's Home Missionary Society Mrs Buckley remained over to Monday and spoke to a representative and appreciative gathering. Mrs. L. M. Sharp presiding.

We have just closed our rally for Trustees and Stewards the amount was 388.11.

We are proud of our pastor Rev. L. M. Sharp a graduate of Gammon class "1919" We are also proud of his wife a graduate of Gammon School of Mission, she is an asset to our community. Mary C. Starks, Reporter.

LAKE CHARLES DISTRICT

I take this method of thanking the following Ministers for helping me during my visit to their charges in the interest of the Woman Missionary Society. The Rev. W. R. London, D. S. Sloan, W. L. Dyas, and E. Hutchinson. I am glad to say the Woman's Home Missionary Society is taking on New Life, all the districts are going to do something for Peck Home. I appeal to the ladies of all the districts to take part in the Women Missionary Society and help me to build it up. Mrs. Amelia Turner, President.

CARD OF THANKS

I thank Mr. Sam M. Thomas, Mr. John Marbles, Mr. King Black and others who presented me a pair of shoes recently. S. A. Mason, Pastor at Baker La.

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MISS NANNIE H. BURROUGHS,
AUTHOR.

Lincoln Heights, Washington, D. C.

THE REV. N. C. HANDSOME

Died—The Rev. Nicholas C. Handsome, a member of the Savannah Annual Conference of the M. E. Church departed this life in the full triumph of the Christian, on July 24, 1919 at his home Atlanta Ga.

The Rev. Mr. Handsome is survived by his wife, Mrs. Lou Anna Handsome and seven children, Mrs. Steller Allen, Mrs. Annie Baker, Mrs.

Bertha Rutledge and Mrs. Nellie Thomas. Three unmarried children are: Luella Charlie and Elza.

He was born in Warren County, Ga., March 23, 1866 and entered the Ministry of the American Methodist Episcopal Church in 1891. In 1905 he separated himself from that Church and entered the Savannah conference of the Methodist Episcopal Church serving faithfully in the Ministry of that Church until his death occurred.

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FRANK TRIGG, President.

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.,	Oct. 22-26	J. P. Patterson
Cambridge	Cambridge, Md.,	Oct. 7-9	D. H. Hargis
Baltimore	Baltimore, Md.,	Oct. 8-12	E. S. Williams
South Philadelphia	Chester, Pa.,	Oct. 14-16	James H. Scott
Salisbury	Salisbury, Md.,	Sept. 30-Oct. 2	J. W. Jewett
Centreville	Easton, Md.,	Oct. 28-30	R. H. Wallace

CRESCENT CITY NOTES

Mt. Zion—Last Sunday, Dr. W. A. C. Hughes and daughter and Dr. J. W. Haywood worshipped with us, Dr. Haywood preaching the sermon.

First Street—The choir and officials of First Street church were entertained at the home of the pastor on Thursday night, September 25th. Several selections were rendered by the choir. After which luncheon was served. Plans for the future welfare of the church and community were discussed. The membership is very anxious to remodel the annex in order to provide more space and better facilities for the congregation. This church is thoroughly organized along centenary line. There are more than 165 tithers. Pastor and people are working as a unit. This was nicely illustrated in the unanimous election of attorney F. B. Smith last Monday night as lay delegate to the lay electoral conference in Shreveport in January. When the name of attorney Smith was presented by Brother William Gullet it was the occasion of many expressions from the membership of the appreciation of the service of attorney Smith. Among those present were Thomas Smith, Elisha Adams, Jack Mitchell, F. B. Smith, James Bird, T. A. Lytle, W. H. Monroe, William Duplessis, Fletcher Baptiste, Mack Wallace, Manuel Donaldson and others. Rev. A. W. Obee, Prof. C. I. Dowden and Dr. A. W. Brazier were also present. The revival at First Street will begin Sunday October 12 and will be in charge of Dr. R. E. Jones. There will be a parade of the Christian forces through the "garden district" and all workers are requested to participate.—T. F. Robinson, pastor.

Thompson Chapel—On Thursday night, September 18th, the official board held an interesting meeting. Several important subjects concerning the church were discussed. One of the most important of these, was that of increasing the salary of our pastor, Rev. S. S. Carroll. His salary was increased from the sum of \$33 to \$50 per month. Rev. Carroll deserves much credit for his splendid service for the church. A good collection was taken up and given to the pastor together with a basket of choice groceries. Misses Acknelius Andrews and Ora Jones, two small girls, gave a successful concert for the church, which netted \$14. This act was highly appreciated by the entire church.—A. B. Williams.

LOUISVILLE DISTRICT THIRD ROUND

Sonora, Oct. 3; Bowling Green, 4-5; Morgantown, 6-7; Auburn, 8 p. m., 12; Hartford, 11-12; Beaver Dam, 12-13 Taylor Mines, 15; Drakesboro, 16; Greenville, 17-19; Leitchfield, 19-20; Smithland, Nov. 1-2; Grand River, 4; Eddyville, 5-6; Dulane, 11 a. m., 9; Princeton, 8 p. m., 9; Vine Grove, 10; Lewisport,

14; Owensboro, 16-17; Cannelton, 18; Tell City, 19; Hawesville, 20-21; Cloverport, 22-23; West Point, 24-25; Irvington, 26-27; Hardinsburg, 29-30; Harned, 2 p. m., 30; New Haven, Dec. 2; Boston, 4; Lebanon Jct., 5; Packson St., 7-8; Breckinridge St., 14-15; 35th St., 21-22; Lloyd St., 28-29.

Dear Brethren:—Have Centenary Rally for year's quota October 12th and 19th. Send cash to Geo. M. Fowles, 111 5th Avenue, New York. Plan evangelistic campaign to begin Nov. 9th. Keep a live organization and push the Southwestern.—J. E. Wood, district superintendent.

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BATON ROUGE DISTRICT PREACHERS MEETING

Dear Brethren:—In view of the fact that we the District Superintendents, are called to Shreveport, October 8th, by the Bishop for very important information pertaining to our district, therefore I want to suggest that our meeting that was called to St. Peter for October 8th, be postponed for October 15-16th. Now Brethren: It will be very necessary for each and every pastor on

the district to come to St. Peter on October 15-16th, and get the information that shall come to me for your personal benefit.—J. A. Landry, District Superintendent.

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(From an actual photograph of a mouth before (left) and after (right) taking the James Osgood Features Correction Course. Both pictures were taken by the same photographer in Nashville, Tenn. Compare the thick, short lips of the first with the graceful curves and well rounded fullness of the lengthened and reduced lips of the second.)

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, OCTOBER 9, 1919

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Methodism Needs the Power

Gypsy Smith Urges Methodists to Pray



IF the Methodist Episcopal Church is to win one million souls for Christ and the Church, it must give itself to prayer. We are not definite enough in our prayers. We are too general when dealing with God. He desires us to be specific. We all must become specialists.

To save one million or to save one soul, there must be some remarkable change in the atmosphere of many churches. Prayer will change that atmosphere.

There is no reason why the Methodist Episcopal Church should not only save one million, but it could save the world. It has the machinery and the numbers. It needs the power. What God wants is a people not only willing but full of holy daring. But why should it be considered a daring thing to ask God for what he has promised? He has promised the uttermost parts of the world. We should walk up to the Eternal Throne and take what God offers.

We do not pray as we ought. We make prayer. We talk a lot of stuff to God. We tell much we know, but do we really pray? Prayer is a cry, a volume contained in the silver cell of a teardrop. Prayer moves God. The vices of today holds the crowds around as in the days of John Wesley, and as I look at this Devil in the world, I hear the same reply of Christ! "This kind cannot go out but by prayer and fasting."

We must get alone with God in prayer!

A STUDY OF RECENT OUTBREAKS AND A SUGGESTION

(Editorial)

The outbreaks in different sections of the country, and in some of the most conservative communities, are serious. It would be exceedingly unfortunate if we should treat the situation with indifference and as "a matter of course." Whether these recent outbreaks at Austin, Tex.; Omaha, Neb.; Montgomery, Ala., and Helena, Ark., are "race riots" is of minor importance. That racial antipathy and ill-feeling enter into the situation cannot be denied. But what is more important than anything else in the study of these outbreaks and in bringing the several communities back to a normal condition and in coping with similar situations that may break out in other communities, is that we must not be swept off our feet. The whole country is in a state of nervousness. It would be in the interest of clear thinking and wise action if we could halt the entire country for twenty-four hours or more until we have sobered ourselves by prayer and meditation. It is exceedingly important that white and colored alike, North and South, East and West, labor and capital, employer and employee, farmer and tenant, mistress of the house and domestic servant, all of us, should get hold of ourselves at the very first moment possible and see to it that we do not lose our heads; that we do not turn our tongues loose in irresponsible talk; that we do not indulge in recrimination and threats; that we do not become over-alarmed and stampeded by a situation which is unusual, dangerous and alarming. If we lose our heads in the present crisis, there is no telling what the end may be.

The outbreaks are not altogether anti-racial. While there is bad feeling between the races, the races are not irredeemably hostile toward each other. The Omaha outbreak was not altogether anti-racial. It was simply a reckless mob, stirred, no doubt, by the crime of one Negro, but for the most part it was lawlessness gone mad, without regard to race. That the races are not hopelessly hostile is shown by the easy return of Washington, Chicago, Longview, Jacksonville and other centers to normal conditions. If the hostility were rank, bitter and intense, as some would have us think, these communities would not have returned to normal conditions, even though there is a threat of military authority. Racial antipathy entered into the situations. Let us not deny it. But there is another element which found itself expressed in the Boston riot, where the Negroes were conspicuously on the side of law and order, and in that undemocratic, un-American, unjustifiable outburst at Ardmore, Okla., when Senator Reed was egged and hissed and threatened. Certainly there was no anti-racial feeling here. That was simply a clear case of lawlessness turned loose and anarchy that broke all restraints for an expression.

Let us consider severally some recent outbreaks.

The Shillady Incident At Austin

The attack upon John R. Shillady, Secretary of the National Association for the Advancement of Colored People, by a Judge and Constable at Austin, Tex., and the attack approved by the Governor of the State, is one of the most significant, if not

the most significant, incident of recent months in inter-racial relations and adjustment. Mr. Shillady represents an organization with a large following of both races North and South. It is not an association that seeks the advancement of colored people by promoting social equality, as some allege. Its chief attack in recent months has been against lynching, and in this effort the association was supported by some of the outstanding and most representative men and women of the South and the nation at large. Mr. Shillady did not go into Austin as a sneak; he notified the authorities of the State of his proposed visit. He called upon them in person and laid before them the purpose of the organization which he represented, and, notwithstanding statements that he made, he was openly assaulted in a most cowardly manner in the broad daylight in the streets of the capital of Texas.

What is at the root of this brutal attack? The National Association for the Advancement of Colored People, in its local branches, is flourishing at San Antonio, a few miles removed from Austin; Dallas, Houston and other towns in the State. Even after the Austin incident, the Mayor and Sheriff of San Antonio received a committee from the branch of the National Association for the Advancement of Colored People and promised the fullest co-operation with the Association in all matters affecting race relations. Why was the Association placed under a ban at Austin which ultimately led to the attack upon its General Secretary? It is very generally conceded that at the bottom of this misunderstanding was a designing Negro who made false and unsupported statements to the white officials in Austin as to the operation of the National Association. This brings to the front a phase in inter-racial contact that must be dealt with plainly, vigorously, frankly, viz. the truckling, lying, cringing and subservient Negro, who, for the gain of favor, tattles to his white friends to the discomfiture and embarrassment of others in his community. This sort of a Negro is an inheritance that comes down from the days of slavery, when Negro slaves, in order to stand in at the big house, would tattle on others; a better word would be, they used to lie on others.

It would seem, after fifty years of experience with this cringing, lying, two-faced Negro, that the Southern white people would repudiate him and deal with those leaders of the Negro race who are frank and are perfectly sincere, and who, by far, are more to be trusted than a designing, cringing Negro, who blows both hot and cold. Here seems to be the root of the Shillady attack. Let us keep in mind that the Association is not under ban in the whole of Texas. Austin has disgraced herself. The Governor of Texas and the officials of Austin have taken a position that they would not have taken if they had known all the facts in the case. Austin remains disgraced until she clearly confesses to the world that the attack upon Mr. Shillady was un-American, undemocratic and unjustifiable in every way.

The Reign of Anarchy At Omaha

The outbreak at Omaha is the worst ever. Added to the savage lynching of a

criminal Negro, there were, an attack upon the Mayor of the city, destruction of a magnificent courthouse, and the lives of the Sheriff and other prisoners threatened. Another factor in the situation that adds coloring to it is that the Negro who was lynched was turned over to the mob by fellow-Negro prisoners. But that the mob should have such sway in so well-governed a community as Omaha, Neb., that the Mayor of that great city should come so near forfeiting his life because he dared to live up to his sworn pledges made when he accepted the office (an office which he held, no doubt, by the suffrage of some of those who constituted the mob), shows how desperate the mob was. We do not recall an incident, in the South or elsewhere, where a mob went so far as did the one in Omaha. The situation is so serious that sober men should face it at once, and for the time being there is nothing in American life that demands so insistently immediate attention as the frequent outbursts of lawlessness in various sections of the country.

In this connection the Houston Post offers a serious word of warning which the nation will do well to heed. We quote:

It was worse than a race riot that Omaha had. It was a race riot in the beginning, but it became quickly a seething outbreak of treason and Anarchy, and it became that because apparently there is in America, as everywhere else, a growing disregard of law and a bolder contempt of public authority.

Whether the people of the United States intend to permit the partisan cowards in places of authority to trifle with the vital cause of civilization by compromising with lawless and rebellious forces, or by yielding to them, is something that must be determined soon unless the people are willing to vacate this Nation's obligation to all mankind to hold firmly to bulwarks which a thousand years of Anglo-Saxon civilization have erected.

There is one thing that those in authority ought to comprehend quickly and finally, and that is the futility of attempting to reason with the mob. If it were not bereft of the reasoning faculty it wouldn't be a mob.

Beginning at Washington and down through the States, counties and municipalities, there is needed a tightening of the powers of public authority. It is imperative to impress upon the men who are boldly defying the law that they cannot remain in the country and defy public authority. No matter who they are or what they are they must understand that they are not to defy the law.

No community must suffer itself to be terrorized or intimidated. This Nation is sound at heart; it is overwhelmingly staunch in its loyalty and firm in its purposes. Mobs and revolutionists cannot prevail unless our trusted public servants are too cowardly to perform their duty and execute the solemn mandates of the law at every cost.

In the meantime, the Senatorial fiddlers in Washington, who do not regard the little conflagrations which their trifling and maneuvering have started in the world as yet of sufficient gravity, might well ponder their own responsibility for the confusion and demoralization which reveal themselves in this country.

Parties or partisans who would play for the political support of the turbulent elements of society in such a time are seditious. Rather than such triflings with the safety of the world, the leaders on both sides would better unite and rally the forces of righteousness, justice and law under the folds of the flag and make annihilation the penalty of those who attempt to raise the flag of Anarchy in the United States.

Omaha's disgraceful orgy of riot and murder ought to summon immediately the conscience and purpose of America to deal with the peril that besets civilization upon every side.

If need be, the lines of party can be utterly erased until a virile and irresistible Americanism shall throttle the forces of pillage and Anarchy, who become bolder and bolder as they are permitted to escape the penalties with which their treachery and brutality should be punished.

Omaha has its lesson for Washington, for every State capital, for every county seat and every municipality, and the time has gone when organized society can with safety temporize with or attempt to conciliate these enemies of civilization.

The Shame of Ardmore

What if Senator Reed does oppose the League of Nations and suppose he does dare to state his conviction to the American people? What shall we say of our boasted freedom of speech when a mob such as gathered in Ardmore egged, hissed and even threatened a member of the Upper House of Congress? We are approaching a very dangerous period in American life when such a disgraceful occurrence can take place and leaders of such an affair go unpunished and, more, receive the approval of the Governor of the State. While no life was lost at Ardmore law was trampled under foot, the dignity of our Nation insulted and the freedom of speech savagely attacked.

Blood Flows in Arkansas

Confessedly, the Arkansas situation reveals a phase that has not heretofore appeared. Two things that are most serious in this situation are; that the rural Negro was armed to the teeth; that he was inflamed by a white man or more than one white man, and that there was a threatened strike for higher wages in the midst of taking off a large crop. There was desperation and determination on every hand. It was not merely a demand for higher wages. It was something more, for the demand for higher wages did not precede the slaughter of life. It seems as if the demand was made afterward, and, if the Associated Press is to be relied upon, the inspiration of this uprising was found in pernicious literature which had been circulated and read. It looks as if there was an experiment upon the rural Negro in a definite locality to see how he would respond to Anarchistic and Bolshevistic propaganda. We must not be indifferent to the lessons of this reign of anarchy and flow of blood Arkansas. To be indifferent spells disaster.

The Houston Post also faced this situation in a very statesmanlike way when, in a recent editorial, it said:

The presence of Bolshevism in the United States is too palpable to admit of question, and the matter of overcoming it constitutes a problem of infinite complexity.

We may be sure that it will require, time, patience, intelligence, firmness and courage to eradicate it, even under the most favorable circumstances. Just how we can make even a hopeful beginning, with labor unrest so prevalent is not clear.

It is at least certain that we never shall conquer Bolshevism through compromising with it. That is something for the shifty demagogues of both great political parties to realize. * * *

And to permit the European hordes to continue to pour into the country will not cure the curse of Bolshevism here. It did not originate on American soil. It came over with the morbid fugitives from tyranny and poverty, and they have cultivated their theories without restraint upon the part of American authority.

This tide must be immediately stopped and the work of converting ignorant and discontented alien millions into better citizens must be pressed. Otherwise, Bolshevism will grow.

It was the crowning crime of the demagogue to place the ballot into the hands of aliens before they were prepared mentally or morally to use it. Having made them voters, the demagogues themselves, as seekers after the manipulated vote of these people, have become cowards. They wink at Bolshevism because they fear to offend the Bolsheviks.

And to eradicate Bolshevism will require throughout the country, courageously maintained at all times and by both parties, a virile Americanism that will end forever the shame and disgrace of truckling to the closely organized alien groups, whose votes, as a rule, are controlled by secret inner circles of corrupt bosses. * * *

It is an impossibility for either of the old parties to rise to the full measure of a sturdy Americanism if it must trim, dodge, cringe or stoop at the behest of strongly and secretly organized alien groups, whose only claim to citizenship is that they have acquired the right to vote before they have learned of our traditions or institutions, and before many of them can even speak, read or understand our language.

In industry and politics we see to-day the aliens the prime disturbers of the country's internal peace. They disrupt every economic process of our national life, and, manipulated by selfish men who care nothing for our Nation, its well being or its perpetuity, they intimidate and terrorize party leadership and even give their insolent demands to our trusted public servants.

We are hearing much of party realignment nowadays. If it shall come, let it reach its fruition in at least one party speaking and exemplifying a spirit of Americanism that will stamp out hyphenation and all the hellish and morbid influences for which it stands, which have so burdened us during the war and which threaten the internal peace of the Nation now.

If we are to get Bolshevism out of the currents of American life, an awakened and revitalized Americanism will be necessary.

The Montgomery Lynching

The outbreak at Montgomery seems to be an old-time lynching bee, with no more justification than found in the thousands of cases that have disgraced American life. How can lynching be justified by any group of white people when the legislative, judicial and executive departments of the government are all in the hands of white men? It would appear that there is very little confidence in the government of their own making. The saddest comment upon our boasted self-government in American life is that this government is turned down at any time a mob desires to do so, and constitutional authority is absolutely powerless to arrest and convict these disturbers of peace and these enemies of a stable government.

What Next

Do you ask what shall we do next? There are those who are urging that we shall fight fire with fire. There never was a time, as now, when the Negro is being urged by leaders within the race, as well as by friends outside of the race, to fight back. We thoroughly believe in self-defense. We thoroughly believe that a man should protect his home when invaded. We also believe that any man who urges the races to settle our present difficulties by armed conflict is not only an enemy to both races, but is an enemy to civilization. And, moreover, he who urges the Negro into an open battle invites disaster and bloodshed, a contemplation of which makes one's blood run cold. Let us not be so cock sure of the outcome if an inter-racial conflict ensues. Soberly let us remember that all the odds are against Negroes. The telegraph, the telephone, the arsenals, the State militia, the machine guns, numbers and wealth are all on the other side. For a few hot-headed Negroes, in centers where they are, in a measure, armed, to urge on a race wide conflicts, simply invites the merciless and helpless death of millions of Negroes who are not prepared for self-defense by even so much as the possession of a pocketknife. It seems to us that the most irresponsible and foolhardy thing is the urgency of settling our difficulties at the point of the sword. It lacks common sense and reason. Those who would not fight are being styled as cowards, and cowards certainly they are not, but what shall we say of the recklessness, the stupidity, the unsound judgment and the disloyalty to the best interests of the race and the country, of those who

think that there is absolutely no other way out but fight? Verily, those who live by the sword shall perish by the sword. There is another way and a better way. It is to appeal to the heart and conscience of all sober-thinking people throughout the Republic for a square deal and for a man's chance. We should state our rights and name our demands in unmistakable terms. We should not recede one whit from that which is justly ours by our loyalty to the country and by our willingness to die in its defense. But as sure as God lives, and God does live, and He is the most formidable ally that any people can have for redress and for progress, we will win if we base our appeal on the righteousness and the justice of our demands and take God as our ally.

Of General Interest

Telling Time By Flowers

Men who live much in the open whether on sea or land, soon become expert in telling time by the sun and the points of the compass by the stars, just as they know every sign of coming storm or calm, but even the little home gardens have their time-tellers as regular as the sun itself. "Morning glories" for instance, open at sunrise and close by noon. "Four o'clocks," as their name suggests, open at that hour and close by dusk and perhaps because of this short time of blooming, mean, in the language of flowers, timidity—Day-lilies and poppies both fold in their petals when dusk falls, but the moon flower and the night-blooming cereus do not open until dark and do not attain their full beauty and fragrance until midnight.

Chinese Form Society

Articles of incorporation have been filed by the Chinese National Welfare Society in America, an organization of citizens of California of Chinese blood.

Their object, they say, is to unite all persons of Chinese birth and decent in America to maintain the national integrity and honor of the republic of China and disseminate among Chinese true ideals of personal and public morality, as well as sound principles of personal and political liberty and representative government. They plan to employ teachers for young Chinese, and to promote athletics and social amusement as well as general education.

Pay For Army Inventions

Soldiers who invent devices for the betterment of the military service should receive the pecuniary benefits which accrue through the adoption of their intentions. This was announced recently when it was disclosed by the War Department that contractors, in some cases have patented the ideas of army men in their own names, incorporated them in supplies sold to the government, and collected royalties that legally belonged to the originators. Soldiers whose inventions have been appropriated in this manner are advised by the department to file suit in the Court of Claims for compensation. The Inventions Section has been transferred from the War Plans Division to the Operation Division of the General Staff, and all soldiers, irrespective of rank are urged by the War Department to submit to that body, their ideas improving army supplies.

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3—When the ADVOCATE does not arrive regularly, notify us promptly.

Study Tropical Ills.

Diseases of the tropics, where so many maladies thrive, may from the subject of intensive local study; if the suggestion of an eminent English Physician continues to sustain the interest it has already aroused in scientific circle. The plan is to outfit a ship with all the necessary paraphernalia and laboratory equipment, man it with students of medicine representing various nations, America, Great Britain, France and Italy. Inspirations for those now combating disease in the tropics, and a closer band of international friendship, would undoubtedly result from such an enterprise.

Fund to Restore Rheims.

The nations allied against Germany during the war who watched with horror the slow destruction of the Rheims Cathedral will be gratified to learn of an opportunity now presented, for participation in its restoration as a memorial to the heroic dead. Subscriptions will be received by influential committees now forming in all the Allied and neutral countries. Supporters of the scheme have found that destruction has gone so far that at least \$5,000,000 will be needed for the work; yet they are enheartened by the fact that the original plans have been preserved any may be copied exactly. Much of the fallen stonework, too, can be recut and used again. The project has the approval of the French government.

Artificial Joint Invented.

An artificial joint, which is proposed as a substitute for natural articulations that have become stiffened through injury or disease, has been invented by a Spanish surgeon. Gold and platinum are used in making the device, which is in principle a ball-and-socket connection. The ball, a solid sphere of metal, is mounted on one of two similar plates, while the socket, a hollow sphere of the same material, is mounted on the other. When these parts are fitted together they form a joint that can be moved freely. On the reverse side of each plate are fastened four arms for bending

back over the end of a bone. Wires carried in tunnels in these arms are used to bind the sections in place.

Prize for Essay on Foreign Relations.

Plans for controlling the foreign relations of the United States, with special attention to the rights, duties and responsibilities of President, Congress and the bench, will be outlined in essays to be submitted to the American Philosophical Society, Philadelphia, for a prize of \$2,000 in gold. Under the rules of the contests, the essays are to be less than 1,000 words in length, but may be written in any language, provided they are accompanied by English translations. Essayists will identify their work by pen names or mottoes, their proper names to be sent in sealed envelopes.

International Cable Code in Nine Tongues.

International trade is expected to be encouraged by a new cable-message code system that makes possible decoding in nine different languages without translation. Several hundred linguists and commercial experts have been at work on the code book for the last three years and it is considered complete in every respect. The languages are English, French, Spanish, Portuguese, Italian, German, Dutch, Japanese and Russian. Business firms employing this code book will find it an easy task to decipher a message into any of these languages. Figures can be sent in a condensed form, thus adding economy to the other advantages of the system. It is also possible to condense the words in a message, a single code word representing a complete sentence.

The White House.

The home of the President of the United States, generally known as the White House, first became known as such when it was painted white to cover the marks of fire after being partially burned by the British in 1814. The foundation of this world-famed structure was put down in October, 1792. It was the first building erected in Washington. The site was picked by President George Washington, who also laid the corner-stone. The building was first occupied by President John Adams, during the summer of 1800. It is two stories and basement, and contains thirty-one rooms. It is surrounded by a spacious lawn and gardens, which are enclosed by a huge iron fence. The White House holds a peculiar interest for the people of all nations, those of the United States in particular. It is a point of pilgrimage for thousands and thousands of people annually, who come to admire its decorations and paintings, study the relics of past occupants and, if opportunity offers, grasp the hand of the first citizen of the land.

Clothes from Trees.

One of the strangest of myths is that which concerns the "deadly upas tree" of Java, whose poisonous exhalations were formerly alleged to kill any man or animal that ventured into its neighborhood. Doubtless it had its origin in some traveler's tale, for the tree in question—rather widely distributed in Southern and South-eastern Asia—has no terrors for the natives of those countries, who, on the contrary, find it extremely useful. It is the only kind of tree in the world that produces ready-made clothing. The inner bark is a natural cloth, requiring only the removal of the soft, cellular stuff from between the woven fibres in order to render it available for use. A cylindrical section of it from a

small branch will furnish a leg for a pair of trousers or an arm for a coat, while from a bigger branch the body of the garment is obtained. In tropical South America the inner bark of another species of tree yields an excellent cloth, the fibres of which are interwoven much as if the fabric came from a loom. All that is necessary, it is claimed, is to wash and beat out the cellular stuff from the interstices and, when dried, it is light, flexible and altogether suitable for making into garments. In tropical Africa the inner bark of a leguminous tree is utilized in the same way. Indeed, it is surprising to learn how widely tree barks are employed as material for clothing the world over.

Postage Stamps by Lunar Measures.

Until within very recent years all of our postage stamps were printed for the government by a private concern under contract by the year. Nowadays they are turned out at the big factory in Washington that makes Uncle Sams' paper money.

The Work is better done, it is claimed and at a great saving. There is saving in ink (which is made on the premises); there is saving in gum (likewise of home manufacture), and there is saving of the profits that formerly went to the contractor. It is a huge job. During the last year the Bureau of Engraving printed 50,000,000,000 postage stamps—That, (approximately) was the number required by the 110,000,000 people of the United States for mailing letters and parcels—an average of 454 stamps for every man, woman and child. If all these 50,000,000,000 stamps were placed end to end in one strip, how far would the latter extend? A small calculation will show. If you started at one end of the strip in a railroad train and travel continuously day and night at a speed of sixty miles an hour, it would take you nearly a year and a half to reach the other end. You would get there in 12,720 hours, or 530 days. This strip would be 763,220 miles long. In other words, it would extend from the earth to the moon, back to the earth then back to the moon again, with enough of its length left over to encircle the globe nearly twice at the equator—To make that number of postage stamps requires 1750 tons of ink and 2125 tons of gum.

In every community in the state of Louisiana, October 27 has been set aside as "Roosevelt Day", the birthday of Colonel Roosevelt and the last day of the campaign for funds by the Roosevelt Memorial Association, a non-partisan, non-sectarian movement out of which will arise a permanent national memorial to the late president.

Speeches will be made in every community, parts of Colonel Roosevelt's addresses will be read, and his teachings of good strong Americanism will be impressed at a time of unrest and reconstruction.

Every man woman and child in the state will be asked to give something no matter how small to this fund. Friday, October 24 will be generally observed as "Roosevelt Day" in the schools.

People of Interest

The Rev. T. M. Jackson, District Superintendent, Navasota District, Texas, Conference, writes that there will be at least thirty pupils from Navasota to attend Wiley this year.

Dr. C. H. D. Bowers who graduated from Meharry Medical College last May passed

the State Medical Board and is now practicing at Morgan City.

The Rev. W. L. Dyas, our pastor at Natchitoches, La. brought his two daughters, Willie and Ella V. to enter New Orleans Teacher's College, which opened last week.

The Rev. Dudley S. Sloan, pastor at Alexandria, La., was in the city last week for the opening of New Orleans College and accompanied several students.

The Rev. W. H. Williams, pastor, Natchez, Miss. writes that plans are perfected to pay the last note on the Church debt in December. This will give us another church free of debt.

Bishop Thirkield dedicated the church at Decatur, Ala., last Sunday. Following the dedication he began a tour of ten days through Alabama, Mississippi, Louisiana and Texas.

The Rev. Henry Taylor of New Iberia, La. was in the city last week for the opening of New Orleans Teacher's College. He accompanied Mr. Julian Davis who came to enter school.

Mr. A. Lewis, of Fullerton, La. was a caller at our office last week. He accompanied his daughter who entered New Orleans Teacher's College. Mr. Lewis operates a prosperous business at Fullerton.

The Misses Willia and Beatrice Jones, of Thompson, Tex., have been visiting in New York City and the East for the last six weeks. They were accompanied by Mrs. M. A. Baker, of Houston, Tex.

Dr. Robert I. Francois died at his home, St. Martinville, La., Sept. 25th. He received his Bachelor's degree from New Orleans University in 1915 and his M. D. at Meharry May 22 of this year.

Mrs. Laurence C. Jones, representing "The Piney Woods Country Life School", Braxton, Miss., was dinner guest recently of Sioux City, Iowa Rotary Club in the banquet hall of Hotel Martin and spoke on the Race question.

Rev. J. O. Murphy, District Superintendent of the Muskogee District, Lincoln Conference has asked headquarters to allow Dr. J. C. Sherrill to put on the Evangelis-

tic Centenary Campaign in his District. The Doctor will give October 15-21 to this work.

The Tennessee Conference in recent session elected the following delegates to the General Conference:

Ministerial: Dr. Judson S. Hill, Rev. B. J. Martin reserve; Laymen: Dr. S. M. Clark, Mr. S. G. Froe, reserve.

The Rev. and Mrs. A. T. Stephens announce the marriage of their daughter, Miss Hattie, to Mr. Charles Hughes of Little Rock, Ark. The ceremony took place September 10, Dr. W. S. Sherrill officiating. Mr. Hughes is in business at Little Rock, and Mrs Hughes is a member of the faculty of Philander Smith College.

The Rev. S. J. Harris, a retired minister of the East Tennessee Conference, who had been making his home for some years at Knoxville, Tenn., suddenly passed to his reward Sunday, September 27. Dr. Harris at one time was pastor of Lloyd Street Church, now Central Avenue, in Atlanta, Ga., and in his prime he was one of our most outstanding men.

Professor George H. Trever, of Gammon Theological Seminary, has returned to his work in the Seminary after a busy summer in and about Chicago. He addressed the Chicago preachers' meeting on Unification and delivered the baccalaureate address for the High School at Broadhead, Wis.; and gave the memorial oration at Lawrence College at Appleton, Wis., in honor of the twenty-fifth anniversary of the Presidency of Dr. Plantz. Dr. Trever spoke at the Old Settlers' Picnic at Palmyra, Wis.; taught Bishop Quayle's Bible Class at Epworth Heights, Ludington, Mich., until the Bishop himself took it, and had charge of the prayer meetings in the same resort in the early weeks in July. He preached in the great Methodist Church in Austin, Chicago, and for six weeks was in charge of the First Methodist Episcopal Church at Oak Park. Dr. Trever's Conference, the Wisconsin, elected him a delegate to the coming General Conference. This makes him a member for

the fourth time of the highest governing body of the Church. This certainly is a fine compliment to Dr. Trever and his work in the South. He was elected over all the District Superintendents, President Plantz and a number of the other leading men in detached service.

In recognition of the 400,000 colored men who helped to win the world-wide war for democracy and freedom, the Hon. Newton D. Baker, Secretary of War, invited Dr. Emmett J. Scott to have a seat of honor in the Official Reviewing Stand, immediately in front of the White House when "Pershing's Own" swept in triumph down Pennsylvania Avenue Wednesday, September 17th. Dr. Scott served throughout the war period as Special Assistant to the Secretary of War, with great satisfaction to the race and nation, having in charge the affairs of the colored troops and colored civilians generally, and since July 1st has been Secretary-Treasurer of Howard University.

The Secretary of War sent an official invitation to Dr. Scott requesting his presence at the Official Reviewing Stand.

Dr. Scott was accompanied by Mrs. Scott and these were the only members of the race to have seats in this magnificent structure, especially erected for the accommodation of distinguished citizens. Among those in the official stand, in addition to General John J. Pershing and his staff, were Vice-President Marshall, Secretary of War Baker and other members of the President's Cabinet, Gen. Peyton C. March, Chief of Staff, United States Army, Ambassador Jusserand, of the Republic of France, and others of like prominence in the affairs of the world.

The review of the First Division, United States Army, is the last grand review of the recent war, and historically speaking, takes its place by the side of the last Review of the Union troops which paraded down broad Pennsylvania Avenue in 1865 at the close of the Civil War.

The distinction which Secretary Baker accorded to the Negro race, in this connection, with the universally-popular Emmett J. Scott as its sponsor, is heartily appreciated by Colored Americans throughout the length and breath of the land.

RESERVE SUNDAY, OCTOBER 26 for GOOD LITERATURE DAY

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Hitching Methodist Youth to a Star

CENTENARY CADETS A BIG HIT

By CHAPLAINS E. L. NIXON AND A. H. LUCAS



Visitors at the great Centenary Celebration at Columbus, Ohio, saw on every part of the grounds uniformed Centenary Cadets, with the insignia of the "white cross on the crimson shield" on cap and sleeve. These young men were so military in appearance and conduct, so unvaried in their courtesy and so attentive to their assigned duties, as to impress all with their great value to the Celebration. Whenever the Regiment appeared on parade it received the most enthusiastic praise. The observers heartily agreed with former President Taft, who, when reviewing the Cadets, expressed his astonishment that they had been under drill for only two weeks instead of six months. He said "seasoned troops would require at least six months to present as fine an appearance. It is the finest looking company of young men I have ever seen." But when it is recalled *who* these Cadets, there need be no surprise at the fine discipline displayed. The Centenary Cadets were young men of high school age, representing forty-two States of the Union, coming from Christian homes and delegated by churches and Epworth Leagues of Methodism North and South. The roster shows many sons of the parsonages and names of other leaders of the Church. They were the best product of Methodism. Such young men could be reckoned on for the results seen at Columbus.

Hard work had been invested before the Regiment's appearance the first time, June 26, when it received the Bishops and Dis-

to make ready for the coming and training of the Cadets.

Hard drilling and severe military discipline had preceded the first appearance of the Regiment. The Cadet Band of forty-eight pieces had been assembled and trained. Many hours of hard work were in the background of the picture of those lines of uniformed and disciplined soldiers, through which the representatives of Methodism marched from gate to grandstand at the oval. Some Cadets thought they had been brought to Columbus for nothing but "drill, drill, drill." But thoughtful friends, to whom complaints of military hardship came, were wise enough to remember that without such hard work all the success and benefit that followed would have been impossible. Now that all the program has been fulfilled, the Chaplains confidently affirm, after many conferences with the Cadets, that the difficult task has been successfully accomplished.

The later developments of recreation, social pleasures, seeing the exhibits under the most favorable conditions, with pencil and note book to refresh the memory concerning the many interesting facts that might escape them, the night at the Pageant, "The Wayfarer," participating in every event of the Celebration, and enjoying the best care that Methodism could bestow upon its youth, won the full approval of these young men to the Cadet movement. Friendships, nation-wide, were formed, that, please God, will help unite a divided Methodism, appreciation of the successes achieved by the Church was born in many a heart, aspirations to help Methodism solve the problems confronting her,

A Wise Objective

Why should all this effort be expended? Why did Mr. Taft commend the Cadets as the "finest looking company of young men he had ever seen," and Dr. Taylor say, "I regard the Centenary Cadets as one of the most interesting developments of the whole Celebration?" Boys of high school age have never been successfully reached by previous efforts of the Church. This plan is to interest them along lines of their own inclinations and turn their activities into service with the Church. The guide lines which were before the leaders were these: "We propose to bring together in close fellowship at the Centenary Celebration of Methodist Missions, a regiment of young men of high school and college age, representing the Methodist youth of all parts of our country, for the purpose of learning the successful achievements of the Church through the last century and catching a vision of her responsibility in the new era she faces. His objective we seek to attain through military discipline, educational and inspirational methods, so that the Cadets may return to their homes and churches with an intelligent appreciation of the value of home and foreign missions, a greater loyalty to their church in service and sacrifice, and above all with a deeper consecration to Christ and readiness for His service, wherever He may lead them, so that they shall be better prepared for



METHODIST YOUTH IN REGIMENTAL ARRAY. CENTENARY CADETS IN THEIR BEST ATTIRE.

trict Superintendents of the Methodist Episcopal Church. Appeals for enlistment had been sent to the churches, pioneer work in securing barracks and mess accommodations had been carried forward by Lieuts. McDowell and Worley, who had been overseas with the United States troops; Col. H. M. Bush, of Columbus, rich in military experience and in sympathy with the boys, was engaged and his staff secured. Director General Dr. S. Earl Taylor and Director of the Cadets E. K. Morrow had given much time and effort

the dedication of life to Christ and the definite pledging themselves to "seek the will of God in deciding their life work" and covenanting "to do His will wherever it may lead and whatever may be the cost" are some of the results of the month at Columbus. The practically unanimous requests for the continuation of the Cadet movement, pledging hearty support from every part of the country confirm us in the conviction that Methodism, North and South, may rejoice in the success of the Centenary Cadets.

efficient leadership in the homes, communities, churches and the world."

With this objective, enough pioneer work has been done to discover how large, responsive and important a class of youth of this age composes. The opportunity points to a responsibility. The Chaplains believe the Centenary Cadets have justified a more permanent and perfect organization.

The Results

More than eight hundred Centenary Cadets attended the Celebration and were

interested in its exhibits and propaganda, and many discovered for the first time the worth of the missionary efforts of the Church. Views of the broad service to humanity through the Church have been well defined in their minds. Discipline, the only method by which great numbers may live closely related to each other and successfully co-operating in a large task, was taught. Real and valuable service was rendered the Celebration. They safeguarded the peace and quiet against agitators and lawless elements. Social boundaries were enlarged. Religion, manly, muscular and attractive to boy life, had a chance and won a victory. Every right-minded Cadet returned to his friends broader, better-minded, more ambitious, with a closer fellowship with his Lord and a finer submission to His Master than when he came.

Worth while? Let the parents who attended Chapel when the entire Regiment took its stand for Christ decide. Many tearful eyes, bright with devout thanksgiving, because some boy had bravely stood by the right, assured the Chaplains of parents' approval. Let the last Thursday in the Tent, over the lake witness, as more than four hundred, all present, manfully marched out and declared their lives should be directed by God's will, and scores later sought the opportunity to register their purpose with their comrades to go, to do and to be what God wanted. Let the young men who had definite calls to the ministry or mission fields witness.

Dr. S. Earl Taylor expressed the conviction that if nothing else had succeeded, the Centenary Cadets in that hour of high resolves justified all efforts put forth. "I am willing to put all into this Celebration, if nothing had been done than this Cadet hour this morning." There will doubtless issue from that company of young men many leaders of the Church in the next few years. It is certain that no work will be more abiding than the work which has influenced these lives. They had seen much that could not be seen anywhere else. The customs, hopes and aspirations of many peoples had been exhibited before them. History had been taught as it could not be taught elsewhere. The dominating presence of Jesus Christ had been shown in the exhibits, and the lives of those Cadets grouped around Him as their Leader.

A challenge

The Centenary Celebration at Columbus has thrown out a new challenge to the Methodist Episcopal Church to do something definite for its boys of high school age. The Centenary has lifted up into clear light one way that these boys may be reached. May the local Church discover its approach and hasten the day when every high school boy will acknowledge Christ!

FELLOWSHIP OF INTERCESSION

"The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. How to multiply the number of Christians who * * * will individually and collectively wield this force * * * is the supreme question."

I.

Objective of Prayer

That we may be learners in Christ's School of Prayer; that each day's expe-

riences may lead us on into a richer, fuller communion with God and a closer fellowship with His purpose.

That the members of the Fellowship of Intercession in the Methodist Episcopal Church, numbering nearly half a million men and women, may make the practice of prayer so vital that their hearts and minds may be open doors through which God's grace and power may flow in upon the world.

That among all peoples an increasing multitude may give themselves in prayer to closer fellowship with Christ and with their fellow-men, so that their faith may

HELP FOR INTERCESSORS

Intercessors are both guided and strengthened by the reading of helpful articles on prayer. The opportunity to make the month of October the greatest prayer month the Methodist Episcopal Church has ever known is at hand. Send at once for some of the following leaflets to the Centenary Continuation Committee, 111 Fifth Avenue, New York City:

"The Life of Prayer." 5 cents each; \$2.75 per hundred.

"Intercession." 5 cents each; \$2.75 per hundred.

"The Highest Service." \$1.00 per hundred.

"A Call from God." \$1.00 per hundred.

"Prayer Gets Things Done." \$1.00 per hundred.

"America's Supreme and Urgent Need." \$1.00 per hundred.

"Uninterrupted Fellowship With God." \$1.00 per hundred.

"The Meaning of Intercession." \$1.00 per hundred.

"Intercessors, the Primary Need." 10 cents each; \$7.50 per hundred.

"The Next Hundred Years." \$1.00 per hundred.

"The Place of Prayer in God's Plan." 5 cents each; \$3.00 per hundred.

"Fellowship of Intercession Enrollment Blanks." Free.

"Unit for Prayer and Service Folder." Free.

"Department of Spiritual Resources." Single copies free.

"The Enlistment of Intercessors." Free.

open new approaches for the recreating love of God.

That the entire Church may be aroused to give the practice of prayer that pre-eminence which is required by the example and commands of our Lord and by the failure of all other methods.

Through Him We Both Have Access by One Spirit Unto the Father.

Eph. 11:18.

"The Christian God desires the welfare of all men everywhere; His Love is boundless in extent and individual in application; His purpose of good sweeps through creation, comprehend-

ing every child of His and laboring for a transformed society on earth and in the heavens. This, as Paul says, is 'the eternal purpose which he purposed in Christ.'

"When men go up to such a God in vicarious prayer, their intercession must mean casting themselves in with the eternal purpose of the Father for His children, 'laying hold on God,' not to call Him to ministry, as though He needed that, but to be *carried along with Him* in His desire for all men's good. Nothing is more wanted in the world than such intercession. God wants men to lay hold on Him in inward prayer, aligning their dominant desires with His, until their intercession becomes the effective ally of His Will."

—Harry Emerson Fosdick.

"The weary ones had rest, the sick had joy that day

And wondered how—

The ploughman singing at his work had prayed:

'God help them now.'

"Alone, in foreign lands, they wondered how

Their feeble words had power—

At home the Christians, two or three, had met

To pray an hour.

"So we are always wondering, wondering long,

Because we do not see

Some one, unknown perhaps and far away,
On bended knee."

II.

Objective of Prayer

That the Church, in these days of turmoil and restlessness, may have a clear vision of God's Will and a firm, unfaltering courage to apply it in the ing courage in proclaiming it.

That those who preach the Gospel in these perplexing times may be given dis-Spirit of Christ to the deepest needs of both individuals and communities.

That Christian workers may in their lives as well as words so reveal Christ to men that they will understand what He is and what they themselves ought to be.

That the leaders of the Church, both ministers and laymen, may be given a new vision of her possibilities in Christ, and may set them forth with a power that will command the allegiance of the men and women of the world.

That they may search so impartially into the causes of social unrest, and exert themselves so sympathetically on behalf of all classes as to bring many who are now estranged into fellowship with Christ and the Church.

"As Thou didst send Me into the world even so sent I them into the world." John 17:18.

Make Us God's Citizens.

"We are glad that Thou hast made us factors efficient, significant in this world's arithmetic. We are grateful to be integers, not zeros. We are grateful to feel that the world needs us to walk on its crowded streets and to mix our blood and brain with the world's policies and potencies.

Make us God's Citizens, strong to inject into the veins of government the warm and ruddy life-blood of the Gospel of Christ. Make us influences in our communities to shape for helpfulness every good thing under heaven."

—Bishop William A. Quayle.

III.

Objective of Prayer:

Thanksgiving for the great advance which, under God's blessing, our Church has been enabled to make in the Centenary Movement.

That God's wisdom may direct every step taken in carrying out the great program at home and abroad; that Christ may be the foundation stone of every building erected and that through every worker sent out the fields Christ's voice may speak.

That the interest in the carrying of the Gospel of the Kingdom to all the world may not wane but may deepen and increase, so that the through the dedication of prayer, of life and of money, the great undertaken of the Centenary program may be brought to divine completion.

"If the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly proved to be true."

—Phillip Brooks.

"The defense of the Christian system is the aggressiveness of the life of its believers. Christianity loses its power when it tries merely to hold its own. It must force the fighting or cease to be itself. By the very law of its life it must increase."

—Bishop F. J. McConnell.

"Being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ." Philippians 1:6.

VI.

Objective of Prayer:

For the leadership of the Holy Spirit in this year.

That our hearts may be sensitive to the need of the men and women for Christ, and that our lives may be so conformed to His Spirit and we ourselves may be His personal messengers.

That the perfected machinery of Church organization may be turned to the great objective of bringing men and women, boys and girls, into the discipleship of Christ.

Dr. A. J. Gordon once said: "I used to pray often, 'Lord, have compassion on a lost world.' At last He said to me: 'I have had compassion; it is now for you to have compassion—I gave my heart, give yours.'"

"So He took the seven loaves and the fishes, and gave thanks, and broke them, and gave them to the disciples, and the disciples to the multitudes." Matt. 25:36.

"Lord, make me one of Thy secondary causes. I would serve Thee voluntarily, freely, designedly. I would be the conscious distributor of Thy bread to the famished crowd. I would receive from Thee Thine Own spirit of sacrifice. I would receive from Thee Thy divinest gift, the power and the will to give. Help me to give to others what Thou hast given to me—Thyself."

—George Matheson.

Mid-Week Service—The Results of Intercessory Prayer in Our Own Lives.

By Bertha Conde

Senior Student Secretary of the National Board of Young Women's Christian Association.

(The prayer meeting comments for this week is taken from Bertha Conde's most suggestive and stimulating book on personal evangelism "The Human Element in the Making of a Christian.")

Scripture—Matt. 14:22,23. Luke 22:31-34.

Intercessory prayer kills selfishness in us and reveals the sincerity of our interest in people. In no other way can hidden motives and ambitions be so easily sifted and purified. In it we focus the desires of our heart for the good of another. Our concern for someone else makes us lose sight of ourselves and therefore forces us to serve. The positive desire that God will reveal Himself to the one for whom we pray is in itself a dynamic influence. There are many of us who will never be able to help another until we desire to do so with all our heart. Unselfishness is the price of power.

Such prayer quickens love in us. The yearning for others makes them sacred to us and links us with God in His fatherly eagerness to bless His children. In counting surely up His love for them we ourselves grow in love. We all know how this principle was urged by Christ when He made it possible for us to obey the command, "Love your enemies," by adding another to it: "Pray for them that persecute you." Love is the power that draws one to God, and we, too, can only help in drawing others to Him as we love.

We need to use intercession also to be made sensitive and susceptible to the needs of others. In the light of God's presence we see things in true perspective and form right judgments. We see what others may be when God possesses them fully and we carry this ideal for them in our hearts. When our spirits are prepared for service through prayer a spirit of expectancy and watchfulness for God's leadings possesses us. We see our natural opportunities more easily and we have a keener sense of dependence on God.

AMERICAN NEGRO PLAYED BIG PART IN THE WORLD WAR.

Dr. Emmett J. Scott's New Book—A Monumental Volume, in Which the Stirring Deeds of Our Negro Combat Troops, the Splendid Work of the Labor Battalions and the Civilian Work of the Race Are Told.

There is no chapter in the history of the Negro race in America that redounds so greatly to its credit and renown as the part played by this people in the Great World War. From the moment when America became belligerent, the Negro bore his share, and bore it well, in every phase of war activity. And when it came to the actual fighting in France no other American forces equalled the record made by some of the Negro combat divisions, in such matters as length of service on the firing line, and there were few, if any, units whose individual members received

Intercessory prayer is the best way to gain a spiritual point of contact with the one we would help. It saves us from intruding. If we are led to pray intensely for someone else we may expect that God will create in that other heart a sense of need. As we draw near that one our prepared spirit will invite trust and confidence, and before we know it we will find ourselves speaking out of the abundance of our heart. We have a right to expect that God will bring about natural opportunities for personal help if we are ready for them and alert to use them. We probably have many more direct chances to talk with others about God than we suspect. They are passed by because, through lack of intercession, our hearts were not eager and quick to see.

Intercession is not an effort to overcome any reluctance of God to help those who need Him, for He is ever yearning to reveal Himself to His children. Intercession is not importunate asking, but the whole-hearted co-operation of mind and spirit in the purpose to be a channel of life and power. It is the sympathetic partnership which releases a divine force operating through natural laws. We must not forget the fact that "we love because God first loved us."

When we study prayer as a working force we will come to see that it is released only on certain conditions:

Intercession demands the subordination of all desires to the will of God. The spirit of Christ in Gethsemane must ever be ours.

A life obedient to the commands of God is necessary if the life-giving power of the Holy Spirit is to be imparted.

Intercessory prayer for another does not interfere with the free will and choice of the one for whom we pray. Prayer creates an atmosphere in which it is easier for the Spirit of God to interpret Christ to the human heart.

Our Lord places a special value on the united prayer of two or three who are drawn together for the purpose of intercession.

more official commendations and personal decorations.

It will be news to everyone who did not keep closely in touch with the daily war records of the American forces in France that it was a Negro regiment, the 369th, the old Fifteenth New York National Guard organization, that was nearest the Rhine of any American force when the armistice took effect and the fighting ceased; and that it was the first Allied military unit to reach the Rhine after the armistice was signed. This regiment served continuously in the front line for 191 days, the longest period of active service of any American unit. The first Americans to be awarded the French War Cross, the coveted *Croix de Guerre*, were Negroes Henry Johnson and Needham Roberts, whose exploit in repelling a German patrol of greatly superior numbers, killing and wounding many of them in hand-to-hand fighting, won commendation from General Pershing himself; the whole

regiment was afterwards decorated by the French.

Nor were these men, wearing the shoulder-emblem of the coiled rattlesnake, the only American Negro troops that did valiant service in France. There were the no less famous "Buffaloes," the 367th Infantry, who lent their name and emblem to the entire 92nd Division of Negro soldiers of the National Army; the 370th, the old Eighth Illinois, and the 371st and 372nd, that served with the French "Red Hand" Division, and many other fighting units composed entirely of the soldiers to whom the French frequently referred as "Sunburned Americans."

Some of these units were officered by white men, some largely by Negro officers. The question of the Negro officer was one of the serious problems confronting the War Department at the beginning of hostilities. There were many officers in the old Army who opposed the granting of commissions to Negroes in spite of their splendid record in all America's previous wars; there were others who favored this course. There was sectional opposition to be considered and the practical problem of winning the war by utilizing to the utmost every bit of available man-power. So complicated was the whole question of the Negro soldier and his treatment and status that no white man or body of white men felt competent to solve it. Very early in America's participation in the war, therefore, Secretary Newton D. Baker called into the War Department, to act as Special Assistant to the Secretary of War in the capacity of advisor on matters relating to the Negro soldier, the ablest man of the Negro race available for this purpose, Dr. Emmett J. Scott, Secretary of Tuskegee Normal and Industrial Institute.

Dr. Scott had been for eighteen years Secretary to the late Booker T. Washington, then Secretary to the Institution which Dr. Washington founded. He was the author of "Tuskegee and Its People," "Is Liberia Worth Saving?" and co-author of "Booker T. Washington, Builder of a Civilization." By his writings and public addresses, no less than by the efficient way in which he had for many years carried the burden of the executive detail of Tuskegee Institute, Dr. Scott (he has twice been awarded the degree of LL. D.) was known to leaders of thought and progress throughout the country as one of the foremost men of his race, and as one who could be relied upon not merely to advise his own people wisely and well, but to interpret their needs and their state of mind in terms that would enable those in authority to deal with them justly.

As a result of his nearly two years of service in the capacity of confidential advisor to the Secretary of War, Dr. Scott has written the story of the Negro soldier, from which the facts and incidents cited at the beginning of this article are taken. In "Scott's Official History of the American Negro in the World War" there are six hundred (600) and more pages profusely illustrated, with nearly two hundred (200) pictures, including many taken on the French front and crammed with interesting stories, important historical information never before made public, facts and figures that are impressive in the picture they give of the extent of Negro participation in the War, and fascinating in their recital of the patriotism, courage and cheerfulness of the men and women of that

race under handicaps and difficulties that might well have discouraged them. Dr. Scott tells how he was asked by the Secretary of War to go to Spartanburg and use his influence to quell what threatened to be a race war between Negro soldiers and the white people of that South Carolina town, who resented the quartering of Negroes among them; he tells, too, the sequel to this and other protests from the South against the presence of Negro soldiers—the practically unanimous verdict of the Southern press that the conduct of the Negro soldiers in camp and cantonment had been exemplary and praiseworthy and a widespread new recognition of the better qualities of the race among the white people of the South.

The Selective Service Act brought 367,710 Negroes into the United States Army; the addition of those already in the Regular Army and the National Guard units that were taken into the Federal service brings the total of Negro soldiers who served America in the Great War up to more than 400,000. How these men won the right to serve on the same terms as white troops, under a law that recognized no distinction of color and that put them legally on the same status as all other citizens; how the fight for the establishment of Officers' Training Schools for Negroes was won; how colored soldiers and officers for the first time in the history of the American Army obtained the right to serve in the Field Artillery and did so serve in France, under some officers of their own race—these facts and much other "inside information" are told by the man who had most to do with bringing them about. Dr. Scott takes occasion to pay a high tribute to Secretary Baker, who, he says, throughout the war, stood for a square deal for the Negro soldier and was prompt to seek to rectify every injustice or case of discrimination that came to his attention.

Not the least important part of Dr. Scott's labors on behalf of his people was the organization of the Negro press and leaders of Negro thought in the United States for the combatting of German propaganda among the people of his race. At one time, early in America's participation in the war, it looked as though German agents were going to succeed in causing widespread disaffection among the Negroes. By means of cleverly-concocted lies, which many of the less well-informed of race accepted as true, false impressions of America's purpose in and after the war were created. Outrageous fabrications dealing with alleged ill-treatment of Negro troops overseas were spread broadcast; fantastic tales of the purpose of American white men to reduce the Negroes to slavery after the war were circulated; absurd promises of the establishment of a Negro nation in America if the Germans should win were passed about from mouth to mouth. How this situation was met, and how effective the means devised and carried out by Dr. Scott for meeting it is one of the most interesting chapters of his book.

To Dr. Scott's desk came the reports of the only accredited Negro newspaper correspondent, Ralph W. Tyler, the most interesting and important of whose dispatches are included in the volume. To him also came a full and complete report of the 92nd Division, prepared by Lieutenant T. T. Thompson, historian of the

Division, and to this, also, he has given place in the book. Hardly less interesting are many of the official documents, in which French and American officers of high rank pay glowing tributes to the gallantry of the American Negro combatants.

Nor are the men neglected in the book who were fated not to see fighting. The work of the Negro stevedore regiments in the Service of Supply was fully as important as the actual killing of Germans, though less spectacular. "On the same day that the American infantry gained the outskirts of Fismes," says Dr. Scott, "colored stevedores unloading a ship at one of the base ports unostentatiously won an important victory by discharging 1,200 tons of flour in 9½ hours, setting a record for the A. E. F. This same group of stevedores, over a period of five days, discharged an average of 2,000 tons of cargo per day from one ship, a record more notable still."

There are chapters of the work of Negro civilians in war time, telling of their cooperation in the Liberty Loans, Red Cross drives, the work of the Food Administration and other patriotic services; there are special chapters on Negro Women in War Work and on the work of the social welfare agencies that operated among the colored people.

"Did the Negro Soldier Get a Square Deal?" is the title of one of the book's concluding chapters. The reader cannot fail to be impressed with Dr. Scott's breadth of view and sanity of judgment as he reads his analysis of the conditions under which the Negro soldier took part in the war. He has refused to apologize for any of the injustices visited upon colored officers and soldiers, and has unsparingly brought to light many of the unfair handicaps imposed upon colored soldiers during the war. At the same time he has directed attention to both sides of the shield and has sought to indicate not only those particulars in which the Negro failed to get a square deal in camp and cantonment in America and overseas, but has also awarded the proper meed of praise to those who have sought to accord to Negro officers and soldiers their full due.

The up-to-dateness of the book is reflected in the fact that Dr. Scott has included the Treaty of Peace, with all of the changes which were made up to and including June 28, and at the same time the decision of the American Federation of Labor, which met in June at Atlantic City, with reference to the admission of Negroes to the organization hereafter.

It is impossible, on laying down the volume, not to feel that the American Negro, through his participation in the war, has gained the right to a higher place in the estimation of his white fellow-citizens than it has been customary to accord him, and that his race has measurably broadened its outlook and stimulated its racial self-respect in traveling the blood-stained road to victory.

"Scott's Official History of the American Negro in the World War," by Emmett J. Scott, A. M., LL. D. Published by The L. W. Walter Co., 633 Plymouth Court, Chicago, Ill. For sale by all subscription book dealers through their authorized agents, or sent postpaid upon receipt of price. Cloth Binding, \$2.90; Full Kraft Morocco Library Binding, \$3.75.

SHALL ALL THIS BE LOST

A Pastor Speaks Out In Meeting.

UNLIKE most church campaigns, the Centenary of Methodist Missions just begin where others leave off. The signing up of pledges to the amount of one hundred and thirteen million dollars is an indication of more than the material resources of a great denomination. And it is in the other things that the pastor and members of the Methodist Episcopal Church take courage at the present hour. A great financial victory calls for the analysis of some of the things which made it possible and some of the results which do not show in the report of the financial figures. What has the Methodist Episcopal Church today as a result of the Centenary, aside from its pledges? There are many things that have come to light and most of them should be carefully conserved and strengthened and built into the life of the Church forever.

Conscious of Connectional Relationship.

Never in the history of the people called Methodists has there been such a consciousness of connectional relationship as exists today. The little church in the far off lumber camp understands in a new way how it is related to the church in the big city. The city slum worker realizes that his work is integrally part of the work of the Church on the Avenue. The missionary in China and the day school teacher in the American far West are realizing their kinship in tasks for the kingdom. To and fro throughout the Church there now runs a thrill of enthusiasm coming from a sense of participation in a common task for the sake of Christ.

This new consciousness has not come off hand. It is a definite result of a new appreciation of the value of Kingdom knowledge. Members of the Methodist Episcopal Church have for a year and a half been studying foreign missions not as an outside interest, but as a part of each day's concern. This has opened their eyes to the fact that the native African and the Korean peasant are folks pretty much like those who sing hymns with us in the Sunday worship of God or in prayer meetings. They have also come to see that Home Missions is not a figure of speech used by crators to entreat dollars away from their owners, but rather a stern problem for the Church to work on if it would really participate in the Nation's development. When one considers how many people in the Methodist Episcopal Church are today talking about home and foreign missions as readily as they talk about the dinner party at Smith's, or the musicale at the Jones' it is easy to see what a force for kingdom enthusiasm and power has been set free.

Prayer That Brings Results.

One of the places where this new force is demonstrating itself is in the prayer life of men and women. The old prayer, "Lord bless everybody in the world" has come to seem inadequate. As a matter of fact, it always was. The generalized prayer never had a great deal of pull on the heart of the petitioner. Now since he knows that education is one of the needs of China, and that the Anglo-Chinese College at Foochow is giving Christian education, and that John Gowdy is at the head of that institution, he

is able to pray for John Gowdy in the specific work which he is doing with his students at the Anglo-Chinese College in Foochow for training Christian leadership to a satisfaction coming from such prayers that meet China's present-day needs. There is "blanket prayers" never can give. From nation to nation on the heart of the pleader with God actually travels in his deep desire for something definite to be done. When he prays for China, as just indicated, he asks not merely for "blessings" on this particular man and school and group of students, but he asks for some definite help, and specifies what that help is.

And when the Home Mission work in the field of Americanization is found three blocks from his own house, there is certainly which he beseeches God to help him and his church and the people themselves to catch the vision of the practice of Christian fellowship for all people. The Negro laundress is thought of when the American Negro is prayed for. There is no phase of life which can any more escape when intercession for definite objects becomes a habit.

Stewardship as Joyous Service.

Stewardship has been presented to the Church at divers times during the years, but usually in the form of compulsory yielding to the Old Testament times of tithing. The Centenary campaign has broken the bonds of legalism and sent into the great free air stewardship as a privilege in service to Jesus Christ. Those who have become stewards of the Lord in their personal possessions during the last year and a half are folks who do not go around and boast that they have met the Lord's demands upon them by giving a tenth of their income to his service. Rather they are happy hearted people who are boasting that God has taken them into partnership and given them an opportunity to participate in leading Japan into the fullness of fellowship with Christ; of inspiring decadent rural communities with live Christian fellowship; of setting the tune to a song that will win folks to salvation and Jesus Christ. It seems like the days of old

when the disciples "did not call anything their own."

The satisfaction and spiritual development that has come to the Church through the sacrifice of giving for definite work and the advance of the Kingdom is beyond words. People are singing hymns in the spirit now. They are not merely mumbling over the words. Hearts are burning with concern for the salvation of the world. Folks are looking up to their ministers with eagerness for his guidance, for a new word concerning the Kingdom and other fields. It is a great day in that branch of the Church of Jesus Christ which is called Methodist Episcopal.

Shall This Be Lost?

Shall all this be lost? Shall all that has been won during the months be suddenly left to grow or to die as it happens? Or, shall the vision of service at home and abroad be kept clear, and strong so that there is a growing desire for what has been brought in the days of intensive campaign. The Church has had but slight glimpse of the home and foreign field. Its young people are awakening to the call to life service as a result. However, shall the full story not be told? Shall the Church not be educated to know its task at home and abroad? Shall there not be a general movement toward intelligent discipleship in every phase of the activity of the Church?

When it is remembered how many men have discovered that Christian discipleship is a workable job during the Centenary campaign, it behooves every one to pray God's guidance in those phases of conservation activity which will be carried on in each local church; suddenly to stop giving tasks to folks who have found great joy in doing them would be one of the biggest blunders the Church could undertake. The Unit system, with everybody busy and the Minute Men each at his post, must be provided with real tasks for the winter that is ahead of us, and the very first task that comes to them is to emphasize the value of intercession as a habit of life and as a preparation for the winning of their neighbors into fellowship with Jesus Christ as a part of the evangelistic campaign of the Church.

SOUTHERN CITIES APPRECIATE THE WORK OF THE FREEDMEN'S AID SCHOOL

In the midst of exaggerated newspaper reports concerning race conflicts in northern and southern cities, it is quite refreshing to find that, as a rule wherever a school of the Freedmen's Aid Society has been located for any length of time, the leading white people of that community are enthusiastic in their praises of the work of the schools, and the relations between the races in those towns are most friendly and sympathetic. Two very conspicuous illustrations of this spirit of sympathy and cooperation between white and colored people in the South come from points as far as apart as Greensboro, N. C. and Marshall, Texas.

At Marshall, where is located Wiley College, one of the strongest and best attended of the schools of the Freedmen's Aid Society, the main building of the institution was destroyed by fire less than two years ago, and later on at the same place

King Home of the Woman's Home Missionary Society, and the dining room of the College were burned down. Several other fires have occurred in the city during that time, giving color to the impression that setting fire to building must live in that some unbalanced person with a mania for neighborhood. No friction of any sort exists between the races in that city. On the other hand, there is the friendliest feeling classes.

of cooperation and good will among all

A couple of months ago Secretary Maveety visited Marshall, where already a new \$50,000 main building was being erected to replace the one burned a year and a half ago. At the time of this visit, a meeting between the Secretary and over a dozen of the leading business men, including bankers, lawyers and physicians, was called in the directors' room of one of the

leading banks. Here the Secretary explained the work of the school, and called upon those men to give expression to their views concerning the value of the schools to the community, and the influence of its teachers and students upon the colored population in northeastern Texas and northern Louisiana. With not a single dissenting voice these level headed, far seeing southern business men told the Secretary that they had the utmost confidence in President M. W. Dogan, and the class of teachers he had gathered about him in the college. They believe in the work of the school, and said it would be a distinct loss to all of northern Texas, if the fires which had recently occurred should result in moving the school to another locality, or discontinuing it altogether. They expressed their thorough appreciation of the work which the Freedmen's Aid Society had been doing through all the years, and expressed themselves willing to cooperate morally and financially in replacing the buildings destroyed by fire, and making of the institution a commanding factor in the uplift of the colored population.

It was the unanimous judgement of these business men that Secretary Maveety, with one or two representatives of the Freedmen's Aid Society should later on visit Marshall, and in a public meeting call the attention of the white people of the city to the needs of the school, and start a movement that would give substantial help towards its rebuilding.

Again during the month of August, Honorable C. L. Swain, Ex-Speaker of the House of Representatives of the State of Ohio, and Dr. D. Lee Aultman, members of the Board of Managers, made a special trip to Marshall and held a public meeting in that city in the interest of the school. The Rotary Club, composed of the business men of the city and vicinity, numbering 150 or more, gave a reception and luncheon in honor of these visiting northern Christian educators, and after visiting the grounds and buildings now being erected on the campus of Wiley College, they gave substantial assurances of the interest which they felt in this Negro school by starting a subscription right there and then, which later is to be put before the people of the entire community. One gentleman gave his check immediately for \$500.

These southern men have seen the work of this college president and his teachers for forty years or more, and are now convinced that the solution of the race problem lies in a cooperative effort on the part of the Christian white people of the South, and the educated and trained Christian leaders of the colored people, working together for a better understanding and a larger sympathy and helpfulness toward the poor, the ignorant and the unwise of both races. There is Christian white people of the South and their intelligent and Christian colored neighbors.

Later on another meeting is being planned, where the Secretary and one or two members of the Board of Managers of the Freedmen's Aid Society are to again meet the citizens of Marshall, to secure five or ten thousand dollars for Wiley College in a public appeal to the white citizens of the city and vicinity. This effort will bring before the entire white population of that region the value of this Negro college, not

only to the Negro people themselves, but also to the white population, and will also create a larger sympathy which shall make for a better understanding between both races.

Greensboro, North Carolina.—Three or four years ago Secretary Maveety delivered a Freedmen's Aid address at the Market Street Methodist Episcopal Church South at Greensboro, North Carolina. He laid particular stress on the work which had done in the city of Greensboro by Bennett College for over forty years. The people expressed very intense interest, and said that they had not been aware of the work accomplished by that school. There were two other colored schools in the city of Greensboro, and they paid very little attention to any of them.

Mr. C. H. Ireland, a leading member of Market Street Church and a prominent man in the general work of the Methodist Episcopal Church South, interested the business men of the city of Greensboro in the work of Bennett College, and soon after a committee of the Chamber of Commerce was appointed to investigate the work of the school and report. This Committee visited the school, and after a careful consideration of its location and usefulness reported to the Chamber of Commerce, recommending that the business men of the city should show their appreciation of the work of the institution in a substantial manner. At that time the most pressing need of the school was a heating plant, and they agreed that the Chamber of Commerce should get behind a civic movement to furnish this plant. The war came on and absorbed the interest of the community for the last two or three years. But lately the whole matter has been revived anew and now this southern city prints in the leading daily newspapers published in the city a half page appeal to the business men on behalf of Bennett College. In their appeal they say.

"We claim to have the best colored population of any town in the South, and I believe a good portion of that can be attributed to Bennett College. Now, if this institution was somewhere else and we wanted to bring it here, we would not have any trouble to raise \$5,000 or \$10,000 to induce them to come here. They are here and have been doing their work faithfully for these forty-six years. The town has never done anything for them, and I suggest that the time is opportune now for us to show our appreciation of the fidelity of that institution, and the work it has done for our community. I am simply bringing this to your attention in order that you may get the matter promptly before the directors, as I feel assured that they want to do the fair thing for this institution. To be perfectly candid with you. I believe we owe it to them.

Under the direction of Frank Trigg, a man of fine character and of wide educational experience, Bennett College is really doing a wonderful work here and Greensboro can do no less than recognize this service in the small way that it is asked. The College trains its boys and young men in the usual thorough literary courses, and gives them the advantage of athletics and a Christian atmosphere that means much in their normal and well founded development. Besides such training and atmosphere for its girls and young women, there is provided in the Kent Home a special training in domestic science that fits them well for the life to which they are called in the South."

They set apart Tuesday, August 26th., as a day when members of the Chamber of Com-

merce were to call personally on the business men of the city to make a contribution toward a new heating plant for one of the college buildings. The committee was composed of Mr. C. H. Ireland, J. W. Patterson and Joseph J. Stone, representing the Chamber of Commerce.

That the leading men in the South are waking up to the necessity of Christian education for the black man is evidenced not only by these two instances of special sympathy and financial help, but also in other communities similar movements are being considered. The South now realizes that in order to bring about better relations between the races, the good people of both races must get together and cooperate in spreading the influence of the church and the Sunday school among the masses of the colored population. The children of the Negroes must have schools, where at least the rudiments of an education, such as are provided for the children of all other races in this American democracy may be secured. Ignorance solves no problem, complicates all difficulties and makes possible the spread of all sorts of Bolshevistic and wild propaganda. A new day is dawning for both races in the South.

STRIKE! STRIKE!

By Peter W. Finger

"Strike! Strike!" How often have we seen these words in the public prints during the past year! Strikes everywhere, and mostly for increase in wages.

But have you seen anything about ministers or preachers going on a strike? Yes, we have, but only in the cartoonists' gallery. No, the minister will not strike for higher pay. This is what he is doing, and will continue to do. He is selling his tools and suffering in silence. He sells his commentaries his encyclopedia, his typewriter and other requisites in order to buy bread, and pay for it.

Is the average farmer, or manufacturer, selling machinery and appliances in order to meet the high cost of living in the home? No, he is adding to a surplus, or is living higher. And the same is true of the labor and the mechanic.

But the minister—what of him! He is running behind every day. And if doctors, hospital, undertakers and cemetery bills overtake him—what then? Shall we not do something to increase his salary so that he can stand erect, and look and lead forward unashamed and cheerful?

USE OF HANDS MAY CAUSE STAMMERING

Efforts to change a left-handed child into a right-handed child often result in stammering. This statement is made by Dr. W. F. Jones, authority on "handedness."

"If your child is left-handed," says Dr. Jones, "don't try to make it right-handed. It was born with a major arm and in transferring the use of the hands you may disconnect the 'wires' and stammering may result. Ninety-six per cent of the race are born right-handed and the remaining 4 per cent left handed.

One half of the people who stammer have transferred the use of their hands. One third of all left to right transfers are stammerers. Less than 1 per cent of right handed individuals are stammerers.

JESUS IN PETER'S HOME

The International Sunday School Lesson for Oct. 19, 1919

By the Rev. J. Leonard Farmer, Ph. D.

After Jesus had called Peter, Andrew, James and John into permanent discipleship he and they went up to Capernaum which was the home town of Peter and Andrew. In this town, as in every town in which a sufficient number of Jews resided, there was a synagogue. In these synagogues the Scribes held the first place—they were the religious teachers of the people. But anyone else was granted the right of discourse by the people in the synagogue if his subject and manner of discourse warranted it. On the Sabbath, Jesus and his four disciples, went into the synagogue and taught. We would be very much interested in having this sermon of Jesus, being the first one that he delivered in the church. At any rate the address must have been very striking and impressive; for his fresh and independent method of teaching was so much in contrast with the method of the Scribes that all were astonished at it. Something he said severely touched the heart of one man in the audience who evidently had been accustomed to live an easy, untroubled life of bad habits. He was stirred to the quick, and inwardly revolted against Jesus teaching of repentance; and in his excitement cried out asking Jesus what had they of Capernaum to do with him of Nazareth, which was but the same as to ask what had he to do with them. He felt that Jesus ought to go to Nazareth if he wanted to find fault with how people lived. Jesus calmly commanded him to be silent, and bade the evil spirit to come out of him. He again cried out, and then became calm. The report of this incident showing his great power over the minds of men, together with his striking, impressive and independent manner of preaching was soon spread abroad over the entire region of Galilee.

Then Jesus and his disciples left the synagogue and went to the home of Peter and Andrew where Peter's mother-in-law was sick of a fever. Being informed of her, he went and took her by the hand; and the fever left her, and she went about her household duties. This incident but served to increase his fame; and as we would expect after the Sabbath was ended people from all around who had heard of the incident in the synagogue and in this home brought their sick and these mentally deranged (possessed with demons) unto him, and he healed them. Jesus knew that if he should remain in Peter's home next morning he would again be surrounded by crowds with their sick if there were any more. So before day he went out into the woods to be alone in prayer and perhaps to plan for his work during the day. But his disciples found and informed him, as he expected that many people were seeking him. But he decided that they should go into other towns. He did not desire simply to escape the people who were in need; but he could not spend all of

his time with them. His chief work was not to cure, but to preach the Gospel; and people of other places needed to hear his message as well. Peter certainly could never forget this experience with Jesus in his home; and its effect was to make him hereafter so devoted to his Master that but once under very trying circumstances did he fail him, and immediately he repented. Ever afterwards Peter was one of the select few who stood closest to Jesus.

It is said that these evil spirits which Jesus cast out of the men knew him as the Messiah; and for that reason he would not permit them to speak. That is an evidence of what we said in the lesson two Sundays ago, namely, that it was not Jesus' plan to advertise himself as the Messiah at the outset of his ministry, but to let people form their own conclusion upon the basis of his work. But least of all he wished to become known as the Messiah simply because of these cures. He has a higher spiritual mission. These cures are only an incidental part of his work; and he does not regard them as proving him to be the Messiah, else there was no reason for not allowing the demons to tell it, since the people had already seen what had been done. In his mind what these cures ought to prove was that he was a man of God with strong faith in Him; and therefore whatever good a man undertakes, fully confident that he will by the help of God succeed, will be successful. The Jews already knew of men effecting similar cures, as, for instance, the raising of the widow's son by Elijah, the raising of the Shunammite's son and the cure of Naaman's leprosy by Elisha. So there was nothing in these miracles taken in themselves to proclaim him to Jews as anything more than an exceptional man of God.

And such cures are possible today if we but have the faith sufficient to effect them. Throughout the Middle Ages we hear of people being cured of different infirmities at some holy place or at the sight of some sacred relic. As late as 1891 when a sacred relic, the Holy Coat, was displayed at Troves, according to trustworthy evidence of physicians of good reputation eleven persons were cured for which no other medical reasons could be offered. Here and there today we hear of people being cured of a wide variety of ailments simply by the power of faithful prayer, even when physicians had failed and given up the case as hopeless. Some of these testimonies may no doubt be spurious; but it is not necessary for us to doubt the truth of all of them. The writer himself knows a man personally who had his speech restored in such a way after having lost it for four years. He was a minister of New Hampshire, and could not speak above a whisper. His wife read his sermons to the congregation. But a certain man of strong faith from Chicago prayed with him and anoint-

ed his tongue, and almost immediately his speech was restored. The following Sunday he himself preached on Miracles New and Old. We would not go so far as some do as to make a dogma of faith cures; but it may be equally as true today as in St. James' day that "the prayer of faith shall save him that is sick," at least of certain ailments. We will never know exactly to what extent our faithful prayers are as supplement to the physician's medicines.

At even, ere the sun was set,
The sick, O Lord, around thee lay;

O, in what divers pains they met
O, with what joy they went away!

Once more 'tis eventide, and we,
Oppressed with various ills, draw near;

What if they form we cannot see!
We know and feel that thou art here!

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for Sunday, Oct. 19, 1919.

"And He Healed Many"

There were many to be healed. This is a sick world. Jesus was the Great Physician. The soulful message which Jesus gave in the synagogue was to the whole of life, and body. When he went to Peter's house he found opportunity to apply the healing art, which he did. Invalidism creates the largest fraternity on earth. There is a common sympathy between sufferers. When one is healed others will know it; and before that sabbath ended a great multitude had been healed in Capernaum, for the healer himself was there. The city was gathered at Peter's house; those who were healed witnessed to the fact, and many believed on the Christ.

Jesus continued his work of healing throughout his ministry, and by these miracles attesting his word he strengthened the faith of his disciples and gave rest and comfort to those whom he healed. When about to leave earth he told his disciples they should do greater works than these. Save through the special miraculous power given his disciples to secure this seal to their ministry, and a few well attested instances of healing since, the "gifts of healing" come through other means. The medical missionary to the heathen is the most precious human gift to a suffering world. The story of torture with its death of agony is the sad wall that comes from all Christless lands. Disease of every kind opens the way for superstition to practice nameless cruelties on helpless victims. The saddest of all being utter neglect or actual punishment of the afflicted as though they were guilty of crime.

The medical missionary from a Christian land influenced only by the Gospel of love, cools the fever, stills the open sore, unites the broken bones, assists motherhood in the most trying hour, cares for helpless infants, comforts the aged, and every year gives to tens of thousands what they could not otherwise have rest. Medical missions open the door to bring the full Gospel message, overcome prejudice, and makes friends for the Church of Christ. No other field of service is so fruitful; the demand is great. Both young men and women who have the physical and mental endowments will do well to prepare for this work. Africa, bleeding, dying, superstitious Africa, needs thousands of well qualified physicians to overcome the blight of witchcraft and the witch-doctor. It will be said of every true medical missionary "he healed many."

Gammon Seminary.

Our Motto and How to Practice It

Weekly Devotional Topic for Oct. 19, 1919

(Heb. 12:2, 12, 13)

By the Rev. Willis J. King, D. D.

To-night we begin a period of intensive preparation for "Win-My-Chum" week. This great week in the Epworth League calendar will begin Nov. 9, and it is hoped that it will be the greatest "Win-My-Chum" week in the history of the Epworth League.

To-night's meeting is the first of three special meetings planned to prepare for the League's most important week. The purpose of this meeting is to show the necessity of Bible study and prayer life in the preparation for these special meetings, and to enroll as many people as possible in a study class in the Bible Study text-book, "Studies in the Parables of Jesus."

Next Sunday night the devotional meeting will emphasize Bible Study as it is done in the Morning Watch and in the family prayers.

On the third Sunday evening the topic will be "Our Relation to Others, to Neighbors and Friends."

As we have said before, the aim in these three special meetings is to prepare our young people in the Epworth League to render great service to the Master in the special

evangelistic services that are just ahead of us.

The Epworth League Motto

No organization ever had a more beautiful or suggestive motto than the Epworth League. What Epworthian has not read it? "Look Up, Life Up." This can be made to apply to every phase of human endeavor, for that is the only way progress is to be made in any sphere of life. But our particular interest to-night is in the application of this motto to our special campaign for soul-winning.

There is in this motto a special call to each Epworthian. "Look Up." It means a dissatisfaction and discontent with my own spiritual life at present. It means a recognition of the place of things religious in my life. It means a realization of my dependence upon Higher Power for spiritual growth. How beautifully the Psalmist puts it when he says, "I will lift up mine eyes to the hills whence cometh my help." He would look up for health and strength, whether physical or spiritual.

The call to young life to-day in every line of human endeavor is "look up." Emerson said, "Hitch your wagon to a star." Esther H. Trowbridge has written a beautiful poem entitled, "The Valley and the Hills." It is as follows:

"It is well to live in the valley sweet
Where the work of the world is done,
Where the reapers sing in the fields of wheat,
As they toil till the set of sun.
Ah, yes, it is well to live on the plain
Where the river flows on thru the fields;
Where the ships sail down to the boundless main
With the wealth that the valley yields.

"But beyond the meadows the hills I see
Where the noises of traffic cease,
And I follow a voice that calleth to me
From the hilltop regions of peace.
The airs, as they pass me, sweet odors bring,
Unknown in the valley below,
And my spirit drinks from a hidden spring
Where the Waters of Comfort flow.

"Ay, 'tis sweet to live in the valley fair,
And to toil till the set of sun,
But my spirit yearns for the hill-top's air
When the day and its work are done.
For a Presence breathes o'er the silent hills,
And its sweetness is living yet,
The same deep calm all the hillside fills,
As breathed over Olivet."

The hunger expressed in the above lines for the "living Presence" must be felt by every Epworthian who would be of service in the special meetings ahead of us. Satisfaction for this hunger can only be received as one "looks to the hills whence cometh our help."

And now how may I look to the hills? What are the means of communication between me and the Spiritual Powers above me? The great heroes of faith have been able to find them through the ages and they are still open to earnest seekers. And what are they?

One of the most important means of communication with God is prayer. Prayer is a Christian in converse with his God. It is the whole-hearted outpouring of a trusting child of earth into the sympathetic ears of a

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loving Heavenly Father. It not only present's the petitioner's plea, but awaits in humble submission the expression of the Father's will. Today there is a call to young Epworthians to look up to God in prayer for a great outpouring of the Holy Spirit.

Then there is the Avenue of Meditation. It was the Psalmist who wrote these beautiful lines about meditating on God's law. How apt are those lines of Whittier, in these days when all the world is rushing along at break-neck speed:

"Stand still, my soul, in the silent dark,

I would question thee,
Alone in the shadows, drear and stark,

My soul and me."

There is need for long and deep meditation on the ways and goodness of God.

Another way to reach God is through a study of His Holy Word. There was never a time when people were more anxious to know the Word of God than they are to-day. Last year 35,000,000 copies of the Bible were sold by the American Bible Society. Men are realizing that there can be no substitute for the Bible.

And now for the other clause of our motto—"Lift Up." All our looking up, whether through prayer or meditation or Bible study, is that we may be able to lift up those who are down. That is the clarion call to Christianity through all the ages—seeking and saving the lost. These will be great days for heart-searchings; and one will need to ask himself often, "Am I really lifting?" Remember the harvest truly is great, but the laborers are few.

DOCTOR THOMAS JOSHUA BROWN.

The late Dr. Thomas Joshua Brown, M. D., Ph. G., was born at Glenn Springs, S. C., July 29, 1886, and died at Winston Salem, N. C., July 1, 1919. Dr. Brown was born of Methodist parents, Mr. and Mrs. M. H. Brown, who survive. During his early life he was surrounded by Christian environments, and when yet a boy he was converted and joined Pleasant Grove Methodist Episcopal Church, Campobello, S. C. Dr. Brown attended the graded school in Spartanburg, S. C. Having finished there he entered Sterling College, Greenville, S. C. After completing the course there he entered the Leonard Medical College, Shaw University, in 1908. He finished the three-year's course in two years, leading to the degree of Ph. G. He then took charge of the East Avenue Drug Store at Charlotte, N. C. In 1911 he re-entered the Leonard Medical College and in three years graduated with the degree of M. D. After passing a successful examination under the State Board of Medical Examiners in June, 1914, he went to

For our bewildered but teachable age Prof. Hill's new book, *The Prophets in the Light of Today*, sets a fresh literary thrill. While in warm accord with present scientific truthfulness, the book throbs with social experience and spiritual freshness. Every layman would read it with pleasure and profit.

Winston Salem, N. C., and located. His pleasing personality and medical skill soon won many friends for him and built up quite a substantial practice. Dr. Brown was recognized as the leading physician in the city. He was performing an operation with Dr. Williamson, his friend and partner, when he received the deadly poison which ultimately caused his untimely death. The funeral ser-



vice was conducted in St. Paul Methodist Episcopal Church, Winston-Salem, N. C., also at Pleasant Grove Methodist Episcopal Church, Campobello, S. C. The remains were laid to rest in the Pleasant Grove Cemetery to await the summons from on high. In Dr. Brown's case it was a long life well lived in a few years and in the service of God and his fellow-man—E. C. Wright.

APPOINTMENTS, EAST TENNESSEE CONFERENCE FOR 1919-1920

BLUEFIELD DISTRICT

Superintendent—W. H. Brown,
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Berwind and Jacob's Fork, W. Va., to be supplied; Bluefield, W. Va., T. G. Howard; Coalwood and Davy, W. Va., C. H. Hurd; Excelsior and Claretta, W. Va., to be supplied; Freeman and Anawalt, Va., G. H. Pettis; Gary, W. Va., W. H. Pleasants; Graham, Va., R. D. Washington; North Fork, W. Va., W. M. Johnson; Pearishurg, Va., Aaron Lash; Pocahontas, Va., W. R. Burger; Pincetown, W. Va., I. R. Hill; Tazewell, Va., W. C. Adams; Tip Top, Va., G. W. Cain.

CHATTANOOGA DISTRICT

Superintendent—W. S. Hight,
1812 Blackford St., Chattanooga, Tenn.

Athens, Tenn., to be supplied; Grace Memorial and Ridgedale, William Hailey; Stanley Chapel, W. R. Marbury; Wiley Memorial, N. D. Shambourger; Cleveland, Tenn., R. M. Greene; Dayton, Tenn., F. A. Hatcher; Harriman and Kingston, Tenn., F. B. Bewley; Jasper and Pikeville Tenn., N. D. Smith; North Chattanooga, Tenn., F. S. Scruggs; Ooltewah, Tenn., S. B. Johnson; Rockwood, Tenn., G. F. Tipton; Soddy, Tenn., to be supplied; South Pittsburg, Tenn., Samuel Downs.

KNOXVILLE DISTRICT

Superintendent—J. W. Manning,
Morristown, Tenn.

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Creek, W. A. Jackson; Elizabethton, to be supplied; Greenville, W. A. Wehber; Greenville Circuit, I. V. Manning; Jefferson City, L. N. Hamilton; Johnson City, Anderson Davis; Knoxville, J. A. Pickett; Knoxville Circuit, S. C. Priest; Morristown, Tenn., A. J. Hughes; Mountain City, Thompson Hendricks; Newport, H. S. R. Dykes; Russellville, Alexander Roach; Tate Springs Tenn., W. H. Bewley; Tazewell Circuit, to be supplied.

PULASKI DISTRICT

Superintendent—W. L. Sanders,
P. O. Bristol, Tenn.

Ahingdon, Va., W. W. Ward; Big Stone Gap, Va., D. T. Turner; Bristol, Va., E. H. Forrest; Christiansburg, Va., W. A. Bridges; Draper, Circuit Va., to be supplied; Dublin, Va., H. G. Harrison; Gate City Circuit, Va., A. S. Mitchell; Glade Springs, Va., E. P. Gibson; Independence Circuit, Va., to be supplied; Kingsport, Va., A. W. Randolph; Marion, Va., F. D. Johnson; New

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Written By
Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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River Circuit, Va., J. F. Prigmore; Pulaski City, Va., B. J. Martin; Pulaski Circuit, Va., J. H. Rogers; Radford Circuit Va., J. W. Johnson; Rural Retreat, Va., to be supplied; St. Paul Circuit, P. O. Dante, Va., to be supplied; Wytheville, Va., E. L. Wright.

Special Appointments

Judson S. Hill—President of Morristown Normal and Industrial College, Member Morristown Quarterly Conference.

Edgar A. Long—Principal, Christiansburg Normal and Industrial Institute, Member of Christiansburg Quarterly Conference.

Arthur D. Williams—left without appointment to attend one of our schools, member Abingdon Quarterly Conference.

E. J. Cox, Centenary work, Dept. Spiritual Resources, Member, Stanley Chapel Quarterly Conference.

NOTICE TO LITTLE ROCK ANNUAL CONFERENCE

All Pastors, Delegates and others expecting to attend the Conference, will help the pastor, and save yourself some embarrassment if you will write him at once giving your full address.—C. W. Whitehead.

BALTIMORE DISTRICT THIRD ROUND

Whatcoat, October 14; Fallston, 17; Mt. Zion, 21; Metropolitan, 24; Green Spring, 29; Aberdeen, November 1; Belair, 7; Churchville, 8; St. Matthews, 11; Reistertown, 15; John Wesley, 17; Eastern, 18; Hereford, 28; Chase, 29; St. Paul, December 1; Hagerstown, 5; Williamsport, 6; Hullsville, 9; Westminster, 12; New Windsor, 13; Gettysburg, 20; Harrisburg, 22; Libertytown, 27; Centennial, 29. Dear Brother—The First District Conference of the Baltimore District will be held October 8-12, 1919, at Asbury Methodist Episcopal Church, Baltimore, Md. Let us pray for a great Revival in every charge. During this season of harvest may we not gather in souls. Secure subscriptions for the Southwestern. Take care of Centenary conservation.—E. S. Williams, District Superintendent.

CHANGE OF ADDRESS

The Rev. W. R. Rivere, District Superintendent of St. Louis District, is now located at St. Louis, Mo., No. 3126 A Morgan Street, where he has recently moved from Troy, Mo.

KANSAS CITY DISTRICT THIRD ROUND

Armstrong, October 11-12; Glasgow, 18-19; Slater, 25-26; Gilliam, 29; Maltobend, November 1-2; Blackburn, 8-9; Marshall, 8-9; Lexington, 15-16; St. Joseph, 22-23; Independence, 29-30; Centennial, December 6-7; Clark Chapel, 13-14; Glasgow Circuit, 20-21; Wellington, 27-28; Sioux City, Ia., 6-7; Desmoines, 13-14; Mason City, Ia., 20-21; Marshall Town, Ia., 27-28; Oskaloosa, Ia., 27-28. Brethren—Collect your Centenary pledges, raise your Conference Claimants, Episcopal Fund and General Conferences expenses. Take a special collection for George R. Smith College and observe Southwestern Day.—W. L. Lee, District Superintendent.

MISS LULA G. CHISHOLM

Miss Lula G. Chisholm died some time ago at her beautiful home in Pontotoc, Miss. She was one of the leading teachers in the State, was a graduate of Rust Univerty in classes '93, '96 and '02, graduating from Nurse Training, College Preparatory and Kindergarten courses. She began teaching early in life and obtained a lifetime license from the State Board of Education. She exacted obedience and thoroughness in the school room, from which came fifty-seven teachers, which was the result of her hard and earnest work in Pontotoc and Ripley, Miss. She lived a clean, straight, God-fearing life, which won



the highest respect of all who knew her. She is well known by students of Rust for the pretty poetry written by her for the Rust Enterprise. The most noted were "Spring" and "The Bible." Her musical composition was "Prof. Sawyer and Dr. Libby's March." The Rev. M. C. Pulliam conducted the funeral services. Miss Chisholm leaves many relatives, who are among the leading class of people. She leaves two sisters and one brother. A twin sister, Miss Lura L. Chisholm, Principal of the Pontotoc City School; Mrs. S. Watson, of New Albany, and Mr.

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of Birmingham, Ala.; Mrs. Robert Boles, teacher in the Memphis High School; Miss Daisy Jones, teacher in the Hernando City School; Mrs. Patrick Young and Mrs. Elnora Dunlap, of Chicago; Mrs. Henderson Boone, of Pasadena, Cal.; Mrs. McMillan, formerly teacher of ancient languages, Walden University, Nashville, Tenn.; Mrs. Isaac Miller, of Clark University; Mrs. Fannie Phillips Janette, Rust College, Holly Springs, Miss.; Miss Ella, Phillips, matron of Orphans' Home, Kansas City, Mo.; Dr. R. S. Grant and Miss Josephine Grant, of Colorado Springs, Col.; Dr. M. W. Dogon, President of Wiley University, Marshall, Tex.

Francois.—On the 15th of September Dr. Robert I. Francois, who received his Bachelor's degree from the New Orleans University in 1915 an

his M. D. degree from Meharry, May 22 of this year, died at his father's home in St. Martinville, La., in full triumph of faith. Dr. Francois was the husband of Miss Maud Hutchinson, daughter of the Rev. Emerson Hutchinson, pastor of the Methodist Episcopal Church at Pineville, La. Miss Hutchinson and Dr. Francois were married in Chicago, Ill., July 22, 1918, by the Rev. J. W. Robinson, pastor of St. Mark Methodist Episcopal Church, Chicago. Dr. Francois had spent more than twenty consecutive years in school preparing himself to serve his people, and his death, coming at this time, is, indeed, heavily felt by his race. He leaves six brothers, four sisters, a father, a mother and a wife to mourn his loss. The Rev. Arthur Robinson, pastor of the Methodist Episcopal Church, conducted the funeral services.

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.,	Oct. 22-26	J. P. Patterson
Baltimore	Baltimore, Md.,	Oct. 8-12	E. S. Williams
South Philadelphia ...	Chester, Pa.,	Oct. 14-16	James H. Scott
Salisbury	Salisbury, Md.,	Sept. 30-Oct. 2	J. W. Jewett
Centreville	Easton, Md.,	Oct. 28-30	R. H. Wallace



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CRESCENT CITY NOTES

First Street—The Revival at First Street will begin Sunday, October 12. Dr. R. E. Jones will preach the introductory sermon. There will be a men's parade beginning at the church at 2 p. m. Many of the pastors and their congregations will take part.—T. F. Robinson, pastor.

NEWS FROM THE FAR WEST.

By Rev. A. P. Shaw

Our work on the Pacific Coast was never in better condition. Fowler in the heart of the peach and rasin belt will send in the best report in the history of this splendid charge. Rev. D. P. Shaw is doing a great work there.

Pasadena under the leadership of Rev. B. J. Jordan has done wonders this year. This splendid charge in what is said to be the richest and most beautiful city in the country will make the best report in its history at conference October 1. Plans are on foot for a new church and \$2000 has been donated for that purpose by the Board of Church Extension.

Rev. S. M. Beane has wrought wonders at Hamilton, our new church in Los Angeles. During the five months he has been here he has added 25 new members to the church, doubled the attendance in the Sunday School and the Church services, and raised nearly \$1000 for all purposes—about \$200 more than his budget for that time and was ready for conference with a full report two weeks ahead of time. Rev. Br. Beane is fast becoming one of the most popular and successful pastors in the city.

Wesley Chapel has broken all records this year. Our Annual Rally has reached the splendid total of \$4300 and still the funds come in. Before the end of the year \$5000 will easily be reached. What has been raised this year was contributed by the membership. We have not called on our white friends to assist at all.

Next year promises to be the year when the faithful members of Wesley shall see our great church clear of debt. Plans are already being laid to that end and our members and friends were never more enthusiastic over the splendid prospects.

An effort will be made at this conference to put on a program for the broadening out of our work on the Coast. We hope to be able to report new churches in Oakland, the great Imperial alley, in Lower California, and probably San Diego next year.

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SARDIS DISTRICT CONFERENCE

The Sardis District Conference of the Upper Mississippi, met at Crowder, Miss., August 29th. The Rev. W. F. Isaiah, District Superintendent, presiding and J. M. Young, Secretary. The reports of the District Superintendent and Pastors showed that the church is progressing along both lines spiritually and financially. Three members were added to the church during the meeting. \$650.33 has been collected for the various purposes of the church. Dr. Clay of the Clarksdale district, Dr. Golden of the Green-

wood district, Dr. Evans, president of Rust University, and Rev. J. S. Scott representing the Southwestern Christian Advocate were present and delivered encouraging addresses. Various other distinguished persons were present and introduced during the sessions of the Conference.—J. M. Young, reporter.

On the third Sunday in August President King, of Clark University, Atlanta, Ga., preached an inspiring sermon at Heck Methodist Episcopal

Church at Griffin, Ga., and also gave an interesting talk to the Sunday School At 8 p. m. the Rev. G. W. Hatcher, who was formerly a student of Clark University, preached.

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Have You Seen This



(From an actual photograph of a mouth before (left) and after (right) taking the James Osgood Features Correction Course. Both pictures were taken by the same photographer in Nashville, Tenn. Compare the thick, short lips of the first with the graceful curves and well rounded fullness of the lengthened and reduced lips of the second.)

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, OCTOBER 16, 1919

Vol. No. 48—No. 41

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By Bishop W. P. Thirkield.

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CRESCENT CITY NOTES

First Street—The Revival at First Street will begin Sunday, October 12. Dr. R. E. Jones will preach the introductory sermon. There will be a men's parade beginning at the church at 2 p. m. Many of the pastors and their congregations will take part.—T. F. Robinson, pastor.

NEWS FROM THE FAR WEST.

By Rev. A. P. Shaw

Our work on the Pacific Coast was never in better condition. Fowler in the heart of the peach and rasiu belt will send in the best report in the history of this splendid charge. Rev. D. P. Shaw is doing a great work there.

Pasadena under the leadership of Rev. B. J. Jordan has done wonders this year. This splendid charge in what is said to be the richest and most beautiful city in the country will make the best report in its history at conference October 1. Plans are on foot for a new church and \$2000 has been donated for that purpose by the Board of Church Extension.

Rev. S. M. Beano has wrought wonders at Hamilton, our new church in Los Angeles. During the five months he has been here he has added 25 new members to the church, doubled the attendance in the Sunday School and the Church services, and raised nearly \$1000 for all purposes—about \$200 more than his budget for that time and was ready for conference with a full report two weeks ahead of time. Rev. Br. Beane is fast becoming one of the most popular and successful pastors in the city.

Wesley Chapel has broken all records this year. Our Annual Rally has reached the splendid total of \$4300 and still the funds come in. Before the end of the year \$5000 will easily be reached. What has been raised this year was contributed by the membership. We have not called on our white friends to assist at all.

Next year promises to be the year when the faithful members of Wesley shall see our great church clear of debt. Plans are already being laid to that end and our members and friends were never more enthusiastic over the splendid prospects.

An effort will be made at this conference to put on a program for the broadening out of our work on the Coast. We hope to be able to report new churches in Oakland, the great Imperial alley, in Lower California, and probably San Diego next year.

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SARDIS DISTRICT CONFERENCE

The Sardis District Conference of the Upper Mississippi, met at Crowder, Miss., August 29th. The Rev. W. F. Isaiah, District Superintendent, presiding and J. M. Young, Secretary. The reports of the District Superintendent and Pastors showed that the church is progressing along both lines spiritually and financially. Three members were added to the church during the meeting. \$650.33 has been collected for the various purposes of the church. Dr. Clay of the Clarksdale district, Dr. Golden of the Green-

wood district, Dr. Evans, president of Rust University, and Rev. J. S. Scott representing the Southwestern Christian Advocate were present and delivered encouraging addresses. Various other distinguished persons were present and introduced during the sessions of the Conference.—J. M. Young, reporter.

On the third Sunday in August President King, of Clark University, Atlanta, Ga., preached an inspiring sermon at Heck Methodist Episcopal

Church at Griffin, Ga., and also gave an interesting talk to the Sunday School At 8 p. m. the Rev. G. Hatcher, who was formerly a student of Clark University, preached.

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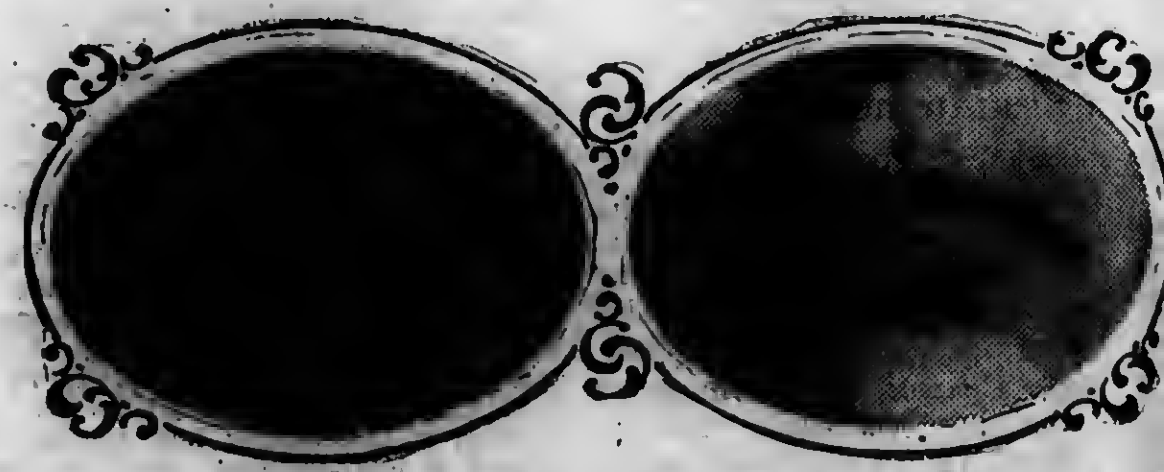
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EDITORIAL

HOW MANY NEW BISHOPS?

Dr. J. B. Hingeley, formerly Secretary of the General Conference and at present Secretary of the Board of Conference Claimants, knows Methodism pretty thoroughly. His discussion of any subject will receive weighty consideration in all parts of the Church.

In a recent issue of the Christian Advocate he discusses the number of Bishops that ought to be elected by the next General Conference. He calls attention to the fact that no Bishop will be retired at the next General Conference under the general law, but three will be retired automatically by the General Conference of 1924. Dr. Hingeley brings into the discussion a factor which has not been considered to any extent formerly, that of life expectancy, and because we have not figured on the reduced time of service of a given board, we have come up at the end of the quadrennium handicapped by Bishops who were overworked and by a depleted rank caused by death. Our Bishops are too valuable and are worth too much to the Church to be dealt with in any other way than in the most liberal and conservative manner. Whenever there has been a call for an increase in the number of Bishops, there has always been someone to hold up for the defeat of the increase the cost of the Episcopacy. But it should be borne in mind that no budget of the Church is more easily met than the budget for the care of our Bishops. In fact, it could be safely said that the fund for the support of the Bishops is the easiest raised fund in the Church. Nearly eight years ago we increased the number of Bishops and someone said that the Episcopal fund would be swamped. The cry came to naught, and the Church has paid the cost, and that without complaint. It would be safe to argue from this that the Church knows what it wants in the matter of Episcopacy and is willing to pay for it.

Dr. Hingeley says there is a wholesome demand in large centers that the General Conference should recognize State lines in fixing the boundaries of Episcopal areas. We do not favor a Diocesan Episcopacy in the sense that it is understood in the Protestant Episcopal Church, but we do favor an Episcopacy that will give our Bishops greater leadership in the movements of the country and greater recognition as leaders, not only in our Church but outside of our Church, in all inter-Church and national uplift movements. As a matter of fact, we have held our Bishops so close within our own ranks that Bishops of other Churches, for instance, the Protestant Episcopal Church, with less denominational power and with smaller constituencies, have outranked our Bishops in the eyes of the country. Why should the Protestant Episcopal Bishop of New York be any more of a public servant at large than the Resident Bishop of the Methodist Episcopal Church? And what is true of New York is true of Boston, Philadelphia and other great centers.

Two additional areas, Dr. Hingeley thinks, should be arranged for this country. This would appear as a minimum. There is but little doubt that the Church will place two Bishops in Europe instead

of one. Any other policy could not be defended. One additional Bishop for China and a Bishop for the Philippines ought to be a minimum. Instead of two Bishops in China there should be four or five. We ought to attack our problem in China with a vigor that would express statesmanship. This great Republic is in the making, and it needs guidance to-day as it will not in the future. And perhaps at no time in its history was it more plastic than now. Methodism has an imperial call to China which should be met in the most liberal fashion.

An additional Bishop for South America is not quite so clear. The distances of travel for one Bishop certainly are long and South America is a needy field. But it is quite likely that the Church will not be so enthusiastic for the additional Bishop in South America.

The time has come when the Church ought to do away with the Missionary Episcopacy. Our Area Supervision meets every argument that was advanced years

To the Bishops and Editors of the Methodist Episcopal Church:

Dear Brethren—After consultation in the matter of the dates for the Annual Meetings of the Board of Foreign Missions and the Board of Home Missions and Church Extension the following schedule has been arranged:

The Board of Home Missions and Church Extension will meet in Philadelphia December 2-4, inclusive.

The Board of Foreign Missions will meet in New York December 5-8, inclusive.

The meetings will begin in each case on the first date named at 10 o'clock a. m.

The officers of each Board will be glad to receive suggestions as to the plans for the meetings and the entertainment of the members.

Yours cordially,

FRANK MASON NORTH,
For the Board of Foreign Missions.

D. D. FORSYTH,
For the Board of Home Missions and Church Extension.

ago in favor of the Missionary Episcopacy. To abolish the Missionary Episcopacy would do two things. It would remove the distinction between the Bishops as we now have them. It would put in discard the term Missionary, which more and more will be objectionable to our membership in other parts of the world, and these members are as much a part of the Methodist Episcopal Church as the membership in America. We say we are a world church, and if we are we ought to deal with all parts of the world after the same fashion that we deal with ourselves. If the people in the Philippines and Korea and China and Africa are our brothers, then they should be treated as such. It is sufficient for the present that Americans will be elected to the Episcopacy to administer our affairs in the foreign fields. That savors enough of the missionary and of home base direction without assigning to these important fields an Episcopacy which is inferior in standing, whatever we may say to the contrary.

Dr. Hingeley approached in a very striking, statesmanlike and practical way the situation in the South. He says, "Considerable embarrassment to our work in the South would disappear, and there would be added efficiency, were the Bishop of the Chattanooga Area responsible for the administration of only the white Conferences in the South, and in the judgment of some observers the Church would be better served if there were two Episcopal areas—Atlanta and New Orleans—made up exclusively of colored Conferences, thus opening the way for the Methodist Episcopal Church, now or later, to do the psychological, sensible and just thing of electing a Negro Bishop or Bishops to superintend the colored Conferences, men who understand the Negro and his problems as no white man can ever understand them. Such Bishops, amenable as to character and efficiency to the General Conference and under its control, would take fine care of the colored work.

Without reference to specialized superintendency, conditions would seem to justify the election of twelve additional Bishop at Des Moines, as follows:

	Additional.
For United States	2
China	1
Philippines	1
Europe	1
South America	6
Replacement of losses	6
Total	12

We do not believe that a more practical suggestion has come forward. This program will not only meet the need but will meet the acute situation that has developed in recent years, more particularly during the war period, and will give the Methodist Episcopal Church a leadership for its Negro membership that is absolutely necessary for the handling of the great problems that have arisen and will arise in our inter-racial relationship. This question is too big and involves too much to be viewed from a narrow standpoint. It is way above the skyline of politics and of personal preferment. The serious racial riots and disturbances all over the country are an unanswerable argument for a program of inter-racial co-operation, and if the Methodist Episcopal Church, with its large Negro membership and a still larger constituency, were to put Negroes of their own choosing into the Episcopacy the Church would have a leadership for inter-racial co-operation that would be a blessing, not only to the Church but to America and the world. And there is not a worker in the South, white or colored, but would realize that such a step would be a blessing to our entire work and to our workers. It would make for the safety and the comfort of our membership. It would be a means of promoting good will and inter-racial fraternity, the like of which we have never had.

Dr. Hingeley's suggestions are timely and should be most seriously considered. His article appears elsewhere in this issue.

THE PROGRAM OF THE NATIONAL NEGRO BUSINESS LEAGUE INCORPORATED.

The new program for the National Negro Business League is meeting with favor on every hand. The reconstruction of the

League seems to have struck a popular chord, not only within our ranks but among all classes of people in this country who are familiar with the workings of the of the League. One of the most significant indorsements comes from the Afro-American of Baltimore, which in a recent issue, among other things said:

It was a significant action taken at the recent annual session of the National Negro Business League in St. Louis to make that body a clearing house for information on the Negro in business; his opportunities, present and future, along trade lines, and to aid generally in making the colored people, more and more, factors in the commercial life of the Nation.

Like the United States Chamber of Commerce, the Business League will maintain headquarters in Washington for the carrying out of its new sphere of activities. Reports at frequent intervals to the white and Negro press of the work accomplished; the compiling of data concerning race business enterprises and their commercial ratings; the standardization of stocks and bonds issued by Negro corporations and the sending of trained men to various communities in an effort to stimulate business, are to be among its many activities.

Surely, the illustrious founder of the League, Dr. Booker T. Washington, can look with satisfaction from the Great Beyond upon the great program projected. It was he who emphasized the chances for success the colored business man had in catering to the needs of the race, and it was he who pointed, in an annual address to the League, the great opportunities that awaited colored men along various lines.

The Business League has mapped out a program of far-reaching importance, and it remains for the race, especially those who are engaged in business, to back up with money and hearty support, the projected work.

STICK TO THE FACTS.

One of the chief reasons for the wave of the crime of lynching is that it has been defended too often by persons in high circles whose influence should have been on the side of law and order. When a citizen is elevated by his State to the Senate of the United States he should, by the very nature of his position, lend himself to the support of the Constitution of the Nation, as well as the laws of the State and the community in which he lives. No citizen, however humble, is to be excused for playing a loose and fast game with lawlessness, but for a member of the upper house of Congress to utter a statement that shows the slightest sympathy with lawlessness is treading dangerously near the ground of treason and anarchy.

Senator Williams, of Mississippi, in a recent debate on the League of Nations, came dangerously near to making an uncompromising defense for lynching when he declared that race was greater than law and protection of womanhood stood above all laws, human or Divine. Our government is just about as strong as the sentiment we put behind the laws which we enact. If we stand for such preachment in the Senate chamber of the United States of America, what may we expect in the rank and file of our people when the spirit of lawlessness seems to have ascendancy in all sections?

Let us assume that the principle that Senator Williams lays down is entirely correct. We must confess that sentiment certainly is on the side of the Senator. Every decent man wants womanhood protected. You can pretty well gage a man by his reverence for and the protection which he

offers womanhood, womanhood without regard to race or social connection. But Senator Williams infers that lynching prevails as a protection for womanhood. The facts in the case do not support Senator Williams' contention. We do not mean to say that if 100 per cent of the lynchings was occasioned by assault upon womanhood that lynching would be justified. We think it would not be. But when actual statistics show that a very small percentage of the total of lynchings is based upon the protection of womanhood no man is justified, however exalted his position may be, in saying that lynching is for the defense of womanhood. It is not. Not only have innocent men been lynched, but men who have been accused of mere misdemeanor, and we will get nowhere in our suppression of lynching until we quote the facts exactly as they are and until all of us, North and South, white and colored, great and small, lend ourselves to putting down anarchy, which threatens the very life of our Nation.

THE NEGRO'S POLITICAL ROAD IN NORTH ROCKY.

It would appear that the Negro's political road in the North has about the same kind of rocks as one time impeded his political progress in the South. The Northern Negro papers are constantly referring to the lack of consideration that Negroes are receiving at the hands of the dominant political party. It is said that men are elected to office practically on Negro votes and in turn treat the Negro with indifference. That is the history of the Negro's political activities in the South retold.

Complaint comes from Philadelphia that a political leader announced that he had 6,000 Negro votes in his pocket and that he was indifferent toward the Negro. As a result there was a breakaway. Independent candidates were nominated and, while the Negro candidates were not elected, according to the Christian Recorder, they made a good showing. This treatment is almost identical to the treatment that the Negro received in all parts of the South in former years. It would appear that the Negro by this time ought to have enough of sweet promises of any one political party and should have learned to cast his vote not where he can make the best bargain, but where he is accorded in the largest degree his place as an independent man.

CHICAGO'S COMMISSION ON RACE RELATIONS.

Governor Frank O. Lowden, of Illinois, has appointed a very significant commission for the study of race relations, to get the facts and to interpret them and to find a way out. Governor Lowden observes that the Chicago riots were the work of bad elements of both races and did not represent the majority of either. He is further correct when he observes that the two races are here and will remain here, and that the majority realizes the necessity of living on terms of cordial good will and respect and this condition must be brought about. To say it cannot be, Governor Lowden says, is to confess the failure of self-government.

Attorney Edgar A. Bancroft heads the commission, which includes members of both races. Its personnel is as follows: Julius Rosenwald, president of Sears-Roebuck & Co.; Victor F. Lawson, publisher of

the Chicago Daily News; Edward Osgood Brown, attorney and president of the Chicago branch of the National Association for the Advancement of Colored People; Harry Eugene Kelly, attorney; William Scott Bond, real estate dealer; Dr. Cleveland Hall, an official of the Urban League; Edward H. Morris, attorney; Robert S. Abbott, editor of the Chicago Defender; Adelbert H. Roberts, sponsor in the Fifty-first General Assembly of a bill advocating the appointment of an inter-social commission; George H. Jackson, business man; Dr. L. K. Williams, pastor of Olivet Baptist Church.

IF NORTH CAROLINA FAILS TO SUPPORT UNIFICATION—THEN WHAT?

It is generally assumed that the Methodists of North Carolina and Virginia are much in favor of unification. We should not say they are in favor of unification at any price, but they can be counted upon as the most liberal and the advance guard of unificationists.

The official organ of the Methodist Episcopal Church, South, in North Carolina is the North Carolina Christian Advocate. This paper speaks, no doubt, with considerable authority and is representative of the mind of the Methodists of the Church, South, in the Old North State. In a recent issue the North Carolina Advocate calls attention to a statement as a protest against unification which was issued by "a largely-attended gathering of Methodist laymen and preachers of the Sardis District, North Mississippi Conference." "The statement, which is of considerable length, is a protest says the North Carolina Advocate, "based upon the proposed system of Regional Conferences." The North Carolina Advocate hopes to publish this entire statement later, if space permits, which indicates the importance attached to the Mississippi statement by the North Carolina Methodists. After referring to the effort in some sections of the Methodist Episcopal Church, South, to take a straw vote on the several plans of unification, the North Carolina Advocate makes a very significant statement and one that will have a very decided bearing upon the negotiations for unification. We can no longer be indifferent to such statements, however anxious we may be for the bringing of the two Churches together, and no plan will succeed unless it reckons with the sentiment as voiced by the North Carolina Christian Advocate. We quote:

"For our part, our conviction has steadily grown stronger during this discussion that the best thing for the Negro is an entirely independent Church of his own, and that any sort of official organic connection will prove an endless source of trouble. But a feature of the situation still more serious to our mind than any position that it is proposed to give the Negro in the unified Church is the agitation already on by the Northern Methodist press for the Negro's so-called 'rights'—an agitation that enters the field of politics and will attempt to force the franchise into his hands, that insists upon his right to govern in communities where he outnumbers the whites, and that will insist (though this is denied at the present stage) upon social equality. For Methodism in this territory to have organic union of any sort with a Methodist Church that is agitating for these things would be embarrassing beyond measure and would seriously cripple the efficiency

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of our Church. We simply could not do our work under such a handicap. We exceedingly fear that the further discussion of this subject will become bitter and hurtful."

If the Methodists of the Church, South, of North Carolina take the position as indicated in the paragraph that we have just quoted, it simply shows how helpless we are in our effort to bring the two Churches together. For one group of Christians to invite another group out in order to effect a union is unthinkable and indefensible in this day when we are preaching so much about democracy and international brotherhood.

Louisiana has been asked to contribute to a fund for a permanent memorial to Colonel Theodore Roosevelt.

No quota has been set. It is to be a great free-will offering of all of the people, from Maine to California and from the Great Lakes to the Gulf, as a testimonial of their belief in the sane principles of Americanism which Colonel Roosevelt constantly preached.

The memorial may take the form of a monument in Washington it is true—a monument which many of us may never see.

It may mean that Sagamore Hill, the Roosevelt home at Oyster Bay, will be converted into another Mount Vernon—another remote memorial not accessible to the majority of the people of the Pelican State.

It will also mean, if funds permit, the collection and dissemination throughout the Nation of the writings and sayings of the late soldier-statesman.

In this all of the people will have a direct share and in all other forms of memorial they will have the proud distinction of having contributed to a cause which means that America does not forget the men who have labored and given freely of themselves for its eternal progress and its glorification as the land of Washington and Jefferson and all the framers of the immortal Declaration of Independence.

Theodore Roosevelt was, first of all, an

American. Even the ties of party did not bind him when he knew the vital principles of American progress were at stake.

He knew no State bounds. He recognized no North or South, no East or West. No sectarian differences interfered with his measure of a man or movement. He defied convention and custom and stood for all that, in his opinion, would advance the onward sweep of the greatest Republic under the sun.

Louisianians are asked to give their mite. No one is expected to give largely to this fund.

— Surely this great State will be no laggard in this great Nation-wide movement to honor a man who befriended all and aimed at all times to give a square deal to every man.

Out of our store of plenty, surely during the campaign week of October 20 to 27 we can all afford to give some little remembrance to a past and revered Chief Executive of this great Union and to a staunch apostle of real Americanism, for from our bread cast upon the waters will come back to future generations a truer conception of the glory of sacrifice and the beauty of a life lived for his native land.

Wiley University opened September 17 under most favorable circumstances, at the end of the first week the enrollment had reached 300. The School and Administration Building has been inclosed. It is hoped that the work will be completed before November first, the building when finished, will be the best of its kind in that section.

There will be held in Detroit, Mich., October 15-19, under the auspices of the National Urban League, a conference on the industrial problems of the Negro. Social workers, industrial leaders and persons who are generally interested in Negro welfare will attend, and men and women of national influence will appear on the program. Among the subjects to be discussed are: "Migration," "Is the Negro Grasping His Industrial Opportunity?" "Community Program for Industrial Efficiency," "Organization of Negro Workers" and "What the Negro Preachers Are Doing and Can Do in a Program for Community Development."

People of Interest

Rev. S. M. Beane and Rev. A. P. Shaw, our pastors in Los Angeles, California were given seats on the platform at the great mass meeting held in Schrine Auditorium of that city when President Wilson spoke. They were the only colored persons so highly honored.

Asbury Methodist Episcopal Church, Annapolis, Md., has just given a Home Coming and Banquet to the soldiers and sailors who were recently discharged. Prof. William Pickens, Vice President of Morgan College; Mrs. E. J. Truxon, of Baltimore, Md., and the Rev. W. C. Thompson, pastor of the church, were the main speakers.

Mr. Charlie Southall and Miss Stella Bergeron were united in marriage October 6 at the residence of the Rev. and Mrs. Calvin S. Stanley, this city. District Superintendent Stanley officiated.

Bishop John L. Nuelson, who has been investigating the relief and reconstruction needs of Central Europe in the interest of Centenary Reconstruction Plans, will arrive in New York next month. He will attend the Bishops' meeting at Wilmington, Del., on October 22.

Bishop William F. Anderson, who recently return from Europe, where, as a member of the Centenary Commission for the Study of Conditions in Europe, has been making a survey of reconstruction needs, is soon going to Italy, where he will hold the Italy Conference. He is due in Naples on November 4. The Conference will be held on November 12.

The Rev. Theodore Basil Young, a member of the New York Conference recently returned from France where he served as a Chaplain has been appointed by the Board of Sunday Schools Director of Teacher Training for the Buffalo, New York and Boston areas. He will devote the first twelve months of his time to the Buffalo area where with the cooperation of Bishop Burt, the District Superintendents, and other workers he expects to develop a program which will become a model for Methodism.

Miss Nannie H. Burroughs, President of the National Training School of Washington, D. C., was presented by the women of the National Baptist Convention, which was held in Newark, N. J., with a gold watch set with diamonds, which cost \$500, and an additional purse of \$100. This is but a fitting recognition of the years of unselfish service on the part of a woman who has given herself without reservation to doing whatever she conceived to be in the best interest of the race and that, too, without fear or favor.

Morgan College has just laid the corner-stone of its new \$90,000 Carnegie Hall. The ceremony took place recently and the principal address was delivered by Bishop W. F. McDowell. Dr. John F. Goucher, President of the Board of Trustees, presided. Bishop McDowell, in his address, said that after the economic readjustment of the great war will come a period of racial readjustment, and we all join him in the prayer to God that it will not be accompanied by the bloodshed we have had already. The opening prayer at the corner-stone laying was made by Dr. E. S. Williams, of the Baltimore District. The benediction was pronounced by the Rev. N. M. Carroll, the oldest member of the Washington Conference and one of the first class of nine to enter the Centenary Biblical Institute, which is now Morgan College, on October 9, 1869. Morgan College is building for the future and is destined to be one of the very best colleges in this country.

Owing to the urgent claims of the administration of Clark University at Atlanta, Ga. and Cookman Institute at Jacksonville, Fla., President H. A. King made an earnest appeal to the managers of the Freedman's Aid Society that a Dean be provided to look after the Scholastic part of the administration in Clark University. Prof. John Zedler, who has been sixteen years a teacher and member of the faculty of Albion College at Albion, Mich., was secured and he with his excellent wife are a part of the school family at South Atlanta.

Prof. Zedler has taken hold of the work with a master hand and his coming is a distinct contribution to the "larger Clark". There also came with Prof. Zedler to the faculty of Clark Miss Lucile DesJardins a graduate of Albion and a post graduate of a University in New York, and who has been some years a successful teacher. Both Clark University and Gammon Theological Seminary are beginning the year with increased attendance and interest over other years.

HOW MANY BISHOP?

By Joseph B. Hingeley, Honorary Secretary of the General Conference.

There is already some ecclesiastical guessing as to how many Bishops the General Conference will elect. The question will have to run the gauntlet of the General Conference and the committee on episcopacy, with its sub-committees and sub-sub-committees, and is intimately related to the number and readjustment of episcopal areas, as well as to the changes made during the quadrennium by the death of Bishops Franklin Hamilton and James W. Bashford, which reduced the number of effective Bishops from twenty-five to twenty-three.

Retirement. No Bishop will be retired under the general law until 1924, when three will be transferred to the retired list. One Missionary Bishop will reach the retiring age in 1920, but the Bishops will have advanced four years in age and the General Conference will look forward to the possible changes of the new quadrennium on the basis of 1924, the end of the quadrennium, when the average life expectancy will be eight years less than at the time when the present Board of Bishops were constituted. It will not be sufficient simply to elect Bishops enough to take the place of those who have gone. Provision must be made for the possible losses during the new quadrennium.

Life Expectancy. The total life expectancy of the effective Bishops at the adjournment of the last General Conference was 431 years. Their total life expectancy next May will be 329 years, a loss during the quadrennium of more than a century in the life expectancy of the present board, equal to the life expectancy of six men of the average age (fifty-six) of the effective Bishops at the close of the last General Conference. In other words, if we are to start on the new quadrennium with the same life expectancy and prospective service that we had at the beginning of the last quadrennium, six men must be added to the present number of Bishops—the normal replacement.

The General Conference has not been accustomed to consider merely the situation at the time of an election, but has looked forward to the possibilities of the new quadrennium. Life expectancy tables show that the total average life expectancy of the present Board of Bishops at the time of the General Conference of 1924 will be 277 years, 154 years less than it was in 1916. If, therefore, the General Conference would provide for the life expectancy waste of the present board up to 1924, the close of the next quadrennium, there will be required a total addition of nine men of the average age of the present board at the beginning of the present quadrennium. It is well to remember, also, that while life expectancy tables are based on the experience of 100,000 lives, it would not be unreasonable to expect as large a death toll during the next quadrennium as during the past quadrennium, during which two Bishops passed away, one of whom, in the strength of an imperial manhood, anticipated his life expectancy by twenty-one years. Therefore, in order to come out even in 1924, nine new Bishops should be elected.

Episcopal Areas. The readjustment of episcopal areas will have considerable bearing on the number of Bishops to be elected.

There is a wholesome demand in the larger centers that the General Conference recognize State lines in fixing the boundaries of episcopal areas. Such States as Illinois, Ohio, Indiana, Iowa, Kansas and perhaps Pennsylvania, might well be boundaries of episcopal areas, adding to them the foreign-speaking Conferences which overlap State lines.

Europe. More than one Bishop will be needed in Europe, unless we are simply going to play with a fine providential opportunity. There should be a Bishop resident in Paris or Rome, to look after the Mediterranean countries—France, Italy, North Africa, etc.—and a Bishop at Zurich to look after Switzerland, Austria, Germany and the Baltic Conferences.

Asia. Serious attention will be given undoubtedly to the episcopal supervision of Asia. At present there are two Bishops in China and three Missionary Bishops in India, though, owing to the illness of Bishop John E. Robinson, the supervision of late has been in the hands of Bishop Warne and Bishop John W. Robinson. China, with its 350,000,000 people and wide area, to say nothing of Japan and Korea, demands in these days the closest kind of individual supervision, with distinctive areas and responsibilities rather than a general or divided supervision, as at present. There should also be a Bishop in charge of the Philippines and Malaysia, which is largely Chinese in language and population. In these days of the wide extension of our work in the Orient there should certainly be at least one more Bishop assigned to this region than was assigned four years ago, and if the very largest results are to be reached there should be separate episcopal areas, four at least, covering Eastern Asia.

South America. More than one Bishop is needed for South America, where Methodism is at work in a dozen active, populous, self-respecting states, covering a whole continent.

Missionary Bishops. It is not possible in a brief resume to enter into any discussion of the question as to whether the time has come for a general superintendency rather than a missionary superintendency in India. As far as the tested men now Missionary Bishops in Asia are concerned the General Conference will recognize them as up to the standards and attainments sought for in our Bishops. When the missionary episcopacy was first broached it was with the thought that the Missionary Bishop would remain at his task, while a Bishop would be under the demand of a world-wide superintendency of all the churches. But this has been changed and during the past quadrennium Bishop Warne has been drafted again and again to give the strength of his personality and work to the problems in this country, even as Bishops Lewis and Welch have been called from their work to strengthen Centenary activities. It is well to remember that under the episcopal area supervision a general superintendent is as much expected to stay by his task as a Missionary Bishop, and, if he does not, he must give to the General Conference a sufficient reason as to why he has left his field. World conditions and Centenary matters growing out of them have

brought all of the Bishops assigned to foreign work to the home country, except Bishop Nuelson and Bishop J. E. Robinson. The success of the enterprise has justified this unusual adjustment of their work, but has not altered the fact that in the law and intent of the Methodist Episcopal Church all its Bishops are held to accountability for special work in a defined field.

By making an episcopal area of Eastern Asia and the Philippines the vacancy in the missionary episcopate, caused by the retirement of Bishop John E. Robinson, need not be filled, and all of Asia would be consistently and efficiently supervised if Missionary Bishops Warne and John W. Robinson were elected general superintendents.

The South. Considerable embarrassment to our work in the South would disappear, and there would be added efficiency, were the Bishop of the Chattanooga Area responsible for the administration of only the white Conferences in the South, and in the judgment of some observers the Church would be better served if there were two episcopal areas—Atlanta and New Orleans—made up exclusively of colored Conferences, thus opening the way for the Methodist Episcopal Church, now or later, to do the psychological, sensible and just thing of electing a Negro Bishop or Bishops to superintend the colored Conferences, men who understand the Negro and his problems as no white man can ever understand them. Such Bishops, amenable as to character and efficiency to the General Conference and under its control, would take fine care of the colored work.

Without reference to specialized superintendency conditions would seem to justify the election of twelve additional Bishops at Des Moines, as follows:

	Additional
For United States.....	2
China	1
Philippines	1
Europe	1
South America	1
Replacement of losses	6
Total.....	12
Chicago, Ill.	

ARMY AND NAVY OFFICERS LEAVE SERVICE.

Officers in the regular army have been turning in their resignations at the rate of ten a day. Since the armistice was declared more than 1,500 of the 10,400 officers then in service have abandoned the army. In the navy, it is learned, the discontent has been even greater. The reason for this discontent is inadequate pay. The scale of pay, it is claimed, is in conflict with the high cost of living. The base pay of officers in the army and navy, from army Colonel and navy Captain down, with the ranks given side by side, the navy rank following that of the army, are: Second Lieutenant and Ensign, \$1,700; First Lieutenant and Lieutenant (junior grade), \$2,000; Captain and Lieutenant, \$2,400; Major and Junior Commander, \$3,000; Lieutenant Colonel and Commander, \$3,500, and Colonel and Commander, \$4,000. These are what are known as middle-class salaries, especially as the greater volume of complaint and the greater number of resignations have been among those receiving less pay. An effort is being made to induce Congress to advance the pay of officers.



THEY USE SILKWORMS RATHER THAN FOOTBALL IN NANKING, BUT IT GETS THE SAME RESULTS.

How long since you attended a college alumni banquet? What did they talk about the last time you were there? Wasn't it the necessity of getting more publicity for the old school, a commodity, according to the conservation, dependent upon securing a better football eleven? And they appointed one committee to discover a new coach, and another to scour the prep schools for material, and still another to remonstrate with the faculty for its reactionary attitude in the matter of athletic "cuts." Yes, I know they did, for they've been doing the same thing at the banquets of all the colleges for years. When Siwash aspires to a place on the inter-collegiate map she starts hunting for a half-back.

Over in China there is a university that aspires to lead the procession—it wants to place its name high on the Chinese roll of fame. It believes in publicity, and it has a football team. But when it launched its campaign it never dreamed of engaging a new gridiron mentor. Instead it brought from America the head of the department of entomology of a great State university and announced that it had secured a new silkworm coach. Fourteen of the eighteen principal provinces of China sent students to the next term of school! That was because the Chinese are still a "backward" nation, so more interested in silk culture than football. But it proved that the mission school was on its job when it recognized the fact.

This mission school—it is the University of Nanking—is one of the most interesting educational plants in the Orient. Educators come from all parts of the world to study it, but it takes no trained pedagogue to see how vital a contribution it is making to the development of the new China.

It is largely a result of the compulsion of circumstances. Christian educators dreamed for decades of dominating the educational movement in China, but it was not until

China threw the old Manchu autocracy over less than ten years ago that it became apparent that if ever the dream was to be realized the various churches would have to drop their restricted denominational efforts and pool their resources in a few big, united

be ready to hand over thousands of dollars to a member of another church for disbursement? Even today, when the success of the union enterprise has been demonstrated beyond cavil there are a few who refuse to face the facts. They still insist that such an animal is a biological impossibility.

From the first the success of the university has been its greatest embarrassment. It has been impossible to provide teachers or dormitories or laboratory equipment enough to care for all who have sought admission. Tuition charges have been increased, the number of scholarships strictly limited, entrance requirements raised and raised again, and still it is necessary to turn students away each year.

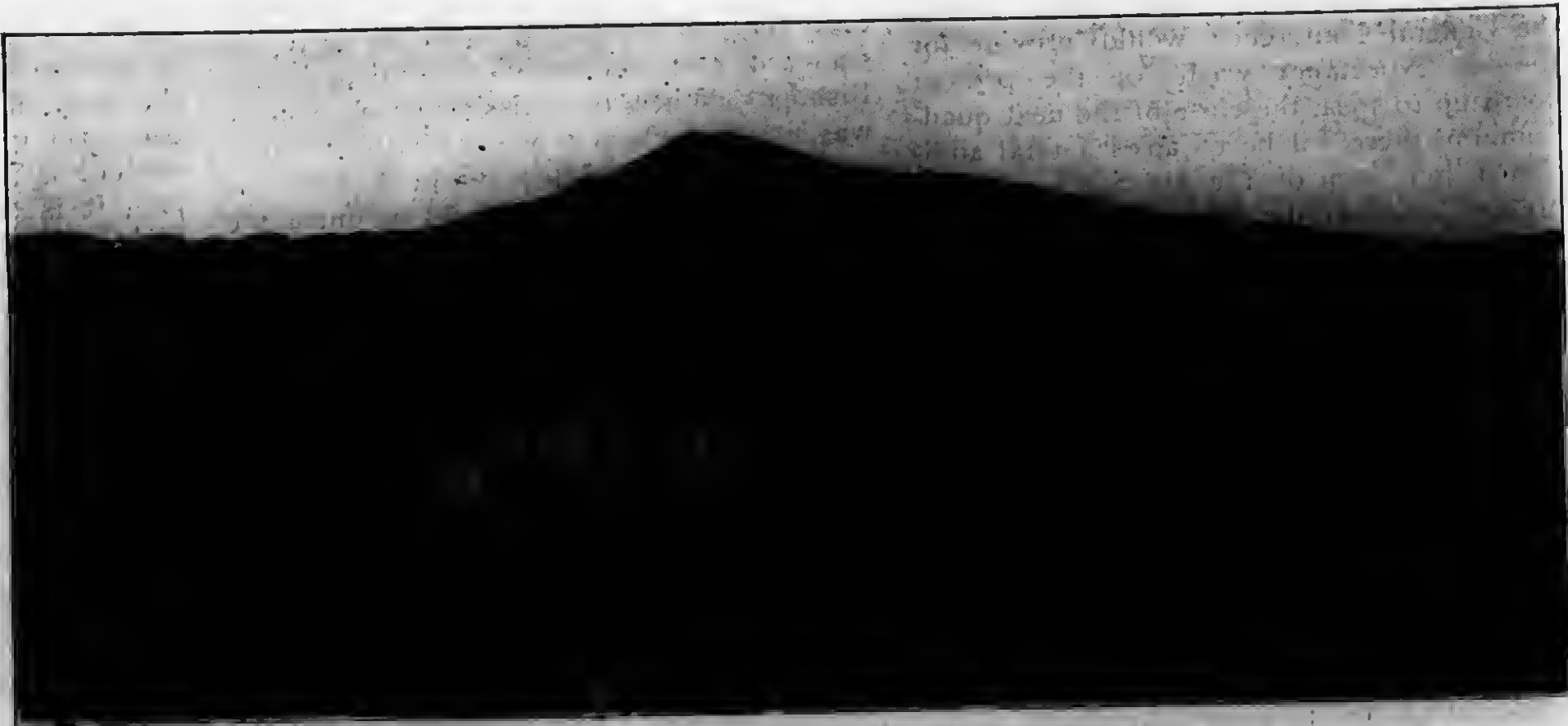
The curriculum embraces everything from the kindergarten to the arts college and professional school. It is possible for the solemn Chinese tot to begin his education in the kindergarten of the Model School (run for the benefit of the normal students), and grow up through the Lower and Higher Primary Schools (equivalent to

our high school), then through either the Normal School or Junior College (last year of high school and first year of college) and so on through either the Senior College of Arts or the College of Agriculture and Forestry. Diplomas are granted by the regents



"STUDENT ACTIVITY" EXPONENTS AT NANKING

enterprises. The union University of Nanking was the first of these to get under way. Located in the city that has been the educational center of China for years, this school was organized by bringing together elements as diverse as the Methodists, Presby-



A NEW DAY IN CHRISTIAN EDUCATION, NANKING UNIVERSITY, NANKING, CHINA

of the University of the State of New York.

The development of Nanking from three rather indeterminate denominational schools into this well-organized educational group within less than ten years speaks for the calibre of the men who have directed the enterprise. Certainly no educator in China commands greater respect than President Arthur J. Bowen, LL.D., and no man has been more successful than the vice-president, Dr. John E. Williams, in securing support in this country. Mission schools are necessarily two-headed. They must look toward China, which they would help, and towards America, from which they would obtain help. Dr. Bowen and Dr. Williams have reduced this feat of looking in two directions at the same time to a scientific formula.

Soon after the university was founded it was selected as the site for a school in which missionary recruits should be instructed in Chinese according to the most modern methods. In its imposing quarters and under the direction of its dean, Charles S. Keen, this Department of Missionary Training, more familiarly known as the Language School, has become one of the show places of China's ancient capital. Between fifty and seventy-five young missionaries are constantly in attendance there.

It is the evident effort to bring the university into touch with the life of China's people that compels most admiration, however. Not all the schools seem to have that ideal. There are girls' schools, for example, that specialize on elocution and piano playing when it is a certainty that their graduates will never possess a piano nor have occasion to implore the woodman to spare the tree.

Nanking proceeds along different lines. The employment of Dr. Woodworth, of the University of California, to study the culture of silk, illustrates this perfectly. The silk business in China has been on the down grade for years, while that in Japan has been climbing. Chinese silk is the best in the world, but there has not been enough of it to capture the market. So Prof. Woodworth, the American who knows most about the habits of the lovely silk worm, was brought across the Pacific and students came from all over China, bringing with them specimens of all the known species of silk worms. When Prof. Woodworth returned to California and those students to their provinces it had been discovered just what kinds of worms would spin the most and the best silk, and a new day had dawned for one of the principal industries of China. That was missionary education of a new kind, and a better.

Dr. Woodworth's work in sericulture was a natural succession to the work that the College of Agriculture and Forestry of the University has done in the selection of proper trees for use in the reforestation of China and of seeds calculated to increase the productivity of Chinese farms. At the head of this work has been Prof. Joseph Baihie, as interesting a figure as a teacher of mathematics; the stress of circumstance made him the dean of an agricultural college, and his contribution to the solution of some of China's problems has made his name as well known as that of any foreigner in the country.

Prof. Baihie first gained fame when he proposed to fight famine, not by distributing food, but by setting the poor on waste lands where a fair amount of diligence would gain for them a livelihood. So successful has his Purple Mountain Conservation Project out-

side of Nanking been that it is being duplicated in the province of Kirm under the auspices of the government. Then Prof. Baihie looked at the barren hills of China, contributing causes to so many of the floods that have carried death and devastation through the land. Other foreigners had pointed out the sorrow caused by those denuded hills. It remained for this Nanking professor to make a simple suggestion whereby one of the spring festivals of the Chinese was transformed from a day upon which trees and bushes were cut down to place upon ancestral graves to a day when trees and bushes were planted in memory of the departed.

Thus China obtained its Arbor Day, a holiday that is obtaining increasing recognition throughout the nation. And the cause of reforestation obtained needed publicity and popular support. The latest thing that Prof.

hundreds of the poor of the city. From such practical extension work as this is in a measure due the fact that Nanking is one of the most progressive cities in China.

In 1917, despite unsettled political conditions that disturbed the city, the university had an enrollment of 253 in the collegiate and 390 in the sub-collegiate departments, not including the Lower Primary (Model) School or the Language School. The faculty included 25 foreigners and 85 Chinese. In point of statistics these are much larger than those reported by any other union educational institution in China. But statistics tell very little.

The thing that Nanking really says to the observer is that it is possible for the churches to unite in a single enterprise; that by doing so they can erect institutions so commanding as to set the educational standards of a nation; and that they can actually make an educational course based on Western models contribute to the immediate bread and butter problems of an Eastern people.

For centuries there have stood in Nanking the famous examination halls, where the scholars of eastern China came to compete for official preferment. Little stalls, hardly large enough to stand in, inside which the aspiring scholar labored for days to write the essay which should win reward. Fifteen thousand of them were filled each year by the young men who had been steeped in the philosophy and ethics of the ancient Chinese sages.

The examination halls are fast falling into ruins. It is reported that the order for their complete demolition has been given. Their passing is a visible symbol of the passing of the educational order they represented. And as they crumble away the new university goes to the site of the ancient wall that surrounded the imperial city of the Manchus—destroyed at the time of the revolution—and salvages the bricks to build its magnificent new plant. One educational system passes, but already there is growing in the shadow of the old Drum Tower of Nanking a better, and bricks that once housed Manchu princes are now housing the scientific knowledge that is to transform China. It is a symbol and parable.

METHODISM CO-OPERATES.

No better illustration of the co-operation of the Methodist Episcopal Church in the foreign field could be given than its participation, through its Board of Foreign Missions, in this great adventure in Christian Education. The Centenary is providing \$12,300 for building, land and equipment, \$50,400 for salaries for missionary teachers in the University, and \$350,000 for endowment. The foreign field is teaching the Church at home how to eliminate waste in man power and money, and is heralding the day when the Church of Jesus Christ can march forth to conquer in its Leader's Name.

Baihie has turned his attention to its road building, and the chances are that he will do even more for the future of China in this realm than he has done in his previous activities.

Nor is this determination of the university to bring its resources to the service of the people confined to the faculty. The students have been impregnated with the same ideals. Groups of them conduct night schools at various centers in Nanking, where the fundamentals of an education have been given

THE FELLOWSHIP OF INTERCESSION

"The primary need is not the multiplication of prayer meetings * * * but that individual Christians should learn to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power.

I. Co-Workers With God.

Pray

For an awakened sense of our partnership with God in the building of His Kingdom.

That we may not look upon the life and tasks of our local Church as bystanders or outsiders, but as our very home, which claims and receives our love and energy.

For we are laborers together with God. 1 Cor. 3:9.

O Almighty God, Thou Who sittest on the Throne, make all things new within us this day. Renew our faith and hope and love. Renew our wills that we may serve more gladly and watchfully than ever. Renew our delight in Thy Word and Thy Worship. Renew our joy in Thee. Renew our

longing that all may know Thee, our desires and labors to serve others. And so lead all Thy people who embrace the cross of Thy Son and desire to walk in the light and power of Thy Spirit now and evermore; through Jesus Christ our Lord. Amen.

II. Life Service.

Pray

That amid all the loud voices sounding in the world to-day, there may be heard in the hearts of multitudes of young men and women the still, small voice of God calling them to His service.

For all students in colleges and universities and professional schools that they may be prepared for lives of high usefulness; that the use of their powers may be toward a genuinely Christian purpose.

That young people of high promise may so earnestly consider the opportunity of Christian life service that they will dedicate themselves to some form of active Christian ministry.

That the Church may be guided in all its approaches to young people so that the

Christian appeal may have a commanding power.

I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Joel 2:28.

Send Thou, O Lord, to every place
Swift messengers before Thy place,
The heralds of Thy wondrous grace,
Where Thou, Thyself, wilt come.

Send men whose eyes have seen the King,
Men in whose ears His sweet words ring,
Send such Thy lost ones home to bring,
Send them where Thou wilt come.

Mrs. Merrill E. Gates.

III. The Family Altar.

Pray

Thanksgiving to God that He has ever called us out of our darkness into His marvelous light; for Christian homes in which we learned to pray; for parents who lovingly guided our feet in the pathway of life.

That we may learn anew by experience the blessedness of home worship and the power of the united prayer fellowship of thousands of homes.

And these words, which I command thee this day, shall be in thine heart: And thou

shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down, and thou riseth up. Deut. 6:6-7.

Family prayers are not merely the daily effort to bring the needs of the family before God; they are also the symbols of parental priesthood, the services of the domestic church, and the creators of a religious atmosphere. We are not likely to have a great central church, wherein many families may gather, until we have scores of smaller churches, within each of which one family maintains its own altar. The Church will be no stronger than the religious life of its various homes may determine. Consequently, nothing is more needed in our land to-day than the strengthening of the family altar wherever founded, the re-establishment of that altar wherever broken down, and the building of that altar wherever it has not been placed. A study of Robert Burn's "Cotter's Saturday Night" will show that the children, however wayward they may become, are sure to keep in sacred memory the hours when the altar of the home was sanctified by parental prayer.

Bishop Edwin H. Hughes.

O Thou God of our fathers and mothers, wilt Thou not, by the sweet persuasion of their example at the Family Altar, "turn the hearts of the fathers to the children, and the hearts of the children to the fathers, in all the borders of our Methodism."

A LEAGUE OF BIBLE SOCIETIES

IF the time has come for nations to league themselves together to secure universal peace, and for churches, widely differing in many respects, and as far separated as Asia Minor and America, to confer on matters of faith and order, is it not time for the Bible Societies of the world to unite in mapping out a world program of translation, supply and distribution? For, after all, they believe that peace must come through the acceptance of the great Bible precepts, and certainly Christian faith and order has no higher authority than the Sacred Scriptures. The times are alive with new ideals, new plans, new movements, and there is urgent need that these shall all be influenced and shaped by the message of the Bible.

All of this was fundamentally in the minds of the managers of the American Bible Society when they recently proposed to their older sister, the British and Foreign Bible Society, an association of the national Bible Societies of the world. There had always been co-operation, but it has not completely prevented duplication. There has always been common counsel on international matters, but it has never resulted in a completed unified program. The time has come for some organization of these societies which have a world outlook, in order that there may be more complete and efficient prosecution of the work of world Bible supply.

There are a number of important matters which can be dealt with adequately only as the societies take joint action. There is, first of all, the question of the fields in which the various societies shall prosecute their work. It is obvious that in an undertaking of this character, duplication should be avoided. In large fields, such as China or India, there may be plenty of room for several societies to operate, in which case the territory might be so subdivided that large and easily-accessible

centers may not be overdeveloped while distant and difficult places are poorly covered or neglected altogether. A unified study must be made of the entire world and a program mapped out indicating the most needy fields and the relative urgency of the work in each. The recent war, which has changed the map of all Europe, has also created many problems in regard to Bible supply. In the Near East, for example, hardly a Bible has been printed in the last four years. The whole work of Bible supply must be rehabilitated there. In other places the need may be as great. No one society can determine the wisest policy for adjusting the Bible program to the new world order.

In the second place, there is a great need of joint action in the matter of the translation and revision of the Scriptures. The Bible has been printed and circulated in about 650 languages and dialects, but the whole Bible has never been translated into each of these languages. Should it be? If not, why not? What new people are there in distant and isolated places who have never had any part of the Scriptures printed in their peculiar dialect? Who will search out and provide for these, unless there is some great joint effort? It must be remembered that the missionaries have reduced some of these dialects to writing as a part of their pioneer work, and the Bible is the first book that these tribes have ever known in their printed language. Sometimes, under these circumstances, the work is quickly and perhaps crudely done. There has been development in these tribal languages which may now call for revision of the original translation. Who knows just where revision is required? Even in some of the major languages, translations were hurriedly done in order that the Christian propaganda might be promoted without delay, and perhaps revision is needed even there. Also, in the course of

the years, languages are modified, and even in the normal processes of things revisions are required. Who can find an answer to all these questions unless there is joint action of the great societies concerned?

In the third place, a determination must be made of the various agencies to be employed in the distribution of the Scriptures. Many methods and devices have been set up with a view of circulating the Scriptures to the farthest ends of the earth. Have these been adequate? Have they always been wise? May it not be possible to discover new and more effective methods? Uniform policies should be established in the use of colporteurs, in the mapping out of their fields, in their methods of handling business, in the matter of their remuneration. Much may yet be learned from the modern methods of salesmanship which will be readily applicable to the Bible program. Joint consideration is imperative if the most effective and far-reaching policies are to be discovered and put into operation.

In the fourth place, there should be considered the relations to governments in undeveloped countries. Would there not be greater opportunity for the Bible Societies in association to press forward into new territory, rather than to attempt separately and independently to establish individual relations with governments in undeveloped areas?

In the fifth place, could not there be presented a joint appeal to the whole Christian world for support of Bible supply and distribution, if the societies could act in unison? Would not such an appeal make stronger impression than at present upon Christian men and women everywhere? And would not the people of non-Christian lands, among whom Christian propaganda is most largely promoted, be greatly influenced by the joint action of these several united bodies?

The American Bible Society is firmly convinced that the hour has struck when there should be concerted action in all of these matters. The churches in America are in the grip of a great movement looking to a consolidation of all the Protestant missionary movements in this country. Its vision is world-wide. Its momentum is gathering force daily. With the vision, purpose and spirit of this movement, the American Bible Society is in most cordial sympathy.

Already surveys are being laid out to attempt to discover the needs of continents and nations, and these surveys call for knowledge concerning the need of the Holy Scriptures throughout the world. When these surveys are completed, the Society then stands face to face with the question involved in supplying these needs, questions of new versions and revisions, greatly increased production and widespread distribution. It prefers not to undertake this alone, and for this reason has invited the joint action of the other great Bible Societies of the world. By associated action in each line more might be accomplished, or a multitude of new friends might be raised up in every land who will be awake to the spiritual needs of the world and rejoice to participate in this service.

THE LOST BATTALION

By Forrest Adair.

Just about a year ago at this time the whole country was thrilled with the news of the magnificent exploits of "The Lost Battalion." No incident of the war has captured the imagination of the country more than the efforts of the battalion of the 308th Infantry, 77th Division, of the American Expeditionary Forces, commanded by Major Charles W. Whittlesey, during the terrific fighting in the Argonne Forest. Major Whittlesey's battalion, by capturing its objective, ranged ahead of the rest of the division and was for several days cut off from the main army.

They were several times politely invited to surrender by the surrounding German forces, but in language of unmistakable meaning, if somewhat emphatic expression, their commander declined.

The daring displayed by that battalion of our National Army will not soon be forgotten.

There is another story of a lost battalion, which is not nearly so glorious. It is "A Lost Battalion" of the Christian Church. Its fighting vigor is lost in the campaign of the Kingdom of God because those who make up the battalion know little or nothing about the war that the Christian Church is in.

The "Lost Battalion" of the 77th Division was really not lost at all, it was fighting valiantly in the very forefront of the attack, but this "Lost Battalion" of the Church is tragically lost.

The fighting edge of a company of Christ depends very largely on the information which they have in their minds regarding the work of the Church, and the inspiration which comes into their hearts quickening their zeal and interest in that work. To use again a military figure—the morale of a congregation which is not receiving in large measure such information and inspiration, is low.

The Making of Morale.

The war played havoc with our dictionary. It brought into every-day speech a large number of new words, many of which have already been worn smooth by continuous repetition. One word which was very rarely used before, but which has occupied a supreme place of importance in the last five years, is the word MORALE. Morale is to the mind what health is to the body. It is the poise and command, the maintenance of the will to fight, the ability to bear hardship and suffering with an unyielding fortitude.

We have learned that morale depends on many things—on physical comforts, on the removing of points of irritation, etc.—but we have also learned that the morale of an army and of the nation behind it depends far more on one thing than on all the other causes put together. That one thing "a knowledge of the aims of the war."

A large part of the invincible might of the American Army lay in the fact that the soldiers knew what they were fighting for—they understood their cause, they believed in it, and the mass of people at home knew what they were saving and sacrificing

for—consequently the fighting trim and the will to win suffered no loss.

Could anything be done of an immediate, practical nature which would be a larger

GOOD LITERATURE DAY, OCT. 26

Four Steps in the Campaign in the Churches.

The campaign for the increase in the circulation of the Church papers as a means of increasing the spiritual resources of the Church is now in progress. It is being carried on with a vigor and extent never before realized. There are four steps in this campaign in the work of the Church:

1. A message from the pulpit on the strategic place of Good Literature in the home.
2. Minute Men speeches, Oct. 19-26, giving the laymen's point of view.
3. A canvass for subscribers throughout the congregation made by the educational workers of the Unit System and other representatives.
4. Last and greatest, an interest in the campaign on the part of the whole congregation.

Our Church, under the providence of God, has been able to do great things. If this fall we could double the subscription list of our Church papers, we could vastly increase our effectiveness as a section of the active forces of the Kingdom of God on earth.

increase of strength to our Methodist Church than that throughout its whole membership there should be such a knowledge of the aims of the war which our

Church is waging against evil in the name of Christ?

Suppose the great battalion, which are lost as far as being active participants in the local and general work of the Church is concerned, could be stimulated with a new, emphatic interest? It is such a large result which is the underlying motive of GOOD LITERATURE DAY, to be observed throughout the Methodist Church Sunday, October 26.

On that day a concerted effort will be made to secure a subscription to one of our Church papers from every Methodist home. The purpose is to increase the spiritual morale of the Church, and carry into the minds of the whole army the information and inspiration which will maintain the interest and zeal in all branches of the work of the Kingdom. The Church papers will also help to maintain the spiritual life of those who read them.

This effort, which means so much to the Kingdom, cannot be successfully carried through without the co-operation of those who are already subscribers to the Church papers and who know from experience their value.

Find the Lost Battalion.

If the present subscribers to the Church papers would look upon this matter in the light that it should be looked upon, as a piece of valuable service in the upbuilding of the Kingdom of God, they would endeavor to secure at least one new subscriber to the Church papers.

There is a "Lost Battalion" in your local church. It would count so much more if the people who belong to it were receiving from week to week such news of the progress of Christ's welfare in the world as would inspire their own lives.

Help to recover that battalion by getting at least one subscriber to the Church papers.

ONE PLUS ONE EQUALS TWO

We are looking for large results on Good Literature Day, October 26. The Southwestern Christian Advocate is sent to a subscriber for \$1.25 a year. It costs the church \$2.00 to make good this subscription; that is to say, on each subscription, we lose 75c. We are supplying our readers with a paper full of good things, a paper that is worthy of being passed on to others. Considering the low cost of paper and the effort being put forth in making a journal worthwhile, will our subscribers, as a favor, join in this campaign and each subscriber send in an additional subscription? If each subscriber will get us one other subscriber, we will double our list. We will keep a record of each person who responds to this request. This is an appeal to YOU, DEAR SUBSCRIBER, and we hope that on Good Literature Day, or a day following, we will hear from each one of the 16,000 subscribers on our list, and if they respond, as here requested, together with the magnificent showing that our District Superintendents and pastors will make, our list will have a very substantial increase in our circulation.

PRAYER MEETING TOPIC—WHEN THE SENSE OF GOD IS LOST

By Warren F. Cook.

References: Job 23:3, 8; Ps. 88:13, 13, 14; Is. 59:2; Mt. 27:46; 1 John 4:12; II Cor. 6:16; Rev. 3:20.

A letter which I received a short time ago contained the following paragraph:

"Prayer has become a mockery to me because I find that I cannot sense the presence of God as once I did, and it is like talking into empty space. So I have quit—I cannot honestly keep it up. I go to church as usual, and try to live a Christian life, but I've ceased to pray and am beginning to wonder how I am going to lead my children in a habit which has become so empty to me."

Then the letter goes on in a pitiful way revealing the doubt and distress which come to honest minds when they find the reality of God beginning to slip from them.

How should this friend be answered? I do not know that I could have answered at all had I not gone through a similar experience. I, too, had gone for days and days, even months, when the sense of God as a ministering personal spirit was lost. Night after night I had knelt in prayer only to rise feeling like one who has been talking over the telephone only to find after a time that he has been cut off and no one is on the other end of the wire. It is not a comfortable feeling to say the least, and no honest soul can be blamed for feeling like hanging up the receiver for good and all under such circumstances. And there are many who if honestly face the condition of their own prayer life will acknowledge this poverty of God consciousness. How many, because of this, have simply ceased trying to pray would be hard to say. It is a serious condition. What can we say to such people?

A Natural Experience.

Perhaps the first thing to remember is that this experience is not unusual or unnatural. Many, even among the world's most devout Christian characters, have known times when the sense of God as a living reality was void. Dr. Fosdick, in "The Meaning of Prayer" (page 81 and following), gives a number of quotations from numbers of well-known religious men, such as Bunyan, Cowper, Tolstoi and others who experienced such poverty of spirit. (These quotations might be used very effectively in any meeting.)

It is suggestive to see what such men relied upon to carry them through these experiences.

1. In the first place they all "carried on." They did not quit as this friend of mine had done. They refused to allow moods or tempers or feelings or the circumstances around them to dislodge their belief in God or prayer. Just as they would not refuse to believe in the fact and warmth of the sun's light because it was temporarily hidden by the sun, so they would not disbelieve in God and His power because He might be for the time obscured from them by reasons they could not understand. Every man has his "off days" and off seasons. They put this down as one of theirs.

2. Some of them fell back upon their own past personal experiences which they could not doubt. There had been certain oases in their lives from which they had drunk freely of the living waters. Now that they were in the desert they would not doubt these other

days, nor would they believe that they would never come again.

3. Some of them, like Frederick W. Robertson, fell back upon the elemental virtues of life. When Robertson was passing through that experience where he lost his sense of God entirely and came to doubt his existence as a personal being, he found he was able to say, "Whether there be a God at all or not, it is better to be noble than mean; better to be unselfish than selfish; better to love than hate." And upon this foundation he rested until he came through to a new but certain belief and sense of God again.

4. Others have rested upon the social experience of the race. Men throughout the ages had believed in God and prayed to Him. Surely there must be something in it. It could not all be a myth. It seems unreasonable that such a cloud of witnesses could have been deceived through all time.

Hidden Mountains.

One evening a party of us pulled into Chamonix at the foot of Mount Blanc. It had been storming for several hours and the clouds still hung low, completely hiding the snow-capped peaks of the mountain range. But had anyone been a complete stranger to the surroundings he could not but have believed that some marvelous fact was behind and beyond the clouds. The streets were laid out and the houses built with the mountains in mind; windows were located so that the best outlook could be had; observatories were built and telescopes focused upon something yonder in the distance; while statues with outstretched arms and fingers were an unmistakable testimony to the hidden facts which were shrouded in the storm. The next morning the sun broke through the clouds and revealed the glories of the snow-capped peaks, but had we never seen them we could not have doubted.

In similar way there stands the everlasting testimony of the ages, with its crowd of witnesses pointing to God as a living, personal power, who ministered to them, if not always, at least at times unmistakably.

Suggestions as to causes of this sterile condition of the soul:

1. Physical condition. Unusual care, worry, nervousness.
2. Mental conditions, perhaps caused by physical condition, causing moods and tempers that cloud the face of God.
3. Life fully absorbed even with good things to allow place for God. See the Parable of the Tares. (Mk. 13:7.) It takes time to be holy. Jesus said to His disciples: "Come ye apart and rest awhile, for there are many coming and going." In a short span of three years at most, with the most supreme tasks to accomplish, Jesus found time to pray a necessity.
4. Unquestionably Sin is the greatest and most prevalent cause of sterility of the soul. Isaiah says, "Your iniquities have separated between you and your God and your sins

have hid His face from you." (Is. 59:2.)

Things that may help remove such a condition:

1. To realize that it is not unusual, or unnatural. See Job 23:3-8, Ps. 88:13-14, Mt. 27:46.
2. Recall the times when God has been an unmistakable reality in your experience. When you are in the desert, don't forget the oasis where food and water gave you life.
3. Rely upon the social experience of the race. Fall back on the long testimony of prophets, apostles and sages through the ages.
4. Don't test God's reality by your feelings. Feelings are never a sure guide. You can't rely upon them for proof of your love for your work or friends, etc.
5. Be thoroughly honest with God and yourself. Never forget that He knows and understands and is far more concerned about this than you are. He loves you as a father.
6. "Carry on" in spite of all. You cannot give up your work, etc., because of moods or doubts. Children must the day's work must be done. In a similar way, trust in God and go forward. The light will break. (Phil. 4:6-8.)

A HYMN FOR THE PARSONAGE.

While it is customary to have a hymn of dedication at the time when this ceremony is performed for a church, there is something rare and pleasing in the thoughtfulness which provides a special hymn when the ground for a parsonage is broken. When this exciting event took place for the Trinity Methodist Episcopal Church, East Lansdowne, Pa., a hymn composed by the pastor, the Rev. Richard B. Wells, was sung. It is passed on to others for similar use:

O God, Whose gifts fall rich and free,
Upon Thy children here below,
Help us to recognize in Thee,
The One Who doth these gifts bestow.

Now let Thy Spirit on us come,
As we on this occasion break
The ground, that we a bright new home
For Thine own servant then may make.

Bless all whose hearts or purse or hands
Contribute to this purpose free,
Unite us with those heavenly bands
Of love that bind all hearts to Thee.

So shall Thy name be glorified,
And we, Thy children, will be blest;
'Till we at length shall by Thy side,
Be gathered to eternal rest.

SUN DIAL USED BY MEXICAN INDIANS.

While not as exact in the information it imparts as a jeweled watch, a sundial of very primitive construction, discovered in Mexico by an American engineer, serves satisfactorily as a timepiece for its owner, an Indian woodcutter. It was made by nailing the circular bottom of a tin lard pail to the side of of an inclined post, then driving a large spike a short distance into the post through the center of the disk. The shadow of the spike indicates the flight of time, measured by scratches on the tin disk.

DES MOINES CONFERENCE AMENDMENT

By W. H. Shipman

The Des Moines Conference amendment, adopted September 22, at its recent session in Des Moines, is as follows:

Amend section 3, paragraph 46, article X of the Constitution by adding the words, "and may determine the method of choosing the Elders who shall superintend the districts," so that section 3, as amended, shall read:

"The General Conference shall not change nor alter any part or rule of our government so as to do away with the Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our foreign missions, limiting his Episcopal jurisdiction to the same respectively; and may determine the method of choosing the Elders who shall superintend the districts."

The office of District Superintendent has been a matter of contention, sometimes very severe, almost from the beginning of the Church till now, when it is again the subject of a very widespread agitation.

The most unfortunate aspect of this long-continued debate is that the third Restrictive Rule, by interpretation of the General Conference of 1824, makes that body entirely helpless to legislate upon the subject.

Is it not a serious weakness in the organization of the Church in this age of its multiplied responsibilities in the face of vast world movements, that the General

Conference is manacled and helpless over a matter of practical administration by a provision Joshua Soule wrote into the third Restrictive Rule in 1808?

Concerning the office of District Superintendent, the General Conference should have absolute freedom of legislation, and this the proposed amendment will secure.

It is a very conservative proposition, for it does not place the method of choosing the District Superintendent in the Constitution. That would be a limitation of the power of the General Conference.

It does not say "and shall determine," for that also would be a limitation. It says "and may determine," which leaves the General Conference free to determine its own action.

The amendment does exactly this, it clothes the General Conference with full power over the method of choosing the District Superintendents, and then leaves it absolutely free, either to leave the present law untouched or to enact the legislation which it judges will best promote the welfare of the Church.

This is the eminently safe and statesmanlike way to handle the long-debated question of the election of District Superintendents. It would seem that on this all sides of the question ought to be willing to unite and cheerfully abide by the decision of the great representative legislative assembly of the Church.

TO OUR FELLOW CITIZENS OF THE COLORED RACE:

We salute you in the love of Jesus Christ our Lord! This love expresses itself between human beings in brotherhood. We cannot conceive of a Fatherhood of God that does not imply a brotherhood of man. George Fox, the founder of the Religious Society of Friends, was drawn toward members of your race in a feeling of this brotherhood, and wrote more than one epistle to express this feeling for himself and for his associates. At a later date in Philadelphia, but more than a hundred years ago, Anthony Benezet opened his home for a school for colored people, and demonstrated to his wondering fellow citizens, the complete capacity of the race for education. Previous to the Civil War, during that sad conflict and since, many members of our Religious Society have devoted themselves and their estates to your education and training for citizenship.

So our present interest in you and our desire for your best welfare have had a long history and no small measure of first-hand experience. The multiplied injustices you have had to endure, have been grievous burdens upon our hearts. We wish now, at a time of world crisis, to be quickened to much greater effort on your behalf. We have recently constituted a special committee to combine in every legitimate way with other forces for good to deliver our country from the unspeakable stain of savagery brought upon it by lynchings. Four years of the most destructive warfare in human annals, have brought us all face to face with the utter futility of physical force to advance the welfare of human society.

If the world is to be saved—your world as well as ours, it must be by the triumph of spiritual values over the despotisms of fear and hate. A great leader of your race, the late Fanny Jackson Coppin, was often saying, publicly and privately, "War settles nothing. When war is over it remains for good men to put in motion processes of healing and reconstruction." Your whole history—very particularly fifty years of your history since the Civil War, has been a wonderful record of that method of reconstruction which had its highest example in Jesus of Nazareth. Even upon the cross He could pray, "Father, forgive them, for they know not what they do."

As we plead with you in brotherly love, to persist in this thoroughly Christian attitude, we hold ourselves ready to join you in every reasonable protest against injustice. We do this, not only because we want you to have your rights, but also because we want our beloved country to realize that, "Righteousness alone exalts a nation." We have ourselves often known the sting of injustice, though our two hundred and fifty years of history.

In the late world struggle, many of our members have been imprisoned and flagrantly punished, in some cases unto death, for conscience sake. This seems always to have been the price of civil and religious liberty. At this moment of National peril, therefore, more perhaps than at any previous time in our history, the call is for us all to stand together and work together, even in suffering, to bring to fruition our hopes for a better world.

On behalf of the meeting.
George M. Warner, Clerk.
Wm. B. Harvey, Secretary,

THE BAPTISM OF THE SPIRIT

By Edwin Whittier Caswell

John the Baptist prophesied Pentecost, saying, "He shall baptize you with the Holy Spirit and with fire." Jesus endorsed John's Prophecy, with the command to His disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." "Wait for the promise of the Father, for ye shall be baptized with the Holy Spirit not many days hence." This glorious promise came true when suddenly cloven tongues of fire sat upon each of them and they were all filled with the Holy Spirit and began to speak as the Spirit gave them utterance. Without this baptism of power, the early church would have perished at its birth. Does not the membership of the church to-day need this Divine anointing, in order to fulfill Christ's commission?

The spirit of God and the soul of man must come into complete harmony and communion to achieve world wide victory. He must make His ministers a flame of fire in order to burn their way into the hearts of men. Every one must get the flame, in order to shine and speak with tongues of fire, which is the symbol of the powers of the church over the world. This burning testimony of the tongues in the light to lighten the Gentiles and awaken Israel. We are His witnesses unto the uttermost parts of the earth; when lips and tongues are touched with fire, the voice cries, "Here am I; send me." It is only fire that kindles fire and when every pulpit is ablaze, the people will come to behold the burning. Multitudes will fill the valley of decision.

How many have more smoke than fire more clouds of doubt than sunshine of glory. Peter when filled with the electric light of the power of the Holy Spirit, began to speak words that led thousands to Christ, and still awaken and illuminate multitudes in all lands. Peter learned how to suffer and to triumph; his very shadow was a power. Upon Paul's soul was flashed the fullness of the glory of God from the face of Jesus Christ; that light and glory will shine on while endless ages roll.

Get the fullness of purifying power and you will have enough to heap coals upon the heads of your enemies till they flame with love like yourself. You will have enough to conquer every evil passion, to blaze your way up every mountain of difficulty and burn a pathway of light through the blackest moral darkness of the worst cities and nations in the world.

How welcome for the frozen to get the fire, to feel your heart strangely warmed with a glow that will never die out. What fellowship, what consolation and power comes to the soul of man when God's love kindles ours, till we are burning with the same Divine fervent flame. Wait patiently, believingly, for the baptism of the Spirit's power. It will surely come, it will not tarry beyond God's time. He is faithful that promised, who also will do it. blood and the promise of the Father. Do not secession; it is yours by the purchase of Christ's allow yourself to be cheated out of the infinite inheritance.

A LESSON IN TRUST

The International Sunday School Lesson for Oct. 26, 1919.

By the Rev. J. Leonard Farmer, PH. D.

The news has just reached Jesus that John the Baptist has been cruelly put to death. It requires no strain of the imagination to imagine some thoughts which passed through his mind at this time. His old friend and beloved forerunner, a righteous man of God, has been killed, in a sense, because of his righteousness, because he dared to denounce the sinfulness of people in authority. It goes without saying that Jesus thought of the end that must eventually come to him should he persist, as he would, in his teaching, which would bring him in bitter controversy with those in authority. He took his disciples and went by boat across the lake to the uninhabited plain of Bethsaida at the northeast corner of the lake. He wanted to get away from the multitude and spend some time in prayer and meditation and private teaching of his disciples. But his plans were frustrated. Crowds of people from Capernaum went by foot around the head of the lake and met him at the landing. He sympathized with them, for they were as sheep without a shepherd. So on the plain he taught them, healed their sick, and, as the account runs, miraculously fed them on five loaves of bread and two fishes. Night was coming on and they still remained around him. He decided that he could the more easily get them to return if they should see that his immediate disciples had been sent away. So he suggested to the disciples that they take the boat and cross over to the other side of the lake, which would be about a six miles' journey, while he would send the multitude away. The disciples were not willing to leave him behind on that lonely shore at night with the multitude. But he "constrained" them; and they set out. After the multitude had reluctantly been persuaded to return, he went away to the top of the hill to be alone with God in prayer, the thing for which he had purposely come to this side of the lake. Would that we had that prayer preserved to us that we might know the requests which he made of his Father at this time of his great heaviness, and when he became conscious of the awful end which must also come to him sooner or later! Certainly the heaviness of his heart was at least second only to his later experience in Gethsamane. But what went on in his soul was typified by what was going on in the outer world around him. For the disciples had no sooner got started than a contrary storm arose on the lake. Their little boat was tossed to and fro by the tempestuous waves, and, although toiling arduously at the oars, they could not make much progress. The second and third watch of the night passed, and yet they have not gone half of their journey. Some time between three and six o'clock in the morning, Jesus, walking on the lake, overtook them. They see him and become terrified, thinking he is a ghost. They cry out for fear. But he, with his characteristic calmness and freedom from excitement, speaks to them not to be afraid for it is he. What great joy

filled their hearts to know that the Master had come to them at this time when they most needed him! And yet they can hardly believe that it is he walking on the lake. It is too good to be true! And Peter, with his characteristic impulsiveness, asks him to bid him come to him, if it is he. And he bids Peter come. Out from the boat he leaps into the angry waves, unconscious of himself for the present, and unmindful of the danger, but thinking only of the Master at whose bidding he is going. We may be quite sure that he was the last one of the disciples to have been constrained to go away and leave Jesus in the midst of the multitude. Now he is overjoyed at his presence. For a few moments his faith triumphs. All is well. He does not sink. But soon the furious waves are dashing against him. He becomes conscious of himself. He becomes aware of the danger of the thing he is undertaking to do. In that moment his faith wavers. He begins to sink. Along with his faith leaves him his presence of mind. He doesn't even try to swim, although we may be sure that he, being a fisherman by trade, understood the art of swimming. Pitifully he cries out, Save me, Lord! With a smile of pity the Master stretches forth his hand and grasps him, with the gentle rebuke, O thou of little faith, wherefore didst thou doubt? They too step into the boat and the storm ceases.

This is one of the great nature-miracles of Jesus. And some reasonably conservative teachers are of the opinion that it is not a miracle which really happened, but an allegory. According to them what the allegory means is that sometimes we may be utterly at our wits' end, and our helplessness continues through the night into the morning. But when our need is sorest the Savior comes to us. Our eyes that are looking eagerly for deliverance believe that they see divine help in the moment of peril. Yet they fancy that what they see is an illusion soon to vanish. They do not at first dare to believe that it is the Savior who is actually near. It is only when the heart lays firm hold upon these ideas of God's help that calmness ensues.

But whether it be a miracle or an allegory is a moot question, and is not important for our purpose. In either case it teaches a very important lesson.

Christ-consciousness versus Self-consciousness.

Perhaps the greatest thing which prevents us as Christian workers with the Lord's business seriously at heart from undertaking and accomplishing the what seems to us impossible thing for the Lord is the lack of triumphant faith. And this lack is due more to than to anything else to an inordinate self-consciousness. This self-consciousness may work in two ways with the same result of hesitancy in undertaking or failure in accomplishment. In the first place, we may think of our weakness and inability in the face of the what seems impossible thing before us. Our thought is beholden to

the difficulties and obstacles which stand in the way of our doing the thing. Thoughtlessly we transfer our inability over to the Lord, and tacitly assume that if we cannot do the thing ourselves, we cannot do it with the Lord's help. We may undertake to do while in this attitude of doubt, and may pray for God's help; but during these times to the most of our requests of the Lord we will silently add the postscript: "But I know you are not going to do it." And of course He will not do it, and we fail. Or in the second place, we may think solely of our strength and ability, and tackle the thing that cannot be done, depending not on the Lord's strength and help. And again we fail. What we need is more Christ-consciousness and less self-consciousness. Without him we are weak; but in his strength we are strong. So long as Peter kept his eyes fixed and his thought centered on the Lord, he successfully treaded the waves. But when he came to think of himself and the dangers which surrounded him, he began to sink.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D.D.
Lesson for Oct. 26, 1919.

"O ye of little faith."

The disciples had just shared in one of the most beautiful and significant of the miracles of Christ. We were preparing them for the storm of the night. The Master had retired alone for meditation and prayer, and rest. The disciples were without him at sea, which the tempest drove into billowed madness. Alone and helpless in their desperation they cried out in fear. When above the storm there answered back the voice of Jesus, "Be of good cheer, it is I, be not afraid." The voice of the Master so thrilled Peter that he cast himself into the water, that he

might be the first to greet him. This proved too much for his faith, then when sinking, the hand of Christ actually touched the hand of Peter and he was safe. The frightened disciples heard the tender rebuke, "O thou of little faith."

The tempests of life are never more trying than in the far fields of the church. There are long flung missionary journeys by sea and by land with their attending perils. The trying ordeal of becoming acclimatized in a new zone, while fighting diseases peculiar to uncivilized sections. Being compelled to eat strange food, prepared by strange hands, in strange ways. Trying to rest and sleep without the comforts of home. These discomforts of body sometimes cause a veritable tempest in the whole physical nature very trying to one's faith. Some missionaries die of homesickness, they are so lonesome for friends far away, and for fellowship they cannot have with strangers. This pull from the home land is so strong as to precipitate a storm which only the presence of Christ can calm. Then there are the surging of the uncontrolled hosts of the native heathen, often generating the mob spirit with its angry attacks to be met single handed only as Christ may command quiet in such a storm.

It requires heroism of the highest type to plunge into darkest Africa, or the un-Christian lands of Asia or South America, and meet the elements of every kind against which one must contend. Today the church is calling for 50,000 volunteers for such places, and for a million more who dare undertake to support them on the field. Tens of thousands are responding, while others are hesitating. To all who do not claim the victory of world conquest for Christ, the Master is saying: "O thou of little faith, wherefore didst thou doubt?"

GAMMON SEMINARY.

How to Use the Bible

Weekly Devotional Topic for Oct. 26, 1919. (Psa. 19:7-14.)

By the Rev. Willis J. King, D. D.

More and more are we coming to realize the fundamental place of the Bible in the life and thought of the world. Most of us doubtless are familiar with the reputed words of Queen Victoria to an African prince who was visiting in England. Amazed at the wonderful things he saw everywhere, he is said to have inquired of the good queen the secret of her nation's greatness. Reaching for a Bible near at hand, she held it up and said: "This, sir, is the secret of our greatness." More and more all mankind is coming to the viewpoint that both national ideals and practice must square with the ideals set forth in our Bible if the nation would be really and truly great.

And now the question comes as to the best methods of Bible study.

The method most in vogue, if such a slipshod haphazard way of reading can be called a "method," is, even where the individual has formed the habit of reading his Bible regularly, to read one chapter in one book one day, and another entirely unrelated the next day. About the only thing one gets out of the reading in this way is the satisfaction which comes from the consciousness of having complied with a prescribed means of grace.

There are, however, certain well-known methods of Bible study that have commended themselves to different individuals as the best methods.

First, there is the topical method. We take a topic like "faith" or "love," and take passage after passage in our Bibles that has some expression concerning this topic. Undoubtedly a method like this has its good points and gives one a familiarity with the sayings of the Bible in this connection, but it has its disadvantages as well. It tends to take texts out of their connection and probably give them a meaning that their authors never intended. Further, it tends to put undue stress on these passages and utterly ignores other passages which, while they make no direct expression along this line, the thought is very implicit in their context.

Another method is teaching or studying by means of the characters of the Bible. This method has found favor with many people and is to be highly commended. The idea here is to take characters such as Abraham, Moses, David, Paul and others, and make a detailed study of their lives and teachings as set forth in the

Bible. Such a study gives a knowledge of the biographical facts in connection with the lives of these great men, and enables us to draw wholesome and helpful lessons from their strivings, particularly in the realm of religion. Many ministers have been able to inspire the members of their congregation to a more systematic reading of the Bible by using these "character studies" for their evening sermons, and urging their hearers to study along with them during the week.

A third method used by many people is the look by book method. It is the method most generally approved by scholars. In this method one takes a single book of the Bible and begins reading it with the idea of understanding it as well as possible. It would be well to begin with some of the books of the Bible where the outline is clear and furnishes the least difficulty. For example, the student in Old Testament would begin with a book like Amos. It would be well for the average student to secure some such book as G. A. Smith's the "Twelve Prophets," in the Expositor's Bible series, or Cornill's "Prophets of Israel," or Farrar's "Minor Prophets," in the Men of the Bible series, or Knudson's "Beacon Lights of Prophecy." Any of these would be helpful in giving one light on the circumstances under which the book was written, and a knowledge of the rugged character of the man himself. Both of these are very necessary if one is to have an adequate conception of the prophet's message.

For the New Testament, one might begin with one of the gospels, Mark, for example. Either work out an outline for yourself or seek the help of a good commentary in working one out.

In both cases, whether in the Old Testament or the New Testament, the text itself ought to have the first consideration. We want to know all we can about the man and his times and how other men have interpreted his sayings, both in the past and at present, but we want most of all to get the message first hand for ourselves. The great proof for the inspiration of the scriptures is not to be found in their supposed infallibility, or what any saint, who lived in the long ago, had to say about them. It is the appeal they make to the human heart from age to age. It is because the Bible strikes men at greater depths of their beings, enriches their lives, and inspires them to heroic service, that we know it to be inspired of God. Therefore, emphasis should be put on a knowledge of the text itself, so that each reader will have the chance to in-

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interpret for himself the thought of the inspired writer.

Another method of Bible study followed by those whose scholastic preparation warrants it, is that known as the "critical method." Here one uses largely the original languages in which the book was written and does not seek merely to know the given text but seeks to make emendations to the text where these seem necessary to a better understanding of the text.

In all our study there should never be lost sight of the spirit and attitude that should characterize the student of the Bible.

In this scientific age, this age of relentless search after truth and intolerance for any view or custom whose only claim to acceptance is its antiquity, we must, of course, read even our Bibles with open minds.

But above all we should read them with the feeling that this is the "Word of God" to the sons of men. It should be studied, then, reverently, and prayerfully, with the one passion to know the mind of the Father for His children.

FORT SMITH DISTRICT CONFERENCE

The Fort Smith District, Little Rock Conference convened in Ebenezer Methodist Episcopal Church, Conway, Ark., August 21st, 1919, with the Rev. D. H. E. Harris, D. D., presiding. The devotional services were conducted by the Rev. J. R. Wilson. J. W. Terrell was elected Secretary with W. D. Evans and M. McCrosby assistants, H. Bright was elected treasurer and D. W. Nelson was elected Statistical Secretary. All the pastors were present and quite a number of local preachers, exhorters, class leaders and district stewards were in attendance. Dr. C. C. Hall, District Superintendent of the East St. Louis District, Southern Illinois Conference, was with us Thursday, representing the Centenary interest. We listen with intense interest to his address which was full, touching all phases of church work. No district Conference will be in the dark when Dr. Hall speaks to it. The District Superintendent made his report, this being his last year on the district, he is trying to make it his best. The pastors' reports were creditable to themselves and charge. The local preachers, exhorters and others who made their reports showed that they have been at work. The committees did their work well. Brother W. H. D. Bright was granted license to preach and Brother J. L. Nelson was recommended to the Annual Conference for Admission on trial. The Rev. J. H. Greer, D. D., who was appointed to Fort Smith from our last Conference, has been transferred to the Lexington Conference and left for his new field about the first of August. The Rev. B. F. Neal is in charge of the work. We had a few visitors, namely: Revs. A. T. Stephens, our pastor of St. James, in Pine Bluff, brought greetings from the Pine Bluff District, which had passed into history one week prior to the opening of the Fort Smith District Conference. Rev. J. A. Bally of the Colored Methodist Episcopal Church and the Rev. Wm. Anderson were introduced to the Conference, and each spoke

words of commendation. Friday night was the anniversary of the Freedmen's Aid Society. Dr. J. M. Cox, president of Philander Smith College was the chief speaker. He was introduced by Dr. G. T. Saxton. Collection for the cause, \$22.08. Local program, welcome addresses

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You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

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were delivered by Miss Lucy Ballinton, Prof. D. W. Kelly, Rev. W. M. Anderson and Miss Freddie Howell, Dr. G. T. Saxton responded. One joined the church. The Negro and his relation to the Centenary, was discussed. A paper by the Rev. S. J. Brown and the Revs. H. Bright and J. R. Wilson. "Is it essential for laymen to be Members of an

Annual Conference," was discussed by Rev. J. W. Terrell, the Revs. D. W. Nelson, Mr. McCrosby, J. R. Wilson, D. H. E. Harris and H. Bright. "The efficient minister among his flock," was discussed by the Revs. D. W. Nelson, J. W. Terrell, M. McCrosby, H. Bright, J. R. Wilson and Dr. D. H. E. Harris.

Miss Emma Glikey, the Canning Demonstrator of Faulkner County, was introduced and spoke on canning. Dr. G. T. Saxton followed with words of commendation. A communication from the faculty of Gammon was read by the Secretary. The chairman appointed J. W. Terrell and Dr. G. T. Saxton to send a resolution to the faculty that the district would stand by the school of the prophets in urging the men to attend before entering the ministry. The Committee on Resolutions said many creditable words about the people and Rev. C. H. Brooks, who did everything in their power to make the conference a success. This is his second year and he can go back the third year with credit to himself and the church. All the local preachers and exhorters' characters passed and licenses were renewed. Marche was selected as seat of the next Conference, 1920, Saturday, at 7:30 P. M., the sisters of the local church were called together by Mrs. G. T. Saxton. Conference Corresponding Secretary for the Woman's Home Missionary Society of the Little Rock Conference. A very interesting meeting was held, the result was eight paid up members to the local Auxiliary, four paid subscriptions to the Woman's Home Mission paper and two paid subscriptions to the Children's Home Mis-

sion paper. The outlook for the organization at Conway, Ark., is bright. Sunday at 11:00 a. m., the sermon was delivered by Dr. J. M. Cox, 3:30 p. m., sermon by Rev. M. McClosky, 8:00 p. m., sermon by Rev. G. T. Saxton, D. D.—J. W. Terrell, Secretary.

Few books are able to at once attract, hold, and help young people troubled with religious doubts as does the attractive little volume, *The Prophets in the Light of To-Day*. It treats in clear, direct, fresh, fervid language of youth the more common problems which disturb the young. This book is a antidote for religious doubts of modern make.

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Written By
Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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DEATHS

Revel-Truxon—In the midst of a large and brilliant assemblage, Miss Helen M. D. Truxon, daughter of Mr. and Mrs. S. H. Truxon, became the bride of the Rev. Lloyd H. Revel. The ceremony was performed at Metropolitan Methodist Episcopal Church, Baltimore, Md., on Tuesday evening, June 24th, by the pastor, Dr. R. W. S. Thomas, assisted by the Rev. N. M. Carroll, the Rev. A. J. Mitchell, Dr. D. W. Hays and the Rev. Jas. Allen. Miss Truxon taught Domestic Science in the Robert Brown Elliott School of Baltimore, Md. The Rev. Mr. Revel graduated from Gammon Theological Seminary

in 1915, is a member of the Washington Conference, and pastor of St. Matthew Methodist Episcopal church of Turner, Md. The Rev. and Mrs. Revel were the recipients of many handsome presents.

Elam—Mr. J. Gould Elam, a faithful member of St. Matthew Methodist Episcopal Church Pelican, La., died in peace with his God August 25. Brother Elam had been ill for more than a year.

He leaves a wife two children, mother, father, four brothers, one sister and a host of other relatives and friends to mourn his passing. The funeral service, was conducted by his pastor, the Rev. O. J. Harvey.

Nicholson—Mr. Richard Nicholson of Stillmore, Miss., died August 28th. Mr. Nicholson was Superintendent of the Sunday School, a class leader, steward and a trustee of Kennedy Methodist Episcopal Church of which he was a faithful member. James Robinson, Pastor.

Rolax—Mr. Jessie Rolax met his sudden death at Mcnavy, La., August 19th, he is the brother of Rev. J. E. Rolax our pastor at Booneville.

His sudden death cast gloom and sadness over the entire family. He leaves three sisters and four brothers to mourn and a host of friends. His body was shipped to Melville, for internment, funeral service was conducted by pastor assisted by the Rev. S. A. Anderson of Baptist Church.

Scott—Mrs. Annie Scott of Hahnville, La., departed this life Thursday September 4th., at 10 A. M. she was a faithful christian, she was 40 years old, she was born in St. Charles Parish Hahnville, La. She leaves a husband 12 children and a sister 3 brothers two aunts. The funeral was in charge of the Young Peoples Benevolent Society. Interment was made in the Catholic Cemetery. The funeral service was conducted by the Pastor, the Rev. E. W. Jackson.

Summersville—Mrs. Harriett Summersville, of Spring Tex., and a faithful member of the Methodist Episcopal Church, for quite 40 years, departed this life July 1919. She leaves to mourn her lost a husband, a number of grown children and a host of friends.

The funeral was conducted by the pastor. The Rev. D. A. Runnels.

The funeral services took place from Central Avenue Methodist Episcopal church, Atlanta, Ga., Dr. L. H. Kling, the pastor in charge, officiating.

Brother Handsome suffered much before he died, but he bore it resolutely and with resignation to the will of Him who doeth all things well. His Ministry was a great success in winning many souls to Christ. J. D. Jenkins.

Williams—Miss Eva Williams a faithful member of Kennedy Methodist Episcopal Church, Stillmore, Miss., died August 1st.

NEW BOOKS RECEIVED.

The Methodist Book Concern, 150 Fifth Ave., New York.

"Forgotten Faces"—By George Clarke Peck. Net \$1.25.

"Daybreak Everywhere"—By Charles Edward Locke. Net \$1.25. Abingdon Press, New York.

"Germany's Moral Downfall"—By Alexander W. Crawford. Net \$1.00

"How To Teach Religion"—By George Herbert eBtts. Net \$1.00.
"George Washington, the Christian"—By Wm. J. Johnson. Net \$1.50.

JACOB'S CHAPEL, SAN ANTONIO, TEXAS, AS I SEE IT.

It is just and right and, I think, in order for someone to say well done to a struggling church and pastor, and I volunteer to say a good word, unsolicited by anyone, in the interest of the above named church and its faithful pastor, the Rev. K. W. McMillan, a transfer from the Texas Conference to my Conference last December. This church, though its membership is small, has done more work this year than any one church in this District and, I dare say, in this Conference. They have built a first-class parsonage at a cost of

\$1,600, one-half of which has been raised, and all other claims have been paid to date. When this good pastor moved into the new building these people gave him a house-warming, and many delightful and useful articles were brought to make the pastor and his wife comfortable. It is no reflection on any church for me to say that this pastor is living in the best parsonage in this Conference. A number of the laymen in our largest stations should go in and look on this pastor, who has been made to feel that he is serving a people that appreciate a hard-working pastor. I have long wanted to see the day come when our people will everywhere build good parsonages for the preacher. This one thing (living in shacks) has made me move more than any other thing since I have been in the ministry.—L. H. Richardson.

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.,	Oct. 22-26	J. P. Patterson
Clarksdale	Minter City, Miss.,	Nov. 25-30	N. R. Clay
South Philadelphia ...	Chester, Pa.,	Oct. 14-16	James H. Scott
Tupelo	Pontotoc, Miss.,	Nov. 26-29	W. H. Golden
Centreville	Easton, Md.,	Oct. 28-30	R. H. Wallace

Noses and Throats Freed of Catarrh!



Hundreds of noses and throats all over this country from Maine to California have been freed. These noses and throats were pretty bad—some of them. They had bothered their owners for long periods. The noses had been stopped up—crusts formed—mucus gathered and made discharges which had to be constantly blown out on handkerchiefs.

Some of this purulent mucus dropped into the throats belonging to the above noses and made them raw and sore, with an annoying constant tickling sensation.

Little wonder that the eyes accompanying these noses and throats became watery and weak—the breaths foul and the sense of smell gradually disappearing.

But what a change has come over these same noses and throats through the Method of treatment originated by Cartarrh Specialist Sproule, 432 Trade Building, Boston. They become once again the clear, sweet, useful portions of the body their Creator intended. All the loathsome mucus disappears, because there is no more inflammation and Catarrh germs to cause it. The eyes, the nose, the throat become free and clear. Those stupid dull feelings vanish—and the happy individuals meet their friends frankly grateful they need no longer worry over what serious thing their Catarrh is going to develop into.

Free Consultation About YOUR Nose and Throat

Wouldn't you like to know how your nose and throat might be freed of its Catarrh. Then just sign your full name and address, and mail to Specialist Sproule's Office.

This Coupon entitles readers of this paper to consultation free on Catarrh.

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Specialist Sproule has been in the business of ridding noses and throats of this inflammation of the mucus membranes called—Catarrh—for 30 odd years after studying and graduating from Dublin University, Ireland. Any man who works at a trade for 30 years knows whereof he speaks, and he says with all earnestness—"if your nose and throat, have fallen a victim of the Catarrh germ get advice and help speedily." You may regret delay.

When your answers to the above questions arrive, you will be sent advice free as to just what you may do to rid YOUR nose and throat of Catarrh. Find out if there is any reason why YOUR nose and throat may not belong to a happy person, rid of Catarrh as well as hundreds of others in this country.

Don't delay but write right now for advice. Take pity upon that Catarrh infested nose and throat of yours and see if they cannot be made the healthy comfortable parts of your body they should be. Answer the questions now and mail to Catarrh Specialist Sproule,
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CRESCENT CITY NOTES

Mrs. Anna Smith, wife of Mr. Thos. Smith of First Street Church, died on Oct. 2nd at her home in New Roads, La. She had been sick for a long time. She was a faithful member of Grace Methodist Church, this city.

FIRST STREET

Our 30-day campaign opened yesterday with great success. At 11:00 a. m. the church was crowded, and Dr. R. E. Jones, manager of this campaign, had the congregation to sing from Hymns of the Heart, after which he spoke. Four young men were converted. At 3 o'clock the men's parade was a success. Revs. E. W. Kinchen, Sanders Carroll, Abraham Simmons, F. T. Chinn and J. F. Marshall rendered efficient service, after which Dr. Jones delivered a special sermon to the men. At night he preached to a crowded house. The number of persons to unite with the church Sunday was eleven. Mr. A. B. Chatters presented Lieut. O. E. McKaine, of New York, and addressed the congregation.

REPORTER.

WILLIAMS

The pastor, the Rev. L. H. Smith, preached at 11 a. m. last Sunday, and his brother, the Rev. J. W. Smith, pastor of First Baptist Church, McKirney, Texas, preached at 7:45 p. m. The city pastors are invited to our big rally, the 26th inst., at 3 p. m. The pastor will preach the annual sermon for the Sons and Daughters of Orleans next Sunday at 7:45 p. m.

A. WEBSTER, Reporter.

HAVEN

The attendance was good at both the 11 o'clock and night services. Rev. J. T. Lewis assisted the pastor in the administration of the Lord's Supper. The choir, under the direction of Mr. L. R. Scott, rendered splendid music. The service was one of the best. The following persons contributed to the Bible and Hymnal fund: Mrs. V. A. Henderson, Mrs. Mary Webster, Mrs. L. Grayson, Mrs. V. J. Landry, Mrs. Susan Evans, Miss Cecile Joseph, Mrs. Julia Chinn, Mrs. H. Landor, Mrs. Ceola Ramsay, Miss Florence Haynes, Mrs. Emily Dorsey, Mrs. C. Williams, Mrs. Olivia Lewis, Mrs. Maria Williams, Mrs. V. C. Huntley, Mrs. Julia Morris, Mrs. Rosa Atklens, Mr. Joseph Lewis, Mr. H. Williams and Rev. C. C. Landry. Total amount, \$25.00. Mrs. V. A. Henderson is president of the Stewardess Band. Miss Sarah Austin is treasurer of the Sunday School. Mr. J. C. Landry worshipped with us.

IRENE LANDRY.

MALLALIEU

At 11 a. m. speaking meeting was

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Poro Corner

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conducted by the pastor. A night the District Superintendent, Dr. J. F. Marshall, and Brother S. L. Lemons worshipped with us. The sacraments of the Lord's Supper were administered. Fifty-eight persons communed. Collection \$17.25. The annual rally given on the fourth Sunday in last month, was a success. The following persons, each representing a State, raised the following amounts: Cora Williams, Texas, \$20.90; Emma Randall, Alabama, \$8.50; Alice Miller, Louisiana, \$12.00; Mary Crenshaw, Mississippi, \$20.75; Rebecca Simms, Florida, \$12.30; Maud Chinn, Ohio, \$15.10; Sedonia Lonon, Georgia, \$15.60; Florence Harvey, New York, \$36.10; O. B. Milo, California, \$5.35; Lorretta Cleese, Tennessee, \$2.00; Augustine D. Williams, Iowa, \$21.20; Frances Dixon, North Carolina, 2.55. Other collections, \$47.73; public collections, \$20.02; total, \$240.10. The following ministers were present and assisted in the meeting: Revs. R.

Wilkins, S. Carroll, L. H. Smith, G. C. Hayward, Lanxon, the District Superintendent, and Brothers Thomas and F. Garret.

S. S. EARLES, Pastor.

SPECIAL NOTICE LE TECHE DISTRICT.

The district Rounds published for the Le Teche District in our issue of September 25 for the THIRD ROUND should have read the FOURTH ROUND.

CHANGE OF ADDRESS

Rev. H. W. Kimball has changed his address from Manchester, Ga., to Woodbury, Ga., and desires correspondents to so address him.

Presto Face Cream

Beautifies the Complexion

TRY IT. IT'S PERFECT

Have You Seen This



(From an actual photograph of a mouth before (left) and after (right) taking the James Osgood Features Correction Course. Both pictures were taken by the same photographer in Nashville, Tenn. Compare the thick, short lips of the first with the graceful curves and well rounded fullness of the lengthened and reduced lips of the second.)

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CHURCHES AND CLUBS—looking for a play that will afford an evening of SLIDE-SPLITTING FUN, should have

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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NEW ORLEANS, OCTOBER 23, 1919

Vol. No. 48—No. 42

Going Over the Top Once More

UR Methodist Centenary has guaranteed the Benevolent Boards of the Church their full apportionments. This was done because we thought it would be an advantage to have one great benevolent collection. We are now taking the lead in a drive to put the Advocate in every family. This is done, not simply because we want to increase the circulation, but because we know that **IT WILL BE IMPOSSIBLE FOR THE CHURCH TO PUT OVER THIS FIVE-YEAR PROGRAM WITHOUT A MESSAGE TO OUR MEMBERS EVERY WEEK.** We must keep the membership informed if we would succeed. The Advocates are given us several valuable pages every week for Centenary messages, thereby keeping our members informed and inspired for co-operation in the great tasks ahead. We do not hesitate to say that **IT IS JUST AS IMPORTANT TO GET SUBSCRIBERS TO THE SOUTHWESTERN AS IT IS TO GET MONEY PLEDGED FOR THE CENTENARY** because we question our ability to collect pledges through a five-year period unless this paper has a generous circulation, among our members to keep them informed.

October 26th is "ADVOCATE DAY." Our Pastors, Minute Men, Unit Leaders, and Official Boards are to direct this canvass for subscribers. You have the literature and will, of course, put on the program for the 26th. Won't you, Brother Pastor, call your Centenary council, including your Unit Leaders and Minute Men, and plan to go through the entire congregation and into every home and make a most determined effort to put the Advocate in every home? We could not be about a bigger business than this.

- J. W. Moultrie, Executive Secretary, Atlanta Area.
- J. C. Sherrill, Executive Secretary, Chattanooga Area.
- W. A. C. Hughes, Executive Secretary, New Orleans Area

EDITORIAL

RESIDENTIAL EPISCOPAL SUPERVISION.

Will the Church recede from residential supervision? It will not. So satisfactorily have the Bishops carried forward their work in the several areas to which they have been assigned that the church is enthusiastic over residential supervision. We have gotten over our fright as to the destruction of our general superintendency and we are giving ourselves more concern as to general progress and general efficiency. Our Bishops have entered so heartily into the new program that it has succeeded beyond the expectations of its most ardent supporters. Long chapters can be written and will be written as to the success of this intensive leadership. It has held our Church steady in these troublesome times. It has given us a denomination, a local leadership that has been outstanding. It has developed our work in churches, in schools, in endowments and in a way heretofore unthought of. It is entirely safe to say that the Centenary program could not have been put over without the Episcopal leadership that we have on the area and residential plan; nor will the conservation program of the Centenary program be put over without the leadership of our Bishops as it now exists in the several areas.

As an indication of how the Church feels on this matter, we call attention to a resolution that was unanimously passed by the Nebraska Conference, which is a memorial to the next General Conference. We quote:

"Whereas, after seven years of accounting to our system of area supervision, we are persuaded that it tends to give real Episcopal leadership to every part of Methodism and greatly increase the efficiency of our organization. Therefore, we petition the General Conference to continue area supervision, making any such changes as will still further add to its functioning power."

The Church will not go back to the old form of distributing our general superintendents. Rather it will go forward as the resolution of the Nebraska Conference suggests, making such changes as will further add to the functioning power of our superintendents.

THERE ARE OTHERS.

Dr. John R. Mott, as General Secretary, and Mr. Alfred E. Marling, as Chairman, have issued, on behalf of the International Committee of the Young Men's Christian Association and on the authority of the International Convention, a Call to all Young Men's Christian Associations throughout America, as well as upon the churches, to observe November 9-16, inclusive, as the week of prayer. In making this appeal to the Associations and the Churches, the Call for the week of prayer reads:

We issue this Call with a profound sense of the supreme need at the present time of intercession on behalf of the young men and boys of the two great sister Anglo-Saxon nations—the United States and Canada.

In the years of the war the American and Canadian young men, by their patriotic response to the call of country and civilization, by their discipline and heroism and by their devotion even unto death, won the undying gratitude of their countrymen and helped to establish the liberties

of the world. The great struggle revealed the boundless yet comparatively latent capacities for adventure, for co-operation, for sacrificial effort and for constructive achievement wrapped up in the lives of these millions of Anglo-Saxon youth. With the ending of the war have come to them greatly increased pressure and strain and multiplied temptations and perils. The new world and the new day which they have done so much to usher in make a tremendous demand upon them for unselfish service.

With lively gratitude to God for what our young men have already achieved, with sincere solicitude because of the grave and subtle dangers which imperil them, and with a vivid realization of the unique influence which they are to exert in the coming day, Christians everywhere should give themselves to prayer on their behalf. For thirty years and more they will be the chief factor in determining the destiny of the United States and Canada.

We sympathize fully with the spirit of this Call. We recognize its urgency. We recognize also the increased pressure, strain and multiplied temptations and perils to which the youth of the country face. The language of the Call is, however, exceedingly unfortunate and goes to prove how far wise men and good men may go astray in times of intense stress like these. Why a great body like the Young Men's Christian Association, that purposes to minister to all races, should plead exclusively for "these millions of Anglo-Saxon youths" we cannot

OBSERVE GOOD LITERATURE DAY

quite understand. For the Negro to claim that he was a part of the Anglo-Saxon youth would bring down wrath upon his head. There is no other interpretation of this Call than that the Negro youth is not included. Surely we do not forget how that 400,000 of Negro Americans, by their "patriotic response to the call of country and civilization" and "by their discipline and heroism" and "by their devotion even unto death," helped "to establish the liberties of the world" and should have "won the undying gratitude of their countrymen" of all creeds and of all races. Surely nothing in the history of America reveals so much that is worthy in the Negro and the "comparatively latent capacities for adventure, for co-operation, for sacrificial effort and for constructive achievement." If the millions of Anglo-Saxon youths who were in the war face increased pressure and strain and multiplied temptations and perils, what shall we say of the increased strain and pressure and perils without limit that the Negro youth must face?

Speaking of pressure and of strain, nothing but the grace of God holds the Negro steady at this time. And let us be thankful that the grace of God does hold him steady. The pressure and the strain through which the Negroes are now passing is something terrific. It calls for the strength of the superman and this strength is supplied by the presence of the Divine Christ who counsels and advises and whose personal presence helps in these days of great stress and of peril.

Surely we should pray for our Anglo-Saxon youth, but in God's name, there are

many reasons more why we should pray for those Negro boys who are suffering more than the Anglo-Saxon youth suffer or will be called upon to suffer. Have we so soon forgotten our alliance and relation and duty to these men without whom and those of their kith and kin who came from the colonies of Africa, the achievement on the Western Front would not have been so glorious. 'Pray for the millions of Anglo-Saxon youth, of course. But there are others.

THE MOTIVE OF MOBS.

We have often asserted that mobs in the South may take the life of any Negro upon the slightest pretext or no pretext, and nothing will be done about it. One of the most dastardly crimes that has blackened the pages of our country was the recent killing of the four Johnson brothers, of Helena, Arkansas, who were waylaid as they were returning from a fishing trip, apparently ignorant of any existing riot at Elaine, Arkansas, or elsewhere. It is said that the five brothers were returning from a fishing trip, one a dentist, one a physician and another, the youngest of the group, was a returned soldier, having spent two years in France, where he was gassed and wounded twice at Chateau Thierry. It is said that the Johnson brothers were met by a well-known real estate dealer of Helena. He was accompanied by several deputy sheriffs. The leader accused the Johnsons of being ringleaders in the Elaine, Arkansas, uprising. One of the brothers attempted to explain that he was absent from the city and that he and his brothers were innocent of any connection whatsoever with the lawlessness. Attempting to force the Johnson brothers into a car brought on a fight that resulted in the death of four.

The Omaha Monitor, in a recent number, publishes a very severe arraignment of mob law as a defense of assaults upon white womanhood. The article is written by a white woman. Among other things she says:

"And what the reason? They try to hide behind that threadbare excuse that they were protecting their womanhood. But they lie. Passion let loose protects nobody. From unreason and lawlessness no one can look for the security that only law can give. Law is the basis of civilization, the one thing that separates the civilized man from the savage. The fundamental tenet of the Magna Charta is that a man is innocent until proven guilty, and every suspect has a right to trial by jury. Law came to us the heritage of centuries. With the increase of its guarantees have come an increase in civilization and democracy. Fed upon by a tissue of lies and villainous suggestions from an inflammatory press that will sacrifice public safety to sensationalism and will substitute race hatred for reason, a band of ignorant, lawless hoodlums would constitute themselves above law and subvert all civilization that their passion and hate and vandalism may have sway."

The writer, in further penetrating the false and oft-repeated observation that the mob is justified in its brutal and deadly work in that it seeks to protect womanhood, says:

"No mob looked to wreak its vengeance on the four white men who raped one woman. No mob looked to wreak its vengeance upon the white degenerate who victimized the little 10-year-old crippled child on the South Side."

These are dirty facts and we do not like

to pollute our columns by recording such revoking crime, but what is even more nasty is that these things exist and that they are known to exist even when Negroes are lynched and burned without redress.

THE NEGRO AND ORGANIZED LABOR.

The Negro labor leaders of the country should go slow in their line up with the American Federation of Labor. There is a great question involved that affects not only the few colored men who are members of the American Federation of Labor and others who are likely to join the movement, but it effects the life of the entire race. So that it would be an exceedingly wise thing if the Negro labor leaders of this country would call a conference among themselves and advise with other outstanding leaders of the race as to what is the best possible solution of the labor situation as it affects the Negro.

The Baptist World, a magazine which claims to represent 3,180,741 colored Baptists in this country, in writing upon the Negro and the Social element in Organized labor, says:

The Negro and the Social Element in Organized Labor.

The darker races of the world in general, and the Negro group in particular, are being ground to death between the millstones of organized capital and labor, both of which, for false social reasons, har them from their respective groups and attempt to use them as a pawn in the present desperate game for advantage in the titanic struggle between capital and labor.

The darker Asiatic and African laborers have been barred from the labor unions of Europe and America on the petty grounds of color. The pretext of those who are ashamed to inject the color question is—that the darker races can and will work for less wage than white men. The above is preposterous on its face. The darker races want as much for their labor as any one else. Black people have no objection to their salaries being raised. Both capital and labor have refused equal wage to black men for equal work.

Local unions have systematically barred black men from the best paying jobs, on the ground that they refuse to associate with dark people in doing the world's work. We meet it in the stores, banks, factories, on the railroads and everywhere.

The capitalists blamed the labor unions for injecting the color question, but they forget that white capitalists bar black capitalists from their group for purely social reasons. A Negro will create more consternation in a white bank than in Baldwin's Locomotive Works.

White labor is hostile toward Asiatic and African labor, largely because of the attitude taken by capital toward dark people and the attempt to use them to block the efforts of organized labor.

The salvation of both white capital and labor, as well as the darker races, depends upon organizing and equalizing the opportunity and compensation of the darker laborers.

As long as colored labor is unorganized and underpaid, capital can use the darker laborers of Asia and Africa to haffle white labor unions.

If the capitalists of Asia and Africa are forced to operate in Asiatic and African countries where they can get cheap, unorganized labor, then the Asiatic and African capitalists will be able to capture the trade among the millions of the darker races and the white capitalists and laborers of Europe and America will be unable to compete with capital and labor in the countries of the darker races.

The American Federation of Labor recently took an advanced step in self-preservation by admitting colored laborers—which is all right in theory, but when it comes to local application colorphobia will

manifest itself and attempt to circumscribe colored labor with the caste that colored men be allowed to work only in certain positions.

Colored laborers must organize the world over to save themselves from being exploited by both white capital and labor and thereby, in saving themselves, they will indirectly save both capital and labor, which are now locked in a life or death grip in Europe and America.

FROM THE BISHOPS' COMMITTEE ON EVANGELISM

It is a truism that no one can be an intelligent, alert and efficient member of a Christian Church without the information only obtainable through his denominational paper. There would seem to be no possible room for argument concerning the importance of the circulation of the Methodist Advocates if we would have an intelligent Church. But there is another reason for urging a wide circulation of the Church press just at this time. The Church is launching what it is hoped will be the greatest "Evangelistic effort ever known," and to this great movement the editors of the papers have promised their utmost sympathy and support. No earnest pastor will wish to be without a strong ally. The very fact that a subscription is made by a family arouses the attention of every member of it and prepares the way for the Evangelistic message, and for co-operation in an aggressive spiritual program.

In order to attain the great goals set before the Church it will be necessary to use every possible agency. The Committee on Evangelism most heartily welcomes the campaign for a very largely increased circulation of the Church papers, and adds its earnest exhortation to pastors and laymen to make "Literature Day" an outstanding event of the year in every local church.

COMMITTEE ON EVANGELISM.

(Bishop) W. O. Shepard, Chairman.

(Bishop) W. P. Thirkield, Secretary.

SUNDAY SCHOOL PARTY STARTS FOR EUROPE.

A party of five representatives of the Board of Sunday Schools, consisting of Dr. L. O. Hartman, Superintendent of the Foreign Department of that Board; Dr. Ernest Lyman Mills, the recently appointed Superintendent of Methodist Sunday School work for all Europe, with his wife, and Mr. Edgar Blake, Jr., the Superintendent for France, with his wife, will sail on the "Mauretania" of the Cunard Steamship Line on October 28th for Southampton, England. Drs. Hart-

man and Mills and Mr. Blake will make a preliminary tour of the countries of Europe where Methodism is located to ascertain the condition of our Sunday Schools after the devastation of five years of war, and will formulate plans for the enlargement and strengthening of the work of religious education on the Continent. It would be hard to exaggerate the importance of this step looking towards the careful training of the children and young people of Europe in the pure principles of the Gospel of Jesus Christ, as it relates itself to the matter of the future peace of the world.

Dr. Mills, who is to have the general supervision in this department for Europe, has had an enviable record in leading pastorates in New England. His work with Sunday Schools has been especially conspicuous for its success. He is a graduate of Boston University, both in the Liberal Arts and Theological departments and holds the graduate degree of Doctor of Philosophy from the same institution. His executive ability, also, has been amply demonstrated in connection with the Centenary Campaign with which in the New England area he held an important office. Dr. Mills served as a chaplain in the Army during the war. Mrs. Mills is, also, a Sunday School expert. She spent two years of study in the Department of Religious Education in Boston University and another two years in the practice of her profession in New England, being the Director of Religious Education of First Methodist Episcopal Church, Boston, during 1918-19.

Mr. Edgar Blake, who is charged with the development of our Sunday School work in France, is a graduate of Wesleyan University at Middletown, Conn., and also studied for some time in Garrett Biblical Institute. He had supervision of the Sunday School features in connection with the recent Centenary Celebration in Columbus, the success of which culminating on "Sunday School Day" was so outstanding. Mr. Blake served in the United States Navy during the war and had reached the rank of ensign. Mrs. Blake is the daughter of Dr. Joseph B. Hingeley the Corresponding Secretary of the Board of Conference Claimants. Mrs. Blake, also has given close study to the Sunday School problem, both in theory and practice. She spent two years in study at Smith College, Northampton, Mass., and was graduated at Northwestern University in 1918.

Dr. Hartman expects to spend several months with these new superintendents on their fields in working out a program and planning to take the largest possible advantage of the strategic opportunity for the Church and the Kingdom represented by the development of Sunday School work in Europe.

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UNIVERSAL BIBLE SUNDAY

The American Bible Society has arranged for a Nation-wide observance of Bible Sunday on November 30th.

Literature is being prepared of an attractive character for all Churches and Sunday Schools in the country. Applications for the Sunday School Program and Hand Book, which are sent freely to all who are interested are pouring into the Bible House from every section of the nation.

The great war stimulated a fresh desire for the Bible among all classes. This is one of the most encouraging phases of this reconstruction era, which is attended with so much of industrial strife.

The offices of the American Bible Society where this literature may be obtained are at Astor Place, New York City.

GEORGIA'S GOVERNOR ASKS CONGRESS TO PROBE LYNCHING.

The governors of Georgia, Idaho, Nevada, Arizona and Indiana are included in a list of citizens who have written to United States Senators endorsing the Curtis resolution for a congressional investigation of lynchings in this country, according to announcement made by the National Association for the Advancement of Colored People.

The list of endorsers includes Charles W. Eliot, President-Emeritus of Harvard; Louis F. Post, Assistant Secretary of Labor, Jacob H. Schiff, Bishops J. S. Flipper of Atlanta; James H. Darlington of Harrisburg, William A. Quayle of St. Louis, Philip Rhineland of Pennsylvania, Thomas Nicholson of Chicago, William A. Leonard of Ohio; J. R. Bingham, acting vice chairman of the Mississippi Welfare League; Senators McCormick of Illinois and Capper of Kansas; Rabbis J. E. Magnes and Stephen S. Wise and Charles F. Thwing, president of Western Reserve University.

CENTENARY LANTERN SLIDES ON SHIP BOARD.

The Centenary's splendid collection of slides, dealing with world conditions and

missionary questions, afforded Dr. Ralph A. Ward, China Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, a unique opportunity to present some of the objectives of Christian missions to the passengers on "The Empress of Russia," on his recent trip to China. Learning of the slides, the management of the ship requested Dr. Ward to speak, and the favorable impression made upon an audience crowding the "lounge" was quickly evidenced. Many passengers on Pacific liners, prominent business men and officials, are not sympathetic with Christian missions, owing to their failure to appreciate the real objective of foreign missions. The collection of slides brought together by the Board of Foreign Missions and the Board of Home Missions and Church Extension gives a means for presenting a true perspective in an interesting way to people whose correct understanding of the situation would be of much value. The invitation accorded Dr. Ward suggests a large field of opportunity for missionaries and others en route to fields of service.

THE JUBILEE MASQUE-PAGEANT.

"Adana, the Woman of the Nations," the masque-pageant to be presented at the Jubilee meeting of the Woman's Foreign Missionary Society, is a portrayal by symbolism and dramatic art of the age-long struggle between heathenism and Christianity. At the last the kingdom of King Pagan falls before the conquering power of Christian Womanhood and her forces of light.

The pageant is presented under the direction of experts from the Centenary Exposition at Columbus, Ruth Mougey Worrell, pageant mistress, assisted by Percy Jewett Burrell and Livingston Platt, in charge of stage arts. Five hundred participants, music by soloists, chorus and orchestra, with scenic and lighting effects unite to form a thrilling and inspiring missionary spectacle.

Of General Interest

Explaining Geysers.

The whole secret of the intermittent geyser lies in a subterranean reservoir, the contents of which are forced out by steam expansion every time it gets filled up. The Yellowstone Park is a region which not long ago was fiercely volcanic. In that role it has ceased to play an alarming part, but locally the crust is said to be extremely thin. A very hell rages not far beneath the places frequented by tourists, and thence is derived the heat that causes the outbursts of the geysers.

Physician's Oath.

A part of the Hippocratic oath is as follows: "Whatever, in connection with my professional practice, or not in connection with it, I may see or hear in the lives of men which ought not to be spoken abroad, I will not divulge; as reckoning that all such should be kept secret." This oath is respected by every court in the world and rarely, indeed, has it ever been broken by a reputable physician.

How the Eskimo Gets His Meat.

That meat production can be developed in the Arctic and sub-Arctic regions of Canada is believed by the Canadian government, which is investigating reindeer

with a view to introducing them into the Far Northern regions of that country. The reindeer lives principally on the moss which covers thousands of miles of country in Canada, Alaska and Siberia and is a domesticated animal. It is not generally known that the reindeer is not a native of Alaska, but was introduced there in 1891, when it was discovered that the natural food supply of the Eskimo was fast disappearing with the incoming of the white hunters, and that unless something was done the government would either have to feed 20,000 natives or let them starve. The solution was the reindeer, which was introduced in 1891, and later an appropriation was received from Congress for carrying on this work.

Southern Counties Take Over Church Schools.

The Burke County (Ga.) Board of Education has accepted Haven Academy, a school belonging to the Methodist Episcopal Church, and has increased the appropriation for colored schools in order to properly maintain it. A new, modern building is contemplated, and Burke County will join the lengthening line of those counties which are holding the people of color at home by providing educational opportunities for their children. In St. Mary Parish, La., the church has turned over Gilbert Academy and forty acres of land to the Parish Board. The board, with the help of the Smith-Hughes Fund, will maintain an English and agricultural school with at least five teachers, the teachers of agriculture being employed twelve months in the year. The people of the parish have given \$1,500 for improvements for the school.

Finger Nails Statistics.

No two finger nails on our hands grow at the same rate. The nail on the middle finger grows faster than any other, while the thumb nail is of slowest growth. Nails on the right hand lengthen more quickly than those on the left. The nails of an invalid's hands grow considerably faster than those on the hands of a person in health. Taken on an average, the growth of finger nails is one-eighth of an inch a month, or from an inch to an inch and a half in the course of a year.

More American Pulp Wood.

As a step toward conserving the decreasing supply of American pulp wood, used in the manufacture of news print paper, a bill has been introduced in Congress authorizing the Secretary of Agriculture to make a survey of the Nation's available pulp wood timber supply. The sum of \$100,000 is asked to carry on the survey and investigation. It is claimed that two-thirds of the news print paper used by American newspapers is imported from Canada. One-third is made in the United States.

Plan to Raise Galveston.

Still haunted by memories of the terrible flood of 1900, the city of Galveston, Tex., aided by government engineers, is planning increased protection against the aggressions of the gulf seas. The most ambitious project is to raise the grade of the whole city by a uniform fill of eight feet, which would cost, it is estimated, some \$15,000,000. The alternative plan would raise only the business district from ten to fourteen and a half feet, the difference being for drainage. This, it is

thought, would cost but \$5,000,000. Complete surveys are now under way.

Sweet Potatoes and Malt Produce Good Syrup.

An extremely simple process produces a good grade of syrup from sweet potatoes and malt, the latter an important item in the manufacture of alcoholic beverages in pre-prohibition days, according to government chemists. The sweet potatoes are boiled until soft and then mashed. When the temperature of this mass is 140 degrees Fahrenheit, a quantity of ground malt, equal to three and one-half per cent of the weight of the uncooked potatoes is added, and the mixture is allowed to stand for a few minutes. Heat is then applied and the substance is stirred until it reaches a temperature of 150 degrees F., when it is removed from the fire and allowed to stand for an hour. During this time it is stirred occasionally. Juice is extracted from the pulp by placing it in cloth bags and applying pressure. No special apparatus is necessary for the production of the syrup, ordinary kitchen utensils being suitable. Its cost is, according to the chemists, extremely low.

City For Sale.

An entire city, with all modern facilities for the housing, employment, education and entertainment of a population of 20,000, is about to be knocked down to the highest bidder. The town, Nitro, W. Va., is situated seventeen miles from Charleston, on the Kanawha river, and has an excellent water and sewer system. It was built by a big powder manufacturer, at a cost of \$70,000,000, to produce war munitions, but was later taken over by the government. It contains 1,500 houses for workingmen, 75 residences suitable for executives, 737 factory buildings, a 24-room school, a 400-room hospital, and picture theatres; in fact, all the customary appurtenances of an up-to-date municipality, including 37 miles of railroad. The site covers 1,800 acres and is in the foothills of the Appalachian mountains, which are visible on clear days. Included in the railroad equipment are a number of steam and electric locomotives.

People of Interest

The Bishops are holding their semi-annual meeting this week in Wilmington, Delaware.

Mrs. J. E. Courtney is the Executive Secretary of the West 5th St. Branch Y. W. C. A., at Dayton, Ohio.

Bishop Thirkield speaks this week before the Boston Social Union and will preach before Wesleyan University.

Mr. Booker T. Washington is doing Welfare work at Whittier Center, Philadelphia, Pennsylvania.

The National Race Congress, Dr. William H. Jernigan, President, held its recent session in Metropolitan Baptist Church, Washington, D. C.

Dr. C. K. Brown, pastor of Trinity Church, Houston, Texas, was the speaker on Negro Day at the Hancock County Fair held last week at Bay St. Louis, Miss.

The Rev. A. E. J. Brown, pastor of our church at Camden, S. C., is bereaved on account of the recent death of his wife. The Southwestern extends sympathy.

The Baptist World, published in Philadelphia, Rev. W. H. Moses, editor, a very bright and interesting periodical, made its initial

bow only recently. It is one of the best illustrated and best printed papers put out by the race.

Bishop George W. Clinton, who spoke at the recent session of the National Race Congress held in Washington, D. C., said, "that there can be no right adjustment until the white and colored people share the same privileges."

Dr. J. B. F. Coleman, instead of returning to Africa, is doing special work in the School of Education, Columbia University. This will give him definite preparation for leadership in the forward movement program for educational work in West Africa.

Dr. J. W. Haywood, stewardship secretary New Orleans Area, visited Thirkield Chapel, Bude, Miss., the Rev. W. N. Ross, pastor, recently. It is through the visit of Dr. Haywood that this church leads the Vicksburg District in Centenary money.

Mrs. J. F. Fisher, Jubilee Commissioner of the Woman's Foreign Missionary Society in the five-year campaign just closing, leaves in December for a visit to Eastern Asia as a representative of the Society. Dr. Fisher and their daughter, Leonarda, will accompany Mrs. Fisher.

The general office of the Colored Men's Department of the International Young Men's Christian Association, has been moved from Washington and the present address is 347 Madison Avenue, New York City. Dr. J. E. Moorland remains as the Secretary in charge.

Dr. W. G. Alston spent Sunday, October 12th, with Wesley Church, Austin, Texas. Rev. J. W. Warren, pastor. Dr. Alston preached at both the morning and evening services. Monday morning he lectured to the students of Samuel Huston College and in the evening delivered his lecture on Africa in Wesley Church.

Dr. J. Stanley Durkee will be inaugurated as President of Howard University on Wednesday, November 12th. Thursday, November 13th, a Reconstruction and Re-adjustment Conference will be held in the Andrew Rankin Memorial Chapel, Howard University, at which time representatives from various sections of the country are expected to speak on important themes.

Dr. George H. Trever, Professor at Gammon Theological Seminary, has been asked to consider an invitation to First Church, Oak Park, Chicago, which pays a salary of \$3500 and maintains a beautiful parsonage. This is the third invitation that Dr. Trever has had from leading pulpits in Chicago and the third invitation he has had from this church within the last ten years. He has decided to remain at Gammon, even though it may be at a financial sacrifice.

Dr. James W. Lee, an outstanding member of the Methodist Episcopal Church, South, three times pastor of St. Johns Church in St. Louis, Mo., and at one time the leading spirit of the Church, South, in Atlanta, Ga., passed to his reward in St. Louis, October 4th. Dr. Lee was broad in his deliverances on the race question. He was a distinct leader in the new program for the new Negro. He plead for justice, equity and a square deal. His voice was an eloquent one, his leadership forceful and he made sentiment in the interest of the race. His death is mourned by thousands of Negroes who learned to love and trust him for his sympathetic interest and for the high plane on which he discussed all racial and interracial issues.

Dr. H. C. Jennings was elected, it is said, by acclamation at the head of the delegation



to the General Conference by his conference, the Minnesota. By acclamation we suspect is meant that he received all the votes of his annual conference, and he deserves it. Our readers will enjoy immensely the following tribute paid Dr. Jennings,

the general agent of the Methodist Book Concern, by the Central Christian Advocate in a recent number:

It must have tugged at the heart strings of the "General" when his brethren in the Minnesota Conference last week elected him at the head of the delegation to the next General Conference, and did it by acclamation. There is no love like that of Methodist preachers for each other; there is no society or order where membership means so much as in the Methodist itinerancy. And "General" you deserve it all. Without kissing the hand of power or consulting the weather vane or trimming your sails, without for one second stopping to calculate the results of your position on yourself personally, for twenty-four years you have been independent, fearless, forward looking, constructive, master of a mighty trust, absolutely loyal to its vast responsibilities as you have thought them through.

You deserved the tribute, "General," for you have been friend and brother to every man who has given you his heart, any who has had a need or a sorrow. We know that big heart that today is knocking against its walls, we have lived where we have heard the heart beat; and, "General," we have never known you, under any stress, to have any other than a brother heart, and in it hundreds, we have no doubt at all, have found a refuge.

General, it's quite a while back to '71 when you entered the Minnesota Conference, it crowds a half century; and it's quite a while back to the Cleveland Conference of '96, when you were made a Publishing Agent of the Book Concern; and in 1912 you became General Agent. But your Minnesota brethren remember the circuit rider, your seven pastorates, and your presiding elder's term when you pollenized the thought of your preachers with the books in your valise, in which you talked long after the candle, as it were, burned low in the tent. Eight times your brothers have elected you to General Conference, and it has been well for the Church of Christ that they sent you there; it was their tribute to the welfare of the Church as well as to the love of brothers.

GENERAL CONFERENCE DELEGATES —TENNESSEE CONFERENCE

Ministerial—J. C. Sherrill, Executive Secretary, Chattanooga Area, Centenary Committee, S. M. Strayhorn, pastor, Nashville, Tenn.

Alternates—J. H. Ellis, District Superintendent, Nashville, R. A. Howell, Pastor.

Laymen—W. D. Hawkins, Cashier of Bank, Nashville, Tenn., J. H. Love, teacher, Memphis, Tenn.



\$50,000 Prevents Defeat Centenary Helps Hold the Line in Newark

By LESSON GREY

The Centenary program of the Board of Home Missions and Church Extension is already at work in Newark, N. J. With \$50,000 of reconstruction funds the great downtown St. Paul's Methodist Episcopal Church, in the most strategic part of the city, has been saved for untold years of service to those who live in the busy section of which Broad and Marshall streets is the center. The City Hall is two blocks away, and the church is surrounded by stores, at the back of which dwell thousands of Jews, Slavs, Poles, Bohemians, Greeks, Irish, Scotch and other non-English speaking folks of twenty-two varying tongues.

Newark is the one city in the East where the Methodist Episcopal Church has never retreated from its down-town Christian service, but St. Paul's Church was a challenge of the first magnitude.

Three years ago the quarterly conference decided to close the church because of the constantly increasing financial difficulty of sustaining its work, the financial budget running behind several thousand dollars each year. Negotiations were opened with several down-town churches for a union with St. Paul's, but without success.

In the northern part of the city a different problem presented itself at Summerfield Methodist Episcopal Church, where there was an unusual opportunity for larger congregational growth, but with woeful church equipment. The building was entirely inadequate for its vast opportunity. It was surrounded by homes of business, professional, and better class working men. This neighborhood comprised one of the most favorable fields of the city for Methodist growth. It was a remarkable challenge to church expansion. This church has been waiting some time now for a new building. Dr. George G. Vogel, Superintendent of Newark District, therefore proposed a merger of Summerfield and St. Paul's which would unite the up-town and the down-town churches. This was finally arranged. Summerfield gave up its name, becoming part of a corporation of St. Paul's and was called St. Paul's North, the two churches becoming affiliated in a collegiate relationship.

Church Closed—Then Reopened.

After a very brief trial, the St. Paul's North closed the down-town church, to the

deep dismay of the District Superintendent, whose plans to save the down-town property seemed absolutely frustrated. In this crisis he determined to save the situation at all costs, and threw himself unremittently into an effort to reopen old St. Paul's. Sunday afternoon four o'clock services, adapted to the masses, were begun. These services



SAVED FROM RETREAT BY
CENTENARY RESERVES

were well attended, and created considerable interest in spiritual things.

Newark, in common with every community of any size, also had a very acute boy problem, and W. E. Dillon, of Boston, a layman and a well-known worker among boys, was engaged. The timeliness of his coming may be seen in a quotation from the Newark Ledger, which reads: "Boys may be

various forms of what they consider amusements at the lowest class of poolrooms and reeky saloons. The youngsters, many of them left alone to care for themselves in any way they are able, prowls about, hating the people who give them a cuff behind the ears, and threaten them with arrest if they don't 'clear away.'"

Mr. Dillon entered into the Newark work with remarkable earnestness and made a complete survey of the city and the neighborhood of the church. Studying the boy problem at first hand, he realized that the boys needed good supervision, and he set himself this task by preparing the closed church as a Down-town Club for boys. The church building was in a deplorable condition; the plaster had fallen off the walls, and the whole building was uninviting. After considerable repairs had been made it was opened.

Each boy, on becoming a member of the club, signed an application, in which he gave his religious preference, paid a small entrance fee, and was assigned to a definite class or club, according to his age and ability. The membership rapidly increased to 783, consisting of Jews, Slavs, Greeks, Bohemians, Poles, Irish, English, Italian, including twenty-two nationalities and nine church denominations. Over a hundred of the boys had at some time appeared before the Juvenile Judge. Three basket ball teams were organized, and three baseball leagues—Senior, Junior and Midget. A gymnasium instructor was engaged for five nights a week for organized gymnasium calisthenic classes, and a Penny Savings Bank was opened.

This work gradually changed the conduct of the boys in public, at home, and in the street, and was so successful that it drew the sympathetic attention of the Associated

Charities and the Judge of the Juvenile Court. The Judge arranged a meeting of boys on probation and over two hundred were present. Then the officials of the city and public schools became practically interested in the good uplift work. Three public school officials asked

USING GOOD BOY ENERGY WHERE IT COUNTS FOR TOMORROW

boys,' but not when environment makes them criminals. It has been acknowledged that Newark has been twenty years behind the times in caring for the poor boys who stray about the streets of the city seeking

for the use of the church gymnasium. This arrangement brought hundreds of school boys to the church building, some of them for the first time. A large upper room of the church was equipped for gymnasium pur-

poses and there were sometimes two hundred boys present at the gymnasium exercises.

St. Paul's became a hive of industry and a new interest was created far beyond the bounds of the church. This success jeopardized the very life of the enterprise, because of its financial cost, and with the coming of the autumn there was grave danger of the church closing its doors. In fact, it became utterly impossible to continue its wonderful work without some immediate monetary relief. It seemed as if all its past successful endeavors would be nullified and the church would be closed definitely and lost to Methodism and the cause of Christ.

Centenary Keeps Church Open.

It was thought that the "Church in the City" must be sold, and the funds realized used in building an adequate edifice for the suburban end of the "city circuit." Both projects were in a bad way. For, to sell St. Paul's in order that Summerfield might have the building it needed would be to repeat the folly that has guided in so many city church adjustments. But, Summerfield was obliged to have \$100,000 and St. Paul's was its one great asset. At this exceedingly critical period, the Board of Home Missions and Church Extension of the Methodist Episcopal Church, through the Centenary reconstruction funds, came to the assistance of the enterprise. It was agreed that if the Board could provide \$50,000 the Newark District Church Society would assume the other \$50,000 and take over the property and use it for the glory of God and Methodism. Already \$25,000 has been granted by the Board of Home Missions and Church Extension and the granting of the other \$25,000 is to be recommended at the annual meeting in December.

Enlarged and Progressive Program.

An enlarged and progressive program has been prepared by the Newark District Church Society in co-operation with the Board of Home Missions and Church Extension, which will do two specific kinds of work. First: Spiritual activities in the church and among boys and residents in the immediate vicinity of the church. Second: Increasing the extensive activities of the work of the Boys' Club.

Capt. Warren B. Coon, late Chaplain, 113 Infantry, 29th Division, associated with Dr. H. Y. Murkland, of Central Methodist Episcopal Church, Newark, has been appointed director of religious work. They will inaugurate special popular Sunday services, and will endeavor to carry out the Centenary program in this down-town church every day of the week.

The Down-town Boys' Club will open with increasing activities. The city and public school officials have arranged for three of the public schools' gymnasium work at St. Paul's. A staff of social workers will be created to care for the various needs of the city, this staff not only serving St. Paul's Church but as time permits, in the churches in Newark. It also anticipates doing a similar uplift work for the girls and later for the men and women of Newark.

The city community singing which was previously held on the City Hall steps, will be in the church auditorium once a week, bringing on eight hundred to a thousand people to these patriotic exercises.

There are new arrangements in the appointments of the church which will meet

the modern program. It will have new and modern seats; twenty-five hundred dollars will be spent for a gymnasium, and new equipment to meet these varied modern services.

Old St. Paul's, which was once closed and its friends were in fear that it would be closed forever, is now opened and becomes part of the first fruits of the Centenary program in the center of a great modern city.

THE BEST THING ABOUT PRAYER

A Parable of Some Crossed Letters.

By Raymond H. Huse.



service.

God is tugging at the heart of the Methodist Episcopal Church.

Are you responding to the co-operation in prayer that is needed?

Intercessory prayer is gathering other people with us into the same comradeship.

The greatest thing about intercessory prayer is its entry into great human comradeship of prayer and

I was in the country on my annual vacation. And the high cost of living was yelping at my heels like a little yellow dog. So I wrote a letter to my church treasurer telling him of my location and situation. When the rural delivery man came "fording" up to the door I gave him my letter and he in turn passed me a packet of mail, and behold there fell out from it an envelope bearing the matchless handwriting of my treasurer. As I opened it my desired check smiled up at me, almost roguishly, it seemed as if it were saying, "Here I am." Immediately there came to my mind the lovely words of an old-fashioned promise, "Before they call I will answer, and while they are yet speaking I will hear."

I might have known my treasurer, as indeed I did. He is not the forgetful kind. When his pastor takes a vacation his heart goes with him. Moreover, he and I might have entered into an arrangement by which my cheque would come regularly without any thought on my part. I think he once suggested something of the sort. But such an automatic program would have missed something of the joy and warmth of human fellowship. I know my treasurer better because of that letter I wrote him the other day. I told him a little of the good time I was having among the hills of home. I shared with him some of the out-of-door secrets Nature had been whispering in my ear. I tucked into his thoughtful brain a few of the beautiful thoughts God had let come to mine. The very fact that I have told him my heart makes a tie that binds us better than any financial contract. Even if he never talks back to me the expression of my own life to him in a brotherly fashion has been worth while.

But sometimes my treasurer has a vacation; not very often, for he is a bookkeeper and has to be "on the job" almost as constantly as the recording angel, but when he does, he talks back to me. One time he was down by the shore and he sent me a letter

Methodism must know no further retreat. This beautiful church is saved and will become increasingly like "a city on a hill" which cannot be hid."

The sentiment in Newark has changed in three years to the finest sort of co-operation among Methodist and laymen and ministers meet once in every three weeks with interest and devotion for putting across the new program for down-town Methodism.

that was full of the tang of the sea and the bigness of the billows.

I like the cheques that he sends me. I make no vain pretense that I could live as long on one of his friendly letters as I could on that little printed slip with his fair signature, but I honestly believe that the great day that burns as an oven which will scorch to ashes all our bank accounts will just bring out the tried gold of our mutual love and comradeship.

I knew an old man once who claimed it was foolish to pray. I am frank to say I doubt if he lived out his own creed. I believe he was beautifully inconsistent, and while his lips stoutly refused to say words of prayer his heart sent up to God its incense. His theory was that God knows us and loves us and will therefore provide for us with no worried coaxing on our part. His cheques came so regularly that it seemed to him not an act of faith but a lack of faith to pray. The parable I have already penned shows how mistaken is his theory. The real purpose of the plan of prayer is not to get an arrangement by which we secure things. It is to enable us to get acquainted with God. Its goal is comradeship—divine—human comradeship.

Not a Case of "Six Dollars and Forty-Nine Cents."

I have never been so greatly impressed as many seem to be with these long lists of remarkable answers to prayers sometimes published. Of course, these lists have their apologetic value and I suppose we all of us need them sometimes to brace our faith—but the important thing is not whether we can write in our diary today, "I asked the Lord for Six Dollars and Forty-nine Cents," and tomorrow, "The Lord gave me Six Dollars and Forty-nine Cents at eight o'clock this morning. Sometimes the cheque comes before we mail the letter. "Before they call I will answer." The important thing is while asking for things did we get acquainted with Him?

I started out to try to get some money from my treasurer. The best thing I found was not that money, although it came, but my treasurer's kindly heart and helpful hand.

I asked the Lord, "Give me this day my daily bread," and it came—some of it came before I asked—but the best thing that came was the comradeship of the Christ that was the bread of life to my longing heart.

I would not underestimate the importance of having things any more than I would under-estimate the importance of having cheques.

My own life—like the lives of all Christian disciples in general and Christian work-

ers in particular, is spattered with answers to prayer for things as a woodland is spattered with sunlight. Blessings material, personal, domestic and pastoral have come to me like my treasurer's cheques through the mail. But after all, the greatest blessing that prayer has brought to me is an intimate acquaintance, lovely and wonderful, with the Treasurer of the Universe.

Comradeship In Prayer.

Intercessory prayer is gathering other people with us into the same comradeship. This custom we have of always speaking in the plural number when we pray in public is beautifully significant. Sometimes I have feared people would get too editorial and indefinite in their prayer, and have asked them in some special service to speak to God in the first person singular. It has been interesting to notice how naturally and spontaneously they slipped back into "we" and "our."

Of course, it simply shows the strength of the habit of a lifetime, of the heritage of the generation. But this habit and this heritage was really started by the Christ when he said, "when you pray, say Our Father." Prayer is essentially unselfish and social.

A member of my parish was sick and in trouble. With genuine pastoral interest I went to call on him. As I knelt by his bedside to pray I became aware of a special burden in prayer for his deliverance and help. Of course, it would have been possible to have poured some cold wet logic on the fire I felt blaze in my heart and have said, "The Lord knows his case and He is good and kind. Why waste breath in praying?" But I let the pail of wet logic stay on the shelf in my brain and let the fire blaze. As I went along the country road I felt a song in my heart that I have learned to connect with the assurance of answered prayer.

The next day a practical man in my congregation said to me on the street, "Ought we not to try to help that brother financially?"—and the next Sunday, with another business man, he called on him and tactfully found out the source of his anxiety and helped him.

Of course, it may be called simply a coincidence—a disconnected sequence of events—but on just such sequences is the great scientific theory of cause and effect founded.

I do not know just how God did it. It may be that genuine social interest which is a great prayer in my heart all the time which found expression in my prevailing prayer that day had so permeated my public ministry that these men naturally felt their obligation and their privilege. I hope so. It may be by some subtle law of telepathy the heart longing of my prayer was conveyed to them. It may be, which is quite as likely, I was receiving a message instead of sending one that day—that their heart prayer perhaps wordless, but just as real, was what kindled the fire in my soul and made me pray.

God Tugging at the Heart of a Church.

The important thing is that it gathered us all into a comradeship of prayer and service. We all, with words or deed, spoke into the ear of God, and He put His arm around us all and helped us work it out together. As the greatest thing about personal prayer is not getting things but finding the divine

comrade, so the greatest thing about intercessory prayer is its entry into great human comradeship.

Therefore, keep the part of wet logic on the shelf of your brain. It is there to put out wild fire and not hearth fire and heart fire. When something deep and divine within you tells you to pray for China or for Chinatown, be glad to respond. It is God's way of calling you into this great human comradeship of prayer and service.

THE FELLOWSHIP OF INTERCESSION

For the Gospel in our own land.

I.—The Church in Industrial Centers. Object for Intercession.

That God may strengthen with wisdom and live the churches in turbulent and restless industrial communities, so that they may bring into the midst of strife and friction and suffering, the evangel of the Prince of Peace and the elder Brother of all men.

That the multitudes who do not speak our tongue and are strangers to many of our best ideals may find in our churches a loving and wise interpreter of the best and highest things in American life.

II.—The Churches in American Cities.

I sometimes think that the city gives us the only chance that there is to repeat the experience of Pentecost. I wonder why we have been so slow to lay hold of the real features of the Pentecost story, why we have not filled our own souls with it! Why we have the whole thing all over again, all these people with all these languages, all these people from everywhere, right here at our doors. And one of two things is bound to happen, either it will be some new Babel in

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the world, or a new opportunity for Pentecost in the world. Let us make a Pentecost out of it, so that by some Divine process these folks shall understand when they neither know your language nor you know theirs. The language of the heart and the language of the life, and the speech of loving heart will just overleap all these verbal difficulties and enable you to cause man to understand in the tongue in which he was born. It gives you the opportunity to present Christ on a great scale. If I wanted to have a real chance at solving all the race questions there are, and all the nationality questions there are (and there are a lot that are unsolved) I would break for a big city.

BISHOP WM. F. McDOWELL.

Object for Prayer.

Gratitude for the noble company of men and women who have put their lives into the work of Christ in our own cities with as deep consecration and sacrifice as others have had who went to cities in non-Christian lands.

There is the inner meaning of the Fellowship of Intercession of the Centenary. Something deep and divine is tugging at the heart of a great church. The world is tumbling to pieces. The whole family in heaven and earth is broken up on account of ignorance and prejudice and sin. This praying together and praying for each other is God's way of healing the breach for so is the whole round world every way bound as by golden chains around the feet of God.

Intercession that God's grace may undergird their lives and invigorate their efforts.

For the institutions of our church which minister in the city whirlpool, for churches, preaching centers, community centers, and schools that they may be the potent leaven of God's Kingdom.

O Christ, Thon hast bidden us pray for the coming of Thy Father's Kingdom, in which His righteous will shall be done on earth. We bless Thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn a last. As we have mastered Nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood? Show the erring children the way to the City of Love, and fulfill the longings of the prophets of humanity: Our Master, once more we make Thy faith our prayer: "Thy Kingdom Come! Thy will be done on earth!"

WALTER RAUSCHENBUSCH.

III.—The Rural Church.

The rural church is a strategic key-position which Methodism must not hold but from which this militant church must advance to the largest conquest. It must never be considered as a training ground back of the battle front; but rather as on the firing line, where the contest is to be won.

PAUL L. VOGT.

Object for Prayer.

Thanksgiving for the fruitful ministry of the church of the open country in days gone by; for the force for righteousness it has been; for the stream of noble men and women it has trained for service to the Kingdom.

Thanksgiving for the present vision which has been given to rural church leaders, a vision of a wider and larger service, which shall give the Church of Christ a new leadership in rural regions.

That our Methodist Church, which has been so largely a church of rural and village communities, may be empowered to render even greater service than ever before, in the establishment of God's Kingdom.

RURAL AMERICA.

PRAYER MEETING TOPIC

"Family Worship"

By Warren F. Cook.

References: 1 Tim. 5:4; Mt. 26:18; Lk. 19:5; Psm. 2; Mk. 9:36; Lk. 9:47; 2nd Tim. 3:15; Mt. 18:2-5; Mk. 10:15; Lk. 18:17.

One of the twelve points adopted by our Bishops and District Superintendents in their program called "The Prepared Church" is, No. 4, "A Campaign To Establish Family Altars." This is certainly a laudable undertaking, and one which every minister, in fact, every Christian, should consider with all seriousness. It is easy, however, to list all the good things we ought to do, but quite another thing and more difficult to do them when catalogued. This aptly applies to the item in the "Program of the Prepared Church," referred to above. There is probably no other item in the list that is so difficult to carry out as this one. To get people to pledge themselves to family worship and then offer no help to carry out the pledge may do more harm than good.

I. Consider some of the difficulties which must be met:

1. The time when family worship can be held is a real problem in many homes. Unquestionably the best time is in the morning, and yet it is often impossible to get all the family together at a given time in the morning, because of the different hours at which the members of the family go to their work and school. The noon hour is so busy and brief that it is not a suitable time. It is sometimes possible to get a family together immediately following the evening meal or before bed time, although this is often not feasible where there are different ages.

2. Another difficulty will be found in the fact that many people do not know just what to do in family worship. They have never been trained in it or have neglected the habit for so long that specific help will be needed to get them going again. Unquestionably there are large numbers of people who pray regularly in private, but who are afraid of their own voice in an audible prayer, so that a prayer in the family circle would be stilted and unreal. Family worship means to them the reading of the Scripture and a formal prayer, which they feel they cannot make and will not attempt. These people must be shown simpler and more real ways of doing the thing.

3. These difficulties are only increased when there are small children in the family. One of the first reasons for family worship is to train the child in this habit, and yet so often we have witnessed a type of family worship which, rather than being helpful and suggestive to a child's mind, was repellent.

II. Let us consider some suggestions which have worked in some families.

1. Wherever it is possible to have the whole family together at the morning or evening meal it is also possible to have at least a brief and simple moment of family worship. Grace may be said at the table, and a brief word of Scripture read and a very brief prayer either read or spoken. It is not necessary, if there is any objection to it, that people should kneel. Prayers can be read or said while the members of the family sit with bowed head. The effect of this simple pause at the beginning or close of each day upon all members of the family (especially upon the younger members), when God is

acknowledged as the giver of all good; as the Father who loves us and to whom we owe allegiance and duty; as the Companion who will guide us during the hours of the day, and in which we also recognize our duty to our fellow-men and our responsibilities to our work, will become an influence for spiritual power which we can hardly measure.

2. When there are young children in a family, the adults must bring themselves as near as possible to the level of the child mind and make the items of family worship depend upon the understanding of the child. Some very suggestive books have been written which will be found helpful. One of the best of these is a little book, "At Mother's Knee," by Dr. Ozora Davis, published by the Methodist Book Concern. This little book contains blessings and prayers, both in rhyme and prose, which children very readily commit and love to say. It also has prayers that combine certain acting or motions which the children love.

If there is time, it is always a fine habit for children to learn, at this hour, certain selections of the Scriptures and also learn and sing the better hymns of the Church.

These things can occupy just as little or as much time as the family has to give to it, but in ten minutes each day it will be surprising what can be accomplished and what fine results will come therefrom.

One of the most interesting forms of family worship for the child is in dramatizing the vivid stories of the Bible. To play the visit of the Wise Man or the visit of the

OBSERVE GOOD LITERATURE DAY

shepherds to the manger will fix the story and the lessons in the mind of the child much more vividly and certainly than anything said in prayer or read from the Scriptures. The same is true of many of the Old Testament stories. It will be found that the children will look forward to this hour with such interest it will be almost impossible for the parents to omit the habit.

3. With older children or young people, instead of just using the Bible or reading from it in a haphazard way or by chapters, etc., it will always be better to follow some topical method such as is suggested in books like those of Dr. Harry E. Fosdick ("The Meaning of Faith," "The Manhood of the Master," "The Meaning of Prayer,"). ("The Social Principle of Jesus"-Rauschenbusch.)

Some very valuable helps for home devotions are gotten out each year by certain denominations and commissions covering the Lenten season. One of these, published by The Community Betterment Booklet Company, has been exceptionally good. Last year it was called "A New Year for a New World," and was full of fine suggestions, also Scripture lessons and a carefully selected bibliography. Two books of prayers might be mentioned, which will be helpful for adults, "The Temple," by W. E. Orchard, and "Prayers for Today," by Samuel McComb.

A CHINESE PART OF A WORLD PROGRAM

A New Viewpoint Needed.

By Ralph A. Ward, Shanghai, China.

China furnishes the Christian church one of the most strategic opportunities for influence, in the development of its new national consciousness and new national viewpoint, ever given by any land in the history of the world.

This is an interval in which China is finding herself politically. The old national unity, which hinged about the Manchu dynasty, is gone. The difficulty of the new republic is much like our own difficulties in the early days of our government—leaders, due to provincial isolation, think in terms of their own part of the country, not in nationwide terms. Either they must develop national conceptions, a nation-wide program, or China will degenerate into a series of small provincial governments.

If the Christian church in this period can lead in the development of such a national viewpoint, it can exercise an influence in China's political future, for a Christian national program, which can scarcely now be conceived. It will play as important a part politically by furnishing the state leaders breadth of vision, as it did educationally during the past quarter of a century by furnishing, in the mission schools, the educational program to which the government is now approaching.

Events are moving more rapidly in China than ever before, however, and the church must move without delay. Even the financial resources at her command now, large as they seem compared with those of the past, are very small when considered from the viewpoint of reaching four hundred millions of people and the strategic opportunity now afforded in relation to future leadership. The resources we have must be utilized to the utmost, and the forces of the Methodist Episcopal Church at home and abroad must bend themselves to working out a nationwide program for China, not a Chinese program, but a Chinese part of a world program.

METHODIST PACKING-CASES ON WAY TO EUROPE.

An additional shipment of Methodist packing cases filled with relief supplies is en route to Europe. The majority of them will be sent to France and Italy. Several will be sent to Germany for the relief of women and children and our Methodist pastors there.

Among the contents of the cases shipped are 1100 ladies' coats, 550 ladies' waists, 1000 skirts, 600 girls' coats, 500 children's dresses 300 caps, 400 men's overcoats and 850 suits of men's underwear. Owing to the difficulty of getting a sufficient quantity of ready-made clothing, 135,000 yds. of dress materials, flannel and muslin have been included in the cases.

Over \$80,000 has been spent in purchasing this clothing, and between \$90,000 and \$100,000 for the cases and their total contents.

The cases were packed in a down-town warehouse where 10,000 feet of floor space have been sublet by the Centenary from the Red Cross for the storing and packing of the Methodist European Relief supplies. A warehouse is being planned for Genoa; and the northern Italy devastated area will be reached from this point.

St. James Methodist Episcopal Church Columbus, Miss., "Over the Top"

The great slogan and by-word of the world today as a representation of victory, is "over the top." After many months of silence St. James has taken up the slogan with victory inscribed upon her banner, a bright



DR. E. R. MILLER, Pastor

smile upon her brow, she bathes her weary soul in the sunbeams of freedom. As St. James has done and said so many commendable things for her pastor, and lavished upon him her love and respect, it now becomes my duty to reciprocate their generosity by a public expression of their loyalty, heroism, chivalry and their Christ-like, self-sacrificing spirit for the cause of Jesus Christ. The recent exodus and the death rate greatly depopulated our city and church, and hence made the situation look quite dark for our people with a heavy debt staring them in the face, but divine providence moved in their favor, and by divine appointment we took up the task and loyal members have raised and paid on debt alone \$3,609.62, and over \$7,000 for other purposes. We planned a twelve-week rally to complete our church debt, which came off May 18th, and raised in cash \$2,879.05. The amount of balance of our entire debt with interest was \$2,409.62, which has been paid in full and mortgage and all notes in our possession. The following amounts were paid by members, viz.: The pastor \$60, Scott Griffin \$50, L. S. Griffin \$52, H. E. Roberts \$50, L. A. Roberts \$16, E. S. Jones \$50, Girlie Walker \$50, H. B. Williams \$30, Chas. Alexander \$50.50, Z. T. Davis \$45, M. I. Woods \$60, L. B. Butler \$53.05, Matthew C. Butler \$25, Robert Walker \$50, Sallie Walker \$52, L. B. Canon \$50, Mollie Witherspoon \$50, E. G. Evans \$25, M. E. Ferguson \$51.50, M. L. Short \$53, Effie Young \$56.50, Earl Strayhorn \$50, C. R. Canon \$31, Candace Glass \$66, Chas. H. Carter \$83.50, Mattie Thompson \$15, Cornelius Evans \$25, Bessie Kidd \$12, Jas. Thomas \$25, Annie Lang \$12.50, Reuben Davis \$50.

Second Section

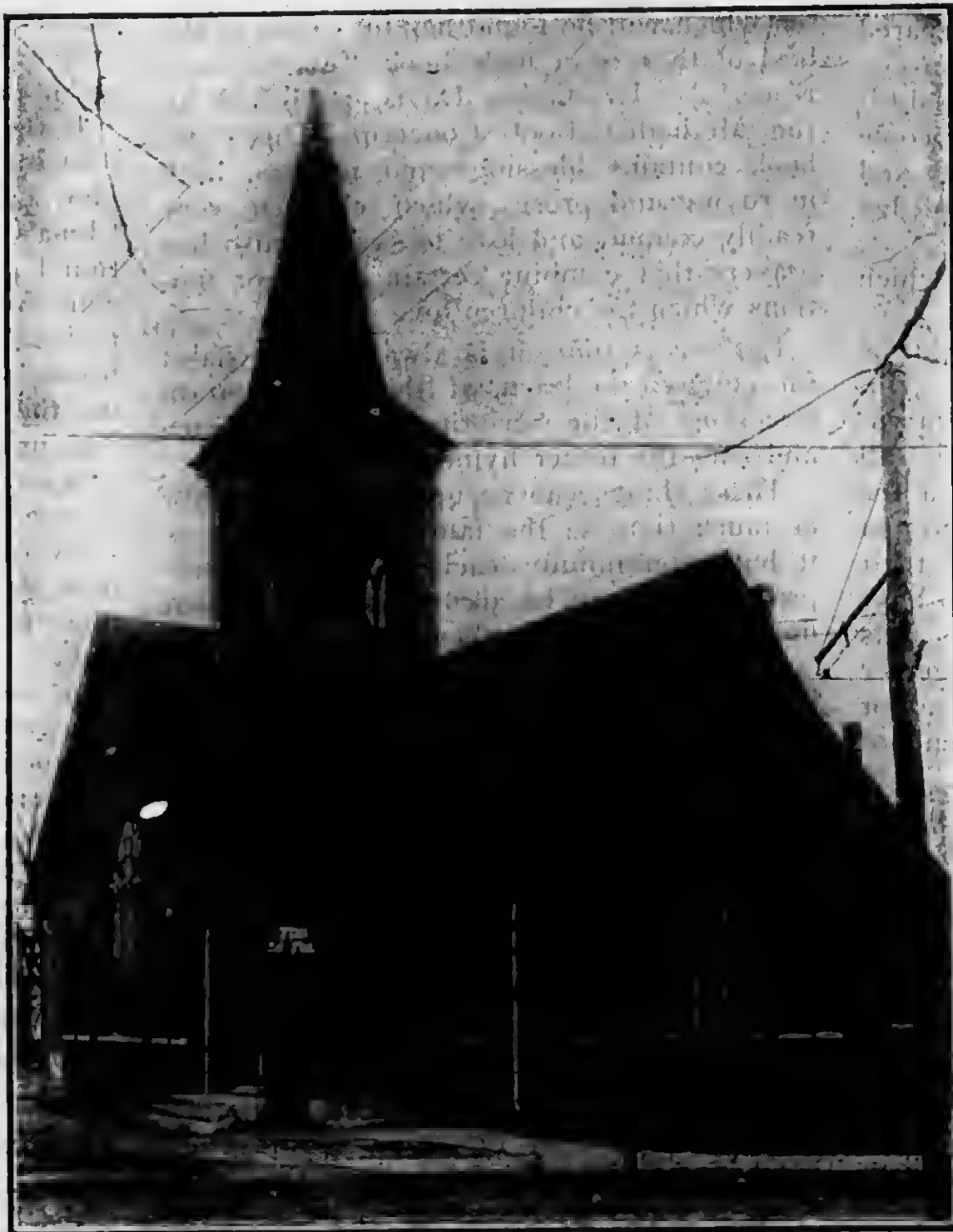
C. L. Bankhead \$4.55, Sallie W. Walker \$25, Robert Walker \$25, Wm. Baker \$15, Benjamin Harris \$5.25, Mamie Evans \$25, Bessie Edwards \$31, Evelyn Edwards \$2, Rile M. Gregory \$25, Mary Bounds \$25, Rebecca Rogers \$25, Callie Hogans \$22, Lula Billups \$10, Roxie Mills \$10, Lucy Green \$20, Willie J. Canon \$27, Wm. Jones \$25, Ida

Williams \$17.55, Sadie Walker \$27, Jas. Young \$5, Susie Whitfield \$25, Mattie Williams \$20, Julia Jones \$25, Irene Dozier \$26.12, Mary J. Smith \$10.45, Alex Harris \$5, Mattie Morgan \$21.10, Fred Hendricks \$5, Nieh Sharron \$3, Marlah Vaughns \$6, Robert Smith \$5, Minnie Walker \$6, W. H. Hunter \$15.

Third Section

Georgia B. Walker \$20, Annie Harris \$5.25, Bell Davis \$20, Lina Hendricks \$10, Mary Canon \$26, Lillie Ford \$10, Allee Phillips \$20, Pearl Baker \$12.50, Bettie Chand-

\$2.50, Blanche and Charles Hendricks \$10, Sophia Clark \$10, Liberta Sims \$1.75, Cornelia Bridges \$1.75, Annie W. Alexander \$10, Sarah Dixon \$5, Lettie Kial \$1.35, E. D. Covington \$10.10, Abe Guyton \$10, Laura Guyton \$1.00, Jane Hadaway \$3.20, Eugene Hardy \$10, Minnie Strayhorn \$15, Ellen Alexander \$1, Mary Billups \$12.07, Charlotte Gholston \$10.01, Laura Stepney \$5, Casper Mills \$10, Robert Grey \$3.13, Susie Chapell \$10, Malinda Gibson \$6.25, Wm. Pollard \$10, Fannie Moore \$5, Ella Evans \$10, Hilda Evans \$10, Mag-



ST. JAMES CHURCH, COLUMBUS, MISS.

ler \$13.35, Julia Corner \$3, Albert Corner \$5, Rena Mathis \$5, Mary Tate \$15, Rena Bowlin \$9, Annie Davis \$10, Lena Cradox \$10, Evelyn Murdock \$8.28, Ollie Bankhead \$3.50, John Winters \$3.50, Eliza Love \$2, Lena Booker \$3.10, Fannie Prewitte \$10.50, Jas. Sykes \$10, Sallie Shaw \$5.35, Simon Williams \$5, C. J. Top \$5, Lucy Floyd \$1, Julia Bounds \$5, Pearl Guyton \$11, William Powels \$1, Mary Williams \$2.75, Ella York \$5, Willie L. Davis \$5, Ellen White \$20.

Fourth Section

Queen Esther Circle \$10, Bessie Tremble \$10, Carrie Lovely \$10, Octavia Winters \$10, Mary Hogans \$8.10, Mariah Crewsaw \$10, Charlotte Easman \$8.10, Luvenia Powels \$1.50, Harriette Barrie \$1.35, Patient Eggleston \$3.50, Luda Whitfield \$1.50, Idella Davis \$10.53, Annie Cox \$10, Lemuel Edwards \$8.25, Clara Jones \$2.79, Clara Mae Jones \$5, Cynthia Young \$6, Luther Edwards \$10, Fannie Walker \$6.40, Amanda Hughes \$10, Martha Jones

gie Bailey \$10, Laura D. Doree \$15, John Grice \$5, Willis Harris \$8.32, Cheerie Armsted \$11, Harriet Lucas \$10, Gurlie Cilne \$2, Augusta Sykes \$10, Minerva Walker \$10, Fannie L. Brown \$5, Hester Butler \$5.

Fifth Section

Lester Chappell \$5, Aurora Chappell \$5, Mary L. Brothers \$2, Hattie Sykes \$5, Sarah Witherspoon \$5, Losen Williams \$5, Cal'ie Williams \$5, Catherine Moore \$5, Obie Mays \$2, Pattie Mays \$1, Annie Sykes \$1, Mary Sykes \$1, Lucy Jefferson \$5, Ann Billups \$3.15, Callie Banks \$2.06, Sanders Brown \$2, A. R. Gregory \$2, Fannie Covington \$2, L. Lovely \$1, S. J. Queen \$5, P. H. Queen \$5, Miss Queen \$1.50, Sarah Harrins \$10.50, Judie Davis \$5, Adolphus Griffin \$2.50, Millie Williams \$2, Anna Billups \$3.15, Ever Williams \$15, Mary L. Canon \$1. From other sources, \$112.

For the victory achieved for the glory of God and the advancement of the Kingdom of Jesus Christ in

this charge, all honor to God and this loyal and faithful membership. The Rev. E. R. Miller, is pastor in charge.

BENNETTSVILLE DISTRICT CONFERENCE.

The ninth session of the Bennettsville District Conference Sunday School Institute and Epworth League Convention, South Carolina Conference met in the Levil Green Church, near Bennettsville, Wednesday, 3 p. m. July 30th to August 3rd with Dr. C. C. Scott presiding. The permanent organization was effected by electing the Revs. S. M. McCollom, J. E. C. Jenkins, J. W. Taylor, N. S. Smith and A. Maek as secretaries. The Rev. D. E. Thomas was elected treasurer; the Rev. G. W. Covington, reporter to the southwestern paper.

The Conference opened with nearly all the pastors and delegates present. The opening of the Conference brought two distinguished visitors, respectively Drs. C. C. Jacobs, Charleston, S. C. and C. R. Brown of Florence, S. C. Both made eloquent speeches.

The program began with a very strong paper by Rev. A. Maek.

At 8:30 p. m. the Welcome Address was made by Mrs. Grace Thomas Kennedy, a graduate of Claflin university, and daughter of Mr. Jonas Thomas, the King farmer of South Carolina. Response by the writer. The second day brought new inspiration to all.

All pastors had good reports; Rev. D. E. Thomas led with G. W. Covington close second; both reported over \$400.00 in cash for Centenary.

The Bennettsville District never was in better shape along all lines than at present under Dr. C. C. Scott. Nearly \$5000 in subscriptions has been raised.

Prof. E. J. Sawyer, president of the Sunday School Institute, and Prof. J. M. Cash, president of the Epworth League Convention were at their post of duty as usual encouraging our young people for life's service. Many well prepared papers were read by ministers and delegates. The following ministers delivered strong and inspiring sermons: Revs. S. A. Finches, L. A. Thomas, W. S. Thompson, J. W. Taylor, F. Qulek, H. J. Kirk and the District Superintendent.

Recently a three days' rally was conducted at Clay Center Methodist Episcopal Church, Clay Center, Kan., under the leadership of the Rev. G. W. Walton, pastor, for the purpose of remodeling the church. As a result a total of \$217 was realized.

Recently a rally was conducted at St. Paul's Methodist Episcopal Church, Bay St. Louis, Miss., which proved a great success. The Revs. Alston and Earl, of New Orleans, were present and rendered splendid service. Prof. E. A. Perkins, of New Orleans, also delivered a fine address, to the inspiration of all. Song service was led by Mrs. L. Howard, of Moss Point, Miss. Mrs. Howard is President of the Gulfport District Woman's Home Missionary Society. The following ministers were present and assisted in the rally: The Revs. Meade, Eatervan and W. P. Ward. As a result of the rally \$550 was raised. The Rev. A. H. Lathan is pastor.

Temperance Lesson World's Temperance Sunday

The International Sunday School Lesson for Nov. 2, 1919

By the Rev. J. Leonard Farmer, Ph. D.

By J. Leonard Farmer, Ph. D.

Once I asked a Sunday School Teacher what she understood by temperance. The reply was that temperance means the abstinence from indulgence in certain things. I questioned the correctness of the answer, and was reminded by her, that our Temperance Pledges require us to abstain from certain things, and was further informed that she herself had signed one of those pledges. Then I asked her if she thought that one could be temperate in such things as food, dress, language and pleasures and amusements. "Why, yes" was the reply. I further asked if she thought that it was necessary or even well that we abstain altogether from indulging in those things. "Of course not." That is, she felt that temperance was total abstinence; but when questioned further she also felt that it was not that, but didn't know just what the thing was.

That illustrates the confusion of thought concerning temperance on the part of many of our people, and makes it not entirely amiss that we give a little space to clearing it up. It would not make any important difference if the confusion were only in thought, and not in conduct. But that is not the case. Some people who understand temperance to be total abstinence totally abstain from indulging in certain things that are known to be injurious to health and destructive of manhood and womanhood, but indulge intolerably in other things which total abstinence is not required and would be entirely out of the question. Others understanding temperance to be but a moderate indulgence moderately indulge in all things without exception and totally abstain from nothing. In that case the letter hath killed without the spirit having given life.

In a former lesson on The Progress of the Temperance Movement a couple of months ago we reminded our readers of the distinction between the fundamental and the acquired meanings of temperance. The word strictly means a habitual moderation in the indulgence of appetites and passions, and may be applied to every species of conduct. But because of the manifest havoc which the use of intoxicants and harmful drugs not used for medicinal purposes was working on society, temperance in those things came to mean total abstinence from them. So we are totally to abstain from certain things and practice moderation in the indulgence of all other things.

Every good-thinking man known that total abstinence from intoxicants and drugs harmful to the system which are not used for medicinal purposes is the best thing for society. Their manufacture and sale except for medicines should be strictly prohibited. Some people will be temperate in their use; but most will be intemperate. But abstinence is best even if all would be temperate. For their use gradually destroys vitality, lessens endurance, undermines health and shortens life. Besides it is a

needless waste of energy in manufacturing and of money in purchasing those things that are not beneficial but detrimental to our welfare and happiness. And it seems that we of this country are determined to have total abstinence from those things. At any rate we ought to be. We have twenty-six Prohibition States; and let us hope and pray that we will soon have for all times a Prohibition country. Throughout the country we are waging war on those disreputable and disrespectful physicians who falsely prescribe habit-forming drugs avowedly for medicine. And Europe has made considerable progress along that line during the last decade. Norway and Sweden have local option. Denmark has Council option. Scotland will have local option after next year. Finland twice voted for prohibition, but Russia vetoed her action. The French Chambers of Deputies has suppressed for all time the manufacture, sale and exportation of absinthe and similar drinks. In the year before the war Russia prohibited the sale of vodka. In the same year the national drink bill of Great Britain was ten million dollars less than that of the preceding year. And for economic reasons Germany reduced the quality of beer brewed sixty per cent. And China has banished the opium trade.

Of course there are many otherwise good citizens who are opposed to prohibition or enforced total abstinence; but it is either because they are much in love with their moderate indulgence, or because of the money to be made from the manufacture and sale of intoxicants. One of their strongest arguments against prohibition is the loss of revenue to the government, as if the government should endeavor to get its revenue by any means whatsoever, even at the expense of the demoralization and destruction of its citizens! We have heard so much of that argument in recent years that one would not be exactly shocked now if he should hear emphasis being placed on the idea that the government may also replenish its treasury from fines that may be imposed on violators of the law because of being intoxicated! The diabolical one is a subtle argumentator. The first thing to be aimed at is the peace and harmony of society, the orderly exercise of the law and obedience thereto, and a capable and efficient citizenry. Total abstinence is a great asset toward the realization of these things. The havoc which demoralizing influences such as saloons, cheap dance halls and pool-rooms, and questionable houses licensed and unlicensed are working on our society is lamentable. But there are still many who argue that all attempt to interfere by legal restrictions with gratification of personal appetites is an unwarrantable invasion of individual rights and personal liberty. But a democracy is simply the rule of the majority of the people; and under normal conditions no such restrictions can go into effect until they have been voted into effect by the people. All our laws may

be looked upon as an invasion of individual rights and personal liberty. The rights of the individual are always to be determined with respect to his relation to the social group of which he himself is a member. No member of society can live to himself or die to himself but that other members are affected. The individual in a democracy ought always to adjust his rights to the welfare of the society to which he belongs; and if his rights as an individual conflict with the welfare of society as a whole he ought freely to waive them or be compelled to do it. And it is the duty of every Christian to do whatever he can in a honorable way to have total abstinence, whether it be by moral persuasion or by the use of the ballot in enforcing prohibition.

J. Leonard Farmer

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
Lesson for Sunday Nov. 2nd 1919

"That ye may live many days in the land where ye be stranger."

The Rechabites were the children of Abraham through Midian and never became a part of either branch of the Israelites. They lived among them but were not of them. Though "strangers in the land they were in God's plan for reclaiming Israel. By their high ideals and virtuous living they were a rebuke to the sins of Israel

and Judah. God approved their life and gave them promise of his favor for all time to come.

The Rechabites were itinerants living in tents and ready to move at call. They were away from home, if in fact they had any home, and were subject to authority and were obedient. God held Israel responsible for the way they received the teaching and example of this Divinely instructed people. They were a rebuke to all the excesses that were rapidly undermining the moral and physical life of God's chosen people and had their teaching and example been heeded Judah and Israel would have been spared their captivity and the ruin of Jerusalem would not have occurred.

God's missionaries are itinerants. They are "strangers" in the lands to which they have been sent. They carry to these lands cursed with intemperance and every form of excess the message of hope, and live the life of purity and sobriety before them. They do not invest in the country's wealth but give themselves for its betterment. If the teaching of the missionary could be accepted whole nations and tribes now headed towards swift destruction would be speedily saved. Ultimately God's missionaries will win and the Gospel of temperance will triumph. Only be patient "that ye may live many days in the land where ye be strangers."

Gammon Seminary.

Our Relation Toward Others Toward Neighbors and Friends

Weekly Devotional Topic for Nov. 2, 1919

(Phil. 2:1-11)

By the Rev. Willis J. King, D. D.

Some weeks ago we studied together "Our Relation toward Parents and Others in the Home." At another time we studied "Our Relation toward our Enemies." Tonight our study has to do with our attitude toward our neighbors and friends. When we think of the special evangelistic services ahead of us, it seems very fitting that we should emphasize at this time our relation to those who are bound to us by so many ties.

In both of these relationships it is worth our while to note the teachings of the Bible concerning them.

Note for example the teaching of the Mosaic law with reference to one's neighbor. In the decalogue there is the injunction against bearing false witness against one's neighbor. In the priestly regulations it was commanded not to oppress, not to rob, or hate one's neighbor, but to love one's neighbor as one's self.

This last would seem sufficient as far as the letter of the law was concerned—and indeed it was. Jesus himself took no higher ground as far as the mere words are concerned. But the analogy ends there. It was a matter of lip-service as far as the Jews were concerned. They did not pretend to apply it to other people than their own race and nationality.

Jesus was not content merely to assent to their own wording of their relation to their neighbors. He insisted on giving them his interpretation as to who constituted their neighbor. One day he told his followers a beautiful story to illustrate his conception of neighborliness. It

was the story of a poor Jew who was going from Jerusalem to Jericho. He was attacked by brigands and thieves and beaten into insensibility. His assailants left him for dead. Later on a priest passed that way but when he saw the wounded man lying on the roadside, he crossed over to the other side. A little later another man, who was also an officer in the church, came along. He likewise failed to offer any assistance, or render any aid. Finally a Samaritan came along. As he looked down at the man, wounded, and bleeding, and in need of help, he forgot that the sufferer was a Jew, that he himself was a member of a despised race, forgot everything save the fact that here was a human being who was suffering intensely and needed the help that he could give. He knelt down by the sufferer, bound up his wounds, set him on his beast, and took him to the village, and arranged that he might have medical attention.

That was the Christ's conception of one's neighbor. Not merely those of my own household, or of my town, or state, or race, or nationality, but all people of whatever race or condition. They are my neighbors and I am to love them as myself.

One of our American poets, James Russell Lowell, has given us a beautiful interpretation of this law of neighborliness set forth by our Master. It is found in his poem, "The Vision of Sir Launfal." The poem is the story of a young knight who goes forth in search for the "Holy Grail," the Cup out of which Jesus partook of the

last supper with his disciples. As he was leaving his castle on his quest he saw a foul and filthy leper crouching at his gate. He tossed him a piece of gold in scorn. This the leper refused to touch, however, preferring the mite of the poor man who gave it cheerfully and gladly.

The young knight sought for many years, but all in vain. At last he came back old, "worn out and frail." As he reached his castle gate he found the leper still there. Then he remembered how haughtily he had treated the leper years ago. The knight had now only a crust of coarse brown bread and some water in a wooden bowl. But this he shared with his neighbor, the leper. Then to his surprise the leper stood up before him glorified. The leper then reminded him how far and wide he had sought for the Holy Grail. When lo it was right near him all the time.

"Behold it is here,—this cup which thou

Didst fill at the streamlet for me but now;

This crust is my body broken for thee,

This water His blood that died on the tree;

The Holy Supper is kept, indeed, In whatso we share with another's need;

Not what we give, but what we share, For the gift without the giver is bare; Who gives himself with his alms feeds three,—

Himself, his hungering neighbor, and me."

In both of these stories there is set forth in a most striking and convincing way the Master's law of love for one's neighbor. Does anyone believe race, riots and strikes, and all the unrest generally that we have in our country today would be true if this law of love obtained among us? On the other hand it is not clear that only this law of love, taken in all its essence into our individual and national consciousness, can save us from conditions far worse than those we now have?

Let us as Epworthians plan to practice the Master's law of love among all our neighbors, be they white or black, rich or poor, and so strive to bring forward the day of perfect love among all peoples.

CASH REMITTANCES

Subscriptions received from Sept. 1, to Sept. 16:

Atlanta-Savannah—H. L. Crawford*, I. T. Griner—C. S. Ledbetter. Central Alabama—Frank Busberry*, W. M. Starrs, 3—12*, Bettie Scott, E. Frazier—J. T. Nelson*, W. M. Starrs, Birmingham District Conference, 13—12*.

Central Missouri—C. S. Webster—Silas Morehead*, Mrs. J. Long*, Mrs. G. Guthrie*, Mrs. S. Fields*, J. C. McGinty*, W. H. Smith—George Kling, Trenton Goodson, Wm. Jackson, Mrs. S. H. Griffin, Miss L. A. Green, B. McCain—J. J. Bell. Delaware—Miss L. E. Chambers*. East Tennessee and Tennessee—J. H. McGinnis.

Florida and South Florida Mission—J. M. Trammell—L. R. Braboy, Miss C. McCaskill, G. B. Williams, Mrs. M. A. Marina, W. R. Robinson, E. V. Kemp, A. C. Han-

nibal, J. Hannibal, Miss S. Sanders, T. R. Reid, Mrs. M. Zimmerman, Miss E. Butler, C. B. Higgs, H. W. Bartley—J. L. Bartley.

Lexington—W. H. Stewart, W. C. Statesman—G. W. Burnett; D. M. Jordan, Cincinnati, O.; 22—21*, Richard Weatherall*.

Lincoln—Jas. Knighten*, Mrs. H. Coates—F. Looper*, J. Allen.

Little Rock—J. H. Lovell—Mrs. J. A. White, H. P. Coulter—E. W. Hodge, W. E. Sampson, L. E. Neal, J. W. Terrell—C. H. Brooks, Mrs. T. Balinton, G. W. Blackman, W. A. McMorries.

Louisiana—H. W. Guldry, S. S. Earle—M. Lonnon, E. M. Casson—I. S. Tolbert, J. H. Thompson—M. Jennings, Prince Goins, Sam Bromfield, J. W. Turner—Emile Green, S. A. Mason—Isaac Carter, J. W. Jackson, Elie Boutte, H. Taylor—H. Marks, L. M. Obee, E. W. Klinchen, Baton Rouge District Conference, 16—15*, A. J. Jenkins—Miss E. Jenkins, G. C. Hayward—S. Stanley, Katie Jackson, H. Taylor—J. J. Perry.

Mississippi—M. T. Howard—A. Ford, H. L. Gibson, J. S. Ottmann, A. Winston, F. G. Wilson—L. McKinzle*, J. S. Scott, Icksburg, Miss., 40—11*, A. B. Britton—Mrs. I. Holenworth, A. J. McNair—Jesse Col-

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lins, W. M. McMorries—M. Peyton, H. Donald, Mrs. J. Moore, M. Johnson, J. W. Winbush—G. H. Evans, J. S. Scott, Sardis District Conference, 31—9*, Vicksburg District Conference, 90—9*, J. R. Nevils—C. H. Samuels, A. E. Tyler—Mrs. I. Topp, J. Robinson—Mrs. K. Nicholson, H. K. Roberts—Mrs. A. King, Mrs. H. Bentley, S. D. Troupe—Mrs. S. Williams, Mrs. L. Hatch*.

South Carolina—S. A. McTeer—W. F. Gant*, R. L. Hickson—S. F. Moss*, E. R. Thayer*, W. M. Cannon*, R. A. Cottingham—E. C. Redford, Wm. M. Hanna—James Lary, J. C. Gibbs—J. Richardson*, S. M. Miller—W. D. Alexander*, S. R. Alexander*.

Texas and West Texas—J. D. Mackay—Mrs. Pearl Barry, N. A. Murphy, Marshall District Conference, 32, E. Harrison*, Jas. Clark—N. A. Austin, E. F. Jackson, Miss E. Washington, Miss C. Bolden, C. C. Sapp—J. H. Keeton, W. Packer,

W. H. Purnell—J. T. Gibson, W. L. Purnell—J. T. Gibson, W. L. Duncan—C. A. Battise, S. D. Hackett—A. Sims.

Washington—G. H. Pettis—Mrs. C. Page, J. Stemley*, Mrs. J. Cook, Mrs. E. Scott, S. J. Bailey, J. W. Pinder.

Books and Sunday School Supplies. Central Alabama—Bettie Scott, C. P. Payne.

Florida and South Florida—S. A. Huger.

Louisiana—I. C. Daugherty, Mrs. C. Ogilvie, J. J. Perry, Sylvester Green.

Mississippi—Richard Mack, H. L. Kennedy.

Texas and West Texas—W. M. Josey, E. F. Jackson.

*Part Yearly.

TEXAS CONFERENCE

Railroad Rates to the Annual Session at Houston, Texas

November 19-24, 1919.

A fare and one-third rate has been granted for the Texas Annual Conference Session, providing there are 250 delegates who pay one way full fare going to the Conference beyond the limit of 25 miles, or who pay as much as 75c one way full fare.

There will be no round trip tickets. You will simply pay full fare to Houston to attend the Conference and ask the agent for a certificate, which must be presented to me for my signature at the Conference as soon as you arrive in Houston. With this certificate in hand you will be able to purchase a return ticket for just one-third of what you paid to come to Houston. Tickets will be on sale at all points in Texas November 15-21, inclusive, limited to return November 27. Return tickets will be good on all local trains only.

Other information desired may be obtained by writing me at Marshall, Texas. A. WADE CARR, Dist. Supt. Marshall Dist.

ST. PAUL METHODIST EPISCOPAL CHURCH, MONROE, LA.

S. Paul is enjoying a season of prosperity. Our church here was in a very dilapidated condition when our pastor, the Rev. W. H. Jones, came to this charge last year, with only a few members, no young people whatever. With the ability of our pastor and his Christian lifting he has gained the respect and confidence of the entire community. We have put a new roof on our church, installed electric lights, a beautiful stained glass window adorns the front of the church, and all has been paid for. Gas has been installed in the parsonage and church, adding comfort to both, and many other improvements have been made about the church. We have an energetic pastor and we are proud of him. Our membership has doubled in 18 months.

The Rev. J. S. Weaver rendered us much service recently. The Rev. I. L. Turner delivered a splendid lecture on stewardship, which was very much appreciated.

J. W. WASHINGTON, Reporter.

District Rounds

BLUEFIELD DISTRICT

First Round

Gary, October 18-19; Tazewell, 25-26; Pocahontas, November 1-2; Graham, 8-9; Freeman, 15-16; Princeton, 22-23; North Fork, 29-30; Pearisburg, December, 6-7; Tiptop, 13-14; Bluefield, 20-21; Excelsior, 27-28.

Dear Brethren: We are starting the New Year. Yet every interest of the Church be looked after. Make this the banner year.

W. H. BROWN, District Superintendent.

SEDALIA DISTRICT

Third Round

Butler, October 18-19; Beaman, 18-19; Butler, 18-19; Holden, 24-26; Warrensburg, 24-26; Lamonte, November 1-2; California Circuit, 1-2; Versailles, 8-9; Chilhowie, 15-16; Carthage, 15-16; Joplin, 22-23; Neosho, and Jolly, 24-26; Springfield, December 29-30; Marshfield, December 5; Lebanon, 7; Rolla, 13-14; Greenfield, 20-21; Sedalia, 27-28.

Dear Brethren: The eye of the church is upon us. Raise your Episcopal Fund at once and send to Dr. George P. Mains, treasurer. Do not wait until the close of the year to stress your cause. Keep the Centenary before your people. Excuses excluded; work counts. Remember the slogan for the Sedalia District, "The Southwestern in every home."

L. R. GRANT, District Superintendent.

PULASKI DISTRICT

First Round

Gate City, October 18-19; Big Stone Gap, 19-20; Bristol, 25-26; Kingsport, 26-27; Glade Spring, November 1-2; Abingdon, 2-3; Rural Retreat, 8-9; Marlon, 9-10; Wytheville, 16-16; Dublin, 16-17; Draper, 22-23; Pulaski Circuit, 23-24; Independence, 29-30; Pulaski, December 6-7; New River, 7-8; Radford, 13-14; Christiansburg, 14-15.

Brethren: Start your year's work with a great revival that is in harmony with the great Centenary program, and you will be able not only to keep up but increase Centenary activity along all lines. Keep the fire burning. Make special effort in the interest of the Southwestern and take care of every interest of the church.

W. L. SANDERS, District Superintendent.

CHATTANOOGA DISTRICT

First Round

Hixson-Daisy, October 26; Etahley-Grace, November 2; Athens-S. Paul, 9; So. Pittsburg-Jasper, 10; Pikeville, 23; Cleveland-Georgetown, 30; Dayton-Big Springs, December 7; Loddy Ct., 14; Rockwood-Spring City, 28; Harriman, 2.

Dear Brethren: The beginning of another year has come, bringing new opportunities and responsibilities.

ties. We did nobly last Conference year, but let us resolve to do more this year in soul saving, in praying, in the giving ourselves our money and means to the cause of our blessed Lord and Christ. We are to secure a million souls by May, 1920. Let us do our bit in this great harvest time of soul-saving. And then let us report in full all claims raised, one time on the Chattanooga District. We must get in the habit of giving weekly unto the Lord His part, as we are commanded to do in His Holy Word. The District Superintendent is a very busy man, having the Centenary and all the work of the district to look after, so have his salary raised when he comes and the money raised on the day he is with you will go on other causes, pastor's salary, etc. We must work hard, raise every dollar of our part of the Centenary money and keep our good name. We are to report monthly to Dr. Sherrill, Chattanooga, Tenn. So, brethren, begin now. Do not wait until the year is most gone to begin, by giving weekly and monthly we are sure to succeed. We expect a report from each church monthly, and something from each subscriber to the Centenary cause. W. S. HIGHT, District Superintendent.

The District Conference of the Newnan District of the Atlanta Conference, Met Wednesday, August 6, 1919.

The session opened with Dr. J. D. Lovejoy, District Superintendent, presiding. Rev. E. J. Knight, the Rev. M. W. Burck and the writer conducted the devotions.

The Sunday School and Epworth League Convention met each afternoon and their work created great enthusiasm and provoked great discussion on some of their most excellent papers.

The Rev. W. E. Ector preached the introductory sermon on Wednesday night to a large and appreciative audience. It was strong and spiritual and enjoyed by all.

The welcome address was delivered by the Mayor of the City of Newnan, who in very strong and advisory words stirred the whole conference. Z. K. Gowen responded to the same.

On behalf of the church, Mrs. Mary Mobley extended a hearty welcome and the Rev. W. Burch responded.

The Annual Sermon was preached by the writer. Much comment was made relative to the same. The following ministers preached: Rev. Harvin, Rev. J. H. Long, Rev. M. W. Burch.

The following distinguished visitors made able speeches: Dr. H. A. King, President Clark University, Dr. J. P. Wragg, Agent American Bible Society, Dr. J. W. C. Coggin, Secretary Temperance Society, Dr. L. H. King, Special Worker, Centenary Cause, Mr. L. J. Price, Pres. Laymen's Association. The Centenary Subscription was \$475.75, raised in cash, \$1588 was \$53.00. Total cash, \$1940. Total Local Board \$299, Public collection cash and subscription, \$49,515.

The Conference adjourned to meet next year at Hogansville, Ga.

Z. K. Gowen, reporter.

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DEATHS

Galley—On Aug. 13 Mr. I. Galley, faithful member of St. Paul's Methodist Episcopal Church, Palestine, Tex., departed this life in full triumph of faith. He was a member of the Grand Order of Odd Fellows and was buried under the auspices of that Order.

McGill—On August 20 Mrs. Le-dresser C. McGill, of Shubuta, Miss., departed this life in full triumph of Christian faith. She joined Beautiful Methodist Episcopal Church in 1896; during the pastorate of the Rev. G. W. Brains. She later became a member of Salem Methodist Episcopal Church. She was a loving mother and devoted wife. A husband, four children, father, two brothers and eight sisters survive her. The Rev. A. B. Britton conducted the funeral services.

Spears—Miss Marie J. Spears, daughter of Mr. and Mrs. Admiral C. Spears, of Clinton, La., passed from labor to reward September 20, 1919. She became a Christian in 1897, and since has been a faithful member of Mount Carmel Methodist Episcopal Church, Woodland, La. She was one of the teachers of this parish for more than ten years. Nine brothers, a mother, father and two sisters survive her. The funeral service was conducted by the Rev. R. J. Johnson, assisted by the Rev. L. C. Thomas.

Robinson—Mr. Tom Robinson, one of the local preachers of Williams Methodist Episcopal Church, this city, fell asleep in Jesus August 24, 1919, at 2 a. m. The Rev. A. W. M. Obee conducted the funeral service. He was assisted by Dr. Valcour Chapman and Brothers Louis Brazley and Henry Parker. The Rev. L. H. Smith, pastor. Allen Webster, reporter.

Douglas—On September 4th Mrs. Cassie Douglas, one of the oldest members of St. Paul M. E. Church, Medill, Tex., departed this life in full triumph of faith. She was born in Red River county, Clarksville, Tex., 1834, and joined the church in her childhood days. At the time of her death she was 85 years of age. She was the mother of 14 children, eight of whom survive her, six sons and two daughters. The funeral services were conducted by the pastor, the Rev. D. C. Battle, assisted by the Rev. Chas. Wofford, of Paris, Tex.

Burgess—On a recent date, Mrs. Melvin Burgess, a faithful member of Mt. Healthy Methodist Episcopal Church, Cincinnati, Ohio, departed this life. He was the oldest member of this church. A wife, three daughters and two sons survive him. The Rev. C. E. Anderson, of Cincinnati, conducted the funeral service.

Pendleton—On September 8th, Mr. Wm. Pendleton, the oldest member of Madisonville Church, Madisonville, Ohio, passed to his reward. He was 78 years of age. The Rev. C. E. Alexander, Cincinnati, conducted the funeral service.

Evans—Rev. Anderson Evans, a faithful member of College Hill

Methodist Episcopal Church, which he was founder, departed this life recently. The Revs. B. F. Smith, of Park Street M. E. Church, Cincinnati; Rev. Foreman, D. S., J. H. Ross, of Covington, Ky.; P. T. Gorham, of Indianapolis, Ind., and H. W. Tate, of Cumminsville, assisted in the funeral service. Two daughters, one son and a grandson survive him. The Rev. C. E. Alexander, pastor, officiated.

MARRIAGES

Hatley-Scott—Mr. Tom Hatley and Miss Mary Scott were happily united in marriage July 8th at the home of Mrs. Carrie Scott, aunt of the bride, at Meridian, Miss. They will make their home in Meridian. The Rev. J. C. Hihler officiated.

Gant-Rhodes—Prof. W. P. Gant and Miss Carrie M. Rhodes of Pass Christian, Miss., were happily united in marriage July 23 in this city. Miss Rhodes was a teacher in the public schools of New Orleans for six years. Prof. Gant was a graduate of New Orleans University, teacher in the public schools of Mississippi and was chief clerk in the government department, Washington, D. C., at the time of his marriage. They will reside at 938 S Street, N. W., Washington, D. C.

Glover-Flowers—On Wednesday, Sept. 1th, Prof. E. V. Glover and Miss Edna Flowers were quietly married at the home of the bride's aunt, Stephens, Ark. Miss Flowers is a graduate of Philander Smith College,

Little Rock. Prof. Glover is a graduate of Arkansas Baptist College, where he is now teaching. Miss Flowers will teach in the Camden High School, Camden, Ark., this session.

Thrower-Webb—On July 2 Miss Ethelynd A. M. Webb and the Rev. T. E. Trower, of Biloxi, Miss., were united in marriage at St. Paul's Methodist Episcopal Church, Biloxi. The church was beautifully decorated. Many beautiful gifts were received. The Rev. Frank Smith and the Rev. A. C. Lacy officiated.

Crook-Mack—The Rev. John W. Crook, pastor of the Pennsylvania Avenue Methodist Episcopal Church, Columbus, Ohio, and Mrs. Mary E. Mack, of Paris, Ky., were happily married at the home of the bride on July 29, at high noon. The Rev. Thos. Furgerson, pastor of St. Paul's Methodist Episcopal Church, of Paris, Ky., officiated. Mrs. Mack was one of the best church workers of Paris and now gladly joins with the Rev. Mr. Crook in his work at Columbus. We wish for them great success.

Thrash-Gler—Mr. Eugene Thrash and Miss Alice Gler were united in marriage October 2, 1919, by the Rev. A. G. Jenkins, at the home of the bride. After the ceremony refreshments were served, after which the bride and groom left for their future home, 3109 King street, Berkeley, Cal. **REPORTER.**

On a recent date the Woman's Home Missionary Society of the Montgomery District, met in connection with the District Conference at Evergreen, Alabama with Mrs. B. E.

Moore, Conference President in the chair, Mrs. Moore delivered a lecture which was helpful and inspiring to all. The following officers were elected: Miss Mary Doyle, President; Mrs. Rosey L. Mathis, Vice President; Miss Ula Stouter, Recording Secretary; Miss Bell McCarr, Corresponding Secretary; Mrs. A. L. Thornton, Treasurer and Miss Ula Carter, Supply Secretary. The women of the Montgomery District are taking hold of the work with new zeal.

Mrs. Annie V. Burch, wife of the Rev. D. T. Burch, of Nashville, Tenn., recently visited her brother, Mr. Samuel J. Howard, in Detroit, Mich. During her vacation she will also visit relatives at Buffalo, Niagara Falls and Indianapolis, Ind.

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Written By
Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Lawrence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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PERSONAL AND GENERAL

Mrs. W. L. Darius, the wife of our pastor at Colorado Springs, Col., and little Jennette, their daughter, left for Chattanooga, Tenn., where they will spend two or three months with Mrs. H. P. Townes, her aunt, Mrs. Darius having been in bad health for the past three years, her physician recommended a change of climate. We hope for her a speedy recovery. Her presence in the services and Sunday School will be greatly missed. The members and friends presented her with a silver offering as a token of their appreciation.

(Mrs.) T. D. COLBERT, Reporter.

On a recent Sunday the Rev. F. T. Chinn delivered a sermon at Wesley Ray Methodist Episcopal Church, Angie, La., 145 persons communed. The collection was \$49.00. The benefit given by Mrs. C. S. Lang and daughter was a great success. \$56.60 was realized.

Mr. and Mrs. Edward Alexander of Jeanerette, La., recently gave a party in honor of their daughter Miss Beatrice Alexander of Houston Texas, who came to spend vacation. Music was furnished by the Misses Lillie and Annabel Spears and Alma Smith of Jeanerette, La. The guests present were Misses Thelma Smith, Anna Bell and Lillie Spears, Thelma Wells, Elvira Beasley, Clara and Louise Labar, Elouise Freeman, Lela Willis, Anna Joe. Messrs. Chrley Alexander, James Madere, Shedrick Reeder, Nelson Carter, James and Augustus Spears, Willie Alexander, Louis Bernard, Collin Gousolin, Leonard and Elijah Marshall.

FAMILY REUNION

In July the family of Mr. Paul Williams, Mount Carmel Church, Bamberg, S. C. held a reunion. The occasion being the birthday anniversary of the mother and of the children. The sons and daughters numbered fifteen, the married daughters and husbands were ten, the married sons and wives were four. Grandchildren counted up to twenty-seven. Only one member of the immediate family was absent—a son-in-law.

The dinner was spread in the yard under large trees.

HEIDELBERG, MISS.

Recently a revival was conducted at Pleasant Valley Methodist Episcopal Church with the Rev. H. May pastor. There were 10 confessions of faith in Christ, 14 children baptised and \$153.00 raised during our revival.

D. V. Myers

A very successful revival has just closed at Bethlehem Church, Fort White, Fla., the Rev. L. G. McLendon pastor. 16 persons were converted and joined the church. The Rev. H. H. Hawkins, and S. P. Pratt assisted the pastor. The district Superintendent of the Live Oak District also assisted.

S. J. Niblock, Reporter.

Recently a revival was conducted at Pleasant Grove Methodist Episcopal Church, Louisville, Miss., which proved quite a success. The Rev. J. W. Byrd of Starkville, Miss. and the Rev. A. E. Tyler of West Point as-

sisted the pastor, the Rev. Wesley. Fourteen persons were brought into the church. Collection during the week was \$108.11.

L. B. Sims, Reporter.

One of the greatest all around revivals in the history of Gulfport was recently conducted by Mrs. Mary E. Jones, the noted Woman Evangelist of the Upper Mississippi Conference. The truth is the church, each night, for twelve nights, was just too crowded for the best results, however twenty-three precious souls were brought to Christ, with many reclamations. Brothers if your church needs waking up, by all means send for Sister Mary E. Jones.

Jesse E. Hohmes

TO THE DISTRICT PRESIDENTS OF THE W. H. M. SOCIETY OF LOUISIANA ANNUAL CONFERENCE

Dear Sisters—See to it at once that the money raised at your district conferences for Peck Home is sent to Mrs. Flsher. The money is much needed to get beds and chairs for the girls.

I am just from North Louisiana, where I visited the following churches, which resulted in much good: Shady Grove, Rev. M. R. Walker pastor; St. James, Rev. J. O. Brown pastor; St. Paul, Dr. J. L. Willson pastor; Fairfield, Rev. J. H. Thompson pastor; Anceville, Rev. F. D. Thomas pastor, and Beleher, Rev. G. Harrison pastor. I thank them for kindness while visiting their charges. I have just sent \$50 to Mrs. Flsher from the Lake Charles District. Yours for success, AMELIA TURNER, President.

Ruleville, Miss.—The Rev. L. M. Johnson held the Third Quarterly Conference at Hart Methodist Episcopal Church, September 15, 1919, which was a great success. Paid pastor, \$139; District Superintendent, \$35; Benevolence, \$80; total raised, \$254. The Rev. W. S. Leake is pastor.

Clarendon, Ark.—The Third Quarterly Conference convened recently at Cornerstone M. E. Church, under the leadership of the Rev. L. G. Hodges, District Superintendent. All officers were present with good reports. The District Superintendent was paid in full. Paid the pastor \$18.20. The Rev. Mr. Hodges preached two inspiring sermons on Sunday; 65 persons communed. The Rev. B. T. Tucker is pastor. Mrs. Carrie Ross reporter.

A revival was conducted recently at our church, Greenwood, Miss., which was a splendid success. Dr. J. N. C. Coggin, of Washington, D. C., preached ten days and won a number of persons to the Kingdom. Revs. C. W. Evans of Inverness, Miss., and W. M. Clark of Silver City, Miss., also were present and preached during the meeting. Dr. R. T. Weatherby, of the Y. M. C. A., delivered an address to the children. The Rev. H. B. Hart is pastor.

On a recent date a revival was conducted at the Cornerstone Methodist Episcopal Church, Clarendon, Ark., under the leadership of the Rev. B. T. Tucker, pastor, assisted by the Rev. H. Albright, of Hermitage, Ark. Sixteen persons joined the church. The Rev.

Mr. Albright preached an excellent sermon to the delight of all present. The church presented the Rev. Albright a purse of \$30.31 for his faithful service.

On a recent date a revival was conducted at Mallaleu Methodist Episcopal Church, Ruleville, Miss., which proved very successful. The Rev. W. C. Conwell, pastor of our church, Indianola, Miss., assisted and rendered valuable service. The members of the church presented him a purse of \$20.80 in appreciation of his services. There were ten conversions and nsscessions, making a total of 24 during the year. The Rev. W. S. Leake is pastor.

Recently a revival was conducted at St. Paul Methodist Episcopal Church Bay St. Louis, Miss., under the leadership of Mrs. Mary E. Jones. There

were 12 converts and 13 nccessions. talk on the Centenary meeting at Columbus. The sessions were well attended. The Rev. A. H. Lathan is pastor.

The Rev. J. S. Barnes, pastor of Mount Nebo Methodist Episcopal Church, of Louisiana, wishes to thank the officers and members for their faithfulness in a rally conducted recently at this charge.

The Rev. Jarrett Green, pastor of McNary Methodist Episcopal Church, McNary, La., wishes to thank Mrs. Mary Lewis and Mrs. Sally Green for the many choice pounds of groceries presented him recently, also a purse of \$5.

The Rev. J. McLeod, of Florence, S. C., is visiting his sons in Washington and New York.

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.,	Oct. 22-26	J. P. Patterson
Clarksdale	Minter City, Miss.,	Nov. 25-30	N. R. Clay
South Philadelphia	Chester, Pa.,	Oct. 14-16	James H. Scott
Tupelo	Pontotoc, Miss.,	Nov. 26-29	W. H. Golden
Centreville	Easton, Md.,	Oct. 28-30	R. H. Wallace



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CRESCENT CITY NOTES

Williams—The annual sermon of the Sons and Daughters of Orleans, was preached by the pastor, the Rev. L. H. Smith last Sunday night. Eight came forward for prayer. Four reclined, one united with our church, three returned to their former churches. Collection \$30.05. Next Sunday at 7:45 P. M., the pastor will preach the annual sermon of the Ladies Young and True Friends Auxiliary. The Get What You can Club Rally will be at 3 p. m. —Allen Webster, reporter.

Mt. Zion was well represented at the Inter-Parish Fair. Prizes given W. E. Roberson for best preserves and jellies. Mrs. L. E. James, best hand-made quilt, Mrs. L. P. Evans, best cake, Mrs. E. E. Zilton, hand embroidery. The young children deserve much credit for their work, especially Loraine Johnson, Regina Thomas and Pearl Thomas from Lane's Industrial Mission School.

Mrs. Mary E. Flowers of Class 10, has the deep sympathy of all in the loss of her dear son who departed this life Oct. 15th.

Dr. W. A. C. Hughes preached for us in the evening service. The Rev. Mr. Reddix is doing great work and deserves credit. Recently the following were joined in matrimony by the pastor: Aug. 7, Mr. Richard Berry and Mrs. Martha Green, Aug. 11, Mr. Wm. O. Hearne

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The pity of those Head Noises, those sounds in your head! You have thought at times that life was hardly worth living.

Perhaps your hearing is already failing. Even if it is still good, you have the added burden of knowing that these Head Noises may be only the signals of approaching Deafness.

You may have the Noises in the head occasionally, or when you have a cold, but you are in danger of a more serious development all the same. You need immediate treatment.

Ear Specialist Sproule has studied and originated a method of treatment which has brought happy relief to many people troubled with Head Noises. This treatment has, in hundreds of cases, stopped the sounds and left the head clear as a bell. To show this method he offers a 4-day treatment, free.

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Ear Specialist Sproule wants to help all who suffer these Head Noises. He knows what misery those sounds of escaping steam—that bell ringing in the ear—that ringing of crickets or insects—the humming—the puffing—the buzzing—the distant roaring—that dull heavy throbbing—means. He therefore offers a treatment, FREE, to all who write at once. Through this Method many sufferers, in place of those roaring Noises now enjoy a perfect quietness, in which natural sounds are heard quickly and distinctly.

Just sit down and write a postcard or letter request asking for a treatment—Free—for Head Noises. Sign your full name and address, and send it off NOW. The treatment will come to you by return mail, and will cost you nothing. Write EAR SPECIALIST SPROULE, 432 Trade Building, Boston, Mass.



and Mrs. Laura Williams; Aug. 26, Mr. Jos. Blivins and Miss Josephine Durand; Sept. 17, Mr. Albert Pellerling and Miss Camille Casemier; Oct. 16, Mr. Geo. E. Zilton and Miss Mary Joseph.

Recently the Epworth League convention convened in Soul's Chapel Methodist Episcopal Church, Duckhill, Miss., with the Rev. B. W. Wynn in the chair. After the organization the Rev. F. H. Henry, District Superintendent, administered the sacrament to a large number, after which a few remarks were made. The President read the annual report, which showed improvement along all lines. Addresses were made also by Prof. G. W. Williams, of Durant, Miss., and Prof. G. P. Childras, of

PERSONAL

BROTHER—Accidentally discovered a pleasant Florida root, nature's antidote; chewed like gum; quickly, easily, inexpensively overcomes any form of tobacco habit. Fine for indigestion. Gladly send full particulars. J. O. Stokes, Mobawk, Florida.

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Poro Corner

St. Louis, Mo.

Ackerman, Miss. The Rev. W. H. H. Murrell was appointed agent for the Southwestern Christian Advocate. The reports of each of the local Chapters showed quite an increase in membership and finances. The collection for the day was \$253.50. The following persons were elected to office for the ensuing year: The Rev. B. W. Wynn, President; Miss Ruby Ross, First Vice President; Mrs. Catson, Second Vice President; Mrs. Hattie Johnson, Third Vice President; Mr. W. F. Moore, Fourth

Vice President; Miss C. A. Parker, Secretary; Miss C. Golden, Corresponding Secretary; Mrs. Nancy Baker, Treasurer.—C. A. Parker, Reporter.

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Do YOU want a nice mouth? YOUR answer is Yes, isn't it? Are YOUR lips thick or short? If so, my Course will reduce and lengthen them to the proper size and shape. It is not a fake method; my Course will positively do what I claim it will do; just exactly that; nothing more. It is absolutely safe; in twelve years' practice not one harmful symptom developed or was detected. Get this into YOUR head: IT IS NO FAKE. Now YOU who are reading this: Why delay? YOU are going to order the Course sooner or later, because I know YOU will not ignore such an opportunity to improve your mouth; why not right now? YOU owe it to YOURSELF and to YOUR associates and friends. The treatment is individual and confidential. Answer these questions when YOU write me: Is YOUR upper lip full or thick? Is it short? Is YOUR lower lip full or thick? Is it short? The complete Course will be mailed to any address for a short while for \$1.00 (one dollar). The former price was \$10.00 (ten dollars). Address The James Osgood Features Correction Course, Box 329, Nashville, Tenn.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, OCTOBER 30, 1919

Vol. No. 48—No. 43

THEODORE ROOSEVELT

—ON—

The Church in the Life of the Nation



THE CHURCH may not be the only place where man may profitably spend Sunday.

Of course it is not.

Nevertheless it is one of the Very Best Places.

It has been well tried.

It has been knocked about badly by slackers and by enemies.

It is the target for every fellow with a chip on his shoulder or a grouch in his system.

It is too narrow for some and too broad for others.

All this is perfectly natural---in fact---inevitable, since the church is based upon spiritual principles, which are admittedly difficult to fully understand, let alone follow.

In spite of all this, the church is a mighty force in the nation for keeping people toned up to high levels of thinking and acting.

It has kept the affairs of the Moral Governor before the attention of his people.

It has been the force behind the building of homes for orphans, unfortunates, deficient, demented and aged.

It has always been the backer and often the starter of philanthropic enterprises.

The church is easy to slam and hard to replace.

Kick if you like; but you will be wiser and happier to back it.

EDITORIAL

BREAKING UP RACE LINES.

Zion's Herald, in a recent issue, supports a memorial adopted by the recent session of the Wisconsin Conference, which will come before the next General Conference, asking that non-English speaking conferences be broken up and such churches find place in the regular English-speaking conferences. In the support of this memorial, and we think that there are many arguments that could be advanced on this side, Zion's Herald says that such conferences "can but make for the continuation of racial distinctions in a nation," and that we are not so far removed from the war "as to forget the full implications of anything which tends to intensify racial distinction." Further supporting its contention for elimination of non-English speaking conferences, Zion's Herald says: "We are a country of many languages. To maintain with any degree of permanence racial churches is to make for national confusion. But for us to hold in racial churches those of the second, third and even fourth generation, is to help maintain racial distinctions—the very last thing which the Church should do. We must have an end of the hyphen. We want no more groups that place a descriptive name before the word American."

Further on Zion's Herald says:

"American Methodism should throw its influence back of every effort that will make for the most speedy and most thorough Americanization of the many races that compose our civic body. For this we will preach in every language. For this purpose we will establish churches and missions as the need may be. To this end we will strive in every way possible to break down racial barriers, urging the young people of all nationalities to find their way, as speedily as possible, into the American churches."

No, don't be mistaken, Mr. Negro. This does not apply to you. It is perfectly all right to perpetuate racial distinctions and to intensify them, when it comes to you, whether it makes for national confusion or not. No, it does not mean that the hyphen is to be moved in application to you, Mr. Negro, however loyal you are as an American. We must not break down racial barriers when it comes to you. We must build them higher.

Such a piece of reasoning in Zion's Herald is worthy of being put in the funny column because it is so thoroughly inconsistent, illogical and unsupportable. What Zion's Herald means is not the elimination of racial distinction, but the segregation of all white Methodists in a group of conferences, whatever the tongue used. We agree with this, but we also see the inconsistency implied by the statement of Zion's Herald, for would not Zion's Herald segregate the Negro in every possible way? Oh, well, we should worry. The Negro is something separate and apart and nothing that effects the Negro in his status in the Church or in American life needs to be consistent or logical, so long as we want to put it over.

LOWERING THE STANDARDS.

One of the shocking and demoralizing after effects of the great war is the letting down of moral standards. Following a war there is all too much laxity along many lines. As a result of the killing of the flower of manhood and necessarily a decrease in the population, those who survive set about to offset the lossage and to return the population to normal conditions.

One of the things that turned the world from Germany was the desperate measures Germany adopted to recuperate its population. Any means by which a population was increased was sanctioned and justified, and now comes a revolting story that France is resorting to some of the same methods practiced by Germany. To be sure, not so brutal, but nevertheless just as immoral. Before the recent International Conference of Women Physicians Dr. Anna Moutet made a plea for motherhood out of wedlock. Among other things, she said: "Motherhood outside of marriage must no longer be held as a disgrace or a burden." As a matter of fact, France assisted during 1917 70,562 abandoned girl mothers or wives and widows in the support of their children. Out of 3,330 children cared for by the Government Bureau of France in 1917, 2,603 were illegitimate. This simply shows to what desperate straits wars bring us. Righteousness exalteth the Nation and the Nation that does not have a moral and upright foundation is weak, doomed to fall and failure whatever its boasted freedom and its preachment of democracy may be.

America has been spared of any sanctioning of the loosening of moral restraint. So far, we have been delivered and may it never be ours to rebuild our population by any such method as is being practiced in Europe, even by so good a friend of ours as France.

THE CAUSE OF THE ARKANSAS TROUBLE.

The National Association for the Advancement of Colored People makes public the following letter from a correspondent near the scene of the race riots in Arkansas, showing cotton prices, not Negro insurrection, as the cause of the trouble. The correspondent, whose standing the Association vouches for, writes:

"The whole trouble, as I understand it, started because a Mr. Bratton, a white lawyer from Little Rock, Ark., was employed by sixty or seventy colored families to go to Elaine and represent them in a dispute with the white planters relative to the sale price of cotton. The rumor is that the planters had organized to settle with the tenants for their cotton on a twenty-five-cent basis, when in turn the planters would sell it for much more. Quite naturally, the tenants objected to this and employed Mr. Bratton to represent them. A full statement by Mr. Bratton appears in some of the clippings I have sent.

"This 'Federated Union of America' is camouflage. The real issue was the dispute over the price of cotton between the tenants and planters. The propaganda published in the press about 'Negroes being armed to kill all white people and take their farms from them' is too ridiculous to be given any thought."

The clipping referred to is from the Mem-

phis, Tennessee, Commercial Appeal, of Friday morning, October 3. According to U. S. Bratton, father of the attorney accused of "inciting" the Negroes, therein quoted, his clients "claimed that it had been impossible for them to obtain itemized statements of accounts or, in fact, to obtain statements at all, and that the manager was preparing to ship their cotton, they being share croppers and having a half interest therein, off without settling with them or allowing them to sell their half of the crop and pay up their accounts. . . . As we were informed, there were some 65 or 70 of these share croppers who desired us to represent them. If it's a crime to represent people in an effort to make honest settlements, then he has committed a crime. If this is a crime in a country where we have been spending our money and the lives of our boys to make the country safe for democracy, we do not understand what the word means."

Anyone who is at all familiar with the conditions in the cotton sections knows that the cause here given leading up to the trouble in Arkansas can be duplicated over and over again. Negro cotton tenants have been systematically robbed for years. Some of these Negro tenants never see the cotton after it leaves the field. In some sections they are not allowed to see the cotton weighed at the end of the field when picked or at the mill when ginned. It is rarely the case that the Negro tenant is allowed to market his own cotton. The reason for this is quite apparent. The Negro tenant must be kept in the dark—so that he may be kept in debt. Once in debt, always in debt, is the rule for the average Negro tenant. Lean year and fat years alike, the Negro tenant always comes out behind.

Every word of this report coming from Arkansas is true and more. The average Negro tenant and farm hand is kept in industrial slavery. A visitor is not allowed on plantations unless vouched for. Even our pastors are warned against "interfering" with conditions. A congressional investigation of conditions of labor in the cotton belt would raise the industry, for the millions of Negroes held in practical peonage, once given a chance for freedom, would never return again.

THE PROTECTION OF WOMANHOOD.

Dr. C. B. Wilmer, of Atlanta, Ga., has a right to speak as a voice of the South. He is the rector of St. Luke's Episcopal Church of that city. He is a man of large education, of fine social standing. He is a representative Southern white man. He has the confidence of his people. Some days ago he administered a very severe rebuke to Senator John Sharp Williams, of Mississippi, for the Senator's recent speech in the Upper House of Congress, when he said that "the protection of women transcends all law, human and divine." Dr. Wilmer says:

"That there is no protection of our women save in the maintenance of law and order and in bringing to bear in all our problems the spirit of true religion. I say to him in all solemnity—and if he will open his mind to the truth he will be bound to believe it—that every such occurrence as that at Omaha actually imperils the safety of our homes throughout the length and breadth of the land. Every participant in a mob and every apolo-

gist for mobs is joining hand with criminals to bring about the unchecked reign of anarchy."

This is a truthful word, timely spoken. When we lift our voice against such statements as offered by Senator Williams and the oft-repeated statement that lynching is for the protection of women, there are those who think that we underrate the awfulness of the crime of rape. We do not. We want womanhood protected, white womanhood and Negro womanhood. Pure womanhood is sacred and to every man with red blood calls for the utmost defense. But womanhood is not protected by mob law and by anarchy. Rather we are breaking down the safeguards of society which are the safest and wisest and sanest protection for women and for all of our loved ones.

WHAT LEADERS WILL THE SOUTH SUPPORT?

Dr. C. B. Wilmer, rector of St. Luke's Episcopal Church, Atlanta, Ga., in closing his denunciation of Senator Williams, of Mississippi, said:

"We of the white South have the choice today of lining up with one or the other of two movements. Either we cast God and good aside, or we make up our minds to apply seriously and intelligently all the intellectual and moral and spiritual forces to which is due whatever progress the world has ever made, and we go back swiftly into barbarism and undo in a decade the achievements of thousands of years. We can mobilize the existing character and good will of innumerable Negro leaders in a sympathetic combination to work with us for the coming of the kingdom; or we can tie their hands and render them impotent, while the ignorant masses are turned over to radicals and extremists."

Dr. Wilmer speaks with first-hand knowledge and has struck upon a very vital point in inter-racial adjustment. What the South needs to do is to recognize "and mobilize the existing character and good will of innumerable Negro leaders." We fear that this has not been done. Rather there has been a tendency to ignore these leaders except as they stoop and cringe at the behest of authority. But there are "innumerable leaders" in the South who are "sympathetic" and who will work with the advanced South for the coming of the Kingdom, and they are the only ones who can lead ignorant masses to prevent them from being turned over to radicals and extremists. The hands of these "innumerable leaders of good will" should not be tied or rendered impotent. They can be made strong by sympathetic co-operation, and this is the wise and sensible thing to do. The South will gain nothing by throwing aside Negro leaders of sterling worth, of irreproachable character and of undisputed leadership to tie up with those who have no conviction of their own. The safest, sanest leadership in the South today for the good of the South are of the Emmett J. Scott type, which has the confidence of its people, which means well toward all, North and South, but which also demands for its people certain inalienable rights that are vouchsafed

by common sense, by the law of the land, by a sense of equity, by the heroism of our soldiers on the Western front, by the sacrifice of our fathers and mothers and by our unswerving loyalty to the Stars and Stripes.

ROYAL VISITORS.

King Albert and Queen Elizabeth, of Belgium, have made a very favorable impression upon Americans everywhere they have gone, and wherever the associated press dispatches have been read. They have traveled without royal pomp and show. True democrats as they are, they have won the heart of the American people by their simplicity, their manner of dress, their general deportment, their interest in things that are thoroughly human, and, above all, in the addresses delivered from time to time, which have been sane, practical and statesmanlike. The King and Queen, voicing the gratitude of the Belgians, repays America abundantly for all that it did to save this heroic nation in the days of its awful crisis. If we must have Kings and Queens, let us have them on the King Albert and Queen Elizabeth type. They are just folks, with a serious purpose in life, void of royal affectation, and know how to ally themselves with the people and the peoples cause. It is no surprise that they are loved at home and honored abroad. Long live King Albert and Queen Elizabeth.

WOULD CHANGE THE CHURCH.

For the few months just preceding each General Conference, the Advocates of the Church are full of suggested reforms. One not familiar with the Church in reading the Advocates at this time would think that we had the most disjointed and most imperfect ecclesiastical machinery in the world, so radical are the reforms suggested by some of the writers. As a matter of fact, the General Conference of the Methodist Episcopal Church is always a conservative body and is very seldom stampeded by radical reformers. Their suggestions are interesting and sometimes are so far-fetched that they would do for the funny column. We do not impugn the motive of any writer, even those with the most radical suggestions, but the Western published some paragraphs the other day from a contributor which are the most radical eleven points that we have ever read with reference to the present-day Methodism. The writer, who signs himself J. H. C., suggests eleven points in form and we quote them in full:

Looking Toward General Conference.

1. It would be well to elect a Bishop for a term of years, subject to re-election.
2. That, when a Bishop retires, he return to membership in the conference of which he belonged when elected.
3. That the members of the annual conference elect the district superintendent, and that no district superintendent be allowed to serve to exceed six consecutive years in twelve years in the same conference.
4. That there be as many laymen in the cabinet as district superintendents, and that they have an equal voice in the fixing of the appointments with the district superintendents, and that a majority vote thus composed overrule the will of the bishop.
5. That while a man may continue for six years on a district, the fact that he is elected by the conference must not prevent his failure for re-election at any conference—the approval of the conference each year being necessary.
6. That General Conference officers be not eligible to election as delegates to the General Conference.
7. That the local church members elect the trustees and stewards, and that the adult pupils in the Sunday school elect the Sunday school superintendent.
8. That the rule about prorating apply to all receiving support from the Church, or let each claim stand on its own merit—as it is, it is a little "classy."
9. That the autocracy be taken out of the episcopacy. We must not spoil our polity, but it will not hurt to make it democratic.
10. That our "Advocates" be consolidated, so we will have but three.
11. Instead of having equal lay representation in the annual conference, to which this writer has no special objections, and yet sees no advantage in it, let the lay electoral conference which meets once in four years, elect a layman from each district to have a seat in the annual conference, and also in the cabinet.

J. H. C.

ADOPTING THE AREA PLAN.

The adoption of the area plan to meet the needs of our colored conferences and thus provide for the election of Bishops of the Negro race, seems to be meeting with favor. Dr. J. D. Walsh, in a contributed article in the Western Christian Advocate, says:

It was the making of episcopal areas that opened the door for a colored bishop in the Methodist Episcopal Church. In the General Conference of 1896 the committee on episcopacy declared, "The time has now come when a colored bishop can be safely and wisely elected." And the committee recommended the election of three bishops. This writer moved to amend the recommendation by adding the words, "Provided, that if one of the men elected be a colored man, then the number to be elected may be four." That amendment was lost by the adoption of a substitute for all that was before the house making the number two bishops to be elected. On the first ballot a colored man had the largest vote; but, in the nature of the case, a colored man could

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not be elected when a two-thirds vote was required to elect, and so many well-deserving white men were voted for by the nine-tenths white members voting, and only two of them could be chosen. It would be the same if two score were to be elected. The making of a near bishop by electing a colored man bishop for Africa has not satisfied the needs for colored men. The later attempt to make a bishop, limited, by electing a colored man for colored conferences failed of concurrence by the Church.

Now the area system would allow the Board of Bishops to appoint a white bishop to preside over a colored conference once, or more, in every quadrennium, and likewise a colored bishop could be assigned to hold a conference in some other area or mission field. By such interchange our colored conferences would have a better supervision than any conference in any church that has been set apart into a colored church.

The Southern Methodist Church claims theirs to be the better way to help the Negro. But the help given for the uplift of colored people in the past forty-five years in schools and churches in their way has shown results far too small, compared with the millions given by our church, to commend their way of helping the Negro.

Our leaders should study the presentation of the "Colored Areas for Colored Conferences" during the next ten months.

JUBILEE MEETING IN BOSTON.

October 29 to November 4.

Arrangements for the fiftieth annual session of the General Executive Committee of the Woman's Foreign Missionary Society are nearly completed. It is expected that every part of the country will be represented among the visitors at the meeting and missionaries from nearly every field will present their work. Special Jubilee services will be held in Tremont Street Church, where Mrs. Lois Lee Parker and Mrs. William Butler, of India, with six women of Boston, founded the society in 1869. Mrs. Parker will be present, having come from India for the occasion, and Mrs. Lena Leonard Fisher, Jubilee Commissioner, will give the address.

An unusual feature of the program will be the presentation in Symphony Hall of a pageant, "Adana, the Woman of the Nations," written by Mrs. O. N. Townsend, of Zanesville, Ohio, and staged under the direc-

tion of experts from the Columbus Exposition.

Members of the committee and guests will apply for entertainment to Mrs. G. H. Porter, 69 Longwood avenue, Brookline, Mass. Visitors may secure accommodations on application to Mrs. E. C. E. Dorion, 5 Park Street, Brookline, Mass.

Mrs. John Legg, 28 South Lenox Street, Worcester, Mass., is general chairman.

The St. Louis Conference has taken the initial step to merge the St. Louis and Arkansas Conferences. It is said that similar action will be taken by the Arkansas Conference at its approaching session. What does this merger of a conference along the border with a conference further South mean? No doubt, it will give our conference in the South large advantages, and, too, the movement is not without significance as it relates to Organic Union.

Some have been contending that District Superintendents could be elected by the members of the Annual Conference. If Bishops are elected by the General Conference, those who contend that District Superintendents should be elected by the Annual Conference show that it is perfectly logical. Bishop McConnell asked each member at the recent session of the Colorado Conference to write the name on a secret ballot to help him to know their wishes as to the successor of a District Superintendent whose term had just expired. Perhaps this has not been done before in the history of Methodism. It shows pretty thoroughly how far we are drifting into the full flood tide of a practical democracy.

A group of colored clergymen of the Protestant Episcopal Church met recently in Cleveland, Ohio, and memorialized the General Convention then in session at Detroit to appoint one colored Suffragan Bishop for each of the eight provinces in the United States and in addition to elect Bishops for Liberia and Haiti, who shall be of the same race as the people of these Republics. It is said that more than one-third of all the colored priests of the Protestant Episcopal Church were present at this meeting. Another significant recognition on the part of the clergymen was the petitioning of the Board of Missions to employ a priest as field secretary of labor. And the General Convention was memorialized to take such steps as will greatly aid in bringing about social justice for the colored people of the United States and securing for them Christian treatment as full citizens of the Republic.

Of General Interest

New Foods Being Evolved.

The menu card prepared by science is constantly growing larger, and the new generations no doubt will discuss delicacies wholly unknown to the present.

Among the curious things that American chemists are now experimenting with are edible oils from such sources as tomato seeds and cockleburrs. A new product that promises great usefulness is an ice creamlike paste prepared by condensing buttermilk. It is said that bread made with this substance browns beautifully at low heat because of the sugar of milk it contains, which also gives it a pleasing flavor and a substantial quality. Beans and peas that have sprouted as well as grains in the same condition, are found

to make excellent food—a fact long known to the Chinese, who use them, flavored with meat, to make stews.

Oil Treatment For Leather Articles.

Applying oil or grease to shoes and other leather articles will greatly prolong their term of usefulness, according to government experts. Castor oil is recommended for dress shoes. This should be used sparingly, and thoroughly rubbed into the leather. If it is applied at night, the shoes can be polished the following morning. Tan shoes become slightly darker after this treatment. When it is not desired to polish shoes, neat's-foot oil, fish oil and tallow, vaseline or petrolatum are suitable. These should be warmed before their application, though the temperature should not be high enough to be uncomfortable to the hand. Before shoes are oiled or greased they should be carefully cleaned, in all cases. Harness should be washed frequently in tepid water with a neutral soap and oiled before it has dried. Excess oil should be removed with a cloth. This keeps the leather pliable.

Latest Style of Penmanship Revival of Ancient Art.

In the interest of legibility, practically lost sight of in the handwriting of the times, a style of penmanship new at least to this generation is being introduced in the schools of Great Britain and promises to invade America. It is said to be a reproduction of the "print writing" common in the fifteenth century. Its characters, formed with a stub pen, are almost typelike in form, except that they are made at a slight angle and with no attempt at ornament. The main line of each letter is made heavy, and the letters are formed close together, but without connecting lines. Observers state that the school children are taking kindly to the easy and positive style of the new writing, and that it seems destined to succeed all the inefficient systems now employed.

Ocean's Age Ninety Million Years.

Though scientists differ by a few million years in their estimates of the ocean's age, their figures really vary not more than 10 per cent, the average, as lately announced, being rather more than 90,000,000 years. These calculations are wholly mathematical and based upon carefully studied data. It is known that the saline constituents of the sea are deposits continuously being made by the rivers, and that the ocean, therefore, constantly grows more salty. Since tests have been made which give the figures for the amount of saline material carried by the streams, their annual burden of salt is merely divided into the amount now in the ocean.

South African Coal Mines Grow in Importance.

Coal mining has become one of the most important industries in South Africa, where an abundant supply of the fuel exists so close to the surface of the earth that its extraction is very inexpensive. As a result of the cheapness of coal, gold and diamond mines have greatly increased their output, and many new industries have been organized. During the last ten years coal production in the district has practically doubled, and last year over 10,000,000 tons were mined, at an average cost of \$1.72 per ton at the mine head. Of this quantity, 60 per cent was obtained in the Transvaal, 30 per cent in the Natal and the remainder in the Cape Province and the Orange Free State. While no statistics are available as to the exact amount of coal available in South African fields, these are known to cover an area of about 56,000 square miles. None of the deposits is more than 500 feet below the surface.

HOW PRAYING IS DONE?

By S. D. Gordon,

Author of "Quiet Talks on Prayer," Etc.

HOW do you pray? "How do you pray?" How do you eat? You just eat, without thinking about how.

You're hungry. There's the stuff to eat. It looks good to you. And you simply start in eating, with a smile, maybe, or a word to your neighbor or loved one.

The food tastes good. There's a sense of pleasure in your mouth. Gradually there comes to be a comfortable feeling inside. And so you go on eating till you're content. And then you stop for that time. That's the way you eat. And—thoughtfully—that's the way to pray.

Of course, you can analyze eating—when you're not too hungry. There's the natural desire for food. That itself shows a good general health. A healthy body needs food, and asks for it. And that, too, is good evidence that there'll be good digestion. For good digestion always follows a natural appetite that is naturally satisfied.

But, there's more back of that, a big "more." There's somebody who knows you, and thinks about you, about your hungry time, about your likes and dislikes. There is money provided, nourishing food gotten, prepared properly and appetizingly, and served tastefully.

Back of that there is a fire, either a button fire if electricity is used, or a screw fire if it is gas, or just a plain old-fashioned wood or coal fire. And in that "somebody" there's a controlling purpose, either a tender personal love for you, or some other sufficiently good interest. All this comes to a good climax when you come in hungry and sit down and eat.

So you can analyze eating. But most of us just eat and enjoy it without bothering about analysis. Yet somebody is thinking about the analysis part or it won't go well with you at eating time.

Now, let it be said again, very thoughtfully, that praying is just like eating. It's as natural and necessary. And you can dig into the act or habit; cut it into its parts, and look at them. It's a good thing to do at times, to get things clear and understand better.

The desire to pray is in every man's heart. It's a bit of man's make-up. And it's bad when it is jaded, or crowded out, or twisted or kinked. The human heart of itself turns to God as a babe to its mother. That's as true of the Oriental as the Westerner, of the black-skinned as the white or brown or yellow, of the man below the equator as above it. Whether his head is round like the Chinese or long like the European, his heart's the same. It's as true of the man in the slum, or the shop, as in the inner office of bank or huge corporation.

God's Thumb-Print in the Heart.

The human heart cries out for God and it cries out to God. It feels there must be **Some One** who is God, a father and mother, and friend, and companion. He is pure and good. He is the last word in being powerful. He is intelligent and loving, and the whole thing comes to a head here—**He cares for us**, intimately and personally. That's the sort of God the human heart everywhere pictures and longs for. And the "us" in that sentence

always reads "me," and is heavily underscored with the pencil of the inner heart.

The inner feel of every man's spirit reaches out for just such a God. It's the carbon copy of Himself God has left in each of us. It's His unmistakable thumb-print. It identifies His presence in every man, creatively at least, if He isn't allowed more.

And it is very striking that an exact copy of this heart-picture of the God we're hungry for is in the old Book of God. It's another of His unmistakable thumb-prints. The older pages are all a-throb with the love of a personal God who cares. And in the newer Jesus is God coming in human shape to let us see close up just what He is like.

Jesus lets us see the intensity of God's passion for us. He lived amongst us; there was the personal touch. He died for us; there was the surest thumb-print of love; yes, the heart-print, the mark of His heart pressed close up to ours. He rose again; there was the resurrection power before our very eyes. He sent His other self, the Holy Spirit, to live in us, and make the whole thing real; there's both love and power for daily use and need.

Now all that is the very start of prayer. It's exactly like the bodily desire for food. They are both in every one. It's the natural

Mr. Gordon has been a real "leader in prayer" for a host of Christian people, through his "Quiet Talks on Prayer," and other books. In an intimate, practical manner in this article he brings help to every one who desires to make prayer real. A message of timely value to every member of the Fellowship of Intercession and to the whole Church as it faces its evangelistic task this year.

thing to eat and to pray. Two of the commonest things of life are eating and praying.

Of course, the whole plan has got savagely out of joint. Something unnatural has gotten in. A monkey-wrench has been dropped down into the wheels of the machinery. The common word is sin. Sin is unnatural. It makes things unnatural. It's tainted touch has spoiled things badly. That natural desire to pray has been crowded and bothered, and smothered a lot, and almost lost, though never quite.

It's just like with eating. Wrong eating steals away your relish for food. Whiskey makes the appetite unnatural. Too highly seasoned food kills one's natural taste for the simple natural wholesome things. And the string of undesirables trailing in behind there is too long and knotted and gnarled and common to get space here.

So this thing called sin has gotten things into a bad mess. Whether you call it selfishness, or stubbornness, or self-will, or going your own way straight across the grain of God's way for you, it's bad and worse and worst. Sin is a fornicator. It's unnatural. It's gotten all life badly askew. No wonder Jesus went to the extreme of dying. He was willing even for that to get us rid of this horribly unnatural thing that has spoiled all our natural desires and all our life.

But, now, get a bit closer to the analysis of praying. There's the **desire**. There's the **Some One** with whom we want to be in touch. And then there's an **instinct** to ask for what we need. The child instinct is to ask for what is wanted. That child instinct is in all of us. We grow older, and our children ask us, and so we have a taste of the God-side of asking. But the child instinct of asking for what we need persists through the years of maturity and strength and of good self-reliance and all that.

And there's still another thing. There's the natural desire to **help others**. That's a bit of the fixed furniture of a wholesome man made in the image of God. We want to help others. We enjoy doing it. We study how to do it. We study how to do it most intelligently and helpfully. From the time we instinctively reach out to help the wee toddler just venturing on its first independent step-out, on through the years, it's in us to help others.

How We Can "Pray Without Ceasing."

And a fifth bit goes in, and must be sure to go in, and go in big, and stay in, and not slip out. There must be a **set time to pray**. You can't eat all the time. You don't want to. And yet there's an **eating process** going on all the time in your body. You rise from the table and go about your job, but there's an eating process going on continuously inside.

The sub-way trains in your body are running a busy schedule, carrying along toothsome morsels. And there is picking and choosing all along the route. The nerve centers pick out what they want and go to eating, and so the muscles, the bones, the fingernails, the hair, all eating, and eating all the time. The inner eating process is endless.

So there is a set praying time, and a **praying process**, if things move straight. Prayer is an act. You kneel and ask, simply and definitely, for what is needed. Then the act grows into a **habit**, an act repeated regularly and rhythmically until it becomes a second nature. And the habit grows a **mental attitude**. You get into the way of looking at opportunities and difficulties, tight corners and blind alleys, from the angle of your Friend to whom you pray. So the thing becomes a **life**, an intimate bit of your very life, so inextricably woven in that it can't be unravelled out.

Then the man himself becomes a **prayer**, like Elijah on Carmel, prone on his face, with no words on his tongue—he was past the spoken word stage in intensity. The man was the prayer. And that prayer brought a tremendous answer, too. And you, going about your task, you may be a **prayer in shoes**.

Three Elements of Prayer.

It helps, too, to remember that that word **prayer covers three things**. There's **communion** of fellowship. That means simply getting or being in touch. Your heart goes out toward God without asking for anything. Then there's **petition**. That is asking for what you need for yourself and your personal circle.

And then there's **intercession**, asking for others. And that's the natural way prayer grows. It begins with thinking about our great tender-hearted friendly God; it naturally asks for what is needed; and then, as instinctively as you reach out your hand to help somebody who has slipped on the pave-

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A CHURCH LIFE INSURANCE POLICY BY FORREST ADAIR

THE Methodist Episcopal Church has taken out a Life Insurance Policy.

It has decided to insure the supply of its future leadership by a policy of foresight and organized, unified provision, instead of leaving it to chance. This unique Life Insurance undertaking is already proving to be an Endowment Policy paying large dividends, not in gold, but in that infinitely more precious thing, human life. The dividends will

An honest facing of the facts has convinced the Church of the need of a very definite policy for insuring its future leadership. Not only are the needed workers for rapidly expanding enterprise not available, but certain types of work have less candidates applying than ever before. This is especially true of the ministry.

At least 1,850 men should be recruited into the active ministry every year. Last year 566 were received on trial—one-third of actual requirements.

The Board of Foreign Missions is calling for 315 new missionaries each year. This year 126 have been sent.

The Woman's Foreign Missionary Society needs 125 highly qualified workers each year. This year they have been able to send out only 80.

The Board of Home Missions needs 350 new workers of various kinds each year. The present supply is far below that number.

The Woman's Home Missionary Society requires 125 workers per year. This year they have appointed only half of that number.

ministrators and secretaries. This number is estimated at 350 per year.

This makes a sum total for the five years of 13,000. In addition it is clearly recognized that volunteer lay helpers trained in modern church work are needed to lead in the work of local churches. The present goal for such workers is 1 per cent. of the membership, or 40,000.

Organizing for Victory.



And Fifty Young People Like These Have Been Brought Together for a Three Days Conference on Christian Life Investment

be much larger as the Policy matures year by year.

Shortly before the war a well known American gained nation-wide attention by his statement that the United States need not worry about its army; that if war were declared two million men would spring into arms over night. His complacent optimism was soon shown to be dangerously superficial. The swift rush of events soon demonstrated that the enlisting and training of leaders and men could not be done over night. A trained army is not the product of chance and vague hope, but of foresight and organization.

Yet optimistic hope has been predominant in our lack of preparedness for the future leadership of the Church. The emergency upon the Church today—the larger day of service which has come upon us—has emphasized our lack of preparedness. This revelation has led to the Life Service Movement—to enlist and train leaders for the Church's tasks. It is in many ways the most strategic and statesmanlike undertaking in which the Church has

ever engaged. It was the demand for additional workers which focused the mind of the Church on its lack of policy for securing leaders. But aside from particular needs due to the expansion of Mis-

sionary work, the Life Service movement ministers vitally to the very center of the Church's life and future.

SOME ARRESTING FACTS.

The largest conference in Methodism—having over five hundred members meeting in September of this year—received only four men on trial. In order to provide for the normal morality, they should have received at least twenty-five men. A conference in the center of a great Eastern State is forced to look for supplies for more than 25 per cent. of its charges. A certain Western conference has not produced a single native son for the ministry in eleven years. The Board of Foreign Missions and the Women's Foreign Missionary Society are both faced with emergencies. They have approximately one hundred positions requiring highly trained and skillful workers, and the candidates are not yet in sight.

G. FRANKLIN REAM.



These Students Have Been Selected to Represent their Entire College at the Delegated Student Conference

To meet the situation the Department of Life Service was organized by the Centenary, with Dr. G. Franklin Ream as Executive Secretary. During the present year an active campaign has been carried forward in Methodist colleges and State universities, although the college campaign was handicapped during the early part of last year by the war. Over 750 college students have attended delegated student conferences lasting three days, in which the question of Christian life investment has been seriously studied.

The Life Service call has been set forth in over 100 Epworth League institutes—hundreds of young people responding. The majority must necessarily have years of preparation before them, but many are seeking their preparation with life service in view. Classes for the study of the work of the local church are now being organized in all parts of the country. In all this work the appeal was not a general one, but a definite proposition to young people with the necessary preparation being very clearly stressed.

The Response.

Already about 2,000 Life Service decisions for full time service at home or abroad have been made. The impression existing throughout the Church is that the number of volunteers for full time service is much larger



Training Conference of Outgoing Foreign Missionaries of the Board of Foreign Missions, Evanston, Ill., August, 1919.

A growing demand exists for workers other than those directly under the boards, such as directors of religious education, church ad-

ministrators and secretaries. This number is estimated at 350 per year. This makes a sum total for the five years of 13,000. In addition it is clearly recognized that volunteer lay helpers trained in modern church work are needed to lead in the work of local churches. The present goal for such workers is 1 per cent. of the membership, or 40,000.

step of large significance is the formation of a unified plan of co-operation between all the boards of the Church seeking candidates for their work. Under this plan of co-operation of unified program of college visitations is being planned.

The Immediate Advance.

Dr. G. Franklin Ream, the Executive Secretary of the Life Service Department, thus describes the policies now being carried forward:

1. The presentation of modern opportunities for Christian service to the entire present generation of Methodist young people, including approximately all between the ages of 15 and 30. Every pastor in Methodism is being furnished with the facts, and a Life Service allotment on the basis of membership is being assigned to every Church. At the end of four years each Church should be able to report that they have given to the ranks of professional or voluntary special service a number equal to one for every 72 of the present membership.

2. All parents are being asked to join in the Covenant of Christian parenthood which promises to give the call to Christian service the right of way in the minds and hearts of their children without opposition or hindrance.

3. Groups of the most capable young people are being assembled in every local church to study the opportunities of modern service in the local church and to practice in the same. In these groups the foundation for the expert local staff is being laid and convictions for wider life service and developing. These are known as the "Corps of Christian Reserves."

4. Every pastor in Methodism is being given an opportunity to become a member of the Paul and Timothy Brotherhood, in which every member pledges his utmost endeavor during the year to find "A Son in the Gospel" who shall be dedicated to the Christian ministry.

5. All the candidate-seeking and training agencies of our church are assembled in one common enterprise in order to leave no part of the field neglected and to stop all the waste and competition which has previously existed when there was no co-operation.

6. By emergency campaigns and visitations to the most likely centers, the immediate needs of the boards and societies are being filled.

7. In 250 educational institutions of the country the present college generation of Methodist young people are now enrolled. The strongest possible teams representing the work of the whole, which, and endorsed by all the agencies of the church, are starting upon a tour of visitation among these institutions. Candidates both immediate and future will be listed for every type of Christian service.

8. Delegated Student Conference, made up of college juniors and seniors of distinguished ability, will be assembled to give undivided consideration to the present problem of Christian service throughout the world.

9. Recent college alumni still on the threshold of professional and business careers, will be brought together in chief cities, where they will be shown the modern Christian opportunities for the investment of their talent.

10. The colleges are realizing the importance of becoming training stations in the fundamentals of Christian service and many

of them desire to make early adjustments in courses and additions to faculty as may meet the need.

11. Special Christian activity conferences are being conducted in each annual conference district of selected Episcopal areas. The Epworth League and the Sunday School are joining under the auspices of the Life Service Department of the Centenary. Delegates are brought from all the charges to study the place of young people in the local church and in serving the community.

12. Adequate provision is now made to carry on a complete system of correspondence counsel and advice, with all young people throughout the Church who register any desire for Christian service in any form.

Some of these policies are being promoted directly by the area offices of the Centenary and the others are a responsibility for the central office at New York. By this co-operation it is confidently hoped to perfect a personnel system for the entire Church which will speedily overcome all difficulties and bring forward the needed army of workers.

Those who have any question about the opportunities for Christian service about personal and educational qualifications, those who would like to do something and do not know what they are good for, who have been trying to find the will of God for their lives and are still in the dark—should not hesitate to write to the Life Service Department, 111 Fifth avenue, New York.

THE SENSE OF GOD'S REALITY, THE BASIC MODERN NEED

By Harry Emerson Fosdick, D. D.



DR. HARRY EMERSON FOSDICK

WHAT DOES THE WORLD NEED MOST?

Food? Money? Peace? More production?

The world needs them all. In this article Dr. Harry Emerson Fosdick, whose writings have quickened the spiritual life and thinking of a large multitude of people, interpret the one need of the world today which underlies all others.

OUR modern world is headed straight for some gigantic disappointments. Never were such splendid plans afoot in human history before; never were there so many men and women of high hope and far-seeing expectancy at work on schemes for human betterment so vast in scope and so promising in outlook. Statesmen dare to plan for organized international co-operation; workingmen dare to expect within this generation the launching of industrial democracy; churchmen plot campaigns that marshal millions of Christians into a united force.

Nothing is more clear, however, in the light of history, than this: New political, economic and ecclesiastical machinery does not alone solve problems; it creates problems; and above all it puts a strain on moral foundations, on spiritual resources, that must successfully be met or the best laid plans come down in ruin. You cannot build new forty-story business blocks on the old three-story foundations. With every expansion of the structure, with every elevation in the plans, the underlying bases become not less but more important. It takes far more brotherly spirit to run a League of Nations than to run a village; it takes far more personal unselfishness and reliability to make industrial democ-

racy a success than it does to conduct the present order; and if the extensive Christian plans now afoot are to achieve their aims, the Christian faith in God must grow accordingly.

Amid all the creak and clatter of our far-flung Christian plans, therefore—the commissions, committees, campaigns, surveys, federations and budgets—all thoughtful Christians, who are interested to avoid the disillusionment which the failure of so much splendid effort would inevitably cause, will bear down hard upon the central matter: the achievement of a deeper sense of God's reality. That is the foundation of all our building. If that weakens, the excellence of the superstructure does not matter. That is the dynamic. If that fails, the skillful workmanship of the engine is effort thrown away.

Now, the sense of God's reality is a different experience from belief that God exists. All men believe that natural beauty exists, but some men feel it vividly, rejoice in it heartily, while others are never moved by it at all. From the chords of one man's heart every sound and sight and scent on an autumn day will draw music like a symphony. He knows what Keats meant when he sang:

"Oh, what a wild and harmonized tune
My spirit struck from all the feautiful!"

But here is another man who does not vividly perceive in nature any beauty whatsoever. He wished that he did. He reads Wordsworth to see if he can not find the secret, but it continuously eludes him. He reads radiant descriptions of sunsets in the poets, where the sun rides the western sea like a "golden galleon," or

"Throws his weary arms far up the sky,
And with vermillion-tinted fingers
Toys with the long tresses of the Evening
Star."

Then he goes out to see a sunset, and he does not see anything like that at all.

This is the contrasting experience of men with reference to God, which is of all others most baffling. Atheism is not our great danger; a shadowy sense of God's reality is. We do not disbelieve that God exists, but we often lack a penetrating and convincing consciousness that we are dealing with him and he with us. This is the inner problem of prayer. And it cannot be amiss for any man or woman, concerned with the forward move-

ments of the churches, to consider with what insights he can surround and penetrate his praying, so that in it all a vital consciousness of the Divine presence shall make glory at the center.

1. The troubles of our generation which so urgently demand of us a fresh consciousness of God can help us to the very experience for which they cry. For God is like water: the intense reality of it is never appreciated by one who had not known thirst. So God's unreality to us in part is due to our easy-going way of taking him for granted, with little sense of dire and dreadful need. Before the war, how many of us, conventionally religious, were dealing with God so! Then the war broke, and who could lightly heartedly take God for granted any more? We needed him too vitally to take him for granted. This world was a wilder place than we had used to think. Its boisterous currents showed bewildering power when they had overflowed their banks, and all our little human preventions were washed away like piles of sand that children raise against the onset of the tides.

Even now dismal possibilities lie ahead; upheaval, anarchy, violence—it may be the League of Nations spoiled by opposition, apathy or treachery, and the whole world going on with this military business, using all inventive genius for destructive ends, and making a worse hell of it all than the Stone Age a thousand times over. Or, on the other side, what glorious possibilities! What hopes worth praying, toiling, fighting for! If only this world were meant to enshrine a better order; if only creation were moral to the core; if only—God! For if creation is not basally moral, no God at all, and we with unaided human fingers are trying to make an ethical oasis in a spiritual desert, where no oasis was ever meant to be, then, we are beaten at the start. Sooner or later the desert will heave its burning sands against us and hurl its blistering winds across us, and all that we have dreamed and done will come to naught.

Tremendously we need God! For tasks inward and outward, personal and international, against sins deep-seated, inveterate and malign, we need God. Let the need, like thirst, make its own satisfaction real! Let the beatitude on those athirst and hungry be fulfilled! For until a man comes to God in such a mood, there is no possibility of reality in prayer.

Vision of Need—A Pathway to God.

2. The great social needs and the projected social crusades of our days, which so depend on faith in God, may well themselves create the atmosphere in which we find God. It is a grievous misinterpretation to suppose that God's reality dawned on men, like the Old Testament prophets, in mystical aloofness from the social needs and social movements of their time.

Moses came face to face with the Eternal in the wilderness! To be sure, but the journey that so ended in a lonesome place before the face of God, did not start in solitude at all. It began in Egypt amid a suffering people. He heard whips whistling over the backs of Hebrews until he winced. He saw women staggering under loads of bricks to build Pharaoh's treasure cities, until he could tolerate the infamy no longer. One day his scorching indignation burst all bounds. A brute of an Egyptian laying the knout upon a Hebrew! Furiously the son of Pharaoh's daughter ripped his dignities and titles off.

Only one thing mattered—just one thing: Israel must be free! There is a high hour of social passion and sacrifice, began the road that, leading out from fury to wisdom, brought him at last to God.

No pathway into the consciousness of God's reality has been trodden by nobler men than this road of social devotion and sacrifice. God's greatest souls have often started like Elijah, determined that at whatever cost he would denounce and defeat the tyranny of Ahab, and they have ended like Elijah on the mountain side listening to the still, small voice of God. They have started like Dante, with a passion to save Italy from chaos, and they have ended like Dante, standing with Beatrice before the Great White Throne. They have started like Lincoln, vowing that if ever he had a chance to hit slavery, he would hit it hard, and they have ended like Lincoln, saying, "Many times I have been driven to my knees by the overwhelming conviction that I had nowhere else to go."

Such an open road to the vivid sense of God's reality is waiting for every eager and prophetic heart today. The needs of men, the sins that must be blasted with concerted indignation, the causes that invite our ardent championship—these are not alien from the problem of prayer. They are a blazed trail into the secrets of prayer. The great prophets of God have moved along this path into a vivid sense of God's reality. Sacrifice for social weal unveiled the face of the Eternal.

3. The sense of God's reality is a vital experience, and like every other vital experience we do not so much learn it, or achieve it or clamber up to it; we catch it by contagion. Some things never can be taught, no matter with what skilled witchery or words the case is stated and the lessons analyzed. Courage, for example! There doubtless is a theory of courage, but no careful learning of it would make anyone courageous. Indeed, in any situation, like the front line trenches at the zero hour, when courage is an absolute necessity and every man with all his heart is ardently desiring all of it that he can get, the one intolerable thing would be talk about it or exhortations to possess it.

But an example of it—how welcome and contagious! Bravery is fire; it kindles a kindred conflagration in every heart that has tinder in it. We not only learn what courage is by its incarnations, but we are set ablaze by it ourselves, and all the courage that we ever had we neither generated nor achieved; we caught it.

When men in trouble seek for fortitude, they will not find it in an exhortation. But some Bunyan, writing *Pilgrim's Progress* in a prison where it was so damp that, as he cried, "The moss did verily grow upon mine eyebrows;" some Kernahan, born without arms or legs, but by sheer grit fighting his way up until he sat in the House of Commons; some Henry M. Stanley, born in a workhouse and buried in Westminster Abbey; some Dante, his Beatrice dead, he himself an exile from the city of his love, distilling all his agony into a song that became "the voice of ten silent centuries;" or some more obscure and humble life close at hand where handicaps have been mastered, griefs have been built into character, disappointments have been turned into trellises, not left a bare, unsightly thing—such incarnations of fortitude and faith have infectious power. We win fortitude by falling in love with it. We are not taught it. We catch it.

The Contagion of Vital Experience.

What is thus true of all vital experiences is true of the consciousness of God's reality. Of all advice to a man who lacks it, none is more important than this: that he should not go off by himself and try as a tour de force to squeeze himself up into it. We never squeezed ourselves up into the sense of a true home's value. We simply saw it, were captivated by it, desired it for ourselves. So let a man live in the fellowships that by contagion kindle the consciousness of God! This is the spiritual ministry of Jesus Christ to any man who will be comrade with him. His filial relationship with God cannot be magically transmitted in a sacrament or theologically transmitted in a creed, but it can be contagiously transmitted in spiritual friendship. We company day after day, in the reading of the gospels, in the secret thinking of our hearts, in the ideals which we seek, in the work which we perform, with the One in whom God radiantly dwelt. The inevitable happens. We grow like the one with whom we have fallen in love. His Spirit masters ours. What is real to him becomes real to us. It is not a sudden stroke of a magician's wand; it is the gradual flowering of a vital process. We may be "sons of thunder" at the start, with mean ambitions, swift vengeance and a weak sense of God; but in the end we may be writing: He that loveth is born of God, begotten of God, abideth in God, and God abideth in him. And if you ask any son of Zebedee where he learned that, the answer is clear: He caught it from Jesus.

Caricatures of God.

4. Let a man in his thinking use such reasonable ways of conceiving God that he may help and not hinder his growing sense of God's reality! There was a time when God's immediate presence in our lives was not readily pictured. When men argued about God they said that the world was like a watch. It presupposed somebody who made it. That is, God was a mechanician; he had made this watch of a world and had gone off and left it to run by its own mainspring. God was a carpenter. He had built this house of world and had left it to stand by its own laws. God was an engineer. He had thrown open the throttle of this world, had leaped the cab, and now the locomotive of itself goes thundering down the rails. Where is God? Back there somewhere! Off there somewhere!

We have no right to hold such a caricature of God. God is no man in the moon. God is in this world as we are in our bodies. Where are you? Is your hand you? your eye? Is any part of your body you? We can not see without our eyes, but we are not our eyes. We can not see without the optic nerve, but we are not the optic nerve. We can not see without the temporal lobe of the brain, but we are not the lobe of the brain. Where are we? All through our bodies we seem to be; yet nowhere in our bodies can we locate ourselves.

"God is a spirit," we read, and the mystery of it seems very great. But man is a spirit. Manifestly man is here, the evidence of his presence is on every side; nothing are we more certain of than that man is here—yet we can not find man anywhere. Bring the scalpel and dissect; where is he? Bring the microscope and look; where is he? As truly about man as about God, could one cry, "Oh, that I knew where I might find him!"

As we are in our bodies but not of them,

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OF GENERAL INTEREST

Picture Shows to Combat Ignorance.

Conditions of ignorance, which are so largely responsible for the spread of Bolshevism and the ravages of disease in all quarters of the world, are to be combated by the distribution and display of motion pictures on a tremendous scale. The bureau handling the plan, which has the co-operative support of our government and many others, already has accumulated a grand total of 21,000,000 feet of film, all of an instructive or inspirational nature. Those who will exhibit these pictures free are able to borrow them without charge. One large commercial film concern has placed its 76 exchanges, in all parts of the world, at the bureau's disposal and the pictures will be shown in motor-truck theatres in regions difficult of access, as well as in the factories and halls of civilized industry, for the benefit of all classes of workers.

Police Experts to X-Ray Bombs.

In a basement room of New York City police headquarters is to be installed an X-ray apparatus for the examination of all bombs received by the department. Any person living in New York who receives a bomb or something he believes to be a bomb, will communicate at once with the police. The suspected object will be rushed to the testing chamber and subjected to the X-rays by members of the "bomb Squad" acting with experts from the U. S. Bureau of Mines. As a result of this safer and more scientific examination, the bomb squad hopes to obtain valuable clues to the origin of these infamous weapons.

Moving Pictures Distance Records.

Two moving-picture records were broken recently it has been asserted, at the recent Centenary Celebration of the Methodist Episcopal Church in Columbus, Ohio.

An ordinary projecting machine equipped with a special lens, a special rapid shutter, and a 150-ampere light, was used to throw pictures 100 ft. by 75 ft., on a screen 350 ft. away from the machine. These are believed to be the largest animated pictures ever shown, and the distance they were projected also is said to establish a record. The light employed was three times the strength of those commonly used. It generated so much heat that it was necessary to operate the cinematograph at great speed to prevent burning the film. The screen on which the picture were thrown was 115 ft. square.

Pastors' Salaries Raised.

The executive committee of the Disciples of Christ, in session recently at Cincinnati, recommended a general increase in the salaries of pastors in that denomination. They urged that all salaries under \$1,500 be raised 25 per cent.; between \$1,500 and \$2,000, 20 per cent.; between \$2,000 and \$3,000, 15 per cent., and above \$3,000, 10 per cent.

The following united missionary budget for the year also was recommended:

Foreign Christian Missionary Society, \$683,802; American Christian Missionary Society, \$379,903; Christian Woman's Board of Missions, \$610,100; National Benevolent Association, \$252,081; Board of Church Extension, \$73,292; Board of Ministerial Relief, \$136,324; American Temperance Board, \$12,739; Association for Promotion of Christian Unity, \$20,108; Board of Education, \$403,945; State and Provincial Societies, \$427,718.

One hundred thousand dollars will be spent the coming year for the extension and development of Bible school work.

People of Interest

The Rev. Timothy P. Norris, our pastor, at Thomas Chapel, Mansfield, La., is in the city this week on business and was a caller at our office.

The Rev. Thomas A. Herman, a member of the General Missouri Conference, and pastor of the Wellsville Circuit, in the Mexico District, was on the 21st of October suspended from all ministerial functions in the church until the annual Conference.

Bishop Camphor was taken suddenly ill on the night of October 6th and while at this time he is somewhat improved, he is still in bed. His illness necessitated the change of his sailing date from October 25th to December 6th at which time he hopes to be able to sail. At present he is unable to attend to his correspondence. Those who have been expecting to hear from him may do so soon.

Dr. I. Garland Penn, Cincinnati, Ohio, one of the Corresponding Secretaries of the Freedmen's Aid Society, addressed the recent annual meeting of the Woman's Home Missionary Society at Detroit, Michigan, in the interest of a "Young Women's Seminary for Negro Girls" to be located at Lynchburg, Virginia. The Society unanimously decided to establish such an institution. The offer of the grounds at Lynchburg, Virginia, formerly occupied by the Virginia Collegiate and Industrial Institute, a feeder of Morgan College, Baltimore, Maryland, was accepted. Secretary Penn presented also the plans of the White and Colored people at Lynchburg, particularly the Chamber of Commerce, to give some aid in the erection of suitable buildings, also to make necessary improvements, in the approach of the grounds, so that the site will be one of the best that could be found for this new and much needed enterprise. The Methodist Episcopal Church has had no distinctively Girls School for the Negro as has the Presbyterian, Congregational and Baptist Churches, and this action of the Woman's Home Missionary Society supplies the missing link in our educational work for the Negro race.

Bishop William F. Anderson, recently returned from abroad where he has been visiting European Conferences, speaks with enthusiasm of the growing influence of the United States in European countries. "There is no question but that America has a larger influence abroad now than ever before," says Bishop Anderson. "On the ship returning with us were more than twenty young people coming to America to school. Families in Northern Europe formerly sent their children to France and Germany to be educated, but more recently they are selecting America. Many more of the young Europeans are learning English, and America has an opportunity for widening her influence such as she has never had before."

According to Bishop J. L. Nuelsen, who recently arrived in this country to attend the Bishops' meeting at Wilmington, Delaware, the Methodist Centenary has appropriated between \$40,000 and \$50,000 for relief work in Scandinavia, Finland, and the border States

of Russia. The people of these countries are suffering greatly from lack of clothing and food supplies. It is in order to meet those needs, especially in Methodist parishes, that the Centenary is sending relief.

Several social centers have been established and many of those which were established before the war have been expanded.

Established since the war are those at Aarhus and Odense, Denmark, which are frequented largely by sailors, also in Sweden, one at Malmo, one at Gothenburg, and one at Stockholm. At Bergen, Norway, a large building has been built for this purpose. Rev. Alf. Wathne has been sent from America to take charge of this center. Mr. Wathne is a Norwegian from northern United States. For some time previous to this appointment he was associated with the Sailors' Mission in New York City.

Another center at Orebro, Sweden, which was established before the war, but has been expanded since, is now under the direction of Rev. J. C. Nelson, a Swedish pastor from the United States, who has had wide experience working among sailors in Brooklyn and in Boston.

These social centers comprise recreation rooms for both adults and children, restaurants, day nurseries and gymnasiums.

THE SENSE OF GOD'S REALITY, THE BASIC MODERN NEED.

(Continued from Page 8)

so is God in His world. And the greatest event in man's life is the vital apprehension of that not as theory but as experience. A man perceives at last that he is like an aeolian harp. Fit the harp's frame to the window ever so carefully, yet it is not all fitted—not till the invisible winds make music on its strings. So man fits his body to the framework of this physical world, fits nerves to comfortable circumstances and mind to information, but the whole man is not so adjusted. Conscience, love, ideals, thoughts that "break through language and escape," faiths and hopes that make us men indeed—not till the Invisible so makes music in us are we completely fitted in this world.

And the longer a man lives the more it becomes clear that all other adjustments are for the sake of this highest adjustment. This is a spiritual world, then, at its centre. God is here, playing upon our lives. After that vision, clearly seen, one does not go out to seek for God again. Shall man sally forth to hasten the sunrise? What has he to do with that? Let him go home and cleanse the windows! The sun is rising. It will find him out, even in his little home, and make him radiant if the way is clear. Shall a man go out to make the tides come in? What power has he? Let him rather take the sands away from the harbor's mouth. The tides are rising. They will come in if there is a way.

This, indeed, is the conclusion of the whole matter: **God is seeking us.** We do not need to search for him. He is the shepherd; we are the sheep. We need to let him find us. In conscience, in ideals, in opportunities for service, in moments of luminous insight, in crusades that call for heroic daring and endeavor, God is after us!

"Thou Life within my life, than self more near;
Thou veiled presence infinitely clear;
From all illusive shows of sense I flee
To find my center and my rest in Thee."

THE FELLOWSHIP OF INTERCESSION

On the Altar Stairs.

Meditation and Prayer Cycle.

By Bishop Wilbur Patterson Thirkield.

OVER the portals of its second century, Methodism has flung out against the sky urgent challenge to add this year a million lives to the Kingdom. In other words, to give every one for whose redemption Methodism may be responsible a fair chance for eternal life.

To this end the Church must begin with itself and through organization, consecration and intercession gird itself for this supreme goal. We have, in a sense, already enough Methodists. The call now is for a "better brand" of Methodists. The word of Henry Drummond is pertinent. "God is all for quality; man is for quantity. But the immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us. To secure ten men of an improved type would be better than if we had ten thousand of the average Christians distributed all over the world."

John Wesley said something like this: "Give me a band of Methodists wholly devoted to God and on fire for saving men and I will take the nation for Christ." Has the Church itself caught the vision? Is it so endowed with power as to be itself the evangel? It is possible for individual Methodists to be the rock of offence over which men stumble into perdition.

A "Better Brand" of Methodists.

In these latter days multitudes have been swept into the Church wholesale through mass revivals. Many have no spiritual background; have never known the family altar; never learned the language or spirit of power of prayer. They are active about religious things; eager as to the temporalities of the Church. They give money. They do not in utter surrender give themselves to Christ. They keep back a part of the price. John R. Mott sounds a disquieting note: "The alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith." Caught up in the routine of Church work; outwardly religious; inwardly not bad; they know about Christ—about His church, His sacraments, His word, His works. They do not "know Him in the power of His resurrection." They lack an eager, vibrant, living experience in Christ. Say what you will, the old time class meeting was a spiritual training school that brought to multitudes a clearness of faith and a definiteness of experience which gave illumination, steadfastness, strength to Christian life and service. This "better brand of Methodist," with definite personal contact with Christ, with heart aflame with that love of Christ which passeth knowledge, with purpose consecrate, eager, determined to reach and win folk for Christ—this is the dominant need of the church today. Such a spirit will win our evangelistic goal, and nothing else will.

This means Methodism on its knees with the holy passion of John Knox and the calm fixedness of purpose of John Wesley. What the world needs is not only the preached truth, but power; the gospel incarnate in human life; the gospel winged, electric, dynamic, transforming. We have had much speaking about God and His will. Evangelism calls for "real doings with God" in bringing His saving grace to men. Our service must be a

sacrament—the real presence of Christ and the power of the cross through the Church. The Church must not be a corps of workers, merely, but a "communion of saints." The Church lean of soul cannot lead in saving souls.

The first call is "To your knees, Methodists," with the personal cry, "O that I may know Him in the power of His resurrection!" And it is not easy to pray. It is easy to say prayers, but to be prayers, to answer our own petitions—this means even to crucify self; to bring anxiety and burden and even wrestling into one's life rather than the easy-going ways of formal worship and service.

To be used of God in this campaign of evangelism, we must cultivate—

1. The Practice of the Presence of God in Intercession.

Lesson:

We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins. Col. 1:9-14.

This means the closet, the closed door, shutting out the world; the soul along with its God. It calls for the habit of prayer that roots back in such a resolve as Wesley's: (1) "To devote our mornings and evenings to private prayer; no pretense, no excuses whatsoever." (2) "To converse face to face with God." It means intercession until we "feel a presence that disturbs us with the joy of elevated thought;" until the experience of the monk, Brother Lawrence, is ours and we shall "establish ourselves in the sense of God's presence by continual conversing with Him." These "frequent short discourses between God and thine own soul," as Jeremy Taylor puts it, deepen into an attitude of prayer. "Fall on your knees and grow there." This is the way of conviction for the unsaved. This is the path of power.

Prayer:

Come, O Lord, in much mercy down into my soul, and take possession and dwell there. Enter thou and adorn, and make it such as Thou canst inhabit, since it is the work of Thy hands. Give me thine own self, without which, though Thou shouldst give me all that ever Thou has made, yet could not my desires be satisfied. Let my soul ever seek Thee, and let me persist in seeking, till I have found, and am in full possession of Thee.

II. The Family Altar of Intercession.

Lesson:

The Church that is in their house. Col. 4:15. Knit together in love, joying and beholding your order and steadfastness in Christ, rooted and built up in him and established in your faith even as ye were taught, abounding in thanksgiving. Col. 2:2, 5, 7.

This is the picture of a Christian home. Parent, is it true of yours? Alas! how the real sanctity has gone out from many a home with the passing of the family altar! All is of time and of the world. The atmosphere of the unseen and eternal is gone. Newspapers crowd their way in all seven days. The passing, the trivial, the earthly are there. The hush of the unseen is drowned in the persistent chatter about folks and clothes and worldly things. Much small talk. Little big talk about God and the Kingdom.

Parents, you grieve over the fact that your children are of the world; that they are given to the coarse, the garish, the trivial things of life; that the Church has lost its hold on them. Who is to blame? Your own religious life may persist in such an atmosphere. For one reason, because the influence of the family altar in the old home abides. The memory of it brings the breath of the unseen and spiritual into your days. Often you still hear the voice of the father in Scripture and prayer. How it steadies and strengthens you. But your children! For them no such sacred associations, no music of hymn and psalm or message of the Gospel hush their spirits or sing themselves into their daily life. The Wall Street Journal is right: "What America needs more than railway extension, and western irrigation, and low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have; piety that counted it good business to stop for daily family prayers before breakfast right in the middle of the harvest; that quit work a half hour earlier Thursday night, so as to get the chores done and go to prayer meeting."

Mothers of girls and boys, are you praying for their conversion? "My mother gave me my life preserver," said the lad, Muller, picked up after the burning of the General Slocum "That's how I got saved." In the tumult and storm of our modern life, a mother's prayers are the best life preserver.

Prayer:

Lord, send Thy blessing upon this household; hold every member of this family fast in Thine ennobling love. We beseech Thee, O Christ, to save our children and lead them into Thy service, which is perfect freedom. To that end establish first Thy kingdom in our own home and hearts, that we may become lights set in this world and heralds also of Christ's saving grace in whose name we pray.

III. Intercession for the Ministry.

Continue steadfast in prayer and watch in the same with thanksgiving. Withal praying also for us that God would open unto us the door of utterance to speak the mystery of Christ that I may make it manifest as I ought to speak! Col. 4:2-4.

The urgency of the ministry for the prayers of the people is voiced in that passionate cry of Paul, "Brethren, pray for us that the word of the Lord may run and be glorified." Prayers of the people give wings to the word of the preacher. Prayer is the sword of the saints. It cuts the way clear for the ministry. Real prayers bring things to pass that otherwise are hopeless tasks. "I beseech you, brethren," cried Paul, "that ye strive together with me in your prayers to God for me." The real word there is agonize. "The supplication of a righteous man availeth much in its working."

"When they had prayed the place was shaken." Thus, before Paul, doors barred and bolted by men hostile to the Word were flung wide open through prayer. To the min-

istry itself come the impressive words of our Lord, "Watch and pray." "Men ought always to pray and not to faint." That means sermons made on the knees; sermons drenched in prayer. What an example we have in Him whose supplications were with "strong cries and tears," even in the night watches.

"Cold mountains and midnight air
Witnesses the fervor of thy prayer."

How Jesus and Paul condemn us for lack of urgency in prayers which link the will to warfare. When like our Lord we make prayer the real "battlefield of life" then shall we move forth unhampered, empowered, victorious.

Oh, brother ministers, if we would melt men's hearts and win with compelling power, we need the spirit of the seraphic McCheyne. An old Scotchman as he leaned against the Knox monument, told John Timothy Stone the story, how McCheyne stood Sabbath mornings in his church, leaned over his pulpit and said, "I cannot go on," how he broke down and wept like a child. Then he lifted his eyes to God and said, "O God, take my people yourself and tell them what I cannot tell them, and fill them with yourself." Need we wonder that the old Scotchman who told the story said, "Do you know, friend, this man Knox did great things for Scotland, but young McCheyne's prayers touched a chord in Scotland and in Scottish hearts that even this great man never touched with all his power."

Prayer:

Remember all them that do the Lord's work in the ministry and conduct of souls. Give them, we beseech thee, O Father, great gifts and great holiness, that wisely and charitably, diligently and zealously, prudently and acceptably, they may be guides to the blind, comforters to the sad and weary; that they may strengthen the weak and confirm the strong, separate the worthless from the precious, boldly rebuke sin, patiently suffer for the truth, and be exemplary in their lives; that in all their action and sermons, in their discipline and ministrations, they may honor our Lord Jesus and bring many souls to Christ; grant this for the sake of thy Son, our Lord and Savior. Amen.

IV. Intercession for Increase in the Ministry.

Lesson:

I was made a minister according to the gift of the grace of God. Unto me is this grace given that I should preach the unsearchable riches of Christ. Eph. 3:7-8.

The harvest indeed is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest. Math. 9:37-38.

Jesus called ministers and He is still calling them. But in these days so few are answering that the lack of candidates amounts to a crisis. Unless the situation changes it may spell tragedy for the Church. In one of our largest fall conferences, for the first time in its history, there was not a single candidate for admission. God needs our help. How may we translate our prayers into deeds and lead men into the ministry is shown in the case of William F. Oldham. The apostolic, William Taylor, came into the home. Before he left he said to two young men, "Brothers, I would like to pray with you." On his knees this great servant of God prayed: "O God, bless William Oldham; teach him to endure hardness as a good soldier of Jesus Christ, and teach him that he who hears must say

come." From that hour there rested upon this young mind the beginning of a deep conviction that God wanted him to be separated as his witness bearer. Through that prayer three continents have received the evangel of Christ through William F. Oldham.

What led Frank Warne into the ministry? It was the earnest word of a mother who told him that his father, grieved over his youthful transgressions, was up all night. When the lad said, "Why didn't he sleep?" his mother answered, "Your father spent all night praying for you." Bishop Warne says, "My saintly mother's words and tears went through my heart like arrows and rang like bells in my ears. I became powerfully convicted of sin." In a revival that followed he found Christ and gave his life to the ministry. Truly, "more things are wrought by prayer than this world dreams of." Brethren, let us pray:

Prayer:

O Almighty God, who has in thy holy Church committed to the hands of men the ministry of reconciliation, to gather together a great flock in all parts of the world, to the eternal praise of thy holy name; we humbly beseech thee that thou wilt put it in the hearts of many faithful men, heeding thy call, to seek this sacred ministry, appointed for the salvation of mankind; grant unto thy servants grace to lead men into this holy service that so thy Church may rejoice in a due supply of true and faithful pastors, and the bounds of thy blessed kingdom may be enlarged; through Jesus Christ our Lord. Amen.

HOW PRAYING IS DONE.

(Continued from Page 5)

ment, it reaches out to others. For the real Jesus-man is always an other's-man.

For you see it is a big thing to be a real Christian. And the prayer scheme helps you to see that, and to make it really true. A real Jesus-man is a world man in size, and sympathy, and outlook, and reach of influence.

He doesn't live in his street simply, or neighborhood, or town, or state, or even nation, but in a world. He is a world-center. And he is more loyal to street and town and so on, because of his wider loyalty. He doesn't belong to his own Sunday school class merely, or church, or denomination, but to the whole Christian movement. And he can do more intelligent, more devoted, more wisely directed work, in his own Church because of his broader touch. Intensity grows with breadth, when the Jesus' spirit is in control, and a better intensity, too.

And now go back a bit to the actual daily praying time. For that's the nub of the whole thing. First there's the bit of looking up and holding quiet and still, and thinking how good God is. Then you listen a bit. Let Him talk to you. Have the Book open and listen. Bible reading is the listening side of prayer. God still speaks in the Book. He'll talk to you. What He says will change what you say.

A Road Map for Prayer.

Then pray in words a bit, for self, loved ones, friends, church interests, and so on. Not for everything every time perhaps; have a rule; yet follow your feelings, too. Then swing out to the broader ranges. The Word of God gives one a passion for the world of God. Have a simple range-finder at hand, so

as to aim straight and true. A map is a great help. It helps you to see things.

Have some simple plan. We're all busy, crowded to the limit these days. But some simple weekly plan would swing you around the world. Maybe Sunday would be Turkey day, with the countries and peoples grouping there; then Monday would be India day; Tuesday China, Wednesday Japan and the Island-world of the Pacific, Thursday the Americas, Friday Africa, and Saturday Europe.

Of course, every one worth while has his hands full. But it is surprising what a quiet twenty minutes will do, mornings and nights. It'll refresh you yourself. The narrow kitchen or shop is broadened in spirit. The old humdrum treadmill round is sweetened. You are not living in that narrow spot, simply, you're touching a world for Jesus. Yes, and making the narrow spot cleaner and sweeter, too. The babe'll be better content. The mother's milk will be more nourishing. Your nerves will be steadier, your judgment saner, your body stronger, your vision clearer, your spirit sweeter, your presence more helpful, your faith simpler, your courage stouter, your voice will have more music in it, and your hand a warmer touch.

And now listen, straighten up, get this in as big as it is; things are changing at the other end. Men are changed. Hearts softer and open. Wills bend the right way. Right purposes stiffen. Spirits sweeter. Sickness gives way to health. Strength displaces weakness. Money is loosened out. Paths straighten. Light comes in the darkness to make the way plain to walk in. Tight corners loosen out. Blind alleys open up, and men walk out free.

Men understand God better. They live better, more human, truer lives. Temptations lose their strength, and bad habits their grip. The demon-possessed is set free. The devil is defeated. Jesus sees something more of what He died to get done, and His great heart is the more content. The coming of the Kingdom is pushed nearer up on the calendar.

You don't know it, except a little. Some of the things done you know, the things closest at hand. Most of it you don't know, and won't for a while.

Yes, you do know, too. You know a lot. By the bits that you know direct, by being told, you know immensely more by simple inference.

Sit down in a dark room. There's no light at all—dark as sacred Egypt. Let somebody open a shutter or a door a crack, the barest crack. A thin line of light comes in, just barely enough to see how dark things are.

Instantly you know two things. There's a light in the room. You experience that. But that's the smallest thing you know. There's the other, the inferential. There is a whole sun of light outside. It is flooding the earth.

It's night time just now; pretty dark. The earth is full of uncanny night noises. But gleams of light come to us. Some prayer answers sift in that we personally know. They tell us of a whole blessed Son of Light at work, shinging and flooding. And they tell, too, of a new day coming, when the presence of that wondrous Son will flood the whole earth.

So pray on, and sing as you pray. And, if the clouds thicken, pray a bit more, and sing a bit cheerily. For things are happening.

PETER'S GREAT CONFESSION

The International Sunday School Lesson for Nov. 9, 1919.

By the Rev. J. Leonard Farmer, PH. D.

We said a few weeks ago that it was not Jesus' plan to advertise himself as the Messiah at the beginning of his ministry, but to let people get their own impression of him from his life and works. We later found some evidence for that assertion. But the best evidence of all comes in the lesson for to-day.

He has been preaching and ministering to the needs of the people in a miraculous way for some time in Galilee. He has many times come in conflict with the official classes of the church, the Scribes and Pharisees, even with Scribes from Jerusalem, the center of Jewish national life. He has come into open breach with the Pharisaic tradition and with the entire system of Judaic piety according to the Law. In every dispute with this official classes he has been the victor and has laid bare before them and the audience their hypocrisy, and has made manifest how insincere and inconsistent they were in their teaching. But if you refute the official opponent in an argument, you have not convinced him. Neither have you made him a friend; but he becomes more deeply inflamed against you, and his opposition becomes more malicious and revengeful. No matter how dexterous in argument he may be in defence of himself, let any minister openly break with the traditions of his Church if he wishes to see how dangerous a thing it is. Even in recent times we now and then hear of violence being done to priest who would publicly reveal some unseemly things about his Church. Sometimes they are killed. During the Middle Ages many bodies were reduced to ash-heaps on that account; and, of course, many others recanted or compromised in order to be spared with their lives. Meanwhile these responsible for their death felt the greatest chagrin and indignation at the Jewish Scribes and Pharisees for their opposition to Jesus for breaking with the traditional religion. It is said that when Jean Caturce was brought to the stake for denouncing the errors of Romanism, such as the cabacy of the clergy and enforced fasting, his execution was preceded by an admonitory sermon by the court chaplain on I Tim. 4:1-2. When he had finished reading the text, Caturce interrupted and confused him by exclaiming, "Hold! Thou doest violence to scripture. Read on the third verse." This verse showed that the practices of the Church were those denounced by the text. Of course he was executed just the same; but he had the satisfaction of having proved that his execution was for defending the scripture against the tradition of the Roman church.

We make these observations, not in justification of the Scribes and Pharisees, but to remind ourselves that we may ourselves be Scribes and Pharisees in spirit at times. The principal is the same in either case: breach with the traditions of the Church in defence of the spirit of the Scriptures. It is human nature for men readily to oppose us in such case. Jesus knew that. Moreover, he saw that the Baptist had been put to death

for the Gospel's sake; and at that time he became apprised of the tragic end that awaited him sooner or later. But now the crisis has come; and he saw that his end was near. There were but two alternatives: either retreat in his teaching and compromise with the official classes to save his life, or to be loyal to the truth which his Father had sent him to uphold, and he put to death. To do the former would be to save his life in order to lose it; while to do the latter would be to lose his life for the Gospel's sake in order to find it again. He was determined to do the latter.

So he withdrew with his disciples outside of the Jewish territory in order to meditate and commune with the Father so as to be strengthened for the further task and tragic end before him, and also to prepare his disciples for his death that it might not be a death blow to their faith. After some meandering they came to Caesarea Philippi, some fifteen or twenty miles north of the Sea of Galilee. It was here that he asked them what opinion what the people formed of him. They replied that some considered him to be the Baptist returned to life, others Elijah, and still others Jeremiah or some other of the ancient prophets. The Master must have somewhat disappointed at that answer—none of the people had recognized him to be the Messiah! Then he inquired of them who did they consider him to be. Then came the great confusion of being had done it, not even Jesus

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Peter with his wonted impulsiveness and outspoken enthusiasm: "Thou art the Christ, the son of the living God!" What joy must have filled the Master's heart in that moment, to see that he has rightly been interpreted by at least one of his disciples! It was the Father who revealed it to him at his baptism when he heard the voice, "Thou art my beloved Son in whom I am well pleased." And it was no less a person than the Father who had revealed it to unto Peter—no human himself. And he added that upon that

confession (rock) his Church would be built; and a Church founded upon that belief could not be destroyed by any diabolical power. Whoever would be bound by that belief on earth would be bound also in heaven; and whoever would be loosed by it on earth would be loosed also in heaven. And the Christian Church has been founded upon that confession. Whatever Church does not accept Jesus as the Christ and the Son of God is not a distinctly Christian one.

But it would be good to advertise this truth at least while he lived. If others are to believe him the Messiah during his life-time, they must be convinced for themselves. Just as Peter had been. So he charged them that they should tell no man that he was the Christ. And "from that time" he began to apprise his disciples of the sufferings he must undergo from the official classes in Jerusalem when he goes up there—opposition which would reach its climax in his death. Of course they could not believe that. There were some passages in their Scriptures that could be interpreted as predicting the sufferings and death of the Messiah; but the Jews were not expecting a Messiah who would suffer and die, but one who would restore the throne of David and reign thereon. So the impulsive but loving Peter would rebuke him for thinking of such a thing as death. But he characterized Peter as the tempter trying to deter him from the end which according to the will of his Father he must meet. Satan had already tried to make him believe that no harm could come to him (Mat. 4:5). Peter's rebuke is to Jesus nothing less than the devil's return to try to persuade him contrary to the will of God. There is something else yet which the Father must reveal to Peter. Let us all be as outspoken as Peter in confessing the Christ; for by that we shall bind many another unto him!

J. Leonard Farmer

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.
"Whom Do Men Say that I the Son of Man Am?"

What does the world think of Jesus. For 1900 years he has been conspicuous as the unique personality in history, and a vital force in the life of the world. To the believer he is an ever-living Christ transforming the life and character of any who come to him. Like Peter, all such have declared "Thou art the Christ, the Son of the living God." But what do others say of him? About one half of the world have heard of him. Fully one third of the world have heard his message from his followers. What do they who have not confessed him "Lord and Savior" say of him? They are thinking about him, and multitudes who have not heard from his followers the story of his life and love are blindly feeling after him. What does the heart of humanity say about Christ? Who do they say he is? Why does not all the world believe in him?

Christ is known though his followers they must bear his image and show a to his personality. The world has not had a good chance to see Jesus as he is in his love and sacrifice for others. There are so few real missionaries, the sent of God. In the noisy whirlpool of human activities men have little chance to look into the calm triumphant face of this lord through those who are really saved and kept by him. When Stanley met Livingston in the heart of Africa and found him steadfast in his work of opening the Dark Continent he saw in him the presence of the Son of the living God and Stanley became transformed and transfixed in him. It is on such confession as Peter made and on such confession as men will make when they really see Christ, that his church be built. O that we all might help men see Christ!

The Original Win-My-Chum Campaign

(Beginning of Win-My-Chum Week)

Weekly Devotional Topic for Nov. 9, 1919

(John 1:35-51)

By the Rev. Willis J. King, D. D.

Tonight is the beginning of Win-My-Chum Week, in many ways the most important week in the whole Epworth League Calendar. In this week we propose to conduct an intensive campaign to win our friends to Jesus Christ. There are three definite aims we have in these special services: to have a number of our friends to pledge their allegiance to Jesus Christ, to have some commit themselves to definite lines of life-service, and to have all our spiritual natures quickened and made more sensitive to the Divine leadings.

For several weeks we have been looking forward to this week with a view of being prepared for it. We have been giving special attention to our individual devotional life as it had to do with our study of the Bible and our individual prayer life. We have reminded ourselves of our duty to our friends and all those who are bound to us by strong ties of love. It remains for us in this last meeting before we enter the special services to put on the finishing touches for the work ahead.

One of the things absolutely necessary if we are to succeed is to get in touch with those who are to be depended upon to help make the meetings a success—the Epworth League workers. They must be made to understand that each member has individual responsibility here. The young people are in the lime-light. They are given a chance to prove the worthiness of their organization as a soul-winner for Jesus Christ. As a matter of fact the League, and every other organization in the church, is a failure unless somewhere in its course it strongly impels men to follow Jesus Christ. This our young people must be made to see. Have them understand that they are expected to enter into these special services with all the enthusiasm they show for the recreational activities the League carries on. This matter of soul-winning must become a veritable passion with us if the meetings are to succeed.

The Scripture Lesson

And what a wonderful lesson we have tonight. It is the story of

that original Win-My-Chum Week. Two of the disciples of John the Baptist heard him refer to Jesus as the "Lamb of God." He meant that Jesus was the Christ for whom they had been looking and praying for many centuries. Immediately these two disciples, Andrew and John, left John the Baptist and followed Jesus. By invitation of the Christ they went with him to his home and abode with him all day.

What a wonderful experience and privilege that was, to spend a whole day in the company of Jesus. It was an experience these men never forgot. Small wonder that they were filled with enthusiasm for their new found friend. That is the experience of every one who spends any time with Christ. They are huddling over with enthusiasm for him and his cause, and can not be satisfied to keep the good news to themselves. They must tell others about it.

Andrew runs true to form on this occasion. He first findeth his own brother, Simon, and brought him to Jesus. That is the call to young Epworthians, who themselves have come to know the Christ; seek out those who are nearest and dearest to you and lead them to Christ.

Brother Simon

It was not a spirit of selfishness that made Andrew seek his brother out on this occasion. A further study of Andrew in his capacity of disciple of Jesus Christ, reveals the fact that he was always seeking to help others. It was Andrew who found the little lad with the loaves and fishes and made possible the feeding of the five thousand. It was to Andrew and Philip that the Greeks came seeking Jesus. It was simply characteristic of Andrew to be seeking to make others happy. And yet nothing Andrew ever did ever accrued more to his own advantage than his seeking out his brother Simon. Andrew himself, with all his love and devotion, proved to be an ordinary worker. He was a one-talented man, but "brother Simon," he it was, who became the leader of the disciples. He it was who became a member of that sacred triumvirate who were the intimates of the Christ. He it was to whom the Master committed the Church calling him a "Rock." He it was on that memorable day that we call "Pentecost" preached such a wonderful sermon that three thousand people accepted Christ.

There must have been a great joy in the heart of Andrew as he listened to "Brother Simon" that day and remembered that he, Andrew, had led Simon to Christ. He would never be able to preach like that, but he could bring the man to Jesus who could.

Is there not here a lesson for you, and me young friends? We are doubtless one-talented ordinary folks, unable to do the big things in life, but can we not be God's agents for bringing the extraordinary people to Him?

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BIRMINGHAM DISTRICT CONFERENCE

The Birmingham District Conference, Epworth League, Sunday School Convention, and Woman's Home Missionary Society, was held at Ashville, Chapel, Ashville, Ala. August 27-31. The Rev. W. O. Pearson preached the opening sermon to a crowded house with a number of delegates present.

The conference was opened Wednesday morning August 27, with Dr. Jas. N. Wallace, District Superintendent, presiding. The opening devotional services were conducted by Rev. George Brown, after which the communion was administered by Dr. E. M. Jones, Assistant Secretary of the Board of Sunday Schools, assisted by all ministers present.

The conference was organized with Rev. R. M. Davis, A. B., Secretary, and Miss Pearl Wright, Assistant Secretary. Rev. A. L. Boyd was elected Statistician with Mrs. Lottie Vann and Miss Alma Coleman Assistants. Mrs. M. B. H. Pierce, reporter, Rev. A. L. Starrs, representing the South Western Christian Advocate. At 11:00 o'clock a revival sermon was preached by Rev. Charles H. Brown.

Wednesday afternoon devotions were led by Mr. Can Turner, and other business of the conference was taken up. At 7:30 Wednesday night devotions were led by Rev. L. C. Tyree, after which the welcome address was made by Prof. W. Floyd, Supt. of Education of the St. Claire County welcomed the delegates on behalf of the City, Mrs. Lottie Vann, on behalf of the church, and Mr. Brown on behalf of the Baptist Church, which was ably responded to by Rev. R. M. Davis. After receiving the warm words of welcome, Rev. A. L. Boyd preached a great missionary sermon, which caused each and every one present to feel the love of God in their hearts.

Thursday morning after the regular devotional exercises led by Rev. D. D. Vann, the District Superintendent went into the business of the Conference. Dr. E. M. Jones was introduced to the conference and made a forceful address on Sunday School work. Rev. R. R. Williams gave an address, on what the Stewardship program means to the District. Music was furnished by the district Conference choir, Mrs. J. B. F. Shaw, organist. Dr. J. B. F. Shaw, Prof. W. J. Echols, and Prof. W. C. Davis were then introduced to the conference and each gave a few encouraging remarks.

The morning session was closed with a revival sermon by Rev. V. D. Oatman. Thursday afternoon, devotions were led by Rev. R. Neal, Dr. J. B. F. Shaw, President of the Central Alabama Institute and Rev. R. R. Williams. Rev. J. Houston addressed the conference on the League of Nations the opportunity of the church. Rev. Wm. Jones, Supt. of the Opelika District was introduced and made a brief address. Rev. J. E. Jenkins, of the Methodist Episcopal Church South was introduced and with timely remarks gave us a cordial welcome. Thursday night devotions were led by Rev. E. Green. Sermon was preached by Rev. Redreck of the Opelika District.

Friday morning, devotions were

led by Rev. J. A. Harris. The morning was taken up by hearing reports of local preachers, exhorters district stewards, after which a great sermon was preached by Rev. R. R. Williams. Friday afternoon devotions were led by Mrs. G. W. Reeves. Prof. W. C. Davis addressed the conference. The Rev. G. W. Lewis, pastor of Warren St. Church Mobile, Ala. was introduced and addressed the conference on the Centenary work. Friday night devotions were led by Rev. J. Houston, Sermon by Rev. J. W. Wright. Evangelistic appeal by Rev. J. C. Chuman, Music by Enon Church Choir, Miss Maurice Rich, organist.

Saturday morning devotions were led by Rev. Dennis Herron. Conference went into business, hearing reports from class leaders, Sunday School Supt., Pres. of Ladies Aid Society and Epworth League. Sermon by Rev. Charles Coleman.

Saturday afternoon, devotions were led by Mrs. V. D. Oatman, Mrs. B. E. Moore, President of the Woman's Home Missionary Society, presiding. Reports from each district were heard and a short address was given by the President, Mrs. Moore, as to the work of the district which shows that the Society is doing great good throughout the district. Consecration services were held by the president.

Saturday night devotions were led by Rev. W. M. Storrs, Evangelistic sermon by Rev. Reeves, Appeal was made by Rev. V. D. Oatman.

Sunday morning District Conference Sunday School and Love Feast were led by Rev. Wm. Coleman.

At 11:00 sermon by Dr. Jas. N. Wallace, B. D. District Supt. at which time several souls were converted to

Christ. Music by Enon Choir. 3:30 o'clock Rev. J. C. Chuman preached to a packed house. Music by Gadsden Choir.

8:00 p. m. standing room was at a premium to hear Rev. R. M. Davis preach.

Committees on resolutions report was read and adopted, the resolutions tendered much praise and many thanks to Rev. R. H. Cox, the pastor and generous people of Ashville for the splendid way in which they entertained the conference. The result of the conference at Ashville Chapel was 10 accessions.

The conference closed with 327 delegates present and several visitors, after having had the greatest meeting in the history of the Birmingham District, having raised over \$20,000 for all purposes in the District.

After suitable closing remarks by the District Superintendent, the conference adjourned to meet at Anniston, Ala. in its next Annual session. Mrs. M. B. H. Pierce, reporter

The Rev. S. Green, pastor of our church, Port Allen, La., wishes to thank the ladies of this church who presented a purse of \$352 for a Conference outfit.

On a recent date a rally was conducted at Mount Nebo Methodist Episcopal Church of Louisiana, the Rev. J. S. Barnes, pastor. The membership was divided in three groups and as a result \$112 was raised.

The recent session of the Woman's Home Missionary Society, Palestine District, Texas Conference was one of the best ever held on the District. All departments showed marked improvement. Mrs. A. W. Carr and

Deaconess Simpson were among the visitors present. The following officers were elected for the year: President, Mrs. M. D. Robinson, Fairfield, Texas; Secretary, Miss Annie Phillips, Teague Tex.; Secretary of Literature, Miss Fannie Keeton, Fairfield, Tex.; Secretary mite-box, Mrs. K. E. Summers, Bryan, Tex; King Home Secretary Mrs. T. Mayes, Centerville, Tex.; Cor. Secretary, Mrs. A. W. Bishop, Bryan Texas; Treasurer of Continent, Miss Malinda McDonald, Leona, Texas, Treasurer, Mrs. R. C. Baughman, Palestine, Texas.

The District is in good shape financially. More than \$94.00 have been collected and the President is pushing the work for \$125.00—A. W. Bishop, Cor. Secretary.

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Written By
Emmett J. Scott, A. M., L. L. D.,
Special Assistant to Secretary of War,
Newton D. Baker.

Assisted by the following notable individuals; Dr. Carter G. Woodson, Director of Research, The Association for the Study of Negro Life and History, Inc. Ralph W. Tyler, Accredited Representative of the Committee on Public Information, who accompanied the colored troops to war fronts in France. William Anthony Aery, Publication Secretary, Hampton Normal and Agricultural Institute. Monroe N. Work, Director Division of Records and Research, Tuskegee Normal and Industrial Institute.

Mrs. Alice Dunbar Nelson (formerly Mrs. Paul Laurence Dunbar) leader in the mobilization of colored women of the country for war work under the auspices of the Women's Committee, Council of National Defense. Miss Eva G. Bowles, Executive Secretary, in charge of the colored work of the Young Women's Christian Association. Lieut. T. T. Thompson, Historian who accompanied the famous 92d Division, U. S. A. to France.

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HOLY SPRINGS DISTRICT.

The Ladies Aid Society, Upper Mississippi Conference, held its Convention at Soul's Chapel Methodist Episcopal Church, Sallis Charge, August 21st, with the following officers presiding: Mrs. S. R. Philips, President; Mrs. H. M. Johnson Secretary; Miss Nancy Baker, Assistant Secretary; Mrs. F. E. Harrington, Treasurer; Devotion was conducted by Delegates from Grenada, Duck Hill and Winona after which the President made a strong and inspiring talk. The Society reported as follows: Aberville, \$24.00; Ailville, \$20.00; Duck Hill, \$10.00; Durant, \$20.00; Grenada, \$22.50; Holly Springs, \$25.00; Holly Springs, \$22.00; Kilmichael, \$14.00; Sallis, \$23.00; Vaiden Ct., \$10.00; Winona, \$20.00; Total Collection, \$197.50.

The Second Annual Bush Meeting of Woodlawn Methodist Episcopal Church, Accotink, Va. was held Aug. 24 and was a success spiritually and financially. With persons from Alexandria, Washington and nearby places, a spiritual and social feast was provided. The Rev. A. H. Triplett preached an excellent sermon in the morning and the Rev. Tipton of the East Tennessee Conference at 3 P. M. delivered an eloquent address.

The Rev. J. N. Bridgeman, for five years pastor of the Newman Memorial Methodist Episcopal Church, Brooklyn, N. Y. was among the graduates of Union Theological Seminary, New York City in May received the degree of B. D. While in the Institution he did special work in Religious Education and succeeded in securing for his congregation an adequate new church edifice on Herkimer St. and Russell Place, thus bringing Newman in line with the first class churches of the city. He was also instrumental in bringing into Methodism two new congregations in Brooklyn, one church reporting at the last conference a membership of 225.

On a recent Monday night a linen shower was given at St. Paul Methodist Episcopal Church, Pass Christian, Miss., in the interest of Haven Institute, which proved to be a splendid success. Mrs. J. W. Randolph, President of the Woman's Home Missionary Society presided. An interesting program was also rendered. The Rev. L. W. Price is pastor.

Our church at Madison, Md. is progressing rapidly. The Rev. J. Angulo is pastor.

The Third Quarterly Conference was held at Villa Rica, Ga. September 6-7, with the Rev. H. E. Burns district superintendent presiding. The Rev. Burns preached an able sermon to the delight of all. Raised during the quarter \$118.14. The Rev. I. C. Rucker, Junior is pastor.

WEBB, MISS.—The Third Quarterly Conference of Webb Charge, Clarksdale District was held at Providence Methodist Episcopal Church August 23-24.

On Sunday Dr. N. R. Clay District Superintendent preached a soul stirring sermon: The Lord's Supper was administered and one person joined the church.

Collection for the day \$31.00. The Rev. D. E. Simmons is pastor—(Miss) Griffin A. Jackson, Reporter.

The Meridian District Conference of the Colored Methodist Episcopal Church opened at Bassfield, Miss. August 13th, 1919. The meeting was presided over by Dr. J. M. Brown of Jackson, Miss. The Conference had Dr. F. H. Rogers, Rev. Geo. Wright, and Mrs. T. M. Anderson as visitors. Money raised \$764.

The Rev. M. L. Jackson, pastor of St. Luke Methodist Episcopal Church, Peoria, Ill. and his congregation are doing great work this year. Several new members have been added to the church. The Busy Bee Club has been recently organized. Mrs. Adella Nichols, the president is putting forth every effort and is having great success.

The Tupelo District Convention held at Piney Grove Methodist Episcopal Church, Cotton Plant, Miss., September 1-8, was in every way a success. The Revs. A. G. Marshall, of Tupelo, Miss.; J. R. Little, of Ripley, Miss.; W. H. Golden, District Superintendent, and S. M. Guyton, of the Baptist Church, were present and rendered valuable service. Forty-three persons were converted and 58 joined the church. The collection during the meeting amounted to \$82. The Rev. S. D. Troupe is pastor.

The Louisville District Conference was highly entertained by the Rev. J. W. H. Pinkney and congregation at Cloverport, Ky., August 27-31. The Rev. J. E. Woods is Superintendent. Welcome addresses were delivered by Miss Elizabeth Green, Mrs. S. Howard and Miss Carrie Crittendon. Mayor Berry made a welcome address in behalf of the city, which was responded to by Mr. Richard Hughes. Inspiring sermons were preached by the Revs. T. S. McMorris, H. Cooper, of Owensboro, and S. F. Gray, of Morgantown. Among the visitors present were Mrs. Gray, of the W. H. M. S., Mrs. Jacobs, Rev. R. F. Broddus, of Springfield, Ohio, Rev. S. G. Turner and the Rev. T. S. Delaney, who delivered an address Wednesday night. The Rev. W. H. Riley lectured Friday night. The following ministers spoke on Sunday: J. E. Woods, District Superintendent; J. S. Henry, S. J. Jones and H. C. Cooper. Raised during the Conference, \$312.46.

Barnes Centenary Methodist Episcopal Church, West Twenty-fifth street, Indianapolis, Ind., is making a splendid record. Dr. E. W. S. Hammond, our pastor, is proving his ability to cope with the situation. A few weeks ago the mortgage which had been on the church for many years was burned. A splendid sum of money was realized. After the mortgage burning a paper was read by Mrs. Nellie Johnson, daughter of the Rev. Prentice, one of the founders of the church, Mr. Murrell, who brought in the largest amount of money, touched the match.

The two persons bringing in the next largest amount were Mrs. Pash and Mrs. Lowry. A splendid sum was collected, which more than covered the mortgage claims, leaving a large sum on hand, which, with a big subscription, will place this splendid property

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Districts.	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.,	Oct. 22-26	J. P. Patterson
Centreville	Easton, Md.,	Oct. 28-30	R. H. Wallace
Aberdeen	West Point, Miss.,	Oct. 29-Nov. 2	G. M. Chisholm
Starkville	Starkville, Miss.,	Nov. 13-16	E. F. Scarborough
Clarksdale	Minter City, Miss.,	Nov. 25-30	N. R. Clay
Tupelo	Pontotoc, Miss.,	Nov. 26-29	W. H. Golden



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CRESCENT CITY NOTES

Peck Memorial—The services at Peck are quite interesting and instructive. Owing to the bad weather on the first Sunday in the month, the communion was postponed until the second Sunday at 11 a. m. At that hour the largest crowd that ever assembled at the morning service was present. At night the Sons and Daughters of the Conference, Sister Laura Brazile presiding, conducted a Candle Service, which was most inspiring. At the morning services the pastor, assisted by the Rev. Robert Jones, baptized four converts. Peck gained from the city-wide revival recently conducted by the Methodist preachers on Louisiana Avenue. The pastor's wife, Mrs. C. B. Haywood, has returned from an extended visit to friends in Louisiana and Texas, and was accorded a royal welcome by the members of the church, led by the Ladies Aid. Mrs. Fannie Riley, president, Mr. Thomas Hand, one of the officials of Riley Chapel Methodist Episcopal Church, Handsboro, Miss., is in the city undergoing a treatment. Mr. Hand has been sick for some time. He is under the watch-care of Peck Memorial, while in the city, he is stopping at the residence of D. L. Riley, 3617 Gen. Taylor St. On Monday, Nov. 17th, the men of Peck Memorial are planning to give a great social for the entertainment of the ladies of the church. Many novel features will be presented. Tickets 25 cents, will entitle the holder to refreshments, etc. The mid-week services are growing in interest, owing to the fact that the pastor has instructed each auxiliary to have something on that night. The pastor and members are looking forward to a great closing of the work this year and are expecting to carry a full report to the conference at Shreveport.—D. L. Riley, reporter.

Wesley—The Sunday School held its Promotion Day exercises Sunday morning. A number of pupils were transferred from the primary to the Junior Department of the Graded Course. Dr. J. W. Haywood preached acceptably at both services. Dr. Haywood has been serving us for three Sundays in the absence of Dr. Alston and has endeared himself to all of us by his pleasing personality. The seventy-fifth anniversary commemoration services will begin Tuesday, Oct. 28, and continue for a week. An interesting program will be rendered each night. On Friday night Dr. W. A. C. Hughes will deliver a sermon.

First St.—Our 30 days campaign is still in progress. 56 persons have been converted. The church is practically full at each service. This campaign under the management of Dr. Jones, is one of the greatest revival campaigns ever held in this church. People from all parts of the city are coming to attend these services. Our motto is "Be a Hero for Christ." On Sunday, October 19th, Mrs. Elia Jackson, of Dallas, Texas, Mrs. Lena

Markham, a student of Wiley University and Mrs. Jas. A. Williams of Gray, Louisiana, wife of Rev. J. A. Williams, worshipped with us. The Rev. T. E. Robinson, pastor.

DIED

Wilmont A. Evans, age 19 years, passed away at his home 2221 South Roberson St., Thursday, Oct. 23rd. He was the son of Mrs. L. P. Evans, an active church worker and member of the Mt. Zion's Church and president of the Ladies Aid. Mr. Evans was a member of the Coachman's & Unity Assn. The funeral services were held Sunday evening, Oct. 26th, at the Mount Zion's church. The Rev. Reddix officiating. Interment Washington Cemetery.—His Mother.

Mrs. Angeline Ratcliff, a member of Wesley Methodist Episcopal Church, New Orleans, La., departed this life Oct. 9. Sister Ratcliff was born in Richmond, Va., in 1848. She joined the church as a full member 64 years ago, and from that time until the day of her death, lived a consistent Christian. There was never a day when her faith in her Heavenly Father wavered. She was a member of Wesley's first choir. She leaves to mourn her

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going a daughter, Mrs. Rosa L. Andre, a grand daughter, Miss Viola Hurst, and a host of others. Rev. Wittenburg, pastor of St. James A. M. E. church assisted in the funeral services.

Mrs. Diana Young, member of St. James Methodist Episcopal Church Beaumont, Texas, departed this life Oct. 15, 1919. She was a loyal member of St. James for 42 years. Just an hour before death, she called the pastor, Rev. R. B. Reed and arranged her entire funeral service. She requested that Dr. W. G. Alston

and Rev. J. F. Barnes, both former pastors, be present, the former for the purpose of preaching the funeral sermon, the latter to speak and sing her favorite hymn: "On Jordan's Stormy Banks I Stand." She leaves a large number of relatives and friends to mourn her going.

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Southwestern Christian Advocate

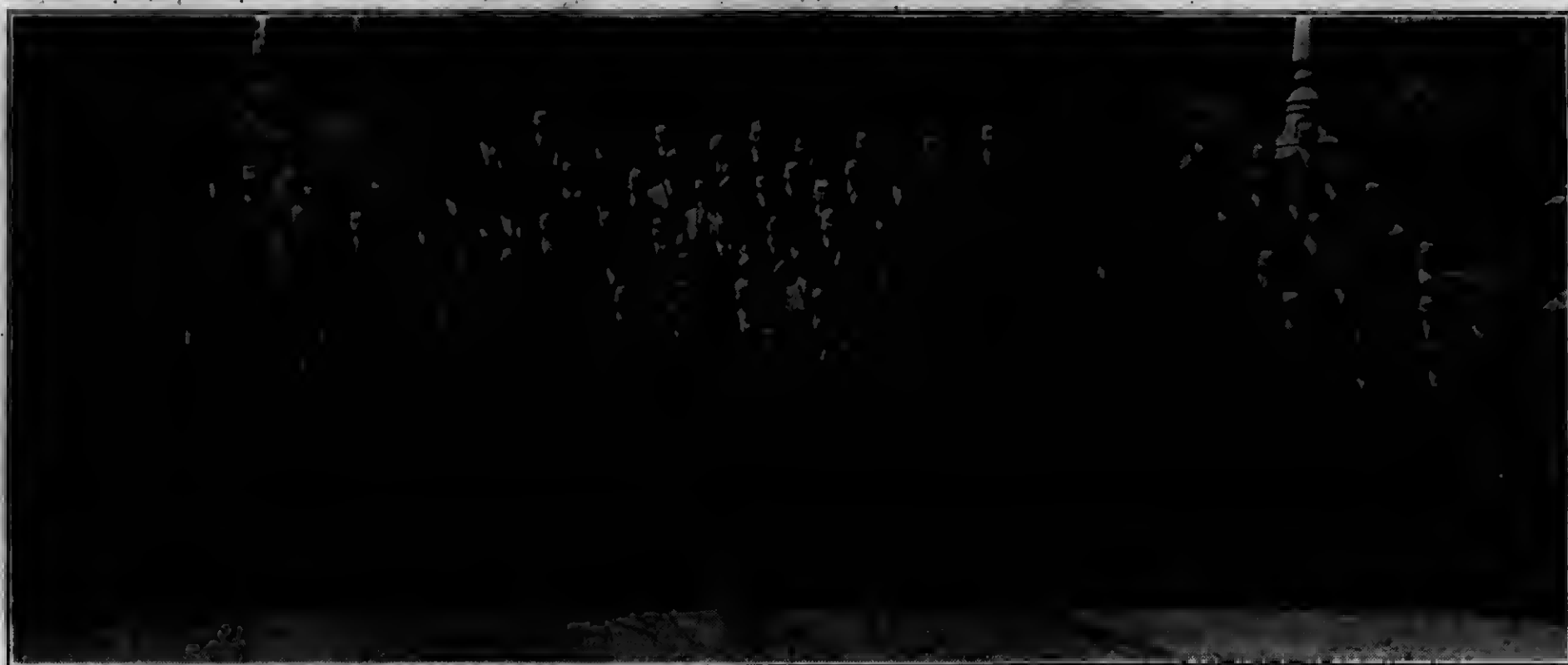
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NEW ORLEANS, NOVEMBER 6, 1919

Vol. No. 48—No. 44

OLDER BOYS' CONFERENCE



Older Boys' Conference (delegated) held in conjunction with the Michigan Annual Conference at Lansing, Michigan, September 10-15, 1919. Promoted by Rev. Peter F. Stair, Superintendent of Department of Sunday Schools for the Detroit Area, and Bishop Theodore S. Henderson. One hundred and fifty boys of high school age participated in the program which included discussions of Sunday School class organization and methods, boys' clubs, camps and personal evangelism; also fathers and sons banquet, visit to State capitol, excursion to Michigan Agricultural College, and baseball game. The joint session with the Annual Conference was a memorable event when the challenge of Bishop T. S. Henderson to win each his man for Christ met with thrilling response. The climax came at the Sunday ordination service when the entire boys' Conference crowded the altar in answer to Bishop Henderson's plea for the dedication of their lives to Christ.

EDITORIAL

THE HIGH CRIME OF LYNCHING.

There is not much chance for stamping out lynching until we get the press of the country to deal with the facts as they are. The Arkansas Methodist in a recent issue has a long editorial on Race Relations. It starts out with the following paragraph:

"It is not always possible on the first press reports to obtain sufficient evidence from which to draw correct conclusions concerning complicated public events, such as the race revolution attempted last week in Phillips county; but there seems to be good ground for believing that the Negroes who, without apparent provocation, attacked and killed a number of white men and resisted the efforts to restore order, had been led by revolutionary propagandists to organize for the purpose of murdering their landlords and taking possession of property with the idea that this was a patriotic duty and they could enjoy the fruits of their lawless action."

"We are surprised and exceedingly regret that any Negroes in Arkansas could be so foolish and so criminal, because race relations in our State have been more than ordinarily harmonious and we regard our Negroes as unusually intelligent, honorable and law-abiding."

Lay this paragraph alongside the facts that have come to light concerning this Arkansas "revolution." The Negroes were being robbed of their cotton. They had employed a reputable white lawyer to go in the courts before a white judge and a white jury to see to it that they got their equity in the cotton—their equity and nothing more. Because they refused to be robbed the planters got mad. The Negroes were murdered upon the slightest pretext. In the search for high-powered rifles the Negroes were reputed to have had, the best that the soldiers and civilians could do was to find among the Negroes a few rusty pistols. They said the Negroes must have hid their high-powered rifles, and that is what is called a "revolution." Race relations are usually good when Negroes submit to everything, and are very bad when they protest against high-handed wrong.

Later on, in its article, the Arkansas Methodist says:

"Negroes ought not to be lynched. As long as we are able to write or speak we shall denounce mobs; but, knowing human nature, we are compelled to say that as long as Negroes violate white women there will be mobs in spite of our denunciation."

This is just about as fine a defense for lynching as a member of the mob would want. It is easy to infer that lynching is for rape, and that all rapists are among Negroes. There are as many rapists among white men to the population as there are among Negroes, and when it comes to Negro women who are raped by white men we hang our heads. And yet, when any member of the Negro race stands up and brings forward these nasty facts, certain "Negro religious papers" are considered "not prudent nor cal-

culated to promote right relations."

Permit us to give two first-class examples of lynching. Down in Macon, Georgia, the other day, a ten-year-old Negro boy had been sentenced for an attempt upon the life of a foreigner, Charles Tingle. Tingle was not seriously wounded, but his friends had made the repeated threats that they would get Hamilton, the ten-year-old Negro boy, whose lawyers had made a motion for a new trial. A mob of sixty men met the sheriff who had the young Negro boy in custody, and took the boy and shot him to death in broad daylight. The boy was bound, hand and foot, and stood up by the creek bridge railing and shot to death. The verdict of the Negro's death was "death of gunshot wounds at the hands of parties unknown to the jury." It was not a very serious charge against this Negro who was lynched. Certainly womanhood was not involved.

Here is another case: The four Johnston

throw up their hands, according to eye witnesses, and in a few seconds had handcuffed three of the boys, evidently not recognizing Dr. L. H. Johnston as one of the brothers, and were marching them out of the train when Dr. Johnston spoke to the men, saying: "Gentlemen, these men are my brothers, and I want to know why you are taking them from the train." In reply one of the men said: "If you're their brother you'd better come along with them." To this Dr. Johnston retorted: "Well, I will certainly go," whereupon he was also handcuffed and the four forced at the points of guns to get into a waiting auto and hurriedly driven off. That night about 11 o'clock the bodies of the four brothers, riddled with bullets and mutilated with knives or other sharp instruments, were found by the roadside. They had been murdered in cold blood!

The perpetrators of this gruesome crime then issued a statement to the effect that one of the Johnstons took a gun from a deputy sheriff and killed him, causing the posse to fire on the four brothers, killing all of them instantly.

Now to add to this awful crime, the mother, who was at that time in Arkansas, went to claim the bodies of her four murdered son, but she had to pay a ransom for the bodies of her sons before she could get them. She paid the price, however, and followed the remains to their last resting place in Little Rock.

One of the boys, Leroy, had seen two years' active service in the war for democracy while serving as bugler for the 15th New York regiment.

Dr. Elihue, the dentist, was a very successful man and owned nearly half of his home town. All of the Johnstons were highly respected wherever they were known.

There is no rape here or any insult to womanhood.

For our part, we would not cover the crime of a rapist with the end of a needle. We would expose him, we would turn him over to the law, we would help to run him down. But we solemnly protest against blackmailing an entire race for the crime of a few brutes who are to be found in the rank and file, not only of the Negro race but of

every race.

We are publishing in this connection a remarkable cartoon taken from the Register, of Des Moines, Iowa. It represents pretty clearly just what a mob leads to. We are lynching Negroes, yes, but we are lynching also the Goddess of American rights. She is at the other end of the lynching rope, and if we keep this up we will undermine our civilization.

Much of the unrest in America is due to the fact that we have not curbed lynching. The lawless element knows that they will not be punished. There is no jury to convict them.

THE STEWARD'S PURPOSE.

The purpose of Christian Stewardship is that we may know God. The value of knowing God is that we may become like



AT THE OTHER END OF THE LYNCHING ROPE.

—Courtesy of Des Moines, Ia., Register.

brothers were outrageously murdered near Elaine, Arkansas. The four brothers, one of whom, Dr. L. H. Johnston, of Coweta, Oklahoma, who was there visiting his other brothers, had been hunting and were peacefully returning home with their game when they were intercepted by a white man, supposed to be a friend to the Johnston boys, and told that a race riot was in progress in Elaine and advised them not to go in that direction, but to return to a point below Elaine, leave their guns to avoid suspicion and take the train for Helena. After considerable persuasion on the part of their supposed white friend, the Johnstons followed his advice, trying to avoid trouble that they knew nothing of. When the train on which they were riding en route to Helena reached Elaine their good white "friend" led a mob aboard the Jim Crow coach and with guns drawn commanded the Johnston boys to

him. The stewardship relation presents the opportunity to meet and become acquainted with Him, in the serious business of life; in counsel, in the stress of labor, and in disposing of the results of our labors.

The chief danger in all religious life is that certain necessary exercises may be mistaken for the whole of one's duty. The paying of the tithe is often mistaken for the whole of stewardship. The tithe should be separated as soon as earned, and that is often called paying the tithe. In fact, some have reduced their tithing to that, and nothing more. Consequently, they get very little from the practice. The largest blessings follow upon careful administration of the amount for the various needs of the Kingdom of Righteousness. In this administration the Christian steward finds the joy of the Lord.

The reason for this is found in the fact of personal contact with God in such administration. In handling the values which we count most sacred to Him, we turn to Him for counsel, to consider His desires in the matter, to supply our needs, and we become acquainted with Him. He finds ways of informing us, of warming us to our task when half-hearted or empowering us when weak.

In religion as in citizenship, indifference renders us useless, as well as joyless. We are ignorant of needs, and of methods for meeting them. Somebody else tells us how much to pay, and says what is to be done with it. We do as the crowd does, and throw in what we think will keep us in good standing with our most intimate acquaintances. We know nothing about the reason for the paying or for the amount.

If there is a job big enough to require it, there is an advantage in community feeling and solid social action. The Church in straits can, by using the storehouse plan, pull itself out of financial straits, as did Wesley Methodist Episcopal Chapel at Cincinnati, the Englewood Methodist Episcopal Church at Chicago, and the Geneva Methodist Episcopal Church, Geneva, New York. In these cases there was a desperate situation. Mr. Thomas Kane says: "At Cincinnati it was a question of extinction or removal. At Englewood, refusal of credit for five gallons of gasoline was the last straw. At Geneva it was tithing or the sheriff. With all, it was a question of money." But in such cases, a vision of the Kingdom soon takes the place of money raising.

In such cases, however, the members sacrifice the possibilities for personal development in order to do a certain thing that requires the sacrifice. They do what every missionary does. To continue such sacrifice

after the need has disappeared would be foolish. Each should administer his own tithe, knowing for what it is to be used. In getting such knowledge, and in making such choices, he finds larger self-consciousness and greater power of self-direction; for only in making choices do we become personalities rather than mere individuals.

To choose the straight storehouse plan in a church not under stress is to place money above personality, financial efficiency above spiritual enlargement, material above manhood. Material things have no value whatsoever excepting as they contribute to the personal development of humanity. Unfortunately, value is attached to some things

Quite a number of our pastors by agreement with the efforts put forward for the observance of Good Literature Day, carried out the program, Kingdom News, Sunday before last, as prepared by the Methodist Book Concern. As a result there was quite an increase in our list. It is too soon to tell definitely just what the increase will be, but we know that we would have made considerable more progress if we had had the support of all the brethren. The trouble was that any number of the men paid no attention whatever to the appeals that came from the Publishing Agents, the Bishop, the Centenary office and the office of the Southwestern, as well as from the District Superintendents.

These pastors are being asked and urged to observe Southwestern Day on or before January 1, 1920. It is quite likely that some did not observe Good Literature Day because they purposed to observe Southwestern Day during November or December as heretofore. We would be pleased to have them enlist, notifying us just what day they have set apart for Southwestern Day. This office will furnish sample copies, receipt pads and copies of Kingdom News, so that the Good Literature Day may be observed along with Southwestern Day. The program was prepared so that it would fit any Sunday. Order now from the Methodist Book Concern, 631 Baronne Street, New Orleans.

that merely pander to pride, or pamper appetite. In holding things in our possession there is no contribution to character, only in getting, conserving for opportunity, and then disposing according to God's will, can we find spiritual health and power in things.

FACING THE FUTURE.

It is the common belief of optimistic men that the world is facing a new age—a better age, a freer age, an age in which men will have opportunities for happiness and progress that have been denied to multitudes through the ages. At the same time dangers of portentous proportions are rising above the horizon; everywhere there is social and industrial unrest; men's hearts are failing; apprehension fills their thoughts; civilization seems to be in the crucible. The whole social structure and ideas of modern society have suffered strain and dislocations. Institutions have disappeared probably never to rise again. We are inevitably in an era of reconstruction and new construction. It is the supreme time for improvement—such an opportunity as will probably not be granted to Christian men and women again for generations. Judging the present situation from the experiences of the past, what are we to expect and what should we do?

The first lesson that history has for these circumstances is one of opportunity. There is a tide in the affairs of men; there are times when men are more serious, more thoughtful and ready to hear the gospel call than at others. Such a time is upon us and upon the world now. Efforts to enthrone Christ in the life of the world are likely to be more fruitful during the next few years than in the century following. The ferment will soon begin to settle; men will gradually fall back into their old ways of self seeking and the heroic services of these years will be forgotten and their impulse will be lost. Now is the time to accomplish great things—reaction is sure to come; we should do much before it sets in.

A second lesson is importance of a sound and adequate education. Ignorance is inefficiency; Education is power, beneficent or dangerous according to the character of the education. We must neither leave our people uneducated nor suffer them to be wrongly educated. The Christian school, strong and efficient is a necessity of the future. And now is the supreme time to endow and equip them worthily. To lose the opportunity now open to us will be to doom ourselves to long and painful efforts and long continued inefficiency.

The recent race riots in various sections of the country, and the social and industrial unrest, everywhere manifested, are only a prelude to what may be and will be if there is not corrective education, especially Christian Education, going to the fundamentals of Christian Civilization.

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2—In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

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THE EPWORTH HERALD SAYS:

"If American Negroes had the power to 'conjure,' they would contrive that the United States Senate should think of them as being very far away, say in Shantung, or even in Ireland. Then what eloquence in their behalf, what indignation over their wrongs, what denunciation of their oppressors! To paraphrase once more an immortal word on consistency: 'If they care not for the black man whom they have seen, how shall they care for the yellow man whom they have not seen?'"

NEW PIANO FOR BOYS' INDUSTRIAL INSTITUTE.

The Williams Piano and Organ Company of Chicago is shipping to the Board of Foreign Missions a piano to be forwarded to Dr. B. M. Tipple at Venice. At the last General Conference a beautifully carved table, made by the Boys' Industrial Institute of Venice, was put up at auction. Mr. Williams, wishing to lend interest to the sale, publicly announced that if the table brought a certain amount, his company would send a brand new piano to Dr. Tipple for the institute. The bidding proceeded briskly and the table brought the required amount. The boys get the piano!

GREETINGS FROM FINLAND.

"Heartiest greetings from the beautiful land of a thousand lakes," Suomi. Our American party had a long interview with Professor Stahlberg, the new president of the Finland Republic, today. He is a fine man. From here Bishop Nneusen, Dr. Murlin and I go to Wiborg, and then to Esthonia, Lettland, Lithuania, Poland, etc. We are all well.

Sincerely yours,

George A. Simons,

L. H. Murlin,

John L. Nuelsen.

Dr. Simons was unanimously elected by

the Finland Conference as their delegate to the General Conference.

PAGEANTS AND LIFE PLAYS FOR LOCAL CHURCH USE

Have you in your local Church ever produced a life play or pageant, or held an exhibit of any nature that has gripped the people and created Kingdom sentiment? If so, the Division of Exhibits and Pageantry of the Centenary Conservation Committee wants to know about it.

Due credit will be given all parties sending information in regard to the value of such methods of presentation, and to those sending in any material that has been used effectively.

It is the aim of this Division to get all such material in shape so that it can be utilized by individual Churches. The life plays and pageants used at Columbus are already being compiled, and will soon be printed and ready for distribution. Send to Centenary Conservation Committee, 111 Fifth Avenue, New York.

INTERCHURCH DELEGATES TO GENERAL ASSEMBLY OF FRENCH PROTESTANTS.

Dr. S. Earl Taylor, General Secretary of the Interchurch World Movement and Corresponding Secretary of the Methodist Episcopal Church, accompanied by Dr. Fred B. Fisher, Associate General Secretary of the Interchurch, and Dr. Charles H. Pratt, head of the Deputations Department of the Interchurch, sailed October 29 on the Mautetania for England. They will spend a few days there surveying the Interchurch situation before going to France to attend the General Assembly of Protestant Forces which will be in session at Lyons from November 1 to 12.

While abroad the deputation will visit Switzerland and Italy in the interest of reconstruction and relief work. They will also spend a short time in Holland.

Giving the survey to the people is the method used by Rev. F. E. Loan, of Heuvelton, New York, who after completing a survey of his rural parish, using the Rural Home Household Record, prepared by the Department of Rural Work of the Board of Home Missions and Church Extension, made a community map showing each house marked and the relationship of each family to the church, and hung it, framed, in the church entrance. Mr. Loan received his impetus for this sort of thoroughness at the Summer School for Rural Pastors held at Drew Theological Seminary by the Department of Rural Work.

Bishop Cranston, in a contributed article in Zion's Herald, says: "Even though unification should involve the sloughing off of some thousands of unprepared members, it must be remembered that neither hand, nor foot, nor eye, is worth so much as a whole body. So taught the Great Physician, so practiced the great surgeons." It is the business of the Church to train "unprepared members" and not to slough them off, and for whatsoever reason an eye or a foot is cut away the fact always remains that it is no longer a "whole" body, but a body minus an eye or a foot. The Church of Jesus Christ should be a whole Church.

Of General Interest

Congregational Church To Raise \$50,000,000

The National Council of the Congregational Church, in biennial convention at Grand Rapids, Mich., Oct. 25, voted to raise \$50,000,000 in the next five years for church work. Of this sum \$30,000,000 will represent a National denominational budget and \$20,000,000 will be devoted to the Congregational Educational Institutions.

Oak Trees Are Monument To Seven Brothers.

Seven stately oak trees, growing so close together that their trunks seem to merge into a single butt, are pointed out to travelers in Louisiana as a memorial of seven brothers, who planted the acorns from which they grew. The planting was done just before the Civil War, and each seed produced a strong and healthy tree. Festoons of moss on the branches of the trees add to the picturesque appearance of the group.

France Purchases A. E. F. Property.

A contract was recently signed by France and the United States by which the French government will pay to the American government \$400,000,000 for all of the American Expeditionary Force property in France, except that allotted for return to this country and for the use of United States troops remaining in France. The estimated original cost of all property of the A. E. F. in France was \$1,700,000,000, and the estimated original cost of all of that part available for sale to France was \$1,300,000,000.

Our War Casualties.

The latest official figures, giving our war losses in dead and wounded, show that we lost 116,492 dead and 205,690 wounded, a total of 322,182. This includes army and marine losses on all fronts during the war, and from the armistice to September 11, 1919. Of this total, 35,585 were killed in action, and 14,472 died of wounds, making a total of 50,057. Disease accounts for 58,073, and 8,092 died of accidents and other causes. There are no "missing," all of those so reported, having been accounted for.

Horses Still in Service.

In these days of trans-Atlantic aeroplane flights, automobiles and other swift features of modern transportation, a horse-drawn vehicle for the conveyance of passengers is something to make the average person look twice. There are few hacks and cabs operating in the larger cities of the United States, but in Washington, D. C., it is not uncommon to see dozens of carriages, cabs, and hacks, drawn up at a railway station, waiting for passengers, in competition with the gasoline-propelled taxicabs. Sight-seers quite frequently choose the slower vehicles for a leisurely tour of the nation's capital.

Make Your Own Electric Light.

A French Captain has discovered that that which he calls the "vital fluid" in ourselves is powerful enough to be turned into light. He makes the experiment by taking a five-candle power electric light globe and holding it by the top, rubs it vigorously back and forth over one's clothing for about a minute

in a dark room. After a little time sparks of light flash in the bulb. In a company of fifty persons, one out of five was found to have enough vital fluid to make the little wires in the bulb glow distinctly and brightly. A ten-power candle light was lighted in this way in the presence of eight scientists, doctors and professors of physics.

Ocean Sounded by Echoes.

By sounding with sound waves instead of a steel cable, a Frenchman has been able to determine the depth of the ocean in a few seconds, where the ordinary process requires minutes or hours. In contrast to the usual equipment of cable, reels and donkey engines, he equips himself with a quantity of high explosives, a microphone and a chronometer. Detonating a charge of explosives in the wake of his moving vessel, he hears in his microphone both the noise of detonation and the echo produced by reflection from the bottom. Reading the time interval from the chronometer and knowing the speed of sound in water, he is able to calculate the ocean's depth at that point. Tests have shown that the method yields sufficiently accurate results for practical purposes.

Power Plant at Victoria Falls.

The world's greatest cataract soon will be generating electrical energy, according to a recent supposedly authoritative announcement, which declares that work on the long-deferred project for erecting a hydro-electric power plant at Victoria Falls, on the Zambezi River, South Africa, will begin in the near future. The scheme has been under consideration since thirteen years ago, when a company formed for that purpose was granted permission to build a plant capable of producing 250,000 horse-power at the Falls. For various reasons constructive work was postponed. Chief among these was the abundance of cheap coal. Now that mining costs are increasing, interest has been revived in the plan for harnessing the falls. It is claimed that the current will probably be used by the famous Rand gold mines, located some 600 miles from the site of the proposed plant. It is estimated that at least 20 per cent of the power generated at the falls will be lost during transmission.

Lebanon's Cedars Burned.

The cedars of Lebanon have almost disappeared from their native home in the picturesque mountains of Palestine. Trees 2,000 years old, that passed through their infancy a hundred years before the opening of the Christian era, were cut to supply fuel for military locomotives during the war.

The wholesale destruction of wonderful works of art during the war brought forth groans that were heard around the world, but the woodchopper, without a murmur being heard in the world outside, has destroyed the living thing that for centuries has been used as a symbol of physical strength by nations forgotten except in the pages of history.

The wood of these trees is so durable that Pliny, the Roman historian, said it was everlasting. For this reason, the ancients made of it their gods. The cedar forests, which were historic when the armies of Sennacherib laid them waste in 608 B. C., as recorded in

the Bible, have been ravished as a war necessity by the Turks to feed their locomotives.

Honorably Discharged Soldiers Given Preference

Honorably discharged soldiers, sailors or Marines will be employed as far as possible by the Government in taking the 1920 census. Nearly 90,000 persons will be engaged in the work of collecting the facts and figures about Uncle Sam's gigantic family after January 2, 1920, as that is the day set for beginning the enumeration of the population of the United States. In this project nearly 80,000 workers will be employed in field work, while the balance will comprise the Washington office force, where the tabulation, classification and statistical work will be done from the information secured from representatives of the census bureau in the field. In this, as in every Government activity, soldiers, sailors and marines will be given preference in appointments. The next examination for census bureau clerks will occur on November 15th.

Bees and Their Building.

The very greatest ingenuity is shown in the construction of the combs, quite apart from the admirable precision of the architecture, writes Maurice Maeterlinck in "The Children's Life of the Bee." Thus, for instance, there is a most skillful arrangement of alleys and gangways through and around the comb, which provide short cuts in every direction; allow the air to circulate and prevents any block of the traffic. The connecting cells again, which join the large cells to the small ones, are so made that their shape can be altered with the least possible delay. There may be different reasons for desiring this alteration; an overflowing harvest may render more storerooms necessary. In any of these cases, the bees will proceed, with unerring, unhesitating accuracy and precision, to make the necessary changes, turning small cells into large and large into small; and this without any waste of space or material, without allowing a single one of their buildings to become misshapen or purposeless, without in any way interfering with the neatness or general harmony of the hive.

The American Flag

In 1775, a committee under Benjamin Franklin as chairman, devised the first flag of the 13 colonies as a whole. It was representative of the feeling then existing for although it had 13 red and white stripes, the crosses of St. George and Saint Andrew in the present star-field meant that the colonists were then fighting for their rights as Englishmen. One short year showed the complete advance toward absolute independence from the mother country when the congress which signed the Declaration of Independence on July 4, 1776, appointed General George Washington and two others as a committee to devise necessary changes in the flag.

This committee asked Betsy Ross, a Philadelphia Quakeress, to make a flag after certain directions, with patriotic zeal; she gathered sewing maidens about her and fulfilled the wishes of the committee. In Betsy Ross's flag were the 13 red and white stripes, but instead of the English crosses in the upper corner was a blue field and on this field were 13 white stars—one for each col-

ony. This form of flag was established by law by the continental Congress on June 14, 1777, now celebrated as Flag Day. An interesting fact is that the American flag is among the oldest of flags. It outranks the present British Jack, the French Tri-color and the flags of Spain, Germany and Italy.

People of Interest

Dr. J. W. E. Bowen, Jr., Director of Sunday School Teachers Training in our colored conferences, was in the city this week and was a caller at our office.

Miss Maude A. Blackburn, of Meridian, Miss., left recently to attend Oberlin College. Miss Blackburn graduated from Central Alabama College last session.

Revs. J. W. Turner, T. A. Jackson and J. E. Rolax passed through the city en route to Jackson, Miss., to attend the Preachers' Retreat in the Evangelism. They were also office visitors.

Dr. Arlo A. Brown, Superintendent of Teacher Training, Methodist Episcopal Board of Sunday Schools addressed the pastors and a number of laymen and Sunday School workers at Wesley Church Monday morning of this week. Dr. Brown was also a caller at our office.

The Rev. H. H. Dunn was elected assistant secretary of the National Council of Congregational Churches of the United States which met at Grand Rapids, Mich. This is the first time that the office has been held by a colored man. The Council has seven national societies and represents 6,000 churches and a constituency of 1,500,000 members. The Council passed a resolution requesting Congress to pass a federal law condemning lynching.

Bishop William F. Anderson who has been holding conferences in Indiana, Ohio and Kentucky since his return from the Northern Europe Conferences in August, sailed for Italy October 25 on the White Star liner Adriatic. Bishop Anderson will not return to America until spring. He will attend Conferences in Trieste, Tunis, Lyons, reaching Liberia for the Conference there in February. In the early spring he will visit Capetown and Rhodesia. Mrs. Anderson will accompany the Bishop on this trip.

Dr. Joseph B. Hingeley, corresponding secretary of the Board of Conference Claimants, is setting up the Department of Ministerial Support and Relief for the Interchurch Movement and securing information as to what is being done for the care of the retired ministers, widows and orphans in all the Protestant denominations, in order that this cause may have its full representation with Christian people everywhere. The final budget of the Interchurch Movement will include all the amounts that will be required in order to meet the Church's obligations toward the retired men.

Dr. F. H. Butler, pastor of Mother Zion Church, Philadelphia, delivered an address on "What the Colored Citizens of Philadelphia Stand For" at the great mass meeting held under the auspices of the Colored Protective Association recently at the Olympia Theater to endorse the Anti-Jim Crow bill fathered by Congressman Madden. Dr. R. R. Wright, editor of the Christian Recorder, presided. Congressman Madden and Congressman Hampton Moore, now mayor-elect of Philadelphia, were the principal speakers.

THE CENTENARY HOSPITALS FOR MALAYSIA

THE GOSPEL BY WAY OF THE PHYSICIAN

J. R. Denyes, of the Dutch East Indies, Discusses Present Conditions

WITH eighty per cent of the population of the island world of Malaysia suffering from disease in one form or another, Methodism finds the surest way to win the Mohammedan to Christianity by leading him to the hospital.

Ten new hospitals in addition to the one already established are, accordingly, provided for in the Centenary program and work on them is under way. One site is Singapore, the strategic point of Malaysia and the place where East meets West. The other nine are scattered through the islands which, grouped about the tapering Malay Peninsula, go to make up what is known as Malaysia.

While it is distinctly up to Methodism to initiate the work of hospital construction, for it is practically alone in this great mission field, yet not all the money is drawn from the home base. Wherever the hospitals are located on Dutch territory, the Dutch government is paying three-fourths of the cost of building operations and providing for upkeep. In addition, the natives are so eager for Christian medical work,

that the converts themselves are raising large sums.

The Dutch governmental assistance means not only three-fourths of the cost of construction borne, but all equipment, upkeep and the salaries of one American doctor and a nurse provided. For every Centenary dollar the Board of Foreign Missions of the Methodist Episcopal Church puts into Malaysian hospitals, the Dutch government puts in three.

The one man who knows probably more

about the Dutch Indies field and its needs and problems than any other leader in the Methodist Episcopal Church is in America now, Dr. J. R. Denyes, who this year lectures at Drew Theological Seminary on "Mohammedanism" and "Animism" or Spirit Worship. Dr. Denyes was the first Methodist missionary to the Dutch East In-

schools to be educated, thus affording an easy approach to his heart, it is different with the Mohammedan. And you must remember that the major portion of the inhabitants of Malaysia are Mohammedans. The Mohammedan doesn't want education. In Java they have a proverb to the effect that 'the best school is the hoe handle.'

"But there is sickness in all lives. Every man at some time or other needs medical attention either for himself or for members of his family. And in Malaysia medical attention is impossible to obtain unless from the missionary in the majority of cases. Of course, the Dutch government has hospitals in the towns and practicing physicians are located there, too. But it is out of the question for natives to get a doctor from the city.

And the reason it is out of the question is that the native farmer simply could not pay the bill. Java, for instance, is the most densely populated country in the world, surpassing even Belgium. It has a population of 35,000,000. The majority are farmers and they have their noses to the grind-

stone all the time. A Japanese farmer's income is only ten cents a day. It is work, work, work all day and every day with him. He never leaves the spot where he was born. He doesn't have time to; he must work or starve. How, then, could he afford to pay a doctor to come out from the city, say fifteen miles, when the cost of the trip by carriage or auto would go into the bill? Why, a single visit would cost him \$25.

Finding that neither schools nor evangelism would gain the attention of the Mo-

An Immediate Call for Doctors and Nurses



A CHINESE AMBULANCE ON ITS WAY TO A MISSIONARY HOSPITAL IN PEKIN.

31 mission hospitals abroad urgently need REINFORCEMENTS.

The Board of Foreign Missions and the Woman's Foreign Missionary Society of the Methodist Episcopal Church are seeking to enlist 16 men and 17 women physicians, together with 33 nurses, for their work in the following countries:

Korea
Philippine Islands
China
Malaysia

India
Africa
South America
Mexico

All physicians should be graduates of Class A medical schools with successful interne experience.

All nurses should have at least the equivalent of college entrance requirements and have received their R. N. degrees.

All persons should be between the ages 23-35.

WILL YOU COMPETE FOR PRACTICE WHEN MILLIONS COMPETE FOR YOUR SERVICE?

Write to

Foreign Section, Life Service Department, Methodist Episcopal Church,
111 Fifth Ave., New York City.

dies. The islands of Sumatra, Java and Borneo, comprising the major portion of Malaysia, formed his district.

"The quickest way and, in many cases, the only way to carry Christianity to these people is to heal them of disease," said Dr. Denyes. "The need for medical help is so great that the Mohammedan's granite wall of religious reserve can be pierced by the Christian physician.

"While the Chinaman wants schools and is eager to send his children to mission

hammedan, the Christian missionary, accordingly, saw in the medical situation his opportunity for service. With his first aid treatment and his bottle of medicine in his pocket, he visited the suffering without charge. That was the day before a hospital was opened at Tjisaroea, Java. Results came rapidly.

"A sick Mohammedan forgets religious hostility when he has a pain," said Dr. Denyes. "And after he has recovered he can never feel quite the same toward the missionary."

How that ministry of healing softened hard hearts was strikingly illustrated some eight years ago at the dedication of a new mission near the little town of Campong Kebantenan, in Java. It was really not a new mission but an old building that had been moved to a new and more favorable site, and Bishop Oldham and Dr. Denyes went down at the invitation of the native preacher for the ceremonies.

Leaving their carriage at the roadside they struck across the fields for the mission. And then the blare of a brass band came to their ears. The two white men gazed at each other in surprise and a question naturally followed:

"What's that?"

"You'll see in a minute," said the native preacher, vouchsafing no further information.

And see they did. For as they came up to the mission they saw the procession of native Christian converts approaching, and at its head marched—a fifteen-piece Mohammedan brass band.

The native preacher called on the bandmaster for a speech. And then the story came out.

It was the year of the great cholera plague in Java, when 8,000 died in the city of Batavia alone. Every Christian missionary had worked indefatigably among the sufferers administering the castor oil and cholera extract which the government supplied to volunteer workers. For months Dr. Denyes himself never had left home without a bottle of cholera extract in his pocket.

In Campong Kebantenan the Mohammedan population always had been hostile to the native evangelist. But despite that he had worked like a Trojan among the sick. And only one man of all those whom he persuaded to take his medicine succumbed.

"And so," said the Mohammedan bandmaster, speaking in his native tongue, "we are very grateful. Mohammedans of the village learning the Christian mission was to be moved, took it upon their own shoulders and brought it here. And the members of our band all volunteered to play at these ceremonies, for every one of them either was cured by the missionary or else saw his dear ones cured."

But the day of limited missionary endeavor is past. The Centenary is now supplementing the good work begun several years ago by the hospital at Tjisaroea, Java, by planting other hospitals at strategic points through the islands. Each hospital costs approximately \$20,000. Tjisaroea shows what each hospital means as a winner of souls.

In the first place, the doctor is too busy with his medical tasks to follow up his patients to their homes with Christian precept. So a native evangelist is employed to visit

the doctor's patients in their homes, adjust bandages, take temperatures, etc. This gives him an excuse for a call, and while calling he can teach about Christ. In the waiting room of the hospital likewise he mingles with the patients and, while the patient is waiting to have his prescription filled, the evangel is again told.

All this operates to give the evangelist the advantage of the good will which the doctor acquired with his patient. Before long the evangelist has won the consent of the Mohammedan to enter his children in the mission school. With the children won, the home eventually must succumb.

Thus Tjisaroea hospital and mission loom large in the eyes of the Mohammedan community. Remember that the Mohammedan rarely leaves his birthplace. He sees the mosque, he sees the Koranic school. His neighbors are all Mohammedan. To him the world is Mohammedan. But now Christianity has become a going concern. When the Mohammedan wants his letter read, he must go to a pupil of the Christian school. When he wants to hear the news in the paper, he must go to a Christian student. When he wants the boil on his neck lanced, he must go to the Christian hospital. And he ends up by going to church.

"Is Malaysia worth winning for Christ?" you may say to this. Well, consider what constitutes Malaysia. Into the Malay Peninsula and the islands of Sumatra, Borneo, Java, Celebes and their smaller satellites, pour yearly a half million Indians and Chinese. All the races of the East meet here and mingle. Out of this mixture will come a new race that will have a profound effect on the world of the future—especially when it is considered that Malaysia could maintain ten times its present population, except in Java.

Almost anything that grows grows better here than anywhere else. And the resources in tin, rubber and oil are tremendous. Tobacco, spices, copra, coffee, rice, all grow so richly that it is little wonder the races of the East spill their surplus population southward.

In turn these people have been Spirit Worshipers, Buddhists and Mohammedans. In the interior of Java today is Buru Budur Temple, the most wonderful example of Buddhist architecture in the world. Buddhism, which is not a combative, militant religion, gave way before Mohammedanism, but Mohammedanism is not going to give way to Christianity without a terrific struggle. It is proselyting hard and fast. If we overthrow it for God and the Right, so far as Malaysia is concerned, we must fight through the ministry of healing.

And that is why the Centenary program calls for ten hospitals, and equally why we must keep up our Centenary pledges so that work can go forward. The hospitals as suggested in the proposals are all at strategic places: Soerabaya, Java, 150,000 population, on the line from Borneo to Australia; two in middle Java; one in Bantam Province at the west end, and whence, by the way, come the Bantam chickens; Palambang in southern Sumatra, a city of 75,000 in the middle of a district holding a million; Medan in northern Sumatra, surrounded by oil, rubber, sugar and tobacco districts; another in Acheen province, Sumatra; one at Pontinak, Borneo, and another at Sambas. Still another hospital may be erected at Macassar, in Celebes.

Twenty-five years ago many of the Malays were pirates. Today Christianity is busy counteracting Mohammedanism in the descendants of those pirates by ministering to them in its hospitals.

THE MIDWEEK SERVICE

Topic: . The New Christian.

By William H. Phelps

In Four Instalments—Number I. Read John 6:1-14.

If any man thinks that the mere giving of one-tenth is all that there is to "Christian Stewardship" let him now listen or else forever hereafter hold his peace. Only yesterday a fine old man said to me, "I have recently come into a wonderful religious experience and it all began that Sunday night that I signed the covenant of the tithe." A good text for our study would be, "And beginning with the tithe they preached unto them—Stewardship."

There were several men sent from God in these recent years and one of them was Ralph S. Cushman. Trained through the years for this crisis hour, tempered by a wide experience in the field between the two seas, used of God in the Centenary campaign, we have in Dr. Cushman a man preeminently fitted to put down in black and white the fundamental things of the stewardship message. His revised book, "The New Christian" touches vitally the motion that is now before the house, and should be read and reread.

In thousands of study classes and prayer meetings and discussion groups, these pages

will be under review and happy is the layman and wise the pastor who drinks deeply of the book. Possibly here as elsewhere it will be better to drink deeply and not sip around the edges. Skimmers are plentiful enough, blesses are those who dig into stewardship's hidden treasures.

"These Studies in Stewardship are written in the conviction that, if the Stewardship Revival is to lift the Church to a new and permanent level of spiritual life, it must be steered between the bald legalism, which can see in Christian Stewardship nothing larger than the tithe, and the sophistry of the really insincere man who is ready to acknowledge only with words that 'All that I have belongs to God.' Of course, the stewardship of the entire life must be the end of the vision, but some definite material acknowledgment, in the form of a separated portion of income, is necessary, if Stewardship is to be more than sound. No more reasonable acknowledgment than the tithe has been found."

"For some time we have been calling for a new church for a new day, but we really needed was a new Christian for a new day, for when we get him—in sufficient numbers—he will make the church after his own

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heart which, let us believe, will be after the heart of Christ."

The new Christian will not be a mere novelty in religion but rather the incarnation of the great fundamental truths of the Word. He will live like a steward and not simply talk like one, and his stewardship will be undergirded with a confidence that God is really and intensely interested in this partnership that has to do with the day's work and our bread and butter.

But does God really bother about our common life and offer to join with us in the day's risk? Is not this the wonder of the Gospel that having redeemed us from sin, even then the Lord does not turn us adrift, but still says, "Let us go this way together, let me help." Here is the crux, and here is the stone of stumbling. If a man's idea of a Father-God stops short of this, he will not venture the investment of his tithe.

He was a splendid type of a man in a Northern Church, and at the close of an altar call for Christian stewards he said to me,

"You noticed that I did not go forward to the altar on your call for tithers?"

"Yes, and could not help wondering why."

"Well you see, I do not like altar services, and I was sure that some who went were not in dead earnest, and I give that much anyway."

My reply was as brief as the diagnosis of a doctor who has been called to his 9999th case of measles, "Brother, isn't the real reason why you hung back the unbelief in the daily care of God?" You haven't the nerve to trust God with your tithe in faith that he will see you through on the other nine-tenths." His reply was honest, "I guess you hit about right."

Thousands of men would enroll today if they could screw up their practical faith in God to the point where they could trust him in this daily partnership. They cannot quite see how they dare to trust the great God with a whole first tithe. A father unwisely started to teach his little girl to tithe just before Christmas when her hoardings were considerable and very precious. To his explanations about the separated portion she answered with protests and tears. She had so many things to buy and they would cost so much, and there would be no tithe left. And she was right except for one little oversight, she was not dealing with a Shylock but with her own father. She forgot that most of her little pile had come from his pocket. She did not seem to know there was still more where hers came from. She could not know that while her father was away from home he was often thinking about her Christmasing, and she never dreamed that he was anxious to hear that his own girl might respond to the test that he had put to so many folks.

Are we not like-minded in our suspicious attitude towards God. We can not see how we can spare a tithe from our little store. We feverishly figure up our gasoline, our rent, our food and clothes, and it always fails to leave a tenth for the Lord. We can spell H. C. L. but we can not make the letters spell GOD. We would like to do it, but for us it is an impossibility. So we argue, forgetting that all we have in our pile came from the big hand of God and that He has more where that came from, and we

overlook the fact that He is ever thinking and planning for us and watching us in this test of our practical faith.

Does God really help a man who tithes? My own notion of God is such that I can hear him say to me, "My son, you are going down a hard path. I would like to walk that way with you if you would trust me. If you would honor me with a real acknowledgment that all you have is at my disposal, I will put my resources also into the partnership and we will work together."

"And so we work together,
My Lord and I."

We like not the man who comes every Saturday night and demands his reward, and threatens to strike without it, and denounces God if the dinner pail is not full, declaring

the tithe a delusion. But if the testimony of the tens of thousands means anything it is that this partnership with God is real also in the daily life.

Literature suitable to be read in connection with Study One:

A Man and His Money, Part II, \$1, post-paid.

The New Emphasis, \$1 per hundred.

Stewardship Starting Points 30 cents post-paid.

The Jarring of Jacob Shapleigh, \$1 per hundred.

American Tithers, 15 cents each.

The Stewardship of Prayer, 50 cents per hundred.

Order from the Centenary Conservation Committee, 111 Fifth Avenue, New York City.

"WATCH YOUR STEP, METHODISM!"

By William H. Phelps

The church has acquired a new strike, and today's task is to take the upward and the forward step without stumbling.

A bit of college Greek lingers lovingly in my mind. I can not spell it, but I can see Professor Goodrich writing it on the board at old Albion: "Where in the world are we?"

Somebody out of the dead past is asking it of our church today.

The big financial drive is over, the novelty gone, Columbus is already a memory, and

4. Let the study classes study.
5. Let the trustees trust.
6. Let the unit-workers work.
7. Let the tithers tithe.

I.

Let the Pledgers Pay

In view of the providential character of the Centenary, the sacredness of the causes, the big issue at stake, the strategic things that will not wait, every church should aim to collect that last dollar and find a new recruit for every contributor who is lost.

The church that is shiftless in its collections and careless in its accounts will not have honorable mention when the roll is called over here or over there. Systems that are bilious or anemic better have an operation or a transfusion of new blood, and that early in the game. The recording angel studying the records of June-September can easily forecast the future of the Centenary in any local church. If we fumble here we will have the agony of a five-year fizzle.

II.

Let the Intercessors Intercede

Since this is a spiritual task and can not be done alone by money or wits, the church must create the victory atmosphere. Otherwise we shall have flares and fireworks but no conquest, no building a world beautiful. Here and there a church that subscribed its quota by pride or pressure is already feeling the reaction. Wherever the Centenary was achieved "In the Spirit," it was a victory that does not wane, but shineth more and more. At night when the air is moist your motor runs like a watch and in a prayer-saturated atmosphere the church machinery will run smoothly.

Let us pray.

III.

Let the Life Service Volunteers—Now Serve

Churches of long standing are now facing the prospect of empty pulpits. Youth is arising and hoarding for service by the way of the college, which is right. But there are young college trained laymen in the church who could acceptably fill many of these pulpits if they had the nerve to sacrifice salary

HOW THEY WOULD LOOK.

One out of every twenty members of the Methodist Episcopal Church is a Tithing Steward.

If the Tithing Stewards were evenly distributed among the seventeen thousand churches of the Methodist Episcopal Church North there would be twelve tithers in each church.

If the Tithing Stewards were distributed across the United States as a line of defense we should have one hundred to every mile.

There is one Tithing Steward to every four families on an average in Methodism.

Walking single file, the Tithing Stewards in Methodism would form a line 227 miles long.

"Centenary" is safely sheltered with our household words. Bishop Quayle would say, "We have come some whither." The rest of us would be content to say, "We have gone some." But just where we are, even Bishops do not yet know. We are moving rapidly. We must watch our step.

Is there a simple program for the average man who is not yet equal to elaborate findings and surveys and programs? How would this do for a road map for 1919-20?

Here is a real continuation program, with the Scriptural number of points:

1. Let the pledgers pay.
2. Let the intercessors intercede.
3. Let the life service volunteers now serve.

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do what they expect every minister to do as a matter of course.

One district superintendent complains that of all the folks who crowded the altars on the "W. W. W." covenant in three years, not one has actually come across. There are many who sign, but not so many who risk everything and fling themselves by faith into the Will of God.

"Ah, God, when what is dearest seems most dear,

And the path before lies straight,
Let John Jay with neither chance nor fate
Chapman speak in my career, for this host;
Then let me act, the wicket gate of young
people
In sight, let me not wait, not wait."

IV.

Let the Study Classes Study

The little group about the study table praying over the world's maps new and old is as vital to the Centenary idea as the schoolroom is to education. When no study class is, the vision fades and the Centenary enthusiasm burns out. Looking over my own pastorate, I count of highest value my work with such classes, in no sense "Love's Labor Lost." Some preachers not being themselves students of missions, but mere vicariously with records furnished from headquarters, hounded the folks on their duty and made them shy a little at Centenary doings. They might have adorned the missionary gospel, but instead they soon threshed it threadbare. Beginning at the parsonage, let the study classes study.

V.

Let the Trustees Trust

This is the hour for trustees to turn from long debates on the value of their church property, the amount of insurance and the wages of the sexton, and begin to estimate the value of their church to the community, and the actual percentage of their church efficiency. A very proud church recently discovered by actual investigation that they were but 27 per cent efficient. That discovery was the beginning of their salvation. The people can be trusted to stand by a program that is as big as the promises of God, and the Lord has always been willing to trust the trustees who trusted Him. Men who have ridden for years in the merry-go-round of raising funds for coal and kerosene must catch the Centenary notion of actually doing the job. Then will come unspeakable joy and spiritual dividends.

VI.

Let the Unit Workers Work

What would happen if every Methodist from bishops to sextons not excluding district superintendents, should set their stakes upon the heart? Let us prohibit any man from preaching or writing on personal evangelism who has not that day practiced it. We must rid the church of the heresy that some are called to exhort others to do it, many to be excused from doing it, and here and there a few shall do it so as to furnish illustrations for the Advocates.

Before we declare evangelism a failure it might be well to try it and see. It has been

generously discussed, how would a try-out be? The unit system was born for this hour. Let the unit workers go to work.

VII.

Let the Tithers Tithe

The outstanding miracle of the Centenary is the rising tide of stewardship. It lifted everything to the level of victory, floating some things that without it would have remained on the bottom.

The joy of the new army of tithers is that they are 99.44-100 bona fide. A few exceptions are discovered, of course. One man says he is putting his tithe into his will, forgetting that if his money is not even his own down here, it may not be his after death. One preacher thinks he has already given his tithe in paying for his education. One man tithes his left-overs, and one uses it to support his wife's relatives.

A few are venturing gingerly and cautiously, knowing the way, but timid. Some are putting off tithing for debts, some are waiting for next month, some are making exceptions. One man is putting his tithe back into his business and ten minutes before he dies he plans to make it over to God.

Occasionally a Pharisee struts by, parading his tithe in season and out, but he is a rare bird, for tithing begets modesty.

The host of tithers already signed up hold the key to the future in many churches. Now let the tithers tithe and all will be well. Others will catch the contagion and the self-starter will set the machinery going. Cranking the machine by hand is a soft snap compared to financing a church by money raising schemes. Both are in danger from back-firing.

Yesterday I came upon the preacher's son painting the big placards for the Methodist "Concession" at the fair. Here is the first one:

[GINGER ALE HERE]

At the church the men were busy moving the tables up to the fair ground. They took from the tables in moving them the stewardship literature that was left from the campaign of the winter.

Here we have a concrete illustration. This is a winning church. It went over the top in the Centenary. It has excellent leadership. It signed up many tithers. But here we are—dare we really venture out as a church on the plank of tithing or is it not wiser to safeguard our hard adventure with a rail of soft drinks for we might fall off the faith plank and get wet.

Personally I like ginger ale, not the brewer's new brands, but the old Methodist sort. Tradition has it that one cabinet made the appointments one hot Conference on ginger ale, and those appointments were the best in years. It is fine for distressed bishops and despairing cabinets, but is it not confusing to yoke it up with tithing for the big pull? The two do not mix, and the result is dilution as when gasoline drips down into the cylinder case of the motor.

If the tithers will tithe, we will not have to sell soft drinks to turn the devil's wrath. In our prosperity the humor of these "props" is evident. A non-churchgoing man came into the bank and handed the banker

a big bill, saying: "Give it to the preacher; money comes in like water and I have to do something with it." Sure enough, we are likely to be swamped by our receipts. Do we really need amidst this flood of wealth to set up a side tent to brace up the main show?

Is not stewardship our safety valve in these easy times? Will it not also be our salvation when our paths change to adversity?

The fact is that we originated all these schemes for making money when we were in poverty and dependent upon outside help, but now that we are prosperous it seems funny to fuss and fritter at these worn out stunts.

Our Centenary achievement is a miracle compared with any financial task we have attempted, but now that it is subscribed we discover that we have not exhausted our resources. We have just discovered them, and many a church has been inspired by its Centenary success to raise its salary and go forward in other ways. It did not cripple us, it took away our crutches and told us to walk.

One rich man could pay this entire \$117,000,000 and not go bankrupt. Our Methodist merchants could pay it from the profits of the next five years. Our wage-earners could easily pay it with their tithes. Our farmers could pay it all—indeed through many sections they did do the major part. Even our retired farmers could do it. The women could do it alone by their tithes, or the children could pay it in five years by war savings stamps.

I am such an optimist that I believe the Methodist cows could do it, and milk is still the cheapest good food we have. One of our Methodist lady Holsteins sold recently for \$3,000. The Methodist chickens could scratch it up in five generations if they should really lay out to do it, and not spoil it by too much crowing, as is the manner of some. The Methodist hogs could do it easily, even the brown ones could tip the Centenary scales. Speaking of Methodist wheat and hay and butter and eggs, of Methodist wages and incomes and rents and dividends, it is more than passing strange to see the stewards of this wealth tinkering up the old battered teakettle to brew a little mess of pottage to piece out their giving to their Lord.

Let the Tithers Tithe!

Stewardship is nothing if not a high adventure. If religion is "Betting your life there is a God," then stewardship is staking everything on the confidence that God will stand by a man in his daily work.

We have really launched a new Mayflower, leaving behind us old methods and outgrown standards and not a few useless folks with much impediments. Shall we "sail boldly through the desperate winter sea," or shall we timidly hug the shore where we can jump out if the boat rocks a bit? Nay, we have really chosen a new path, a new watchword, a new step, and we are going to follow the unchanging Christ to Victory. He knows the way, he is an eager Christ. He waits for us to get the step. Faith has but one direction on its compass, Forward. No backing water now, no side-stepping, no crawfishing! Even if we mix our figures we must not mix our directions. "Anywhere, provided it be forward."

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THE FELLOWSHIP OF INTERCESSION

By J. N. Greene, D. D., South Bend, Ind.

The Prayer Life of the Believer

A Christian can no more enjoy vitality of religious life in the absence of the prayer habit than a body can enjoy vigor of health in the absence of fresh air. Oxygen is a necessity to the health of the body. In its absence health is impaired and death will come. Prayer is the oxygen of the spiritual nature. Without it spiritual disaster will come. Praying is as natural and as essential in the spiritual realm as is breathing in the material realm.

Every Christian should cultivate persistently the habit of daily devotion. Neglect of prayer will result in spiritual paralysis. Just here is where one of the darkest tragedies of modern Christianity lies. Neglect of the prayer of the individual has caused decay of spiritual vitality, has transformed the Christian religion from a force to a form, and has slowed down to a snail's gait the progress of the Kingdom of God.

Men will enjoy God in proportion as they pray to God. Men will triumph over sin in proportion as they practice prayer. Men will pour out their lives in service about as they pour out their hearts in prayer. Men will enlarge the Kingdom of God in the earth as they enlarge the place of prayer in their own lives.

The call of the Methodist Church to the conquest of a million souls is not so much a call to the field of battle as it is a call to the closet of prayer. Long ago Jesus stated the unfailing law of the spiritual world when He said: "Tarry until ye be endued with power from on high." In the spiritual fight tarrying must precede the filling; waiting must precede the winning. If we fail in the waiting we will fail in the winning.

Definite Subjects for Prayer:

1. A more complete release from the enthrallment of material interests.
2. A more perfect mastery of the art of intercession.
3. A fuller sense of the reality of the divine presence in communion with God.
4. A fuller dedication of the entire life to the service of the Kingdom of God.
5. The enlargement of "The Fellowship of Intercession" among Methodists.

Suggestive Scriptural References:

Matt. 6:5 and 6, the spirit of prayer.
John 16:23, John 15:16, the power of prayer.

Mark 1:35, Luke 4:42, Christ's habit of prayer.

Acts 4:31, Acts 2:1 and 2, the effect of prayer.

Borrowed Brilliance.

"Good prayers never come weeping home. I am sure I shall receive either what I ask or what I should ask."—An English Divine.

"If God had not said 'Blessed are those that hunger,' I know not what could keep weak Christians from sinking into despair. Many times all I can do is to complain that I want Him and wish to recover Him."—Bishop Hall.

"We may pray with the intellect without praying with the heart; but we cannot pray with the heart without praying with the intellect."—Anon.

"Blest is the tranquil hour of morn,
And blest that hour of solemn eve,
When, on the wings of prayer upborne,
The world I leave."

"Prayers are heard in Heaven very much in proportion to our faith. Little faith will

get very great mercies but great faith still greater."—Spurgeon.

A prayer for general use—a prayer for Christian workers:

"Holy Spirit, purify and take possession of all for Thy glory, and keep me to the end, if end there be, in Thy service. Teach me to serve, suffer me not to weary of Thy service, give me the joy of the worker. Open my eyes to see work; fill my heart which has been cleansed by Thee, with work, and speed my footsteps, not in my work but in Thine. Keep my fingers clean that I may not soil

COLORED "Y" WORK IN FRANCE

Whatever else may be said of the Y. M. C. A., of good or ill, let this fact be set down to its everlasting credit, that it was the only one of all the welfare organizations in the war that had colored men and women at the front as workers among colored soldiers.

Of all the organized agencies developed during the strenuous months of the conflict to brighten the lot of the men in the trenches, it remained for the Young Men's Christian Association to recognize the undisputed fact that those patriots of darker skin, who were doing their part toward winning the final victory were entitled to the services of men of their own race in the important task of maintaining morale.

Just as the work of the colored troops was a credit to their country, so was the work of the colored Y. M. C. A. secretaries, both men and women, a distinct credit to the Association which sent them overseas.

Eighty-four colored workers, sixty-one men and twenty-three women, wore the Red triangle on the other side. Two of the men carried the symbol to Africa and in the camps of the native labor battalions there labored among the Cape boys and Ugandans in very much the same fashion that their fellow "Y" secretaries worked in the base ports of France.

They introduced American games, brought the motion picture films and phonograph records which thousands of Americans had enjoyed, taught the men enough English to enable them to understand simple commands, supplied them with luxuries which would otherwise have been unobtainable, and, last but not least, brought a simple and direct religious appeal.

How much the Y. M. C. A. meant to the American colored soldier in France would be difficult to estimate. Certainly it was no small thing for the homesick Negro landing in a country whose language was unfamiliar to his ears, and after a long sea voyage made under conditions of untold discomfort and absolute peril, to be greeted in a cheery hut by a friendly woman from home.

And when there was added to that greeting a willing service and a ready comprehension of the homesickness that the soldier was feeling combined with a quick sympathy—well, life in the A. E. F. took on a slightly different aspect to say the least.

Just how the work of the colored secretaries was regarded by the army officers is given by Colonel E. J. McMahan from the indicated in the typical recommendation headquarters at Camp St. Suplice to Benjamin F. Seldon.

Thy work, the work which Thou hast purchased with Thy precious blood. So, Lord, draw me to Thy work, keep me in Thy work and keep Thy work in me, and enable me to draw others to Thy work. Baptise me into the work for the sake of the great worker.—Evan Roberts.

The reader should make the above prayer his own. Moreover, he should use for personal good the subjects of prayer suggested in this department. In connection with this practice of prayer it will be found helpful to look up carefully the suggested Scriptural references. Doing all this will make it easier for the Lord to answer the disciple's prayer, "Teach us to pray."

"The bearer, Mr. Benjamin F. Seldon," the colonel wrote, "has been secretary of the colored Y. M. C. A. hut at this camp for several months and his work in this capacity has been most satisfactory and able."

"The hut, under his charge, has been frequently commented upon for cleanliness, orderliness and comfort and entertainment has offered the men at this camp. It has been reported as one of the best huts in France."

"Mr. Seldon, personally, has been loyal, conscientious and willing, sacrificing his own time and comfort that the men might be better served."

"He has been a mighty influence for good, made the condition of the men far more endurable, and been a constant aid in maintaining the reputation of the camp."

"He is recommended unreservedly."

That was the sort of work the colored secretaries did behind the lines. And their loyalty, conscientiousness, willingness and sacrifice was carried to the front line as witnessed by the fact that one Negro secretary was gassed and another wounded under circumstances that led their officers to recommend them for a citation and a Distinguished Service Cross, respectively.

Secretary E. T. Banks, of Dayton, Ohio, who was attached to the 368th Infantry of the 92nd Division, went to the aid of a wounded scout who lay helpless between the lines. It was at night and the errand was a perilous one. Banks himself was caught in the enemy's barrage and forced to remain all night with the wounded man. In the morning, however, when the fire had slackened, he crawled back to the friendly trenches bringing the scout with him. Captain Smith in command of Company K reported the incident and recommended the secretary for a citation.

"For heroic conduct in volunteering to assist in administering to the wounded on September 26, 1918, near Hill 188," Hugo O. Coats, another colored "Y" secretary, was recommended by Colonel P. L. Miles of the 37th Infantry for the Distinguished Service Cross. "He worked tirelessly," the colonel adds, "until he himself was gassed."

These are but two incidents, but they show the spirit that animated the men and women who worked among the colored troops. They were of the stuff that heroes are made. They went about their work quietly, painstakingly, efficiently. The results that they accomplished cannot be fully estimated, but many a colored soldier who served in France will long have a warm place in his heart for the "Y."

BEAUMONT DISTRICT

The Beaumont District, Texas Conference, Sunday School and Epworth League Conventions, Ladies' Aid and Woman's Home Missionary Societies met at Willis, Texas, and held the annual session August 27-31.

The Rev. George E. D. Belcher, District Superintendent, opened this, his sixth session of the Conference, in a very impressive way. Quite a number of the ministers and delegates answered the roll call of the first day's session. Many changes reported first day, which showed a marked increase along all lines. More than one hundred dollars was raised for district expenses. The Rev. C. S. Williams and T. S. Pryor rendered efficient service in handling the financial work of the district. Each day's session was graced with evangelistic service which gave spiritual life to all.

The following ministers delivered able sermons during the session: The Revs. A. W. Carr, District Superintendent of the Marshall District; S. M. Bolden, pastor, Palestine, Tex.; W. H. Logan, Galveston, Texas; B. R. Booker, Houston, Texas; R. B. Reid, Beaumont, Texas; E. F. Jackson, Montgomery, Texas, and T. S. Pryor, Livingston, Texas.

The following visitors were present and made some helpful and inspiring remarks: The Revs. A. W. Carr and wife; W. H. Logan and wife; B. R. Booker; T. M. Jackson, District Superintendent of the Navasota District; J. O. Williams, District Superintendent of Paris District; J. E. Bryant, District Superintendent of the Houston District; G. W. Carter, District Superintendent Palestine District; Mrs. Bailey and daughter, of Galveston, and Mrs. C. Ebron, of Houston.

The Rev. Harley and Rev. R. R. Bailey, both 1919 graduates, are new pastors on the Beaumont District and are rendering great service.

The session closed Sunday night, August 31, with resolutions expressing gratitude to the pastor and congregation of Willis and members of other denominations for their hospitality.

REPORTER.

MARION DISTRICT CONFERENCE

The Marion District Conference of the Central Alabama Conference convened in St. Mary Methodist Episcopal Church, Mt. Sterling Ala., August 13-17, 1919, the Rev. J. J. Harrison, District Superintendent, presiding. After the usual devotions and preliminaries Mrs. L. C. B. Sutton was elected Secretary, with Miss Grace L. Wofford assistant. The Rev. J. W. Patillo statistician, the Rev. J. L. D. Knox, treasurer, the Rev. W. F. Daacy financial chairman. After the appointment of the various committees, the District Superintendent gave a very interesting address by the delegates and members and friends of the local churches of the vicinity. From every viewpoint the District Conference was a success. The reports made by the pastors, Sunday School superintendents, Epworth League presidents, Woman's Home Missionary and Ladies' Aid Societies marked the progress the district is making under the leadership of the Rev. Harrison. The reports also

showed that the Centenary work was looked after in every church in the district, and efforts are being made to raise our full quota. The sermons and papers touched on the vital subjects of the day. The evangelistic services throughout the Conference were of a very high spiritual and intellectual order. Dr. H. A. Clarke presented a fine paper upon the "Reconstruction in the Church and What It Means to Us." Sermons were preached by Revs. A. Callahan, J. W. Patillo, G. W. Brownlee, L. S. Lamb, W. F. Dancy, W. J. London, P. Y. Wofford and the District Superintendent. Among the visitors who were introduced and addressed the Conference were Dr. J. N. Wallace, District Superintendent of the Birmingham District; Dr. J. B. F. Shaw, president of Central Alabama College, Mason City, and Dr. G. W. Lewis, pastor of Warren Street Methodist Episcopal Church, Mobile, Ala. The Rev. Joshua Jackson delivered the welcome address. At the end of each service a collection was taken and the people contributed liberally. Rev. P. Y. Wofford represented the Southwestern and quite a number subscribed. Rev. J. L. D. Knox, pastor, and his people showed themselves equal to the task in the entertainment given the delegation. A splendid program was rendered by the Woman's Home Missionary Society, Mrs. L. C. B. Sutton presiding. The next Conference will be at Johnson Hill Church, Union, Ala., August, 1920.

MRS. L. C. B. SUTTON, Reporter.

GAINESVILLE DISTRICT CONFERENCE

The Gainesville District Conference, Sunday School and Epworth League Convention convened in Grace Methodist Episcopal Church, Covington, Ga., August 13-17, the Rev. Joseph Griffith, District Superintendent, presiding.

After devotions the Sacrament of the Lord's Supper was administered by the District Superintendent, assisted by the Rev. F. R. Bridges and the Rev. N. J. Crolley, the pastor.

The Conference was organized by the election of the following officers: Secretary, Rev. F. R. Bridges; assistant, Miss Moreland; Reporter to the Southwestern, Rev. W. B. Wood. Rev. W. O. Thomas was appointed to represent the Southwestern.

The District Superintendent read his report with a detailed account of every department of the work of the district for the past twelve months. The report showed that the district had made remarkable progress in the year.

This being the sixth year of the Rev. Mr. Griffith's labor in the district, the pastors indulged in a few minutes of felicitations upon the success that had attended his labors.

The opening sermon was preached by the Rev. J. J. Jones, of Duluth, Ga., which was a source of spiritual life for the members of the conference. The pastors and delegates entered willingly into the work of the Conference.

The tone and dignity of the Conference was augmented by the presence of the following visitors: Rev. H. W. B. Wilson, District Superintendent of the Atlanta District; Rev.

J. P. Wragg, D. D., of the American Bible Society; Rev. M. M. Alston, D. D., of McDougough; Rev. L. H. King, D. D., of Central Avenue, representing the Centenary; Rev. J. D. Lovejoy, District Superintendent of the Newnan District; Rev. H. E. Buras, District Superintendent of the Rome District; Rev. E. H. Oliver, of Warren Chapel; Rev. J. T. Demery, of South Atlanta; D. C. Cunningham, layman of Warren Chapel; Revs. Jefferson T. Hayes, of the African Methodist Episcopal Church; Miss Anna Hall, our returned missionary from Africa, and Mrs. Lila Hill, Conference Organizer of the Woman's Home Missionary Society.

The welcome address on behalf of the city was delivered by Hon. C. C. King, city recorder, who represented the mayor, which was warm and cordial. His remarks were warmly applauded.

The welcome address on the part of the church was delivered by Mrs. Ethel Strickland, a teacher in the city school, and a graduate of Clark University. Responses were delivered by Rev. George Wilson, of Athens, and Dr. J. N. C. Coggin, of the Church Temperance Society.

The annual sermon was delivered by Rev. G. W. Wilson, our pastor at Athens, and was said to be the best ever heard in the history of the district. At the close of the sermon one hundred dollars was raised to assist the trustees in payment on balance for repairs of the church. This collection was lifted by Dr. J. N. C. Coggin, a former pastor and at present a member of this church.

The meeting of the Woman's Home Missionary Society was held Friday evening. Mrs. Bridges presided. Reports were received from several of the charges. The pastor took an active part, pledging their support in full in the future.

The main feature of this meeting was a masterly address by Miss Hall on Africa, after which seventeen dollars was raised for her work.

Clark University was represented by Dr. Harry A. King, president, who addressed the convention in the interest of the University.

Revs. McPherson, Travis, Ellison, Thomas, Jones, Wilson, Coggin and the writer preached during the session.

Rev. Griffith is to be commended for his six years labor in the district. Every year has been marked by a gradual improvement, until the district stands in the front rank in the Atlanta Conference.

Rev. Crolley is to be commended for his successful handling of the delegation.

The next session will meet with Fort Street. W. B. WOOD.

SAN ANTONIO DISTRICT

The Epworth League, Sunday School and District Conference Convention of the San Antonio District, West Texas Conference, convened in the San Hill Methodist Episcopal Church, Aug. 26-31. Dr. T. H. Wyatt, with Mrs. Wyatt and Master Wyatt were among the first on the ground. The conference was called to order at 8:30 a. m. The Rev. G. F. Alexander,

pastor at Nixon, delivered a strong sermon. Dr. K. W. McMillan who had charge of the staging was present and rendered valuable service. Professor W. E. Walker, District Pres. of the Epworth League was chairman for the day. Miss Maggie Buchanan was elected Secretary. More than \$200.00 was collected for the day. The Rev. Mr. McMillan, pastor of Jacob Chapel, San Antonio, delivered the annual sermon. On Wednesday morning Prof. O. V. Walker, District Superintendent of Sunday Schools called the meeting to order. Mrs. McMillan was elected Secretary. After the President's report was read, the roll was called and dues were paid. Dr. Granam, a representative of the Centenary was introduced and made a short talk. Dr. L. H. Richardson, pastor of St. Paul Methodist Episcopal Church, San Antonio delivered the annual sermon to the delight of all. On Thursday morning, Rev. T. H. Wyatt, District Superintendent called the meeting to order. Rev. E. W. Walker was elected Secretary. Miss Maggie Buchanan Assistant Secretary, Rev. V. J. Cook, Statistical Secretary, J. W. Stone, Jr. Financial Secretary and reporter. The following visitors were introduced: Revs. J. H. Swann, District Superintendent, Victoria Dist., N. J. Moore, pastor at Yoakum, Tex., W. H. Purnell, pastor, Milford Texas, A. M. Mason, pastor Chilton, Tex., J. W. Warren, Pastor Wesley Chapel, Austin, Tex., Dr. M. S. Davage, President of Samuel Houston College, and wife, Prof. C. Lewis teacher of Samuel Houston College, Rev. G. H. Smith, and Mrs. E. Sprigger Ratcliff, Corresponding Secretary of the Woman's Home Mission Society. On Thursday night, Rev. J. B. Eggleston, pastor at Kingsville preached a very able sermon.

On Sunday morning a model Sunday School was conducted by the Rev. O. V. Walker. At 11:00 o'clock the Rev. G. W. Waters, pastor at Goazales, Tex., preached an inspiring sermon to the uplift of all. The Rev. J. L. S. Edmonson, pastor at Gonzales also delivered an address. At 8:30 p. m. the Rev. Wm. Mookey, pastor at Curoo, Texas, delivered a great sermon which marked the end of one of the greatest District Conferences ever held on the San Antonio District.—J. W. Stone, Jr. reporter.

SAN ANGELO DISTRICT

On August 12-17 the San Angelo District Conference was held at Moody, Texas, and was said to be one of the best in the history of the conferences. On Wednesday evening the Rev. E. O. Woolfolk delivered an inspiring lecture on the education and training of our young people. The Revs. D. C. Lacy and Carpenter, of the Dallas District, and Jackson, of the Waco District, were present and made very timely remarks. Friday night the Rev. E. H. Holden, of Houston, Tex., spoke on "Stewardship." On Saturday afternoon the Conference reached its climax when it was honored by the presence of Prof. M. S. Davage, of Samuel Houston College, Austin, Tex. On Sunday morning he preached an excellent sermon to the uplift and inspiration of all. Total amount collected, \$1,335.56. The Rev. A. D. Jacques is district superintendent.

THE INNER CIRCLE OF DISCIPLESHIP

The International Sunday School Lesson for Nov. 16, 1919.

(General Topic—Witnesses of Christ's Glory.)

By the Rev. J. Leonard Farmer, Ph. D.

Golden Text.—This is my beloved Son; hear ye him. Mark 9, 7.

Sacred Experiences.

A large part of life is made up of commonplace experiences, the routine duties, the ordinary relationship, the familiar places and faces. But occasionally there is introduced into our commonplace world an incident which seems to change for us ever after the whole complexion of life. The only word we can use to describe such an experience is illumination. A flood of light is shed upon our problem of the moment, a new vision afforded of our life and its memory, a new way is revealed to us or a new mission. The cause of the illumination may be a remark dropped by some trusted friend, so suggestive that it stimulates us to a new train of thinking; or it may be a fellowship with a few choice spirits whose minds are together centered upon great and high themes; or it may be due to the influence of the Spirit of God within, speaking to us in a moment of more serious reflection than usual. Whatever be the cause, that moment, that experience, is to us forever sacred and the place where it occurred becomes for us a sacred place. The place in the desert whereon Moses stood as he gazed at the burning bush, was for him sacred; there he caught a vision of his life work. The temple gained a new sacredness for Isaiah as he "saw the Lord, high and lifted up," and heard the divine Voice calling, "When shall I sent, and who will go for us?" And the mountain of transfiguration was sacred in the memory of those privileged disciples, who heard the Voice speaking approval of Jesus, the "chosen Son." Happy are they who can look back to some moment of exaltation, where they felt the thrill of a conversion experience, or caught a vision of their life's work stretching away before them, or came into contact with some noble and devoted souls. Such moments may not often be referred to in casual conversation, but they will be tenderly cherished in memory and will brighten with hope many a dark hour of discouragement. It is such an experience as this in the lives of Peter and John and James which forms the theme of our study in this lesson.

Privilege and Obligation.

Jesus taught not only by his words, he taught by his bearing, his example, his deeds. When he called his disciples "that they might be with him," it was not only that they might hear him speak; they were also to catch from what they saw his spirit and something of his method. Some there were, as Peter, James and John, who seemed especially close to Jesus. This intimate companionship was a rare privilege, and one indeed which was appreciated, as is seen from Peter's proposal that they build three tabernacles and remain upon the Mount of Transfiguration. But this would be a most refined form of self-indulgence. It is significant that Jesus conducts them back to the plain below, back to the need and woe of a suffering world,

It is for this, as a preparation for complete service, that they have been privileged to enjoy the mountain top experiences. And so with the other incidents; the raising of the dead, the preparation of the last passover, the agony in the Garden—all disclosed to the inner circle of his friends the very heart of the Master. But it was all that their own hearts might be strengthened and steadied and chastened for the perplexing days when they must go on without his visible presence at their side. "To whom much is given, from him shall much be required." Lesson Hand Book.

MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.

Lesson for Sunday, Nov. 16th, 1919.
"Jesus Was Found Alone."

Transfiguration experiences are not wholly strange to these days, and it is when we are on the mount of clearest vision we should make our decisions regarding life's work and heaven's call. Earth will be understood as it is only in the light of heaven's day. It was after the heavenly vision the disciples saw Jesus alone with themselves. It would help in determining many life questions if we could find ourselves often with Jesus alone.

Jesus is essential to every heavenly vision, for without him there is no

You Do More Work;

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

heaven for us, and where he is any place is heaven. He makes the "prison palaces prove," and the wilderness of heathen lands to blossom as the rose. To find Jesus alone is to be in the supreme presence at the center of all human life and interest, and to see human needs as he sees them who gave himself to save the world of mankind.

To be shut in with Christ alone is to share him confidence and to know the secret of his plan for all mankind, and being illuminated with this vision to go out with a face like that of an angel winning men to him. The lost

and dying world want to see Jesus alone. He alone can heal and save. All the equipment of modern civilization or of schools of higher education

will not save the people of pagan Africa or Asia. They must see Jesus alone. Our business is to make him known.

The Challenge to Christian Service

Weekly Devotional Topic for November 16, 1919.

(Matt. 4:18-22; 1 Cor. 16:13, 4.)

By the Rev. Willis J. King, D. D.

We come now to the last night of the Win-My-Chum Week. Our appeal last week was addressed to the workers. They were urged to remember their responsibility for their brother's salvation. Tonight our message is directed to the young people themselves who have not yet accepted Christianity.

Our Scripture lesson could not have been better chosen for the purpose. It is the narrative which tells of the calling of some of Jesus' most faithful and dependable followers. It was doubtless after the event we studied last week, where Andrew was so much impressed with the Christ that he went and found his brother Simon and brought him to Jesus. These men had thus been introduced to Christ and had been filled with admiration of him, but had gone on back to the old jobs because they had not felt the call to any special line of service as yet.

How similar to all of our experiences this is. No man can be introduced to the Christ without coming to have the highest admiration for him and his ideals of life. But the average Christian does not get far beyond the "admiration" stage. This he expresses each Sunday in his church attendance and payment of dues and other ceremonials connected with the ordinary church membership. But some fine day if he is sincerely desirous of being used of God in some special way, there will come to him such a challenge as came to these men in our lesson tonight.

As we said before, Peter and Andrew, James and John were probably already sincere admirers of the Christ from what they had seen and heard of him, but had not yet been called to any special line of service by him.

On this particular morning, they, being fishermen, are mending their broken nets by the Sea of Galilee. Jesus passes by and in a tone of authority that dazed as it thrilled them said, "Follow me and I will make you fishers of men."

It was a call to the heroic, to the daring. They were fishermen; had never done anything else, nor had ever expected to do other. Their ancestors before them were fishermen. But here comes along this strange man with that air of authority that instantly gets respect if there is any assurance whatever that the person assuming it can do anything of what he proposes.

It means a new mode of living, new ideals, new associations; sacrifices maybe, but there is something about it that grips and thrills, and so they find themselves throwing aside their half-mended nets and following Jesus. They could not see then that every one of them would ultimately fill a martyr's grave because of that step that morning, but if they had been able to see that, and had seen in addition all the joys that later come

from heroic service rendered, we are persuaded that they would not have drawn back, but would have just as promptly dropped their nets and followed him.

The Christ is making that appeal to all of us tonight. Would you become fishers of men? Would you like to put your life where it can count for most? Then follow Christ.

The question comes to the earnest young Christian who has not yet felt the call to any special line of service: "How am I to know when God wants me to do any special line of work for him?" We have a good illustration in the call of Isaiah to be a prophet. He was sitting one day probably in the temple when he was overwhelmed with a sense of the presence of God and His holy angels. While he felt very unworthy in this presence, he was made to see the woeful need of his fellow countrymen who were as sheep without a shepherd. He was filled with deep compassion for those in need and when asked what was to be done for them, and who would go to them, cried, "Here am I, send me."

The call of God to any special task is first of all a being filled with the sense of the presence of God; a being filled with compassion for the needs of one's fellows along some particular line of human endeavor; and an absolute sense of conviction that you are wanted under God to help supply that need, so far as in you lies.

Have you been alone with God? Do you feel the needs of your fellowmen tugging at your heart strings? Is there an inner conviction that God wants you to do some one thing? That is your call. Do not reject it.

CASH REMITTANCES.

Subscriptions received from Sept. 17 to Sept. 30:

Atlanta-Savannah—A. L. Fuller*, W. O. Thomas—G. J. King, Mrs. L. M. Hooper*, Mrs. I. Gamble, E. L. Adams, A. L. Finley, L. W. Strickland*, M. D. Davis, S. Starr, R. T. Adams, J. C. Brower, Grant Adams, G. Hodges, J. H. Clark*, Mrs. A. H. Jackson—L. Smith*, S. Favors*, Mrs. C. McAlpine*, L. McLarin, Paul Harris, I. J. Elder, Calvin Oliver*.

Central Alabama—R. R. Williams—J. Mallory, E. A. Ramsey, W. T. Harris, P. Y. Wofford—F. R. Moore*, Mrs. B. E. Moore, S. W. Banner, G. W. Brownlee—C. W. Wilkerson.

Central Missouri—B. H. Lillard, D. Payton*, J. A. Bowen, P. T. Ray*, F. Lindsay, W. C. Ellis—J. Booker, Flora Morrow.

Delaware—J. F. Moten—Thos. Chase, J. E. Brower—Mrs. D. E. Rush.

East Tennessee and Tennessee—G. D. Copeland, J. H. Hamilton.

Florida and South Florida Mission—C. A. B. Stephens.

Look Into Your Mirror Do You See Anything Wrong?

Perhaps the sincerest and most natural wish of every individual of the human family, of whatever race, color or sex, is to create a pleasing impression among his fellows and associates; to attract the admiring glance of those he chances to meet. It is a comforting feeling which does not fail to the lot of every one to enjoy.

In addition to attractive manners and a vigorous, well balanced and fully developed physical body, well defined and properly proportioned features of the face are essential to human grace and beauty. Any one may acquire a pleasant and agreeable manner by close attention and cautious effort, and many physical culture courses are available for the development of the body; but no successful process of correcting abnormal features of the human face has ever before been offered to the public.

The excessively full, thick or protruding lip is the most frequently offending feature of the human face. And what a repulsive and gruesome thing it is! What an embarrassing thing it is to him or to her who is burdened with it! In the professions, where one's success hangs upon the sympathy and cordial attitude of the public, an agreeable and commanding personality is one of the essentials; and in social intercourse between members of society, the most humble likes to make a good impression; in the domain of friendship, courtship and



Fig. 1



Fig. 2

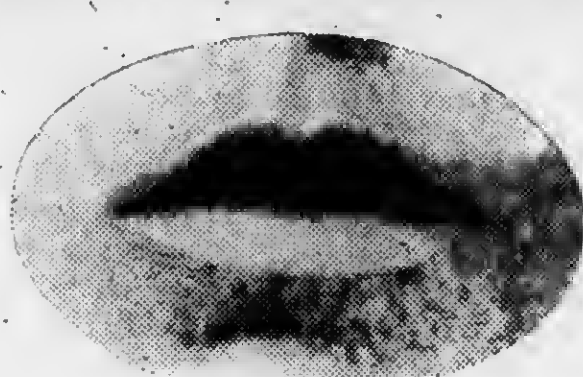


Fig. 3

love between the sexes, how often is a gross and ugly mouth the source of deep and silent grief! How often does the disappointed mother weep tears of anguish for her darling born to her with abnormal or hideous features! How many young men and women with ambition to succeed and be somebody in the world, but embarrassed and humiliated by distorted or abnormal features of the face, lacked the courage to withstand the critical eyes of the world, and existed apart, secluded and unknown!

Yet how few realize that there is grace, beauty and strength of character hidden in the excessively full or thick lip, and that all that is needed to uncover and to display the charm hidden there is to reduce the feature to the proper size and shape. Can this be done without harmful results? Can it actually be done at all? Is it possible that after thousands of years of annoyance and suffering from these deformities a process has been perfected that will positively reduce the over full lip and lengthen the abnormally short lip to the desired proportions? These are questions which deeply concern every individual who is suffering from these deformities, and the illustrations appearing on this page fully answer them. They are photographic reproductions in every detail of the mouth of the owner of the James Osgood Features Correction Course at different ages before, and after taking the treatment. His history is interesting: He was born in this Southland in the year 1875, inheriting very short lips of unusual thickness (Fig. 1). They were hideous monstrosities. In early boyhood and for many years he was the butt of funmakers among his fellows. His embarrassment and grief can well be imagined, and his utter want of courage to face an unsympathizing world was a matter of course. At the age of nineteen (Fig. 2) the lips had thickened and grown even shorter. At twenty-one (Fig. 3) the mouth had retained its grossness; and at twenty-three (Fig. 4) its glaring abnormality had become unbearable, and an attempt, with poor success, had been made to disguise it with a meager growth of mustache, which he scarcely had sufficient manhood to foster. At twenty-eight (Fig. 5) a further attempt to hide the gruesome features had been made, with equal failure. In all these photographs notice the utter lack of intelligent expression in the mouth, due entirely to the shortness, thickness and grossness of the lips; effeminacy, weakness of character and absolute lack of sanity and spirit are self-evident in every outline. At forty he began to take the James Osgood Features Correction Course, and Figure 6, photograph taken shortly afterward, shows a convincing what a marvelous transformation was effected. Notice the graceful curves of the upper lip, and notice how it has been lengthened, and how it has been reduced in thickness. Also notice the well rounded plumpness of the lengthened and reduced lower lip. Note carefully the vivacious and intelligent expression of the whole mouth, beaming with mirth and good nature, as compared with the coarseness and blankness of expression in all the other illustrations. Its potential beauty and charm have been developed and brought out to an astonishing degree, and its former coarseness and ugliness have entirely vanished. Verily a facial monstrosity has been transformed, as if by a miracle, into an attractive feature possessing grace, strength and character.

The effect of the treatment is permanent. Years later the mouth and lips retain the exact form shown in Figure 6, without further treatment. A continuance of the treatment would have resulted in thinner and longer lips, and a very desirable thing about the treatment is that lips can be reduced and lengthened to the exact proportions desired. The Course is also perfectly harmless. In years of practice not one harmful symptom developed or was detected. Being therefore positively convinced of the efficiency of the process, it is with the



Fig. 4



Fig. 5



Fig. 6

greatest satisfaction and with supreme confidence that the owner decided to offer it to the public. It consists of neither a cosmetic nor a mechanical device; but of principles recognized and used by all physical culture teachers and medical practitioners. The Course is protected under Copyright by the United States Government at Washington.

The regular price of the Course is \$10.00 (Ten Dollars); but, prompted by the receipt of many letters from persons apparently unable to pay that price, the owner has decided, FOR A SHORT WHILE ONLY, to mail the complete Course with full directions to any address for \$1.00 (One Dollar), sent to the address below by Registered Mail, Post Office Money Order, or Express Money Order. The treatment is personal and confidential. Your infirmity is your own business. Do not burden others, not even your most intimate friend, with conversations about it. Quietly order the Course without consulting anybody, follow the directions faithfully, and your friends will shortly begin to notice the improvement in your mouth, and will wonder what is bringing it about. Fill out the accompanying blank, detach it and inclose it with your remittance. This will insure individual treatment.

James Osgood Features Correction Course

Box 329, Nashville, Tenn.

Is your upper lip over full or thick?
Is it abnormally short?
Is your lower lip excessively full?
Is it abnormally short?
Write me a personal letter and describe your mouth as well as you can, and mail it and this blank with your remittance.

James Osgood Features Correction Course,
Box 329, Nashville, Tenn.

Lexington—D. M. Jordan, Cincinnati, O.—20-20*, Gilbert Loveland, F. D. Avant—C. Baker*, L. S. Holmes*, A. L. Parks.

Lincoln—Mrs. A. Briggs—Mrs. L. Dorsey, Mrs. A. Briggs, Mrs. M. Owens, G. Stansell*.

Little Rock—Mrs. N. Watson, Olive Smith, V. B. Tucker.

Louisiana—Geo. Thomas—Geo. Patterson, R. S. Tademy, J. Young, Patay Sanders, J. D. McCain, G. LeBlanc, Enoch Matthew, Mack Harrell, Adam Carlson, D. B. Augustine, Mrs. S. Brown, Joshua Trahan, J. S. Barnes—Alex. Matthew, A. G. Jenkins—Mrs. L. eParly.

Mississippi and Upper Mississippi—P. H. Rembert, 14, S. K. Kinard, P. A. Taylor—M. Proctor, Geo. Hemphill, L. L. Powe, L. Strong, F. W. Hall, D. M. Floyd—I. E. House, A. A. Gorden, R. S. Hammond—Mrs. I. Wilson, J. White, R. L. Carpenter—A. S. Strong, P. W. Howard, Mrs. E. L. Lacky—Henry Shaw.

North Carolina—C. O. Lee, A. M. Erwin—L. T. Mumford*.

South Carolina—J. A. Gary—G. W. Bolding, A. D. Littlejohn, D. B. Mayes, R. L. Hickson—O. L. Hunt*, Y. V. Valentine*, A. H. Hamilton*, Richard Brookins*, Mrs. N. Bowen*, H. Bell*, J. A. Brown—C. P. Robinson, J. C. Martin—M. C. Dawkins, A. J. Hayes—M. J. Holmes, M. M. Monson—S. E. Sease, A. G. Townsend—C. J. Johnson, E. C. Wright, O. Blasingame—F. L. Ladson*.

Texas and West Texas—N. W. White—W. Worthington, C. K. Brown—M. DeYanoy, S. Wilson, R. Pendleton, Lottie Burks, Mrs. S. W. Weston, F. T. Lee, C. E. Crutcher, B. J. Easter*, D. O. Halley—Rolph Long*, J. Washington, Mrs. M. G. Jackson, D. C. Battle—F. R. Hooks, D. C. Lacy—Mrs. J. W. Martin, P. A. Watts—W. A. Jones, P. W. Waltes.

Washington—Susan Johnson*, K. W. Callie—William Dent, R. P. Jennings, Wm. T. Hawkins, A. Brown, Eugene H. Bone, R. Brown, Mrs. F. Davis.

Special—F. A. Gowen, W. D. Ross.

Books and Sunday School Supplies. Atlanta-Savannah—J. B. Watson. Central Alabama—G. W. Reeves—Mrs. J. Head.

Central Missouri—G. A. Henson. Louisiana—S. S. Earle, L. C. Thomas, J. Bradford, N. Ford, Miss C. Ramsey, Mrs. E. L. Holden, T. J. Johnson, B. P. Oliviere, Bettie Nichols, I. E. Badie.

Little Rock—L. C. Williams. Mississippi—Mrs. D. V. Chapman. R. B. Laster, H. L. Kennedy, North Carolina—G. B. Green.

Texas and West Texas—Wm. Joney, V. A. Cooke, Mrs. G. Brown, Zella Fields.

KEEP MORTGAGES AND NOTES WHEN DEBTS ARE PAID.

To the Brethren of Central Missouri Conference.

I have frequently and of late received notice that such and such a church, will have a mortgage and note burning. I wish to call attention to the fact that this is an unwise way to celebrate such occasions. My opinion is that this is liable to be and does prove to be very expensive for church and people sometimes. In all phases and

features where debts, mortgages and notes are paid records should be made officially signed, and securely kept. This means much many times to a struggling church. I have had some experience in legal matters of church work and otherwise and as a rule, our people are too negligent in the transaction of business and especially when credits are to be extended.

We had this experience twice in nine years, when churches have been benefitted by being able to produce notes showing that debts were paid, and the property was clear of an incumbrance whatever. One recently, when a church was given real estate, when the bequest was made and at the donors death, was absolute clear six years later, when property was to be disposed of then came also a note of \$200.00 against property in question, but we were able to prove the opposite by notes and receipts properly signed and paid, which netted the church in this one particular case over \$275.00, and prevented a law-suit. These are not given as suggestions, but wholesome advice, sane and sound. So when you are to have a celebration of debt paying, do not burn notes or papers or mortgages. When notes are paid keep them.—A. H. Higgs.

GUTHRIE DISTRICT LINCOLN CONFERENCE.

The thirteenth session of the Guthrie District Conference convened in the Methodist Episcopal Church at Seminole, Oklahoma, August 12-17. The Rev. C. R. Ross, District Superintendent, presided. Communion was administered the first morning by the District Superintendent, assisted by Drs. D. G. Franklin, A. G. Thompson, S. N. Smith and R. D. Gatewood. The Rev. P. Prewitt preached the introductory sermon.

On Tuesday afternoon conference organized with following officers: Mrs. B. M. McFall, Secretary; C. N. Patton, assistant; Mrs. M. Milline, Statistician; M. Berry, assistant; Rev. Paul Prewitt, Treasurer. The various committees were appointed and Dr. Franklin was chosen choir-leader.

After a short and inspiring address by the Superintendent on the need of ministers preparing themselves for their work, he read his report, which showed that he had made a careful and thorough study of the District.

Welcome addresses were delivered by the Rev. Hobson, of the Baptist Church, and the Rev. Pinkney, of the Methodist Episcopal Church. Responses were made by the Revs. Walton Brown and D. G. Franklin.

Prof. R. B. Hayes, President of George R. Smith College, was present during the greater part of the session and gave instruction and inspiration to all who heard him.

Among the other visitors were Dr. H. T. S. Johnson, formerly Superintendent of Muskogee District, who was introduced by the former Superintendent Franklin, of the Guthrie District.

Excellent sermons were preached by the Revs. A. G. Thompson, J. W. Brown, Willis Johnson, L. Shaw, A. Jackson, H. B. Hubbard, S. N. Smith, D. G. Franklin.

On Sunday the Superintendent preached at 11 o'clock, the Rev. Walton Brown at 3 p. m., and the Rev. J. D. Gipson at 8:00. Dr. W. F. Smith conducted a love feast at 10 a. m. Every pastor was present during the session and was well pleased with the new Superintendent who proved himself an able leader and an inspiring preacher.

On Wednesday afternoon the Rev. Mr. Brown presided at the Sunday School session. The discussions were interesting throughout. The following ladies took active part in the discussions: Mesdames M. Milline, M. Greene, J. D. Gipson, C. G. Graham and B. McFall.

On Thursday afternoon Mr. B. McFall presided at the Epworth League session. Little Miss Herbiline Simons, a student of George R. Smith College, delighted the conference with a fine oration, "The Need of a Christian Education."

On Friday afternoon Mrs. C. N. Patton, our District Home Mission President, presided at the Home Mission session.

The Conference organized an Epworth League convention, with M. Murry of Ardmore as President, and a Sunday School department with A. L. Talbert as Sunday School Superintendent. A purse was presented to the Superintendent as a token of appreciation.

Three hundred dollars was raised for all purposes, \$150 of which was donated to George R. Smith College. The highest amount from any one charge was given by the Epworth League of Cleveland, B. McFall president and Rev. N. Coburn pastor.

The Rev. R. D. Gatewood, pastor, Mr. and Mrs. Carson, Mrs. M. L. Hood, Mrs. Jenkins and Miss Bradley, the committee on entertainment, are to be congratulated for the excellent way in which they cared for the conference delegates.

The President, Dr. Ross, also deserves praise for the efficient manner in which he dispatched the work of the Conference.

The next session will be held at Oklahoma City, Oklahoma.

On a recent date the members of Lohedell and Waterville Methodist Episcopal Churches, Kahns, La., presented their pastor, the Rev. S. C. Williams and family, on his return from District Conference, 150 pounds of choice groceries, for which he is profoundly grateful.

THE THIRTY-THIRD SESSION
OF THE
GENERAL CONFERENCE
CONVENES AT
DES MOINES, IOWA, IN MAY, 1920

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St. Matthews, Greensboro, N. C., Raised Over \$3.000

In a recent rally a St. Matthews M. E. Church, Greensboro, N. C., of which Rev. R. W. Winchester is pastor, a large sum of money was obtained. It was a sixty days' effort. The following is an itemized report: Club No. 1, Mrs. Ida Martin, \$60; Club No. 2, Mrs. Susan Glenn, \$55; Club No. 3, Mr. J. O. Copeland, \$45; Club No. 4, Mrs. Laura Whorton, \$55; Club No. 5, Mrs. Hattie Fairley, \$30; Club No. 6, Mr. John Huston, \$50; Club No. 7, Mr. Joseph King, \$30; Club No. 8, Mr. Hamilton Little John, \$30; Club No. 9, Mrs. Sarah Garrett, \$60; Club No. 10,

Mrs. Carrie Nelson, \$47; Club No. 29, Mrs. Florence Withers, \$28; Club No. 30, Mrs. Anna Stewart, \$50; Club No. 31, Master T. Wilbur Winchester, \$40; Club No. 32, Mrs. Mamie McGibney, \$38; Club No. 33, Mrs. Lonie Coles, \$55; Club No. 34, Prof. W. B. Windsor, \$115; Club No. 35, Mrs. Lucinda Williams, \$35; Club No. 36, Mr. Eugene Rhodes, \$40; Club No. 37, Miss Elsie Morris, \$24; Club No. 38, Mrs. Martha Richardson, \$10; Club No. 39, Mr. J. W. Doak, \$55; Club No. 40, Mrs. Ella McRae, \$30; Club No. 41, Mrs. Constance Peeler, \$51; Club No. 42, Mrs. Cora Hughes, \$41; Club No. 43, Mrs. Phebe Caldwell, \$42; Club No. 44, Mrs. Minnie Hairston, \$41; Club No. 45, Mrs. Sallie Morgan, \$50; Club No. 46, Mrs. Elizabeth Banks, \$5; Club No. 47, Rev. R. W. Winchester, \$192; Ladies' Aid Society, \$10. Collection from clubs, \$2,225; public collections, and special donations, \$952.19. Total collections, \$3,177.19.

This handsome sum of money has enabled the long standing mortgage against the church to be cancelled, and the church is now free from debt. It is to be remembered that this church raised in February of this year the sum of \$1,500.00 to be applied on this debt. In fact, the financial report of this church for the ten months of the conference year will exceed \$7,000.00. Truly St. Matthews Church is reaping a financial as well as a spiritual harvest, for which the pastor and membership are glad.

THE REV. R. W. WINCHESTER

Mr. A. G. Nelson, \$107; Club No. 11, Mrs. Annie Nelson, \$72; Club No. 12, Miss Louise Whitfield, \$35; Club No. 13, Mr. Willie Johnson, \$5; Club No. 14, Mr. Alonza Brown, \$32; Club No. 15, Mr. J. H. Dillard, \$45; Club No. 16, Mrs. Cora White, \$56; Club No. 17, Miss Lucile Dean, \$50; Club No. 18, Mr. B. G. Hightower, \$37; Club No. 19, Mr. C. O. Payne, \$35; Club No. 20, Mr. John Montgomery, \$25; Club No. 21, Mr. W. W. Sharp, \$35; Club No. 22, Mr. Lacy Donnell, \$40; Club No. 23, Mrs. Annie Holmes, \$45; Club No. 24, Mrs. Mary Bullock, \$60; Club No. 25, Mrs. Maud Donnell, \$25; Club No. 26, Mr. W. H. Matthews, \$35; Club No. 27, Miss Jessie Doak, \$35; Club No. 28,

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Greenville, Tennessee

KANSAS CITY DISTRICT THIRD ROUND

Blackburn, Nov. 8-9; Marshall, 8-9; Lexington, 15-16; St. Joseph, 22-23; Independence, 29-30; Centennial, Dec. 6-7; Cralk Chapel, 13-14; Glasgow Circuit, 20-21; Wellington, 27-28; Sioux City, Ia., Dec. 6-7; Des Moines, Ia., 13-14; Mason City, 20-21; Marshalltown, Ia., 27-28; Okaloosa, Ia., 27-28.

Brethren—Collect your Centenary pledges, raise your Conference Claimants, Episcopal fund, and General Conference expenses. Take a special collection for George R. Smith College, and observe Southwestern Day.—W. L. Lee, District Superintendent.

PERSONAL

BROTHER—Accidentally discovered a pleasant Florida root, nature's antidote; chewed like gum; quickly, easily, inexpensively overcomes any form of tobacco habit. Fine for indigestion. Gladly send full particulars. J. O. Stokes, Mohawk, Florida.

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Dates of Our Fall and Spring Conferences.

Conference.	Place.	Date.	Bishop.
North Carolina	High Point, N. C.	Nov. 12	Bristol
West Texas	Yoakum, Tex.	Nov. 12	Mitchell
Savannah	Brunswick, Ga.	Nov. 13	Leete
Texas	Houston, Tex.	Nov. 19	Thirkield
South Carolina	Charleston, S. C.	Dec. 10	Leete
Central Alabama	Mobile, Ala.	Dec. 11	Thirkield
Atlanta	S. Atlanta, Ga.	Dec. 18	Leete
Little Rock	Hot Springs, Ark.	Dec. 17	Quayle
Upper Mississippi	Tupelo, Miss.	Jan. 14	Thirkield
Mississippi	Meridian, Miss.	Jan. 22	Thirkield
Louisiana	Shreveport, La.	Jan. 28	Thirkield
S. Florida Mission	Daytonia, Fla.	Jan. 30	Leete
Florida	Jacksonville, Fla.	Feb. 5	Leete
Washington	Baltimore, Md.	Mar. 17	McDowell
Delaware	Philadelphia, Pa.	Mar. 24	Hughes
Lexington	Springfield, Ohio	Apr. 7	Anderson
Central Missouri	St. Louis, Mo.	Apr. 7	Quayle
Lincoln	Kansas City, Mo.	Apr. 7	McConnell

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Gainesville	Pineville, Fla.	Oct. 22-26	J. P. Patterson
Centerville	Easton, Md.	Oct. 28-30	R. H. Wallace
Aberdeen	West Point, Miss.	Oct. 29-Nov. 2	G. M. Chisholm
Starkville	Starkville, Miss.	Nov. 13-16	E. F. Scarborough
Clarksdale	Minter City, Miss.	Nov. 25-30	N. R. Clay
Tupelo	Pontotoc, Miss.	Nov. 26-29	W. H. Golden



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CRESCENT CITY NOTES

Mr. and Mrs. H. R. Knox celebrated their fifth wedding anniversary October 30. Mr. and Mrs. Knox received a number of presents. A large number of friends were present. Refreshments were served and a pleasant evening was spent.

Williams—The "Get What You Can Cluh" had a rally October 26, with the following results: Mrs. Ora J. Caldwell, President, \$18.00; Mrs. S. Carey, \$3.50; Mrs. C. Landry, \$1.00; Mrs. D. M. Smith, \$3.00; Mrs. A. Fisher, \$6.50; Mrs. S. B. Hudson, \$1.00; Mrs. D. Taylor, \$3.25; Mrs. A. Stewart, \$14.00; Miss L. Fletcher, \$4.50; Miss E. C. Charles, \$6.00; Mrs. B. Hill, \$1.25; Mrs. R. Carey, \$1.25; Mrs. S. Ohee, \$6.00; Mrs. P. Wheeler, \$5.00; Mrs. C. Terrence, \$3.50; Mrs. C. M. Smith, \$11.25; Mrs. Morant, \$1.50; Mrs. M. Lathan, \$1.75; Mrs. R. T. Faulk, \$1.00; Mrs. E. Stevenson, \$5.00; Mrs. M. Butler, \$6.00; Mrs. M. Williams, \$10.00; Mrs. C. Harris, \$2.25; Miss S. Posley, \$1.00; Mrs. G. L. Jones, \$1.00; Mr. C. C. Wilson, \$1.00; Mrs. A. Howard, \$1.50; Mrs. D. J. Mitchell, \$1.00; Mrs. R. B. Lewis, \$1.00; Mrs. S. Carter, \$2.00; Mrs. A. H. England, \$1.00; Mr. W. H. Harrison, \$1.00; Club collection, \$10.06; From Old Ship of Zion Cantata, \$142.88; Public collection, \$19.19; Young and True Friends B. A., and Ladies Young and True Friends Auxiliary B. A., \$25.58. Total, \$323.71.

The old Corner Stones had been relaid and were unveiled in this service. The following were the speakers on this occasion: Brother A. Terrence, Sr., Revs. E. W. Kinchen, F. T. Chinn, T. F. Robinson and A. G. Jenkins. Others who assisted were Revs. S. Carroll, S. S. Earles.—A. Webster, reporter.

Grace—Next Sunday Grace Church will celebrate her 71st anniversary with a full day's program. Sunrise prayer meeting, led by Mr. P. Russell, 9:30 a. m. Sabbath school program in charge of Mrs. Velma Smith, the Superintendent, 11 a. m., old fashion love feast, led by Brothers Eusan Hill and Geo. Wilson, 3 p. m., the service will be in charge of Mother Wesley Chapel. Doctor W. G. Alston will preach, subject, "A Command from the King." All the city pastors and their congregations are invited and will be present and will bring an offering. Rev. J. F. Marshall, the District Superintendent, will act as master of ceremonies and Doctor T. F. Robinson master of finances. At 7 p. m., Rev. F. T. Chinn, the old war horse, will preach the historical sermon and at 8 p. m., the Rev. Doctor Valcour Chapman will preach the anniversary sermon. Come and spend the day with us and help us to honor God and His church.

First Street—Sunday at 11 o'clock general speaking meeting was held. A great many converts led off in the meeting. At 6:30 song service led by Brother Thomas Smith. At 7:00 sharp, Bishop W. P. Thirkield

delivered a strong and forceful sermon. More than 30 men came forward and accepted prayer. Out of this number 8 confessed religion and united with the church. Dr. Chas. M. Meiden was present and assisted the pastor at the altar. A revival is on, we do not know when it will close, as so many sinners are anxious to be saved. Public cordially invited.

Mt. Zion—Mr. Willmont Evans departed this life and was buried from Mt. Zion on Sunday, October 26. He was reared in a christian home. The church mourns with sister L. P. Evans in the loss of her dear son.

Mrs. Jennie Gee departed this life in the triumph of faith and was buried from Mt. Zion, the pastor was assisted by Rev. C. W. Reeves, and Dr. V. Chapman.—B. J. Reddix.

WIN-MY-CHUM WEEK.

This is the Evangelistic week for the Epworth Leagues all over the church, and while the time fixed by the Board of Control embraces Nov. 9-16, our leagues may use any other week which is most convenient—only let us use one week. Some leagues have already begun and are making splendid reports. Let all chapters co-operate with the pastors in making this a great season of ingathering, in keeping with the Centenary programs. The officers of the League might call the members of the chapter together, and have the pastor present for counsel. Make the plans, consecrate for the task, then work the plan. Win at least one. Make a

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star for your crown.—W. W. Lucas, Assistant In Colored Conference.

NOTICE TO THE LITTLE ROCK ANNUAL CONFERENCE

The Board of Examiners, and all persons, who have been recommended for admission as well as those who have not completed the Conference course of study, are hereby notified to meet at Hot Springs, Ark., on the 15th day of December, 1919, at 10 a. m., to be examined in the Course of Study and prescribed by the Book of Discipline. All examiners must be on hand promptly. —S. McDonald, Chairman of the Board.

NOTICE WEST TEXAS CONFERENCE

To the Preachers of the Conference: See that the Laymen who are expected to attend the Conference at Yoakum, Texas, get Certificates from the local agents, on buying their tickets, for any cause, the local agent refuses to give them a certificate, get one in the first large town you pass through.

N. B.—Say nothing to them about rates, simply ask for the certificate, showing that you bought a ticket to attend the West Texas Conference of the Methodist Episcopal Church, to be held at Yoakum, Texas, Nov. 10 to the 17.

L. H. Richardson.

THE WOMAN'S HOME MISSIONARY SOCIETY, TEXAS CONFERENCE

To the Conference Officers, District and Auxiliary Presidents and

all workers of the Woman's Home Missionary Society of the Texas Conference. Dear Sister:—I want to call your attention to the Annual Session which is soon to convene with the Texas Annual Conference at Houston, Texas. I am very anxious that this be the hanner session of the organization.

In view of this, I have invited National President, Mrs. W. P. Thirkield, wife of our beloved Bishop, to be present. She has kindly accepted the invitation and promises to grace the occasion with her presence. She comes to us full of helpful information and burning enthusiasm and a desire to inspire us to our greatest endeavor.

Let me also insist that you do not forget King Home. What you do at this session in the interest of Home will be a stronger argument to Mrs. Thirkield to convince you that you really need the Home than anything that you may utter in words. Let us roll up a fine collection for the Home, realizing we do its worth to our young manhood and the calamitous effects the lack of it will have upon the future development. Kindest wishes for the largest success in your Membership Drive, I am,

Sincerely yours, In His Name
Mrs. R. A. Carr,
Conference President

Presto Face Cream

Beautifies the Complexion
TRY IT. IT'S PERFECT

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, NOVEMBER 13, 1919

Vol. No. 48—No. 45



Mural Tripartite Unveiled in Poro Building, ST. LOUIS

The Negro loves art. Some day his vivid imagination will have full sweep and Negro artists will make the world their debtors. The Poro Company, St. Louis, has just given us a fore-taste of what the Negro will do when he has refinement that comes from intelligence and growth in the finer arts and when he has wealth with which to express his refinement. The Poro Mural has more than local significance. It is prophetic of the race.

The Mural Tripartite is in three panels: The first, Genesis; the second, Exodus; the third, Apotheosis. In the Genesis, the Negro is seen bearing a burden. The burden contains his entire earthly possessions, for he has but little, being a child of the desert. This represents the race's beginning or Genesis. In the Exodus, the Negro still bears his burden, but it is no longer a selfish one. It now consists of the fruit of his toil, the product of agriculture. There has also come into his life, a knowledge of the mechanical arts of which the presence of the hammer and cogwheel bear silent witness. The Apotheosis, the middle and largest panel shows what has been done through constant application and sacrifice. Three heroic figures of beautiful Negro womanhood personify Liberty, Music and Art. The presence of the Lyre on the side of Fine Arts and of Books on the side of Liberal Arts shows that in Literature and Music the race has made its most wonderful progress.

EDITORIAL

HERE'S OUR HEART AND HAND.

The one big lesson that the recent outbreaks teach, revealing the only clear way for the adjustment of inter-racial difficulties, is that of inter-racial co-operation. The relation between the races is acute. A remedy must be found and found speedily for the softening of racial antipathy, for the prevention of waste of energy, for a conservation of our resources in the interest of progress. The remedy is as clear as the noonday sun. The remedy is co-operation. That inter-racial co-operation, meeting with indorsement in some of the strongest and most influential centers of the South argues well for the future relation between the races. Such a movement finds its basis in statesmanship, in practicability, in brotherly love, in mutual interest and in experience. If the past teaches us anything at all, it is that the program of the last fifty years between the races means disaster to both.

The (Nashville) Christian Advocate is the official organ of the Methodist Episcopal Church, South. Pretty clearly it represents the very best thought of that church, but more, it represents in a very large way the best thought of the South. On the matter of co-operation the Christian Advocate of Nashville says

"Lawlessness begets lawlessness, violence is met by violence, whether the whites or the blacks take the initiative. For the sake of both races we must not fight. We believe there are plenty of good men and women in both races to maintain harmony and promote the Negro's welfare, if they will but co-operate as Christian men and women should. This is a matter for Christians to ponder over and to work out, and there is no question as to whether we can be real Christians if we fail to do this. God is calling on us to be our black 'brothers' keeper."

The Church Must Lead

Speaking in some measure for the Negro people of this country, and in a more direct sense of the more than one-third of Negro members of the Methodist Episcopal Church and a constituency even larger, we offer to the Christian Advocate of Nashville our heart and hand on a program of co-operation. It is a warm heart and a willing hand. The plan of co-operation meets with ready response among the Negro people of this country. For a long time we have realized that only such a movement would bring us out from the disastrous entanglement into which prejudices and misunderstanding and mistrust have led us. It has not been expedient for the Negro to take the initiative in this matter. The reason for this is thoroughly conversant to the one who knows conditions in the South. Now that the initiative has been taken, we respond readily, sincerely and frankly, believing that the seriousness of the situation demands an adequate program and believing further that co-operation is the only method by which we shall arrive at an understanding that will alleviate racial mistrusts and racial antipathy.

Very properly the church should take the lead in this matter. It is very gratifying that the suggestion comes from the official organ of the most influential Protestant church in the South. It is the largest

Protestant church in numbers and is influential in the political social, commercial and educational life of the South. It has the full confidence of the South, and in a very large measure it has the leadership of the South. But the church as a church can easily afford to take the lead and ought to take the lead. Politics cannot do it. The educational program, though necessary, is narrow. Likewise we could eliminate other forces. This is the task of the Church. We are urged, and shall we not say compelled, by our profession and by the Gospel that we preach, to seek to heal the breach between the races. The Church can support the proposition of co-operation without any loss of self-respect because the Church itself is a give-and-take proposition. This is the very life of the Church. Politics would not want to give advantage one way or the other. The Church does not play for advantage. It goes in for results without any thought one way or the other as to loss of dignity or even what effect it will have upon the social life. The Church should and must take the lead.

For Mutual Respect

Co-operation between the races will develop mutual respect. Let it be frankly stated that both races mistrust each other. There never was a day when the Negro had so little confidence in the preaching of the Gospel as today. He feels that white Christians should more thoroughly adjust themselves to the Christian program. Shall we not equally confess that the Negro sickens and tires of mistrust, bickering, misunderstanding and revenge. The joy of his soul would rather feast in love and faith and Christian fellowship.

A Call

Much has been said in Southern literature and from Southern platforms about the Black Mammy. This plan of co-operation is a call to the children of the far-famed Black Mammy, white men and women whose very life has been sustained by Black Mammies. It is a call to those men to a co-operation with Black Mammies' very own children and grandchildren. Mark you, a call to co-operation—not a call to subordination. If that same spirit of kindness among white people toward the famous and popular character in our race were translated and transformed to fit into modern conditions, we would be at the beginning of a brighter and better day. To be sure, it is not to be a relation as existed between the Black Mammy and her white children. The relation is to be entirely different. It is to be a relation of equals, representing groups, each group having certain rights that the other must respect. It is a lifting of the Negro from a plane of subserviency into an atmosphere of freedom and democracy so that he can lift his shoulders back and stand up, not as a thing but as a man, to be addressed as a man to be consulted as a man, and to be co-operated with as a man.

Both Races Something to Offer

Both races have something to offer in this program of co-operation. White men have wealth, intelligence and world leadership. This does not say that the Negro does not have a measure of wealth, intelligence and world leadership. The Negro has labor, loyalty, fidelity and cheerfulness. This does not mean that the white man has not labor, fidelity, loyalty and cheerfulness. It admits of no argument

that the larger proportion of wealth and intelligence in the South and North is among white people. Likewise we assert it admits of no argument that among the Negroes is to be found the bulk of labor and of soul cheerfulness, and a superb fidelity unmatched. It is in the interests of both groups that these characteristics should be co-ordinated, but we can co-ordinate only by co-operation.

If there is anything clear in the history of the recent past, it is that the races cannot live totally ignorant of the rights of each other. It is just as clear that the Negro will no longer endure a relation that is shamefully subordinate and that totally ignores every right of American citizenship which is guaranteed to the Negro by the Constitution and which he has won by his life of fidelity and loyalty and by his service to the South and to the Nation in every crisis. The new program is imperative. The most hopeful thing is that the new program is under way and under way in the South. We do not have to blaze the way to institute a plan of co-operation. This has been done for us by groups of influential white men and women in the South who have faced the initial opposition and who have won. We need only to join in with a movement that is well under way, and a movement, bless God, that is going to bring us into a better inter-racial understanding.

White and colored people alike have much to gain by co-operation and much to lose by failing to co-operate. The two races can live side by side, and as a matter of fact, they must. There is no such thing as separating the races so that they will live two distinct lives. They must live side by side. The Negro cannot be annihilated and whenever there is a large movement of the Negro to any other section, the South is most vigorous in its protest.

The Negro Holds No Enmity

The Negro holds no enmity against the white man, North or South, no enmity per se. The bitter feeling that the Negro has arises out of injustice or what he conceives to be injustice. Speaking for the Negro, underneath all, the Negro desires to be on good terms with his neighbors whoever they may be. That is a racial characteristic and it is fundamental in starting a program for co-operation. We can count on this to start with—you will find in the Negro genuine sincerity, perfect openness and a refreshing heartiness in instituting a program of co-operation. How shall we go about it? The Temperance and Social Service Commission of the Methodist Episcopal Church, South, recently devoted a large part of its deliverance to the Negro question and one of the significant paragraphs of this statement we quote:

Conferences Needed

"In order to obtain the best constructive results there must be real sympathetic co-operation between the leaders of the two races. National, State and neighborhood conferences should be held at which there should be frank interchange of opinions concerning traveling, housing, educational, moral and religious conditions, followed by an honest effort to understand the causes of bad feeling and open friction, the prompt and positive condemnation of all acts of injustice, as well as violence, by whomsoever committed, whether white or black, and the determination on the part of the law-abiding element of both races to bring offenders of both races to justice by the orderly methods of the law. All good citizens must condemn the lawlessness of the mob

which takes into its own hands the punishment of evil doers. Lynchings are not only criminal, but we believe the regular processes of the law are in the end far more effective in the discouragement of crime."

A Starting Point

There ought to be conferences between leaders of both races. In order that we may have a beginning, let the ministers and such laymen of the Methodist Episcopal Church, South agree to the suggestion of the Nashville Christian Advocate, which, in a measure, is supported by the Temperance and Social Service Commission of the Methodist Episcopal Church, South, manifest an open willingness to co-operate with groups of Negroes representing the Methodist Episcopal Church and the Colored Methodist Episcopal Church and such other religious educational and social uplift organizations that would willingly join in. This meeting, we would invite such others, white and colored, who would join in. But whether others join in or not, this group representing the Methodist Episcopal Church, South, the Methodist Episcopal Church and the Colored Methodist Episcopal Church, should go right forward meeting, discussing each other's relation frankly, making suggestions as to the alleviation of difficulties and otherwise promoting a program of co-operation. It would be a fine thing if two or three white men and colored men would get together and talk, talk frankly and encourage frankness and promote mutual respect. This is particularly true on the part of the white man. He ought to frown upon any subserviency on the part of the Negro and encourage him to be a frank, open man. It would be a fine thing for larger groups to get together. It might even go to the point where there would be neighborhood meetings representing both races, with a speaker from each side or with some outstanding man of one or the other groups to deliver a set address. If the Methodists of the South were to institute a plan of co-operation, work it vigorously for three or four years, it would have a far-reaching influence upon all sections of the South and it would have a very far-reaching influence on the movement for the Unification of American Methodism.

Again, here is to the Christian Advocate, official organ of the Methodist Episcopal Church, South, published at Nashville, our heart and our hand to promote in season and out of season, day and night, by pen and by voice, officially and otherwise, in every possible way, a program of co-operation to the end that all citizens of the South may have "life, liberty and the pursuit of happiness."

A QUESTION WITH A POINT.

One must be very dense not to be able to see through the uneven-handed justice that is meted out so frequently to the Negro. The Associated Press dispatches tell of a large number of men who have been arrested for the Phillips County rioting and fifty or more of these men have been sentenced, a number of them to death. Is it not exceedingly interesting that Negroes can be easily found, brought to trial, convicted and punished when white men who lead mobs and participate in mobs and who are known to the officials and with photographs in existence that plainly show the presence of these men who participated in the mobs, and yet the jury renders a verdict that the victim came to his death by "unknown parties."

We are publishing in this connection a letter which appeared recently in the Arkansas Gazette of Little Rock, written by a Negro school teacher in Arkansas, who has been living in the midst of the recent rioting. It shows how the Negro is thinking. He certainly raises a point that sticks out and his question demands an answer. The correspondent says:

"But when a Negro, accused of some crime, is apprehended by the officers of the law (often through the instrumentality of some law-abiding Negro) is forcibly taken from the officers by several hundred of the "best citizens" and strung up to some tree or telegraph pole, probably his dead body riddled with bullets, the mob of "best citizens" return to their homes without fear of molestation, to await the protest of any Negro who dare open his mouth. Sometimes most of the Negroes in the community, regardless of their character or the record they have made for being thrifty, law-abiding citizens, are compelled to sacrifice their holdings and get out.

"When these things happen we are asked: "Where is the protection you said we had under the law? Why acquire property if we are forced to sacrifice it? Why be law-abiding if, when one or two of the lower members of my race violate the law, the best Negroes in the community are often held accountable and made to suffer for it? Why is it that an unknown Negro who commits some crime can be so easily found and identified and several hundred of the "best citizens" who compose the mob completely lose their identity and the officers their power of apprehension?"

NEGRO WOMANHOOD MUST BE INVOLABLE

The Arkansas Methodist has put every Negro in America under obligation to its editorial column through its recent strong word in behalf of Negro womanhood. The Arkansas Methodist says:

"Every true man feels that he is the guardian of the honor of his wife and daughter. Negro editors counter by saying that white men should not violate Negro women. Right; and no good man will take advantage of any woman white or black, and we have no defense for any despoiler of womanhood; but the greatest blot upon Negro manhood is the failure to protect Negro womanhood. It may cost a Negro his life to protect the virtue of his wife or daughter, but he ought to be ashamed to live when he fails."

Here is brought forward in a straightforward and unmistakable manner a subject which we have, all too much soft-pedaled. There has been shame on one hand and connivance on the other. No womanhood is sacred until all womanhood is protected. This is a strong word of the Arkansas Methodist urging upon the Negro people to protect the sister, wife and daughter. He who fails to do this ought to be ashamed to live. Negro men must make their home life sacred. Our mothers and wives and daughters are ours and they mean to us all that mothers, wives and daughters mean to others. They are our jewels, our very life and love. They need our protection. White men have been the greatest despoilers of Negro womanhood. That is one of the results of slavery. In those days money would buy virtue, and the present generation has not altogether gotten away from the inheritance that has come down. But with such support that has come from the Arkansas Methodist and others, we will soon put the mark of Cain upon any man who despoils womanhood and we will drive out of the pale of decent society, not only the brute who deserves death for the assault upon white womanhood, but we will put the mark of Cain and even the noose around the neck of any white man who despoils Negro womanhood. We are making tremendous progress when our society is big enough to speak out as boldly as has the Arkansas Methodist on this particular matter.

Prof. Robert T. Kerlin, head of the English Department of the Virginia Military Institute, Lexington, Va., after reviewing Dr. Emmett J. Scott's book, "The American Negro in the World War," wrote him a letter of appreciation of the contents of the books, and also gave voice to certain expressions with regard to the injustices visited upon Negro people in America, in the following statement:

"Let me say that I have been dipping into your history of The American Negro in the World War and reading it with satisfaction. I must also in writing to a man who is doing so much for his race, express my abhorrence and shame at the violence now directed

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against the Negro. Every man who has any soul in him and pride of humanity must do what he can to remove the blot.

"The more I read your race papers, the greater is my sense of your wrongs and your forbearance, the greater my estimate of your virtues and my realization of our sins. What indignation and pain it begets within me to see one part of the wretched human family thus inflicting injury and insult upon another part! My parents were slaveholders of Kentucky, but could slavery have been more detestable, more infamous, than these multiplied lynchings and mob murders? Far from it, I think. My parents, I am sure, loved their Negro servants in the old days. God knows that I desire above all things at the present time to see the descendants of that faithful, kindly, lovable race treated justly and humanly, according to the principles of our national Constitution and the teachings of our religion. Yours cordially,

(Signed) ROBERT T. KERLIN."

The heaven is at work. A better South is evidently striving for an inarticulate voice. Professor Kerlin is evidently one of this growing number of enlightened Southerners who appreciate the fact that present conditions cannot continue without hurt to both races.

To pay off the indebtedness of St. Matthew's Church, Greensboro, N. C., was a splendid achievement. This church was built some years ago at a cost of \$30,000. It is one of the most attractive churches in our Southern Methodism. A debt of about \$4,000 has been hanging for some time. The Rev. R. W. Winchester, D. D., was assigned to this church last fall, and besides putting his Centenary quota over the top, he took off his coat and rolled up his sleeves and went to it to pay the last penny on the mortgage. He was succeeded when there were those who thought it was not possible for him to

achieve such a success in one year. Very properly, last Thursday the church had a celebration, running over the early afternoon until the close of the evening service. During the evening service the mortgage was



burned. Mrs. G. M. Nelson was chairman of the celebration. Mr. B. G. Hightower was secretary and the Rev. R. W. Winchester is pastor.

Of General Interest

Effects of the Weather on Human Health.

There are certain persons whose physical feelings vary with the weather. And in certain diseases the weather plays an important part in recovery or decline. An Italian physician, Dr. Campani, classifies these into three groups. The first includes headache, sensations of heat, irritability, suppression of secretions and hemorrhage of the lungs. The second includes intestinal catarrhal disturbances, sleeplessness and loss of appetite. The third comprises rheumatic pains, pains in old scars, etc. Dr. Campani analyzed 24,528 cases, exclusive of contagious diseases, and shows that the morbidity is least in the windy period, especially in winter, while the highest morbidity accompanies periods of cloudy skies. The northwest winds in winter and the southwest in summer seemed to be the most favorable for the health in general.

A Horse Started the Movies.

Curiosity as to whether a trotting horse has one foot on the ground all the time was the real source of the first development of the motion picture, which is today ranked as the third largest industry in this country. The experiment which gave the first impetus to picture making, which aimed at continuity, was made at a race track in Oakland, Cal., in the year 1872.

At the suggestion of Governor Leland Stanford, twenty cameras were placed along the race track in order to catch the various movements of a trotting horse in action. The purpose of this experiment was to determine a disputed question as to whether or not a fast trotter has at all times one foot on the ground. The result of placing these twenty different photographs in order and then flicking them through with the thumb, was to create an illusion of motion. From this modest beginning the development of motion pictures continued. The first showing of films in New York City was not, however, until a comparatively recent date.

People of Interest

The Rev. J. D. Wilson of Litcher, La., was a caller at our office last week.

Drs. T. B. Oville, Superintendent of Shreveport District and J. A. Landry, of Baton Rouge District, were office callers last week.

By some mistake the Savannah Conference has been announced to meet in Savannah. The session is to be held in Grace Church, Brunswick, Ga., and the Rev. J. S. Stripling is pastor.

Secretary I. Garland Penn has received the thanks of the citizens of Lynchburg, white and colored, through the Chamber of Commerce and the Mayor for the help he gave in the choice of that city for the Young Women's Seminary for Negro Girls.

Mrs. R. L. Williams, wife of the Rev. R. L. Williams, pastor of our church at Tuscaloosa, Ala., was recently called home because of the death of her mother, Mrs. Lee Johnston of Lewisburg, Tenn. Her death was a loss to the community and town in which she lived.

Dr. H. C. Jennings shows a marked improvement in his condition, which will be welcome news to his many friends. News comes from Chicago that the seat of the trouble from which Dr. Jennings has been suffering was an infected tooth, the removal of which accounts for his rapid improvement in health.

Dr. C. K. Brown is having a wonderful year as pastor of Trinity Church, Houston. The people are delighted with his pulpit work and he is in demand in Houston and South Texas. Trinity has raised this year, for all purposes, more than \$10,000. All claims have been met and the plans are projected for a new parsonage. A recent rally netted more than \$2,000.

Mrs. H. M. Nasmyth, superintendent of Adeline Smith Home, Little Rock, Ark., is one of the most sacred workers among our people in the South. The school is in a very flourishing condition. Everywhere Mrs. Nasmyth goes she is in demand to represent our work. She delivered a very forceful address at the Detroit preachers' meeting on the "Negoes in the Life of the Methodist Episcopal Church."

Dr. E. O. Woolfolk, who has been assigned to St. Paul Church, Galveston, Texas, until the meeting of the Annual Conference, passed through the city last week from Jackson, Miss., where he had been attending the Preacher's Retreat. He reported both spiritual and material progress and a hopeful outlook for St. Paul.

Bishop Charles Bayard Mitchell is holding the West Texas Conference at Yoakum, Texas, this week, in the place of Bishop Shepard, who goes to Europe. Bishop Mitchell held the same conference last year and will have a hearty welcome. Bishop Mitchell will also hold the Swedish Mission Conference at Elgin, Texas, November 19.

Mr. E. L. Gordon, State Secretary, for Colored Y. M. C. A. work in the state of Texas, has for the third consecutive time been elected as lay delegate from Central Church, Jackson, Miss., to the lay electoral conference. This is a deserving honor for Mr. Gordon. In every position held by him, he has made good and Central has just cause to be proud of this layman.

THE KNEE WAY IS THE SHORTEST AND SUREST WAY OUT.

DON'T STOP PRAYING.

GOD ALONE CAN SAVE AMERICA.

Following the discussion of the report of the Committee on the State of the Country, the Woman's Convention Auxiliary to the National Baptist Convention, assembled in its nineteenth annual session, Newark, New Jersey, September 10th, authorized the Executive Board to issue

A CALL TO PRAYER.

Reports from delegates from 42 states showed that mob violence, lynching, injustice and race hatred have become a national malady for which there must be a national remedy.

The Executive Committee proposes, first, to join other agencies that are seriously engaged in the work of educating the American people, black and white, as to the eminent danger and certain death of American institutions unless the present rising tide of race hatred is checked and subsided.

The committee proposes to precede the campaign of publicity and enlightenment with ten days of prayer beginning November 20 and ending November 30.

November 25th has been set apart as a day of fasting and prayer.

November 30th, at 12 o'clock noon, national prayer hour. Every pastor is asked to stop in the midst of his services and lead his congregation in a special prayer.

First. For this nation until "Righteousness shall go forth as brightness and justice as a lamp that burneth."

Second. For the chief executive to the end that he shall have courage to enforce the Constitution of the United States, which promises justice, protection and the pursuit of happiness to all citizens.

Third. For the white ministry that they shall "Lift up thy voice like a trumpet and show my people their transgression and the house of Jacob their sins."

Fourth. For the press that it shall mold healthy public sentiment in favor of justice and protection under the law.

Fifth. For every member of the race to live up to the requirements of an American citizen.

Sixth. For the thousands of Christian savages in America who are engaged in the business of roasting human beings alive or goading them to desperation by barbarities and injustices.

The people are hereby called upon to attend some church of worship on the 30th day of November (fifth Sunday), so that there shall be an outpouring of the people and an upgoing of petitions to Almighty God.

During the ten days preceding the 30th, we hereby call upon the heads of homes and all who are interested, to read one chapter from the Book of Esther each day. The lesson should be read at a time when the largest number of the persons of the household can be present. This should be followed by prayer for the objects hereinbefore set forth.

During the war the whole nation was called upon to pause each day, for a minute or two, and offer prayer for victory for the allies. In shops, factories, on the streets, everywhere, people stopped and breathed a prayer.

We hereby call upon all Americans to join us in a moment's prayer at noon each day,

beginning November 20 and ending November 30.

THEN

Dont 'stop praying until we get the "safety" for which we fought.

THE INTER-NATIONAL Y. M. C. A. CONVENTION

One of the most important coming events to which Y. M. C. A. officials and workers are giving careful thought is the fortieth International Convention of the Young Men's Christian Association of North America which includes Canada, the United States and its insular possessions. The convention will be held at Detroit, Mich., for five days beginning Wednesday, Nov. 19. Thousands of delegates will be in attendance, representing more than a million men and boys and some thirty thousand Y. M. C. A. war welfare workers who have rendered loyal and valuable service under the Red Triangle in forty-two countries since the beginning of the great world war.

This convention is of world wide significance, assembling as it will at this time, in our National and International life, when so many problems growing out of the war are to come up for discussion and amicable settlement. It therefore, savors of more than mere mention that among the great throngs of delegates will be more than one hundred colored men representing the large and increasing memberships of the various branch associations officered and managed by men of our race. Another fact which shows the growth of the work among the colored people of the United States and the broad and unselfish policy of the Young Men's Christian Association is evidenced by the addition of two of our able and influential men to the International Committee, namely, Dr. Robert E. Jones, Editor of the Southwestern Christian Advocate, New Orleans, La., and Dr. Robert R. Moton, principal of the Tuskegee, (Ala.) Institute.

In order to more adequately conserve the interests for which it has striven for a number of years, the headquarters of the Colored Men's Department of the International Committee was recently removed from Washington, D. C., to New York City. Here under the scrutinizing eye of Dr. Jesse E. Moorland the work is being centralized and given new impetus. The demands for the services of this department are increasing and must be met, if we are to be a potent factor in the development of the thousands of young men and boys of our race throughout America.

It is therefore fortunate that we are to have in attendance at this International Convention capable men to represent the struggles, achievements and aspirations of our youth along with those of other races and nationalities in this ennobling work of preparing men to live more useful lives. The first-hand information which these delegates will receive benefit their groups more than a hundred-fold. The splendid service rendered by the Colored Y. M. C. A. workers, men and women, in the war zones during the great conflict and since the signing of the armistice, has received unstinted praise from both soldiers and citizens.

Further testimony showing features of the work done by our Y. M. C. A.'s at home and at the front during the war will be exhibited at Grand Circus Park during the convention. A large Y. M. C. A. hut has been erected in the park where exhibits from all sections and groups will be shown.

This will be one of the rallying points for the delegates and will afford the delegates and visitors an opportunity to become better acquainted with each other. The good influence from such a meeting will go far toward reassuring all classes that the Young Men's Christian Association stands where it has always stood for the highest development of Christian manhood and the promulgation of truth.

THE NEW ORLEANS AREA— ANOTHER TOUCH-DOWN

"The best Evangelistic Retreat we have yet held." Thus spake both Dr. F. T. Keeny, Director of Department of Spiritual Resources and Dr. E. C. Hickman, Director of Area Organization, touching the New Orleans Area Retreat held at Jackson, Miss., Nov. 4th and 5th. The completeness of the preparation for the meeting and the unanimity of spirit shown in the meeting were remarked upon as evidencing an Area leadership unsurpassed anywhere in the church, both as regards its efficiency and its acceptableness. The plan of the Area Evangelistic Drive submitted by Area Secretary Hughes, was spoken of in the highest possible terms by those high in church leadership. It showed the same genius for projecting big programs that made possible the startling financial victory of last Easter Day. The plan provides for the "hitching-up" of every man, woman and child of the church membership of the Area in the big simultaneous pull that will lift twenty thousand souls out of darkness into the light of the Sun of Righteousness.

Here's a little secret that is beginning to leak out; money had no place on the program at Jackson and yet the District Superintendents quietly, secretly handed to Secretary Hughes seven thousand dollars in cash. Money comes in now as if by some Aladdin-lamp process. This puts the Area far beyond the hundred thousand dollar mark in its cash contribution to the Centenary.

Another feature of the Area Retreat that has been commended again and again, is the Area survey. An elaborate questionnaire was sent out six weeks ago to every pastor of the Area. The questions covered every phase of Local Church Centenary Work. The data furnished on the sheets were compiled under the direction of Stewardship Secretary Haywood. The second morning of the Retreat he presented and discussed the facts of the survey. The consummate thoroughness of the survey is prime facie proof of his mastery of the method of scientific investigation, and the gripping interest with which he discussed the facts, to use the words of one of the church leaders; "showed him possessed of the rare faculty of clothing dry bones with flesh and breathing into dead things the very breath of life."

There is one factor that must never be overlooked in evaluating the New Orleans Area. That factor is the Resident Bishop. He has given the fullest and heartiest co-operation possible. He has known every plan, has been right behind every one with all his optimism, faith and wisdom, and yet the office has had the largest possible freedom in working its own ideas and initiating its own plans. The New Orleans Area, let us never forget, owes much of its achievement to the fact that it has had as a part of its working capital, the whole wealth of the heart and the brain of our peerless ecclesiastical leader, Bishop Wilbur P. Thirkield.

THE CENTENARY STATION--A Church That Is More Than a Church

By HAROLD E. WILSON

THE recent dedication of the Methodist Social House for the Italians of Portland, Maine, was an occasion of deep gratification not only to Portland Meth-



REV. VINCENT A. CASTELLUCCI,
PASTOR.

odism, but more especially to the Italian community and chiefly the Rev. Vincent A. Castellucci, the pastor of the Bethel Italian Mission.

This new social center for the Italians, formerly the Deaconess Home, was purchased by the Board of Home Missions and Church Extension of the Methodist Episcopal Church, thoroughly renovated by a Centenary appropriation and adapted to its new purposes. The first floor will provide facilities for an office, reading room, domestic science room and large assembly room, while the second and third floors will serve as very attractive apartments for the pastor and his family.

This new departure is a natural development of an Italian work begun about fourteen years ago. At that time the Rev. Francis Southworth, the Congregational pastor of Bethel Church in Portland, which ministered especially to seamen, feeling the need of evangelical work among the growing number of Italians in the community, appealed to one of the Methodist Italian missionaries in Boston for help. In a short time a Mission was organized and in November, 1906, the present Methodist pastor, Rev. V. A. Castellucci, took charge of the work.

Changed shipping conditions had made the seamen's work of lesser consequence, and Rev. Mr. Southworth offered the Italians the use of Bethel Church as a place of worship. This large-minded pastor continued an earnest supporter of the Italian work as long as he lived, in which respect he is worthily succeeded by his son, Mr. F. B. Southworth, a Portland business man, whose warm-hearted interest and practical assistance and advice continue to be among the chief assets of the Mission. Thus, from its inception, the Bethel Italian Mission has been an interdenominational work, the Congregationalists furnishing the church building and the Methodists being responsible for the support of the missionary.

Among the significant developments of the Portland work should be mentioned the Warren Avenue Church, which was organized in a country community adjacent to the city by converts of the Bethel Mission who had moved to that locality. A chapel has been built where

Miss Agnes Vose, the efficient deaconess who has been associated with Mr. Castellucci in the work for several years, conducts the Italian Sunday School each Sunday morning, with preaching service in the afternoon by Mr. Castellucci. This is an organized Italian Methodist Episcopal Church of forty-four members.

Another interesting by-product of Mr. Castellucci's leadership is the "Co-operative Italiana," or co-operative store, organized two years ago last March by the Italians themselves and capitalized at \$5,000. This is a first-class grocery store, with sales running up to \$70,000 a year and paying dividends every six months to the shareholders, who also receive the added benefit of ten per cent discount on their purchases. This entire enterprise encountered much opposition in its early days, an attempt being made even to burn the building, and brought down upon Mr. Castellucci the ill will of some of the rival storekeepers. But the entire community is realizing the benefit of the undertaking and the business is at present in a thriving condition.

But in the dedication of the "Centenary Station," as Mr. Castellucci denominated the



ITALIAN METHODIST SOCIAL HOUSE
Note the stained glass Centenary emblem over the front door. The Italians paid for this themselves.

new social house to distinguish it, as he suggested, from the police station next door, the Italian work in Portland takes its greatest step forward. The building is admirably located opposite Lincoln Park and affords adequate accommodations for the enlarging community work. Here will be held the meetings of the Junior League, the Blue Birds, comprised of younger children of from eight to twelve years, the Camp Fire Girls for those who are older, the Boys' Club, cooking classes, kitchen garden club, sewing classes and the Mandolin and Guitar Club of twenty pieces, and a daily clinic and day nursery. The building will also serve as a pleasant social center, with a reading and game room for both young people and adults, and accommodations for classes in citizenship. Here, also, will be located the relief, publicity and employment bureaus which have developed under Pastor Castellucci's leadership.

The larger parlor, tea room and sewing room on the second floor will be in daily use where the Italian women may gather and talk or study afternoons, and where they may be taught household duties à la American. These rooms are furnished according to good American taste, and it is thought that here the Italian women may acquire by contagion new ways in neatness and attractiveness. Indeed, already

two Italian families have been so impressed with the attractiveness of the new Methodist Social House that they are having their houses remodeled and are buying new furniture.

This work has not developed to its present proportions without bitter opposition and persecution. Many interesting stories could be told of hostility which the Bethel Mission has aroused similar to evangelical Italian work everywhere. But the results of the work are the fruit by which it should be judged. We might mention three young men, for instance, P. Scattarregio, C. Bonacci and Alfredo Bodi; the first, who came to the Mission an Adventist, became a fervent Methodist and is now pastor of the Italian Methodist Episcopal Church, Des Moines, Iowa; the second, a convert of the Mission, now assistant pastor of the Canadian Methodist Church in Montreal; and the third, also a Mission convert, now preparing for the ministry at Springfield Training School, Springfield, Massachusetts. Another splendid high school boy, now an active member of the Warren Avenue Church, is planning to enter the Christian ministry.

Besides this trained leadership which the Mission has helped to furnish, there are the six hundred whom Mr. Castellucci has seen come to the altar during his thirteen years of ministry and has baptized. When it is remembered that the Italian community numbers only about 2,000 in this city of 70,000, these are results for which there is no call for apology. The loyalty and enthusiasm of these people is shown by their response to the Centenary. Owing to the interdenominational character of the Bethel Mission, it received no Centenary quota, but in spite of that fact these Italians subscribed, on their own initiative, to the Centenary \$2,500.

But perhaps the greatest story of all is the one which can not be told, that of the intimate personal association of Pastor Castellucci with his people; the countless influences which have radiated from his sympathetic oversight and spiritual care. His present trusted leadership of the Port-



MISS AGNES E. VOSS.

land Italian community is unquestioned, and chief credit for the newly dedicated Centenary Station, which will doubtless mean much for the future work among the Italians of Portland, is due to his manifold and sagacious activities.

THE MIDWEEK SERVICE

Topic: Ownership and Administration.

By William H. Phelps.

In Four Installments—No. 2.

Who Is the Real Owner?

The first big fact in the gospel of stewardship is God's sovereign ownership. That is a proposition that somehow we do not feel like arguing about. If we ask the question, "Who owns the world?" the Bible is ready with the answer, "The earth is the Lord's and the fullness thereof." It is not alone the answer of the Psalmist who lived several hundred years before Christ, but quite as much the answer of the quickened conscience of people living in the year of our Lord, 1919.

Paul said to the people at Corinth: "All things are yours." Study these verses and you will find a key to the doctrine of stewardship in the kind of ownership possible of the things that Paul mentions. And you will find how he carries the idea of ownership on and up in that ascending phrase, "and ye are Christ's, and Christ is God's." That is Paul's way of saying that fundamental ownership traces back ultimately and inevitably to God. (1 Cor. 3:21-23.)

Dr. John F. Goucher says:

"Everything which one possesses is either a bestowment, having its source outside the recipient, or it is an achievement through the use of forces or material which the user did not originate. However large personal investment, nothing which any one has, is his own independent creation. Whatever his possessions or accumulations, no man has originated a new force, or created a new element."

The message and meaning of God's ownership was vividly presented in one of the illuminated alcoves at the Columbus Exposition, in the Exhibit of the Spiritual Resources of the Church. The first section of the electric bulletin bore the legend: "Possession Is Not Ownership." Following this, sections of the bulletin were illuminated, reading:

John D. Rockefeller, Annual Income \$60,000,000.

Income Tax, \$38,000,000.

Andrew Carnegie, Annual Income \$16,000,000.

Income Tax, \$6,000,000.

There were others, and the last was:

Henry Ford, Annual Income, \$5,000,000.

Income Tax, \$3,000,000.

When the observer had absorbed the significance of those silent messages, he was prepared for the pointed, moral which was driven home by the last section to illuminate: "God's sovereign ownership implies man's stewardship."

The practice of this radical taxation, which special war emergencies have thrust upon the government, constitutes what James R. Joy calls "the greatest sermon ever preached on Stewardship now going on in this country." Not only have we discovered that our material possessions no man may call his own, that wealth of every form is held at the call of the Nation, but the government has claimed and exercised the right to demand of us the sacrifice of that which we value immeasurably above all property or treasure—our sons—and we did not complain. Shall we hesitate to take the vital step from this principle, which we have accepted, to the voluntary recognition of the essential

Read Matthew 6:19-23. Luke 12:51-48.

fact of God's ownership of all that we have and are, and our accountability to Him as stewards?

The Meaning of Stewardship.

Let us not pass over lightly that word, "accountability." It is worthy of our meditation. The "unrighteous steward" (Luke 16:2) heard the summons: "Render the account of thy stewardship." When we say that man is a steward, we use the word in no accommodated sense, but we mean all that might be implied in a court of law. The truth inherent in the fact of stewardship is nothing less than that God has entrusted us with that which is His own, and every dollar that belongs to God must serve Him. And some day His servants will be required to give account, not of a portion only, but of the whole amount—principal and interest—entrusted to them.

Thus, the idea of stewardship is really a pervasive and fundamental principle underlying the command to glorify God in every

act of life. (1 Cor. 6:20 and 10:31.) The tithe is only one practical recognition and acknowledgement of our obligation. But the obligation itself is a very broad one, covering the whole of life—our health and strength, our social opportunities, our educational advantages, our religious privileges, as well as our material possessions. All these things are to be managed and administered in the interest of the real Owner.

This is surely a sobering obligation. More than one man has felt himself chastened by the sense of its resulting responsibility. John D. Huyler, that prince of Christian philanthropists, was walking on the streets of New York City one New Year's Eve long ago. He was then a young man and more or less indifferent to the claims of Christ, and the Church. But he had just received a check representing his share of the dividends in the business, now grown to yet larger proportions around his name. And as John Huyler tore open the envelope on the street that night and discovered the size of that check, he was fairly staggered with a sense of responsibility; and he said to himself, if that was a prophecy of what his income was to be, then he needed divine guidance in its administration. It was the turning point in his life.

STEWARDSHIP A PREPARATION FOR EVANGELISM

By Bishop Homer C. Stuntz.

WHAT is the reason we don't have great, sweeping revivals in our churches? I have been a pastor for nearly twenty years of my life, and I know that the rock in the channel of the average river of holy spirit power in a community is a few covetous men and women who love their property more than they love God or their souls. They have a wrong idea that they own what they occupy, that they are owners when they are only tenants and tenants at will and may be ordered by Providence any time in the great words, "Thou fool, this night thou shalt move out, this night thy soul shall be required of thee, thou fool." Now I have no hope of continuing this Centenary impulse on into the decades that lie unborn, and swing out on the hinge of this great Centenary unless we can bring it about by prayer and stewardship teaching.

Clouds That Hide God

The first cloud that came between that shining sun of God's favor and the pentecostal Church was brought by the lustful desires of Ananias and Saphira for property. The first time the spirit of God was grieved away from the early church was because of the sinful keeping back of things that belonged to God. To me that is a very solemnizing, a deeply impressive story, not accidentally nor incidentally incorporated in the record, but profoundly significant, before which you and I should sit and learn why the bolts of God's hot wrath came and smote both the offender and his wife, and they were carried out and buried; God showing in the burning heat of his hot anger how He burns with wrath against every Ananias and every Saphira who keep back part of the price of stewardship.

Now, are we going to see a great Pentecost? God grant it. I stood in a city in

India last winter with my own son holding the baptismal bowl, baptized a whole village in one afternoon, and another village to which we were to go could not be baptized because there were three families that were not ready and they don't baptize anybody in that village until everybody is ready. Villages coming to God. Pentecost is coming out there. Are we going to have Pentecost at home? In Cleveland, Pittsburgh, Omaha, San Francisco and in Seattle and all over this land are we going to have it?

Getting Ready for Pentecost

I tell you solemnly that God challenges us today as he challenged the people through the lips of Malachia, "Bring ye all the tithes into the storehouse and prove us now herewith," said the Lord, "If I will not slide back the gates of the wind." That is what the impressive and vivid Hebrew says, "If I will not slide back the gates of the wind and pour you out a blessing so great ye shall not be able to contain it." Let us hope and let us pray, let us concentrate to God our property, our children, our homes, our automobiles, our lands, our banks, our stocks, our cattle—all that we are and all that we have, that our children may be called of God to His service and our money may be used of God to His glory, and God again will fulfill the ancient words "the gates of the wind will be rolled back," and we shall see such a Pentecost descend upon the church today as will sweep literally hundreds of thousands into the kingdom through the gates of regeneration, and the witness of the Holy Spirit and God will walk with mighty strides up and down among the churches and He will light the candlesticks and glory will rest upon the church. God grant that we may meet His challenge in this great day of high opportunity for His namesake.

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THE VOICE OF THE NEGRO-AN ADDRESS TO THE COUNTRY

THE National Race Congress of the United States, in convention assembled, representing a constituency in every State, and almost every municipality of the Union, views with alarm the increasing tendency toward lynch law and mob violence throughout the country, as exhibited by the recent outbreaks in the cities of Boston, Chicago, Gary, Knoxville, Omaha and Washington; as well as in many parts of the South, and calls upon all fair-minded citizens, especially those in high authority, to put an end at once to such lawlessness.

Of the 4,000 Negroes lynched in the United States within the past forty years, not more than 7 per cent were charged with the crime of rape, and not more than 7 per cent with alleged criminal assault. Eighty-six per cent have been lynched for offenses which range from alleged murder to "impudence," and 50 of this 4,000 have been women and children.

This appeal for the suppression of lawlessness it not only for the sake of justice, but for the added reasons that lynchings and mob violence cause the desertion of farms and overcrowding of cities, and augment the high cost of living by increasing consumption and decreasing production. Moreover, mob rule is an open expression of utter disregard for law and order, which are fundamental elements of all civilization.

Patiently we have submitted to the many acts of injustice heaped upon us by an intolerant element of this country and are still counselling law and order and the observance of all forms of good government. We say now without reservation and with firm conviction in the justice of our position, that when it becomes a matter of self protection—a question of life existence—the man who does not rise up in his own defense is not worthy of citizenship in a republic like these United States.

If the nation desires to maintain its proud position among the nations of the world and prove that it is a democracy in deed as well as in word, it must carry out the letter and the spirit of its Constitution. Any government which has the right to make its citizens bears arms in its defense must by the same token have the power to protect them. A nation which proposes a democratic program for the protection of the weak and oppressed people of the world should inaugurate the same program at home. Moreover, we believe it to be in the interest of good government and in harmony with the spirit which gave its birth to this nation that every intelligent man and woman, North and South, should have the right of suffrage.

To the end that living conditions will tend to reduce the abnormal death rate of colored residents, we call upon municipal authorities to provide better sanitary surroundings for all homes and the establishment of parks and breathing spaces in the congested sections.

The right to collective bargaining between employe and employer should not be denied to any group of American citizens. We deplore the unjust discrimination against the colored workman by organized labor unions and by organized capital. We recommend the adoption of a uniform wage scale and identical working conditions for all workers of the same class.

Notwithstanding the fact that no race representative was invited to sit in its councils, we view with gratification the effort now being made in this city, by the Conference called by the President of the United States, to effect an adjustment of the labor troubles existing throughout the country, and respectfully recommend the adoption of similar action on all previous public questions.

The migration of the colored people now going on from the several States is primarily due to the lack of safety of the home and is indicative of the fact that the Negro is sensible of the economic value of his labor. This movement clearly demonstrates to the South that all forms of proscription, jim crow cars, segregation and lawlessness must cease, and better housing conditions and better wages must be provided if the migration is to be checked. The influx of a large number of new groups to the congested cities of the North calls for the active co-operation of all concerned so that, as soon as possible, the newcomers may be assimilated to their new environment.

We advocate obedience to law; strict morality; temperate habits; the practice of thrift and economy; the acquisition of education and property, and counsel our people everywhere to take advantage of all educational opportunities offered them. We call upon the State authorities to make equal and adequate appropriations for school buildings, salaries for teachers and provide for a minimum school term of six months.

We call especial attention to the National Race Congress' Memorial to the Congress of the United States and to the "fourteen articles setting forth what the American Negro

expects after helping to win the war for Democracy."

We invite our people and our friends everywhere to join the National Race Congress in its campaign of service to our country. We go forth from this session's deliberations with a vision of the coming of a day for better things; the solidifying of our forces for the promotion of righteousness, and in the end, the dawn of a better day for all in a country from whose borders the blight of injustice shall be forever banished.

Washington, D. C., October 10, 1919.

Committee on Addresses to the Country

Alabama—Rev. R. W. Walls, Montgomery.

Arkansas—F. A. Young, Little Rock.

District of Columbia—Rev. John M. Bean.

Florida—R. G. Lee.

Georgia—Rev. T. J. Godall, Savannah.

Indiana—J. A. Lankford, Washington, D. C.

Maryland—Rev. W. J. Winston, Baltimore.

Missouri—Rev. John Goens, Kansas City.

New Jersey—Rev. W. H. Bachelor, Ridgewood.

New York—Rev. H. M. Mickens, York.

North Carolina—Rev. J. A. Bridges, Hamlet.

Oklahoma—C. E. Cobet, Wenoka.

Pennsylvania—Rev. R. A. Scott, Washington.

Rhode Island—Rev. R. A. Carroll, Providence.

South Carolina—Rev. E. H. Coit, Charleston.

Virginia—Rev. M. E. Davis, Richmond.

West Virginia—Rev. C. F. Jenkins, Montgomery.

C. Harold Steptean, Sec.,

1132 W. Lexington St.,

Baltimore, Md.

W. H. Jernagin, President.

OUR NEGRO METHODIST WOMEN AT DETROIT IN EPOCHAL SESSION

By Visitor.

The largest delegation of Negro women to any national meeting of the Woman's Home Missionary Society was in attendance at the Detroit session from October 12 to 22.

Out of a delegation of seven hundred women from every section of the church, one-tenth of them was colored women from the twenty colored Conferences.

This is but another indication of how the active interest and co-operation of Negro people grow in every phase of our church work.

The reports from the Conference auxiliaries were larger than ever, while the women willingly agreed to assume burdens for the development of the work in the future, such as they had never done in such proportions.

The interest of the national meeting settled around the consideration of the colored work on the afternoon of the 21st, for at that time there was to come up the proposed establishment of the Young Women's Seminary for Negro Girls, which was to be a national institution.

The past success of the Society in the training of Negro girls in the twelve model homes and primary schools already in operation, and the proposed advanced training in a distinctively

tively high grade seminary, took such wide range as to bring the whole subject of the training of Negro womanhood to the front.

On that afternoon Mrs. Wilbur P. Thirkield, president of the national body, was in the chair. Mrs. May Leonard Woodruff, corresponding secretary, was by her side. Both of the great women, daughters and wives of men well known for their friendship to the Negro, seemed extremely happy over the most creditable way the representatives of the Negro race presented their case.

Mrs. Daisy Buckley, the Field Secretary for Colored Work of the Woman's Home Missionary Society, was the first speaker. The message was well received. She stressed racial injustices and lack of fair treatment, and begged the Methodist women to be true to their ideals.

She was followed by Miss Ida L. Cummings of the city of Baltimore, member of the great Metropolitan Methodist Episcopal Church and Washington Conference. Mrs. Thirkield introduced Miss Cummings as one of the trustees of Morgan College; a teacher in the Baltimore public schools and one of the most representative women of any race. While Miss

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Cummings represented the Washington Conference, she was in a very true sense, the national representative of all Negro women. As such she arose to the occasion and made one of the greatest addresses delivered during the National meeting.

The great body applauded the stirring appeals she made that Methodist women not only continue the great work already begun, to save the girls of the race, but launch out along greater lines to give opportunity for the training of leaders among Negro girls, emphasizing that in the new program of the Church, Y. W. C. A. and Social Service work they were needed.

Miss Cummings' appeal was opportune, as she was followed by Miss Eva D. Bowles, of New York, General Secretary of the Negro Department of the Young Women's Christian Association. Miss Bowles called attention to the great awakening among white women to give Negro women a chance to lead and direct the lives of Negro girls into paths of usefulness through the Y. W. C. A.

The three finished addresses of the splendid array of colored women upon the afternoon program furnished a magnificent basis for Secretary I. Garland Penn's appeal for the establishment of a Young Women's Seminary for Negro Girls at Lynchburg, Va. He had only to plead for a school of high grade by our Methodist women which would fit such leaders among the colored women like those who had preceded him.

In the course of Secretary Penn's fervent appeal he said that "the great Methodist women, white and colored, had too much vision, were too large in numbers and too resourceful not to see that the one thing now lacking in our educational policy for the Negro was a distinctively girls' school of high grade, where social workers, deaconesses and leaders might be developed." He said that he knew well to do parents of the Negro race who wanted to send their girls to such an institution in Methodism, where

music, commercial subjects, etc., were taught on the most advanced lines, but that we had no such institution. He said the Freedmen's Aid Society felt that the establishment of such an institution was rather the work of the Woman's Home Missionary Society, but that he felt the Society would co-operate in every way to make successful such a project if the Methodist women agreed to undertake it.

He pled that we begin now a girl's seminary proposition, which in the years would be equal in class to any of the great girls' schools for the Negro race now operated by any denomination.

Following the addresses the Board of Trustees of the Woman's Home Missionary Society met to hear the more formal plea of Secretary Penn, Miss Ida L. Cummings and Mrs. M. W. Clair for the location of the institution at Lynchburg, Va. The Board of trustees after an hours consultation, voted unanimously to establish the institution and locate it at Lynchburg, Va., and this action was unanimously approved in the national body on the next morning. Many of the colored women from Texas to Maryland pled next day for this advanced step, and approved of Lynchburg as the place for such an institution. Among them were such well known leaders as Mrs. Amanda Spriggs Ratcliffe, of San Antonio, Texas, and Mrs. Hilda Nasmyth, of Little Rock, Ark.

Dr. W. W. Lucas, of the Epworth League, was present on the morning the Young Women's Seminary for Negro girls was brought before the national body for adoption. He expressed himself as highly gratified at this new movement among Methodist women for the race, and especially that he approval of the project and location was so unanimous.

Thus ended one of the epochal gatherings of the Woman's Home Missionary Society as it relates to the future of the Negro race in America and in Methodism.

RECRUITING THE MINISTRY AND ADE- QUATE SALARIES

By William E. G. Saunders.

Care should be exercised in the choosing of young men who are to enter our colleges with the idea of becoming preachers. It must be obvious to any who have given the matter study that the average young men admitted to our Conferences during the past ten years is unable to interest the men and women in our congregations who have enjoyed the advantages of study in the best colleges and universities in the United States. In truth, it is well known that these young people do not attend the services of the church as they ought, and the excuse which they invariably give is that the preacher is not up to the standard which they expect him to reach.

But having once secured competent and efficient young men as recruits for the ministry, it is only right that they should be assured of a fair and just remuneration for their services. The idea that all the self-sacrificing to be done in the church should be done by the preachers is wrong. The laymen of the Methodist

Church are amply able to support their ministers and should do so without urging. Or if urging should become necessary, a picked layman from each charge might well be designated to go to other charges on given Sundays and lay this matter before the congregation. I am positive that such an effort would meet with good results. The Sunday morning service should be used and the visiting laymen should be given the full hour to lay the whole subject before the people.

I further suggest that no congregation has the right to demand from the minister's wife extraordinary services. I have found at several Conferences that committees who come looking for a preacher inquire regarding the preacher's wife, whether she can sing in the choir, teach a Sunday School class, work in the Ladies' Aid Society, and whether she is interested in Home and Foreign Missions, in the Epworth League, etc. This is unjust and unfair. The congregation has no right to assume that it is hiring the preacher's wife and that her services are to be included in the utterly

insufficient salary which it has too often paid its good men.

The pastor and his wife should, so far as possible, have their home to themselves. General business meetings ought to be held somewhere else than at the parsonage. I have known of a pastor's wife being compelled to answer the telephone from fifty to sixty times in a single afternoon and evening.

I am opposed to the pastor and his wife being placed in a position whereby they must educate their children at certain schools. You are, of course, aware that several of our colleges give special discounts to preachers' children. This is humiliating, and I know of no reason why the preacher should not be in a position to educate his children and to secure for them in any of our American institutions exactly the same "accommodations" as other young people of his congregation enjoy. In fact, I am opposed to the whole principle of discounts to preachers. The preacher should be paid enough salary so that he can well afford to pay his just debts and to buy in the markets the same as any other professional man expects to do. Any other course is unfair, unjust and humiliating. I am opposed to the usual method of soliciting pastors for subscriptions to our colleges. I know of several pastors in the Methodist Church who had been kept in practical beggary for years through an overzealous insistence that the preacher should subscribe to one of our colleges far more than he was able to pay.

My understanding is that if a preacher works faithfully for something more than thirty years he may be retired upon half of the average salary paid in his Conference, which in our case would be about \$600 a year. I honor the men who have subscribed to the Superannuated Fund, and the laymen who have devoted very much of their lives to this part of our church work, but I cannot escape the conviction that it is cruel to turn a man loose in the world with \$50 a month to support himself and wife, after he has given the best years of his life to the service of his God and his people. I should insist on paying the pastor's enough salary so that they could live independent lives and be in a position, when they retire, comfortably to take care of themselves during the rest of their lives.

The pastor is expected to take part in everything that goes on in the community. He must be in a position, as must his family, to enter the best homes as well as the poorest. He must take a part in the social life of the community; otherwise his ministry will be a failure. I can see no reason, therefore, nor any justification for the statement that the pastor and his family should be self-sacrificing and devoted to the cause, while the laymen, without self-sacrifice, give a miserable pittance to the support of their spiritual adviser and counselor.

Under the present conditions I have no hesitancy in saying that any preacher in this Conference who is getting less than \$2,500 a year is not getting enough, and until we can be brought to realize this our church will not go forward, as it should go forward. I believe that the day is close at hand when the laymen will realize that money may be used for the advancement of God's Kingdom and that, when they realize this, they may be counted on to do their duty.

Emmetsburg, Iowa.

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JACKSON DISTRICT CONVENTION.

The Weman's Home Missionary Society of the Jackson District held its District Convention at Craig, Miss., on the above date. The meeting was called to order at 10 a. m. by the president, Mrs. W. N. Lipscomb. Prayer by Dr. J. M. Shumpert.

Reports were as follows: Benton, \$1; Mount Pleasant, \$1; Canton, \$1; Canton Circuit, \$1; Craig, \$2; Flora and Ricks, \$1; Jackson Central, \$1; Louise, \$2; Yazoo City and Yazoo Circuit, \$2. The next meeting will be held at Mt. Pleasant.

Dr. J. M. Shumpert was introduced and made brief remarks. Remarks were also made by Mrs. K. B. Jamison and Mr. G. M. R. Hubbard.

The convention was entertained by members of Central Methodist Episcopal Church, Jackson, and St. Paul, Craig, Miss., under direction of Mr. W. W. Roseby.

The following delegates were present; Misses Montgomery, Lula Kimble, Georgia Kirk, Ella Montgomery, Hattie Parks, F. H. Woods, Lula Roseby, Nancy White, Charity Washington, Annie Patton, Mr. W. W. Roseby, K. B. Jamison, Tempy Smith, Martha Hardison, Mr. G. M. R. Husband, Rev. J. M. Shumpert, Miss Gladys Allen and the pastor, the Rev. Mr. Grant.

PALESTINE DISTRICT CONFERENCE.

The forty-third annual session of the Palestine District Conference, Epworth League and Sunday School Convention and Home Missionary convened at St. James Methodist Episcopal Church August 5-11. Rev. W. M. Manning, pastor. Dr. G. W. Carter, District Superintendent, presided. The opening devotional services were conducted by the Revs. M. C. Gillespie and S. S. Frazier. The Rev. W. R. Robinson was elected secretary, S. M. Bolden treasurer, J. E. Beal assistant treasurer, C. C. Smith statistician, E. D. Mays recording secretary and S. S. Frazier reporter. Miss E. V. Beal was elected organist, the District Conference organist, Mrs. Baughman, being absent. After the appointment of the various committees, the district superintendent delivered a very interesting lecture touching on the Columbus Centenary Exposition. Prof. O. K. Manning, principal of the city school, delivered a most cordial welcome, responded to by Prof. J. B. Strain, principal of the Palestine city school. Deaconess Simpson made strong remarks touching Methodism and the Centenary. The Rev. F. G. G. Frances, pastor of the white Baptist Church, delivered a warm welcome and prayer for the Conference, responded to by the Rev. W. R. Robinson. Drs. E. O. Woolfolk and S. E. Grannum, Centenary team of the New Orleans area, were introduced and delivered interesting addresses.

The Home Missionary anniversary convened with Mrs. M. D. Robinson presiding. Scripture and prayer offered by Deaconess Simpson. Welcome address by Miss Linnie Sapp in behalf of the Woman's Home Mission Society, responded to by

Miss Lucretia Beal. Mrs. A. W. Carr, state president, was presented and made brief remarks. Prof. Pemberton delivered an address touching the work of the women. Reports showed great progress made under the various leaders and president, Mrs. Robinson, Baker, Baughman, Summers, Gray, Simpson, Keoten and others. Total amount raised, \$93.60. Sacrament was administered by the Rev. G. W. Carter, assisted by the pastors of the district.

The reports made by the pastors showed marked progress. Revs. E. A. Summers, W. R. Robinson and R. V. Doaks raised their apportionments for the Centenary. Rev. S. S. Frazier reported a new church being erected at Hearne, Texas, costing approximately \$3,500.

Sunday School of the Palestine District conducted an institute under the direction of Prof. J. A. B. Strain. Miss M. B. Livingston, secretary. The following persons read excellent papers: Mrs. M. D. Gray, Mrs. A. W. Bishop, Miss M. E. Daniels, Miss Dessie McConico, Miss Sallie Polk, Miss Emily Beal, Profs. Pemberton, Manning and Revs. S. M. Bolden, J. E. Beal, S. S. Frazier. Brief remarks on the Centenary movement were made by the following: Revs. G. W. Gill, A. L. Gabriel, E. Hillary, J. H. Anthony, E. Palmer, D. McDaniel, H. Drew, A. W. Newton, B. F. Wallace, J. W. Gilder, M. Q. A. Fuller, C. S. Williams, W. H. Logan, W. P. Belcher, A. W. Carr, G. E. D. Belcher, T. M. Jackson and Miss Nora Knave. Lieutenant H. G. Neely of Palestine, Texas, delivered a strong lecture. Rev. A. C. Hodge, Bryan, Texas, was introduced and united with the Methodist Episcopal Church from the Baptist Church. Reports showed that the district has nearly twenty per cent of its Centenary quota in cash. Raised \$350 in cash.

The Rev. M. C. Gillespie presided over the Epworth League Convention. The following persons read papers: Prof. Strain, Miss M. B. Livingston, Prof. W. J. Manning and Miss Mary Washington. Mrs. M. J. Baker rendered a solo to the Conference. Prof. Pemberton and Rev. S. S. Frazier made brief remarks touching the League work. The Rev. W. H. Jackson led the devotional services. Dr. G. W. Carter read an effective annual address. A model Sunday School was conducted by Profs. Strain, Pembrose and Rev. Bolden. The following were elected as teachers: S. S. Frazier, W. H. Jackson and Mrs. M. D. Robinson and Miss M. B. Livingston. On Sunday morning a love feast was conducted by Revs. J. E. Beal, C. C. Sapp and Deaconess Simpson. The Rev. W. R. Robinson preached the annual sermon. Mrs. M. J. Baker delivered a solo to the delight of all. The Conference adjourned to meet at Hamilton M. E. Church, Hearne, Texas, at its next session.

NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference convened at Winon Methodist Episcopal Church, Franklinton, La., July 23-27. The Rev. J. F. Marshall, District Superintendent, pre-

sided. The Sacrament of the Lord's Supper was administered by the District Superintendent and the Rev. F. T. Chinn. All pastors except one were present. The conference was organized by electing the Rev. A. G. Jenkins secretary, Rev. L. H. Smith statistician. On Tuesday night the Rev. E. W. Kinchen, of Grace Methodist Episcopal Church, New Orleans, preached the introductory sermon. The District Superintendent's report showed progress along all lines. The Revs. Fulton and Sweeney, of the Methodist Episcopal Church, South, were introduced and made able addresses. Rev. F. T. Chinn made brief remarks. The Rev. R. J. Scarborough, ex-pastor of Sweet Home Church, delivered an inspiring address. On Thursday the Hon. C. S. E. Babington, mayor of the town, was introduced and delivered an excellent address in behalf of the town, responded to by the Rev. Mr. Smith. Rev. Arthur Robinson, delegate from the Lake Charles District, was also present and delivered a sermon. The following ministers were present and delivered sermons: The Revs. T. F. Robinson, B. J. Reddix, D. G. Taylor and W. G. Alston. Miss Emma Bessie and Mrs. Roxana Moore, of the Women's Home Missionary Society, were present and made brief remarks. On Saturday the Rev. W. S. Chinn spoke to the delight of all. Rev. C. C. Hayward was also present and delivered an instructive address. Music was rendered by the choir of Sweet Home Church. On Sunday sermons were preached by the Rev. W. S. Chinn and Dr. G. C. Hayward.

REPORT OF ST. LOUIS DISTRICT CONFERENCE.

The thirty-third session of the St. Louis District Conference and Epworth League Convention, Woman's Home and Foreign Missionary Society met at DeSoto, Mo., September 12, 1919, at 9 a. m. W. C. Allen, local preacher of Fredericktown, Mo., led devotional exercises and Rev. W. R. Rivere, the District Superintendent, read the Scripture lesson. The Rev. J. H. McAllister led in prayer. The Rev. F. D. Avant was elected secretary with Rev. A. L. Woolfolk assistant. Rev. A. L. Reynolds was elected treasurer. The District Superintendent read his report, which showed that the Cendalia District, Rev. H. T. Reeves, pastor at Carthage, and Rev. C. S. Webster, pastor at Springfield, Mo., were introduced to the Conference and each made some interesting remarks.

In the afternoon the Epworth League and Sunday School Convention discussed different subjects. At 8 p. m., after listening to welcome addresses by Mrs. Sarah Abbingdon on behalf of the city churches, Mrs. Lucy Brown, widow of the late Rev. W. H. Brown, on behalf of the local church and Prof. Houston, principal of the public school, on behalf of the public schools, Revs. Goff, Mackey and Woolrich gave accounts of the great Centenary meeting at Columbus, O. On Saturday morning Dr. W. T. Wright, secretary of the St. Louis area, addressed the Conference on the work of completing the Cente-

nary. Reports of the pastors showed that the collections are being made and returns sent in monthly. More than a thousand dollars has been collected since the meeting in Columbus. On Saturday the church at Potosi, a part of the DeSoto work, entertained the Conference. At 11 a. m. the district superintendent preached; at 3 p. m. Rev. W. R. Payton, of Poplar Bluff, and at 8 p. m. B. F. Abbott, pastor of Union Memorial St. Louis, preached. Collections during the Conference amounted to \$200. The next session will be held at Peoria, Ill.

F. S. BOWLES, Reporter.

GRIFFIN DISTRICT CONFERENCE.

Griffin District Conference convened at Inman, Ga., July 30-August 3, 1919, in the New Hope Methodist Episcopal Church. Introductory sermons were preached by the Rev. L. P. Kimball. An able address was delivered by the District Superintendent, the Rev. R. T. Adams. The annual sermon was preached by the Rev. J. H. Middleton. The following visitors were present: J. H. King, H. W. B. Wilson, J. Griffith, J. D. Lovejoy, J. W. E. Bowen, Jr., J. P. Wragg, L. H. King, C. W. Adams, J. W. Queen, J. E. Watkins, J. W. Thorp, S. Cunningham and L. J. Price. Dr. H. A. King, president of Clark University, addressed the Conference in the interest of the school. Dr. L. H. King, pastor of Central Avenue Methodist Episcopal Church, delivered an eloquent sermon, followed by Rev. J. W. E. Bowen, Jr., in the interest of the Board of Sunday Schools. Dr. C. B. Adams, District Superintendent, C. L. Johnson secretary, J. H. Middleton reporter.

LIVE OAK DISTRICT CONFERENCE.

The Live Oak District of the Florida Conference met in Lako City, Florida, recently. The Rev. S. Cameron was elected Secretary; the Rev. H. Hawkins, Treasurer; N. J. Corinton, Statistician. The District Superintendent, S. P. Pratt, presided. Reports showed an increase over last year along all lines. The following visitors were present and spoke: Colonel Hodges, representing the Mayor, delivered the welcome address in behalf of the city; Mr. B. J. Jones spoke in behalf of the business men; Dr. G. W. Bonapart, in behalf of Mr. Pisgah African Methodist Episcopal Church; Rev. Alexander, in behalf of the Baptist Church. The Rev. J. B. Rooney, of the Methodist Episcopal Church, South, delivered an address to a large audience. Rev. Hawkins, presiding elder of the Columbia District of the African Methodist Episcopal Church, was introduced and made very timely remarks. On Sunday, at 11 a. m., the Rev. S. P. Rutledge, Jaxville District, preached to the delight of all. At 4 p. m. the Rev. N. R. Armstrong preached. The closing sermon was delivered by the Rev. H. H. Hawkins. The Rev. W. B. Hester is pastor. The Conference adjourned to meet at McClaney, Fla., next session. L. G. McLendon, reporter.

JESUS REBUKES JOHN'S NARROWNESS

The International Sunday School Lesson for November 23, 1919.

By the Rev. J. Leonard Farmer, PH. D.

The verses in our lesson passages for today which reveal the narrowness of John are Luke 9:49, 54 and 55. Jesus and his Apostles have now left heathen territory and are in Galilee on their way up to Jerusalem to attend the Passover, where he expects to be put to death. The one thing which he has tried again and again to impress upon them over since Peter's great confession is that he will be put to death in Jerusalem. They, however, could not conceive of such a thing happening to the Messiah, but were rather looking forward to the early inauguration of the Messianic kingdom. Some of them were disputing among themselves as to which one of them would be the chief man in the kingdom next to Jesus—they suppose that the kingdom will be inaugurated when Jesus goes up to Jerusalem. We may be fairly sure that those disputing were Peter, James and John; for they composed a select group among the Twelve, and were closest to Jesus in companionship. They would naturally expect to be closest to him when he should become King. But the question was, Which one would be accounted the most important in Jesus' estimation? When Jesus had heard the dispute he sat a child in their midst, and taught them that the least among them would be the great one in the kingdom of heaven, that whoever received one such little child in his name, received him. When he used the phrase "in my name," that at once reminded John of an experience which some of them had had some time before; they had seen a man casting out demons "in Jesus' name," and he had forbidden the man to do it because he did not belong to the Apostolic group. That is, he felt a bit of jealous pride in the fact that they were Jesus' chosen companions, and thought that they should have a monopoly on whatever power there was to be had in performing miracles "in Jesus' name." Moreover, had not some of the Apostles failed in their attempt to cast the demon out of the demoniac in the plain at the foot of the Mount of Transfiguration? Their failure only served to increase John's jealousy of any other man who was not a disciple who had forsaken all to follow Christ performing such miracles "in Jesus' name." He had failed to see that Jesus stood for a principle rather than specifically for an institution. So he abruptly interrupted Jesus' teaching about true greatness to inform him of his intolerance for the non-follower who presumed to cast out demons "in his name," hoping, we may be sure, to have Jesus' approval of his conduct. But Jesus disapproved of it, declaring that "he that is not against you is for you."

From Galilee Jesus purposed to go up to Jerusalem through Samaria—the route which Galileans usually took in going up to the Temple Feasts. But before he attempted to pass through Samaria he sent ahead two of his disciples, probably James and

John, to secure quarters for him and his company in one of the Samaritan villages through which they would pass; but they were refused quarters. When Jesus had passed through Samaria before he was treated very cordially. We recall his interview with the Samaritan woman at the well, and we remember that in the story which Jesus told of the man who fell among robbers on the road from Jerusalem to Jericho, he made the Samaritan more neighborly than the priest and Levite. But now he is rejected by Samaritans. The reason for this change in conduct was not due to any personal feeling against Jesus, but he was cordially received before because he was going away from Jerusalem; this time he is rejected because he has a large following going up to Jerusalem to a Feast. In passing through Samaria for Jerusalem Galileans usually became involved in open disputes, and sometimes in bloody frays, with the Samaritans who were excluded from the

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Temple at Jerusalem—so great was the jealousy or enmity against the Jews from a religious standpoint. John and James were much indignant at this rejection of their master, and inquired of Jesus if he was willing that they bid fire fall from heaven and destroy those unkind Samaritans! What an ungodly temper! But it was because of their love for their master that they were not willing to acquiesce in a rejection of him on the part of anyone. They understood it, not as Christ did and as it really was: a rejection simply because of their religious prejudice against the Jews and such, but as a personal affront to their master. But also these two "Sons of Thunder," as Jesus sur-named them, were like Peter of a rather impetuous and forcible nature. But Jesus rebuked them for the manifestation of such an ungodly spirit.

And this lesson has something to say to us today. It is quite easy, of course, for us to see both of John's mistakes and to condemn him for them; but it probably isn't as easy for us to avoid them ourselves. Many of us deserve the rebuke of Jesus as truly as John did, especially because of our intolerance. About three hundred years ago there was much intolerance in Christianity as practised by Christians. The Roman Catholic Church would forbid all others to cast out demons in the name of Christ because they were not Roman Catholics. So did the Church of England behave toward all non-conformists. It mattered not how amiable may have been the character and life of a man, he was not considered to be of Christ unless he belonged to a particular church which, in the spirit of John, tacitly and sometimes openly claimed a monopoly on the unpoisoned Christianity. That same spirit exists today. If we are very loyal to our denomination, many of us feel that ours has a monopoly on the worth-while things of Christianity; and others should not be allowed to cast out demons in Christ's name. Sometimes simply because others differ from us in methods, we take that to mean a difference in Christianity. How many of us have not entertained such a feeling as that at one time or another against the Salvation Army! Here we are reminded of the eminent Non-conformist, Richard Baxter. His followers condemned Sir Matthew Hale, another notable Nonconformist, as being unconverted because he did not attend their weekly Prayer Meetings. But Baxter is reported as saying that "I that have seen his love to all good men, and the blamelessness of his life, thought better of his piety than of mine own." Probably if we all were to make the standard of Christianity, character and life rather than adherence to a particular denomination, we would discover that many of us are forbidding many others today to cast out demons in Christ's name whose piety we ought to think better of than of our own. Not many years ago Billy Sunday was forbidden by many to cast out demons in Christ's name, but he

fore always most of them came to see that after all "he who is not against us is for us." As for our desire for vengeance on those who oppose us, which desire is often expressed under the softened phrase of "righteous indignation," but in spite of its new name is still the same old spirit of John against the Samaritans—that needs no comment. The application to our day is so manifest that even he who runs can read.

MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.

Lesson for November 23rd, 1919.

"The Son of Man is not come to destroy men's lives, but to save them."

The forces of destruction are at work on every hand. In the heathen world men perish through superstition and its cruelties. Human life is not cherished by those who do not know its measure with Christ. Children are destroyed in every heathen land and men and women are put to death for trivial causes or to satisfy a pagan demand. Jesus declares, "I am come that they might have life and have it more abundantly."

The whole purpose of missionary effort in every field is to carry the Gospel of Peace and to save bloodshed and death. Could the Gospel have free course, there would be no war, "for the Son of Man is come not to destroy men's lives, but to save." When Miss McAlistair began her work at Garraway Mission in Liberia her first work was to care for men wounded in a severe tribal war. She did what she could to heal wounded bodies while preaching the Gospel of love and good will. In the same Mission Miss Hall has again and again saved a victim from drinking the deadly Sassafras by showing them a better way.

Everywhere the missionary has acted as an arbiter and thousands of lives have been saved. But it is not to this life only; Jesus saves in the life that now is that the soul may be saved to life eternal. He came not to destroy but to save with an everlasting salvation.

Gammon Seminary.

How May We Practice Thanksgiving?

Weekly Devotional Topic for November

(Eph. 5:20; Psa. 67:1-7.)

By the Rev. Willis J. King, D. D.

Once more the Thanksgiving Festival is here and we turn aside from our regular routine to observe a day of formal thanksgiving to Him whose "long arm and outstretched hand" has made possible the blessings we enjoy.

Whence came the annual custom? At once the mind of every American runs back to Plymouth Rock and the settlement of the Pilgrims on Massachusetts' rock-bound coast. One remembers the long, cold winter, when half the colonists died, and the hardships the rest endured in trying to get established in the new country. He remembers how in the fall of 1621 Governor Bradford issued the proclamation of formal thanksgiving; and this he regards as the beginning of our beautiful celebration.

But the student of history knows that the custom originated many years before the event referred to above. It was observed by the Israelites, who were in the habit of going out of the cities to the fields for a week of thanksgiving and praise to Him who had given them an abundant harvest during the year.

But doubtless the custom antedated the Hebrews. It began when the first man realized his debt of gratitude to some unseen power above him and superior to him. It began when the first man laid upon a rude altar his offering of the produce of the field, or the best of his flocks, or whatever he had, as a sacrifice to the great God above.

Our topic tonight is, "How May We Practice Thanksgiving?" First of all,

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we must know the meaning of the thanksgiving idea. We repeat, it is the turning aside from our regular routine to formally give thanks to our loving Heavenly Father for His beneficence through the year. It is a whole nation at prayer on a certain day, giving thanks for the blessings its citizens have received during the year. It is not that individuals have not been giving thanks all the year; nor is it the thought that individuals will cease to give thanks for all the rest of the year; it is that the nation as such, through its governing functions, feels so keenly the leadership of God in its national life, that it will stop the busy hum of machinery all over the nation and spend the day at prayer. It is a good sign when a rich and powerful country can bring itself to do this, for the words of the Psalmist are still pertinent: "Blessed is that nation whose God is Jehovah."

But it is not enough to know the thanksgiving idea. It is possible to know what was responsible for the custom and the idea contained in it, and yet be utterly unsympathetic with it. That is to say, we might believe that it was a good custom for another day, but we have outgrown it, and so our observance will be merely perfunctory.

Was there ever a time when we needed to thank the Heavenly Father for His beneficence more than now? We have been looking forward with considerable dread to the possibilities of a prolonged "coal strike." We have shivered at the very thought of our empty bins and cheerless grates. But has it ever occurred to us that this would be the perpetual prospect were it not for the kindness and thoughtfulness of our Heavenly Father, who, millions and millions of years ago, stored the earth with abundant stores of coal against that day when earth's children would be in need of it.

And so it is with all the things in earth we have. It is our Heavenly Father who gives them to us.

When we add to these general blessings, which we have in common with the rest of our fellows, those special ones that each individual has received, there is the more reason for gratitude. But somebody, you say, has had sorrow, deep and lasting. The grim Reaper has come into some family circle and left a vacant chair. O yes, this is true. Our Heavenly Father has put into operation certain general laws which in their operation may cause inconvenience and even suffering to innocent individuals. But He has provided a law of compensation, a tribunal of adjustment: "I go to prepare a place for you—I will come again and receive you unto myself." If suffering has helped you to appreciate more fully the value of the Divine economy for the salvation of the individual, then be thankful that you have had the privilege of suffering.

But above all, the thanksgiving should be genuinely sincere. How much of our thanksgiving is mere lip-service! How easy it is to put the emphasis in the wrong place—on the shadow, rather than the substance! The Apostle has a fine suggestion as to how the day should be spent: "Singing and making melody with your heart to the Lord."

CASH REMITTANCES

Subscriptions received from Oct. 1 to Oct. 31:

Atlanta-Savannah—L. A. Greenwood—Mark Edmondson, Mrs. K. D. McLaurin, D. D. Martin—John Zedler, J. F. McGregor, Eugenia Holcomb, W. V. Daughtry—R. L. Nunnerly, Joo Watson, I. D. Seahrook, G. W. Johnson, Mrs. M. Riley, J. L. Releford—A. B. Keeling, H. Campbell, S. D. Bankston—M. H. Harvey, F. D. White, Manda Branham, J. C. Dumas, M. L. Lockhart, M. C. Lendon, C. C. Dozier, H. E. Burns—Mrs. Carrie Barrett, W. H. Odum—Mrs. N. Spencer, Mrs. E. L. Robinson, Peter Tingle, Mrs. E. L. Lassiter*, Mrs. G. Allen*, Mrs. Mary Abbott, D. H. Martin—H. E. Forney*, Mrs. J. A. Holton*, Mrs. Eva Suere*, S. H. Forney*, L. A. Thomas*, Mollie Ayers, G. W. Howell.

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Special—J. B. F. Coleman.

LEXINGTON DISTRICT CONFERENCE.

The Lexington District Conference convened at Gunn Tabernacle, Methodist Episcopal Church, Lexington, Ky., Wednesday morning, August 27, at 10 o'clock, with the District Superintendent, Dr. J. B. Redmond, presiding. The devotional services were conducted by the Revs. I. C. Smith and W. J. White. At 11 o'clock the Rev. G. W. Thomas delivered a very able communion sermon, after which the sacrament of the Lord's Supper was administered by the District Superintendent, assisted by several of the pastors. Every pastor on the District except one was present at the communion service. Rev. F. R. Fielding and his members had made all arrangements necessary to make everyone comfortable and happy.

The Conference was organized by electing the Rev. I. C. Smith secretary, Rev. I. F. White, Miss Katie Lawrence and Miss Christine Mebane assistant secretaries, and the Rev. G. W. Thomas treasurer. The ministerial program was very ably rendered. The ministers discussed the Centenary celebration.

On Wednesday evening the church was crowded to the doors to hear the welcome addresses. The Hon. Wood D. Dunlap, park commissioner of Lexington, represented the mayor and welcomed us to the city. His address was well received and it made a fine impression. Miss Charlotte Washington spoke on behalf of Gunn Tabernacle. The Rev. W. L. Johnson, of the Congregational Church, spoke on behalf of the city churches, and the Rev. Dr. R. L. Dickerson responded for the District Conference.

On Thursday morning the District Superintendent delivered the morning address, and after the minutes of the previous sessions were read and approved the District Superintendent and each pastor on the District read their reports.

The reports showed the churches to be in a prosperous condition. The District has raised, up to this time, over \$4,000 in cash on its Centenary subscription. All of the local preachers on the District had their licenses renewed and some were graduated from the course of study. One man was recommended for admission to the annual conference and two for ordination.

The following named ministers visited the Conference: Dr. E. A. White, District Superintendent of the Indianapolis District; Dr. H. A. Foreman, District Superintendent of the Cincinnati-Maysville District; Dr. J. H. Ross, of Covington; R. F. Broadus, of Springfield, and I. G. Penn, Jr. of Maysville. Mrs. D. M. Bulkley, of the Woman's Home Missionary Society, was a very interesting visitor, and her addresses made a fine impression. The annual district conference lecture was delivered by Dr.

P. O'Connell, of Cleveland, Ohio.

Mr. Bancroft, of Columbus, Ohio, was present and spoke in the interest of the Centenary. The choir rendered a special musical program, after which Dr. Redmond introduced Dr. O'Connell, who spoke on the Lordship of Jesus.

The Rev. F. S. Delaney was present and conducted the Sunday School Institute. He gave several practical demonstrations.

Saturday morning the Rev. Thos. Brown, preached a very acceptable sermon, which was enjoyed by all present. Sunday the Rev. F. S. Delaney preached a fine sermon at 11 a. m., to a large audience. The writer preached the communion sermon at 3 p. m., and the Rev. Dr. Dickerson preached at 8 p. m.

WM. J. WHITE, Reporter.

BATON ROUGE DISTRICT CONFERENCE

The Thirty-third Session of the Baton Rouge District, convened at Jackson Methodist Episcopal Church Zachary, La., August 27-31.

The session opened under most favorable conditions. Almost every pastor was present for the opening service. The Rev. J. A. Landry, District Superintendent in his brotherly and unassuming way lined the first hymn. Rev. C. E. Bradford led in prayer. After the scripture lesson the Holy Communion was administered by the District Supt., assisted by Revs. F. M. Lashington, G. A. Payne, C. E. Bradford and Norman Ford.

The Conference organized by electing T. A. Jackson secretary with T. H. Munson statistician. The reports of the pastors on the District showed marked improvement. Each charge was in a better financial and spiritual condition than in previous years. A total of 174 conversions were reported at the opening of the session. The Rev. A. C. Mitchell, the pastor, showed his ability in caring for the large delegation. Rev. J. A. Landry, District Superintendent presided. He is serving his sixth year on the District and during this time not one preacher has been brought to the Annual Conference with charges alleged against him. The ministers and laymen showed their kind appreciation to him for his service and presented him a beautiful leather traveling bag.

The Rev. R. A. Taylor was heard on Wednesday night in the introductory sermon, Rev. J. C. Coleman on Thursday night with the Missionary sermon. On Sunday the Rev. J. A. Landry delivered his sixth annual message with spiritual force that stirred the heart of all of his hearers.

We were favored with the presence of the following visitors: Revs. W. J. M. Price, D. D. District Supt. Alexandria District, J. F. Marshall, D. D. District Supt. New Orleans, District, C. S. Stanley B. D. District Supt. La Teche District, E. W. Kinchen D. D. C. E. Bradford, Norman Ford, W. J. Hampton, Arthur Beeker, Garfield Robinson, J. E. Rolax, T. F. Robinson D. D. W. Scott Chinn D. D. J. D. Wilson, Jarrett Green, Dr. J. S. Clark, Profs. Jones and Jordan of Southern University, Mrs. J. W. Turner, State president of the Woman's Home Missionary Society and Mrs. R. Moore of New Orleans.

Rev. T. A. Hampton was in charge of the Southwestern Christian Advocate and the Methodist Book Concern during the session of the Conference. The collection during the session not including the Centenary and other conference benevolence amounted to \$471.30.

T. A. Jackson Plaquemine, Pa.

MONTGOMERY DISTRICT.

The Montgomery District Conference was held at Evergreen, Ala., August 13-17. The Rev. Joel C. Carson, district superintendent, presided. The Conference opened Wednesday with most of the pastors present. The Rev. I. B. Points was elected secretary, with Mr. L. W. Owens and Miss Elenora Thomas as assistants. Miss L. B. Knight was elected registrar; Rev. S. Damos, statistician; Rev. J. W. Knox, treasurer. The following pastors were appointed on committees for various departments: Revs. J. T. M. Willis, S. L. Damos, I. B. Points, J. W. Whitfield, J. A. Knox, S. B. Thornton, J. P. McNealy, B. J. Brooks, J. T. M. Willis, J. A. Knox and Rev. C. L. Dunn. The following visitors were present: Rev. W. M. Jones, District Superintendent Opelika District; Mrs. B. E. Moore, President of the W. H. M. Society; Dr. J. B. F. Shaw, of Central Alabama College, Birmingham. The introductory sermon was preached by the Rev. J. P. McNealy, pastor of Joyce M. E. Church, Troy, Ala., which was a source of inspiration to all. The welcome addresses on behalf of the churches of Evergreen were delivered by the following persons: Mrs. M. Gammable, A. M. E. Zion Church; Mr. Tom Middleton, Bethel Baptist Church; Mr. W. J. Jefferson, First Baptist Church. Response was made by the Rev. S. L. Damos, of Electric Circuit, followed by an able address on "Does Education Pay?" by Dr. J. B. F. Shaw. On Thursday the pastors and district superintendents read reports which showed a decided advance over last year. The following persons read very interesting papers. Misses Beatrice Meathews and Fannie Crosby and Elnora Thomas, Mrs. S. B. Thornton, Revs. C. L. Dunn, B. J. Brooks, G. W. Lewis, J. W. Whitfield, I. B. Points, J. A. Knox, S. B. Thornton, R. H. Moore, L. D. Daniels and S. L. Damos; Revs. Mathews, Lukes, M. J. Palmer, Roger Williams, Henry Moody, Amos Stevenson, J. W. Ingersoll, Pickens, Charles Sexton, Jefferson Hunt, Henry Calquitt, Wm. Rogers, Jos. Berry, Harrison Donalds, Jefferson Lewis, had license renewed. The Revs. L. W. Owens, M. B. Alexander were granted license to preach. Rev. Amos Stevenson was recommended to the Annual Conference for deacon orders. Revs. W. M. Jones, Amos Stevenson, J. T. Willis, L. H. Zeigler, J. W. Whitfield, L. D. Daniels, B. J. Brooks and S. L. Damos preached excellent sermons. Among the visitors were Dr. J. N. Wallace, District Superintendent of the Birmingham District; Dr. E. M. Joas, Field Agent for the Board of Sunday Schools; the Rev. T. A. Tate of the Baptist Church; the Rev. Lewis, of the A. M. E. Zion Church. The total amount collected for all causes during this session was \$276.93, of which amount \$73.00 was left in the local church treasury. Centenary collection for the District raised to date is \$2,299.00.

GULFPORT DISTRICT CONFERENCE.

The fourteenth session of the Gulfport District, Mississippi, Conference convened at McLain, Mississippi, July 24-27, 1919, the Rev. P. H. Rembert, district superintendent, presiding. After the usual devotional exercises, Conference proceeded to elect M. P. Johnson, secretary; W. P. Ward, statistician; J. E. Holmes, reporter for the daily papers. The district superintendent then read his report, which showed advancement all along the line of church work.

Our Conference was visited by the following distinguished personages: The Rev. H. B. Black, pastor Mt. Olive Baptist Church; Prof. J. H. West, principal of the Richton, Miss., Industrial Institute. General Conference was represented by Dr. W. W. Lucas in the interest of the Epworth League, who told of its advancements along many lines and urged the Leaguers on to greater endeavors. The Rev. Julius Scott, in the interest of the Southwestern, worked and spoke night and day with telling effect. The following brethren of the Mississippi Annual Conference were present in the following capacities: J. C. Hibbler, in the interest of Haven Institute; D. L. Morgan, district superintendent, in the interest of the Centenary; R. W. Jones, Dr. J. M. Shumpert, S. H. Cannon, district superintendent; Wm. McMorris, district superintendent, and Rev. L. E. Johnson.

When Conference closed the reports were read as follows:

Finance, all purposes, \$15,000; subscriptions to Southwestern, previously reported, 245; subscribers at Conference, 103; total subscriptions, 348; conversions and accessions, 246. Mrs. Bertha Howard organized a district quartette, which did the principal singing during the Conference. She was also elected president of the Woman's Home Missionary Society.

After the usual Sunday services Conference adjourned to meet next year in Bay St. Louis.

J. E. Holmes, Reporter.

STARKVILLE CONFERENCE.

The Starkville District Woman's Home Missionary Society, Epworth League, Centenary Convention and District Conference met in Rock Hill Methodist Episcopal Church Wednesday, August 20-24.

Wednesday the Woman's Home Missionary Society was called to order by the chairman, Miss Holdman. After hearing reports and many interesting papers, Mrs. M. E. Ferguson was introduced to represent her work. This she did with force and dignity. Quite a number of new subscribers were secured for the Woman's Home Missions; \$104 was reported by delegates.

The Epworth League was presided over by the president, the Rev. D. Green. Many interesting reports and papers were read by delegates. Dr. W. W. Lucas was introduced and represented his cause to the satisfaction of all who heard him. The following visitors were introduced and represented their work: Drs. J. S. Scott, J. N. Wallace, J. W. Golden and N. R. Clay. Delegates reported \$166.55.

A District Centenary Convention

was permanently organized with the Rev. J. T. Cannon chairman and Mrs. J. A. Byrd secretary, Mrs. M. A. Outlaw assistant secretary, Dr. N. H. Williams treasurer.

The District Conference, with District Superintendent E. F. Scarborough in the chair, held a session of much interest. Many strong reports were read by pastors, local preachers and others.

The conference was honored with the presence of District Superintendent Isalah. He made some very interesting remarks in the interest of the Centenary movement.

The following ministers preached able sermons: L. V. Kinard, A. A. Wright, E. D. Montgomery and C. E. Moody.

J. W. BYRD, Reporter.

CLOW DISTRICT CONFERENCE.

The Clow District Conference convened at Canfield, Ark., August 7th, the Rev. A. R. Ray, District Superintendent, presiding. The Rev. C. W. Sampson was elected secretary, with the following assistants: The Revs. E. Washington and L. C. Williams. The Rev. J. L. Bryant was elected statistician, while the Rev. J. Stokes was elected treasurer.

All ministers except one answered the roll call. Among the visitors present were: Dr. C. C. Hall, District Superintendent St. Louis District, Southern Illinois Conference; Dr. J. M. Cox, President Phlander Smith College; Dr. W. S. Sherrill, pastor, Cotton Plant; the Rev. F. J. Jacobs, pastor, Forest City, and the Rev. B. F. Neal, representing the American Bible Society. The reports showed success in all departments of the church. Excellent sermons were preached by the Revs. C. L. Kyles, J. W. Cave, E. Washington, J. M. Cox and Wm. Leeke.

The Canfield choir, under the direction of Prof. S. H. Sherrill, rendered most excellent music. Twelve hundred and sixty-six dollars in cash has been raised for the Centenary.

The Conference will convene at Stamps, Ark., its next session. The Rev. J. H. Henry is pastor at Canfield. L. C. WILLIAMS, Reporter.

The twelfth Annual Session of the Laymen's Association of the East Tennessee Conference was held at Graham, Va., September 25-27. An interesting and helpful program had been arranged, which was carried out in good shape. The addresses and discussions dealt with questions of vital importance to the laymen and members of the East Tennessee Conference and to the Kingdom of God. A movement was projected to make \$600.00 the minimum salary for the Pastors of the Conference.

In addition to the regular program, inspiring and helpful addresses were given by Dr. G. R. Bryant, of Chicago, representing the Finance Committee; Rev. J. S. Scott, representing the Southwestern Christian Advocate; Rev. R. G. Morris, of the Centenary Area office, and Dr. N. D. Shamborger. The president, Dr. S. M. Clark, and his corps of officers deserve credit for the splendid way in which they managed the affairs of the association. The following are the officers for the ensuing year: President, Dr. S. M.

Clark, Knoxville, Tenn.; Vice President, Mr. Walter L. Lemons, Gary, W. Va.; Secretary, Mrs. James G. Beck, Knoxville, Tenn.; Treasurer, Mrs. M. F. James, Christiansburg, Va.—Reporter.

A CARD OF THANKS AND APPRECIATION.

The Rev. and Mrs. J. H. Lovell and family, of 1113 State street, Little Rock, Ark., and now at Walden University, Nashville, Tenn., wish to express their most grateful appreciation of the many kindnesses and expressions of esteem lavished upon them on the eve of their departure from Little Rock by the members of Wesley Chapel Methodist Episcopal Church and scores of other friends in the "City of Roses."

The Lovell family will ever remember with deep gratitude and high appreciation the farewell reception given them on Friday night, September 26, 1919, by the Searchlight Club and local members of the War Camp Community Service; the "Visitors' Day Exercises" at the church on the following Sunday afternoon, conducted by members of the International Ministerial Alliance, their choirs and congregations, when many flattering expressions were spoken on behalf of the retiring pastor and family; and substantial financial assistance was given the Church in honor of them; and last, but not least, the grand farewell reception that was given at the Church on the following Tuesday night, when members and friends vied with one another in lavishing words of praise and commendation upon the helpless guests of honor, and withal presented to them a most beautiful and valuable silver set as a token of high regard, and still were not content until all of the large number present had been served generously to choice refreshments.

Many, many thanks are hereby extended also to families, children and individuals who set dinners, gave gifts and rendered various assistance to the family as expressions of their kindly feelings, sympathetic interest and friendship.

That the choicest blessing of Heaven may rest upon all the people of Little Rock is the prayer of your humble servants,

J. H. Lovell and Family.

PERSONAL AND GENERAL.

Scott Methodist Episcopal Church, Mayesville, Ky., Rev. I. G. Penn, Jr., pastor, recently observed its 51st anniversary. Among the participants on the program were the Rev. W. H. Riley, the Rev. F. S. Broadus, Rev. P. T. Gorhan and the Rev. J. E. Woods, former pastors of this charge. Brother Penn went to this charge in October, 1918. Since conference the parsonage has been renovated and painted, the church furniture repaired and floor and vestibule repaired. The Church oversubscribed its Centenary quota and the pastor's salary raised to \$1,200.

Asbury Methodist Episcopal Church, Washington, D. C., the Rev. J. B. Carroll, pastor, held its 83rd anniversary from Sunday, October 5th, to Friday, October 31st. Quite an interesting and extensive program was rendered, the following ministers taking part:

Friday, October 10th, the Rev. W. H. Dean, pastor of Ebenezer M. E. Church; October 17, sermon by the Rev. D. W. Hays; October 15, sermon by the Rev. C. E. Queen; October 26th, sermon by Rev. M. W. Clair; October 27th, sermon by Dr. W. V. Tunnell, professor of history, Howard University; October 27th, entertainment under management of Mrs. Matilda Payne; October 28th, lecture by Dr. W. W. Lucas, assistant secretary of Epworth League. His subject was "Lessons from the Riots." A special song service was conducted by Asbury Church choir, Prof. W. P. Johnson, leader, on October 31st, the last night.

DIED.

Webb.—On October 8th, 1919, Mrs. Mary Jane Webb departed this life. She was a member of St. Paul Methodist Episcopal Church, Meridian, Miss., at the time of her death. She was about to enter upon her senior year's work in Gammon Seminary, in the School of Missions. She followed her husband, Eugene G. Webb, from Haven Institute (Meridian, Miss.) to prepare for the ministry in Gammon. The memorial services were held in Gammon Chapel. The body was shipped to Meridian for funeral and interment. A husband, two uncles, Robert and Madison Kelley, mourn her loss. She was born near Reo, Miss., July 10, 1885; died October 8th, 1919. The funeral was conducted by the Rev. J. C. Hibbler, assisted by the District Superintendent, Rev. Wm. McMorris. —A Friend.

Rhines.—Mrs. Alice Rhines, wife of Mr. Chas. Rhines, of Lake City, Fla., and a staunch member of Gathonane Methodist Episcopal Church, died on a recent date. A husband, one child, a father, mother and a host of friends survive her.

Giston.—Mrs. Oney Giston, a faithful member of St. James Methodist Episcopal Church, Union, La., departed this life on a recent date. She died at the age of 79 years. A daughter and four sons survive her. The Rev. C. E. Bradford, pastor, conducted the funeral services.

Bryant.—Mr. Wm. Bryant, a faithful member of St. James Methodist Episcopal Church, Union, La., departed this life recently. The Rev. C. E. Bradford, pastor, conducted the funeral service.

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VICKSBURG DISTRICT.

The Vicksburg District Conference convened in its twenty-eighth session in Adams Methodist Episcopal Church, Mayette, Mississippi, August 26-29, 1919. The Rev. D. L. Morgan, District Superintendent, presided. The following officers were elected: W. N. Ross, Secretary; W. H. Williams, Statistician; R. S. Hammond, Reporter to the Southwestern Christian Advocate.

The District Superintendent's report showed an increase for all causes over that of previous years. During the session the following officers and visitors were present: Revs. J. S. Scott, representing the Southwestern; G. W. Smith, W. L. Marshall, J. R. Ross, N. W. Ross, M. T. J. Howard, I. C. Rucker and Prof. J. B. Randolph, president of Haven Institute. The Rev. Ware, of the Methodist Episcopal Church, South, brought messages that filled the hearts of all.

Prof. J. C. Bullins delivered the welcome address on behalf of the town, followed by Prof. H. Ford on behalf of the county.

The District Rural Society was organized under the direction of Rev. M. T. J. Howard. The following officers were elected: Rev. D. L. Morgan, president; Rev. J. C. Smoot, vice president; Prof. J. C. Bullens, secretary; A. A. Randolph, treasurer. Executive committee, R. S. Hammond, N. D. Gray, H. Cameron. Committee on Evangelism, W. H. Williams, W. A. Lewis, F. L. Jones. Committee on Finance, A. A. Randolph, W. S. Jackson, R. B. Williams. Committee on Survey and Exhibit, W. N. Ross, J. J. Gibson, M. Jones. Committee on Interdenominational Relation, S. L. Harrison, A. L. Brown. Committee on Social Service, Mrs. F. L. Broomfield, S. A. Odell and Rev. J. A. Williams. Committee on Organization, Revs. J. C. Smoot, W. N. Ross, S. L. Harrison, R. S. Hammond and H. Holston.

The following pastors preached inspiring sermons during the Conference: Revs. J. J. Young, N. Scott, J. A. Williams, H. Holston, C. H. Johnson, S. L. Harrison, J. W. Hill, W. H. Williams, R. S. Hammond and J. C. Scott.

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collections during session, \$67.75. Centenary money reported at Conference, \$336.23. Nine joined the church during the Conference.

The Conference closed with a befitting Communion service. Next session will convene at Edwards, Miss.

R. S. HAMMOND, Reporter.

HARPER'S FERRY DISTRICT CONFERENCE.

The twenty-seventh session of the Harper's Ferry District Conference was held at the Ebenezer Methodist Episcopal Church Huntington, W. Va., August 26-31, 1919.

Tuesday night the Epworth League and Sunday School Anniversary was conducted, Rev. C. S. Briggs, president, presiding. The principal address was delivered by the Rev. R. N. Brooks, D. D. Music as rendered by the mixed quartette of the Ebenezer Church.

On Wednesday, 27th, 9:30 a. m., the District Conference was called to order by the president, Rev. S. H. Brown. Mr. I. C. Cabell was chosen secretary, with assistants Rev. W. E. Jefferson and Miss F. K. Williams. Rev. C. S. Briggs was elected treasurer. The annual sermon was preached by Rev. B. T. Perkins, Wheeling. The following spoke: Miss Leila Powell, Rev. W. E. Jefferson, Rev. J. D. Brown, Mrs. M. F. Coffman, Mrs. Nellie E. Mason, Miss F. K. Williams.

Wednesday night addresses of welcome were delivered by the pastor, Rev. A. Hall Witfield, Rev. J. M. Henderson, of the A. M. E. Church, and Rev. A. D. Lewis, of the Baptist Church. Responses were made by Revs. C. G. Cummings, J. E. Dotson and S. H. Brown. These exercises were followed with a reception in the lecture room to the delegates and visitors. The Centenary mass meeting was Thursday night, Rev. A. H. Whitfield presiding. Rev. C. G. Cummings, Rev. C. Y. Trigg and Rev. J. W. Waters, Jr., spoke.

Friday night was the Educational Anniversary. The speakers were Rev. J. W. Jackson and Rev. W. A. C. Hughes. Sunday sermons were delivered by the District Superintendent, Rev. S. H. Brown, Rev. J. E. Dotson and Rev. J. D. Brown. The attendance was large. The report of the District Superintendent was good. The reports of pastors and church officials showed that the district is advancing spiritually. Rev. E. J. Mitchell, chairman of the Life Service work of the Conference, presented his cause very effectively. Dr. R. N. Brooks enlightened the Conference on the part it is expected to play in the great Life Service drive.

The next session of the Conference will be at Cumberland, Md.

C. G. CUMMINGS, Reporter.

PERSONAL

BROTHER—Accidentally discovered a pleasant Florida root, nature's antidote; chewed like gum; quickly, easily, inexpensively overcomes any form of tobacco habit. Fine for indigestion. Gladly send full particulars. J. O. Stokes, Mohawk, Florida.

Dates of Our Fall and Spring Conferences.

Conference.	Place.	Date.	Bishop.
North Carolina	High Point, N. C.	Nov. 12	Bristol
West Texas	Yoakum, Tex.	Nov. 12	Mitchell
Savannah	Brunswick, Ga.	Nov. 13	Leete
Texas	Houston, Tex.	Nov. 19	Thirkield
South Carolina	Charleston, S. C.	Dec. 10	Leete
Central Alabama	Mobile, Ala.	Dec. 11	Thirkield
Atlanta	S. Atlanta, Ga.	Dec. 18	Leete
Little Rock	Hot Springs, Ark.	Dec. 17	Quayle
Upper Mississippi	Tupelo, Miss.	Jan. 14	Thirkield
Mississippi	Meridian, Miss.	Jan. 22	Thirkield
Louisiana	Shreveport, La.	Jan. 28	Thirkield
S. Florida Mission	Daytonia, Fla.	Jan. 30	Leete
Florida	Jacksonville, Fla.	Feb. 5	Leete
Washington	Baltimore, Md.	Mar. 17	McDowell
Delaware	Philadelphia, Pa.	Mar. 24	Hughes
Lexington	Springfield, Ohio	Apr. 7	Anderson
Central Missouri	St. Louis, Mo.	Apr. 7	Quayle
Lincoln	Kansas City, Mo.	Apr. 7	McConnell

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date. This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Starkville	Starkville, Miss.	Nov. 13-16	E. F. Scarborough
Clarksdale	Minter City, Miss.	Nov. 25-30	N. R. Clay
Tupelo	Pontotoc, Miss.	Nov. 26-29	W. H. Golden



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CRESCENT CITY NOTES

Wesley—Tuesday night, November 4, was the closing night of the anniversary of the anniversary service of the church. Mr. W. J. Huntley, Business Manager of the Southwestern Christian Advocate was unanimously elected lay delegate to the Lay Electoral Conference, which meets in Shreveport in January.

Grace—Due to the rain on last Sabbath, the rally service and the celebration has been postponed to the last Sunday in this month. The pastor and congregation of Grace were greatly aided in spiritual elements in spite of the down-pour of rain. The fine spirit shown by Doctors W. G. Alston, J. F. Marshall, L. H. Smith, F. T. Chinn and Valcour Chapman together with Doctor Heath and the hospital staff was a most gracious benediction. Sisters Laws, M. Robinson, Eliza Lewis, Pepps and Wright and Patterson, served the preachers and friends a fine lunch. My heroic people laid on the table, in spite of the storm \$800. Do not forget the last Sunday.—E. W. Kinchen, pastor.

The following persons were united in marriage by the Rev. F. T. Chinn recently: Mr. George Davis and Miss Alice Rutledge; Mr. Willie Rigsby and Miss Ethel Hays.

TEXAS ANNUAL CONFERENCE, PASTORS AND DELEGATES

A special car for Houston has been secured for the benefit of the delegates and pastors who are going to attend the Annual Session, Nov. 19-24. This car will be attached to train No. 5, leaving Texarkana Monday 2 p. m., November 17th, arriving in Houston Tuesday morning, November 18th. The Railroad Company guarantees good service. Get a certificate when purchasing your ticket.—A. Wade Carr, District Superintendent, Marshall District.

CARD OF THANKS.

I take this method to thank the members and friends of St. Paul Church, Meridian, Miss., the faculty students and Ladies' Club of Gammon Theological Seminary for their sympathy toward me at the time of the death of my wife.

EUGENE GEO. WEBB,
Gammon Seminary.

SAN ANGELO DISTRICT CONFERENCE.

The Sunday School Epworth League, Ladies' Aid and Woman's Home Missionary Society Conventions met with the San Angelo District, West Texas, Conference, on the Moody Circuit, August 12-17. The Rev. J. M. Foster, pastor, and Dr. A. D. Jacques, District Superintendent. The session was largely attended by both the visiting delegates, members and friends. The following visitors were present and made timely remarks: President M. S. Dayage, of Samuel Huston College, Austin, Tex.; Dr. E. O. Woolfolk, Centenary representative of the New Orleans area; Rev. E. H. Holden, of

Houston, and Mrs. E. A. Kirkpatrick, of San Antonio. The Conference adjourned to meet at Gatesville, Texas. The Conference collected \$1,587.52.

PERSONAL AND GENERAL.

On a recent date a grand revival was conducted at Gethsemane Methodist Episcopal Church, Smithland, Texas, which was indeed a success. The revival was conducted by the Rev. Jas. Hants, of Terrell, Texas, assisted by the Revs. A. W. Carr, D. S., of the Marshall District, C. S. Williams, of Orange, Texas, and M. D. Davis, of Jefferson, Texas. Fifty-eight persons united with the church; \$72 was raised during the meeting. The Rev. J. P. Patrick is pastor.

The members of Sterling Chapel, Haperville, Ga., conducted a rally on the 31st of August. For some time they have been planning for a new church. The members were divided into clubs and reported as follows: T. J. Andrews, captain, \$28; Mrs. Wimmis, assistant captain, \$5; Mrs. Huie, captain, \$11; Mrs. Carrie Terrie, \$14.50; Mrs. Lizzie Lambert, \$1.50; Mr. Frank Wilkie, Capt., \$12.00; Mr. Oniel, \$8.00; Mr. Stanfield, \$1.00; Rev. J. C. Cunningham, \$99.98; Rev. J. A. Dorsey and congregation, \$15.00; Rev. T. S. Gray and congregation, \$15.65, public collections and other gifts, \$225.00. Pastor, Rev. J. C. Cunningham.

Ninth Street Methodist Episcopal Church, Covington, Ky., under the pastorate of Rev. J. H. Ross, is still holding its place in that community in a spiritual and financial way. This church has recently purchased

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St. Louis, Mo.

an eight-room parsonage which is being beautified. Sunday, September 14, closed the "Home-Coming Rally, which was planned and launched by Mrs. Elizabeth Johnson. It was a complete success. The regular quarterly communion was held on the same day; \$333 was raised.

Miss Laura Thompson, a member of the Ninth St., is now in Chicago and will enter training school for life service as a missionary. Other young people who are preparing for future service are Miss Edith Estill, Mrs. Sigsbee Sheffy, Miss Zenobia Jones, Miss Katherine Lampkins. Miss E. E. Webster, also a member of this church and a teacher of Latin in the High School of Covington for fourteen years, has accepted a position in Chicago and left the first of October.

Dr. R. M. Davis, pastor St. Paul Methodist Episcopal Church, Birmingham, Ala., has been appointed by Bishop W. P. Thirkield or the fifty year. He has just closed out the most successful revival in the history of Birmingham. The church was strengthened and 110 persons converted and accessions, with 125 previously added, making a total for 1919 of 235. Dr. Davis has brought this church to the front rank in Birmingham. When he came to this point five years ago there was a debt against Sunday the congregation raised \$2,000 and met its first year's Centenary quota of \$1,530. Very recently the trustees, under direction of the pastor, purchased a piece of property consisting of two frame

buildings, a two-story building with eight rooms and a three room house. The membership is now more than a thousand. The present property is worth more than \$50,000. This congregation has unshaken faith in the leadership of its pastor.

DIED

Bonds—Mr. Ernest Bonds, one of the oldest citizens of Handyboro, Miss., died at his home September 14th in full triumph of faith. He was one of the oldest members of the First Baptist Church. Funeral services were conducted by the Rev. T. Thomas and Rev. N. L. Mills, of Ryley M. E. Church, assisted by the Rev. Walker, of Pass Christian, Miss. He died at the age of 77 years. A host of relatives and friends survive him.

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Southwestern Christian Advocate

NEW-ORLEANS · NOVEMBER · 20, 1919

THANKSGIVING

B. F. M. Sours

O glad, O happy heart,
Mine is the holy part
To voice the Love descended from the skies!
I lift my heart to Thee,
O Christ who died for me,
And, "Love, O Christ of Love!" my spirit cries.

How can I sing my joy,
How can my voice destroy
The gathered shadows of the years ago?
I lift my heart to Thee,
O Christ of Calvary,
And lo! the earth lies neath the glow of dawn.

I bring my heart today;
The sunshine, bright and gay,
Spreads sheen upon the whole wide vision fair;
I lift my psalm to Thee,
In hope with Thee to be,
Where angels sing, and dear ones gather there.

So, in Thanksgiving joy
That pain cannot destroy,
I sing the myriad love of God above;
And on the harpstrings fair
That in my spirit are,
I strike the deathless anthem, "GOD IS LOVE!"

Mechanicsburg, Pa.

THANKSGIVING · NUMBER

EDITORIAL

THE UNSELFISHNESS OF THANKSGIVING.

Believers and unbelievers, alike, will find the Thanksgiving season a fruitful time for the cultivation of the spirit of unselfishness. With our barns full to overflowing, with prosperity greeting us on every hand, we will be unworthy of the best traditions of America and certainly unworthy of the Christian heritage if we selfishly enjoy the blessings of the present day and do not have a sympathetic interest in others that will not only make us share with them what we have, but share ourselves. It will be a fine thing for the American people, if they will accept individually the significance of the fact that America went into the war and deliberately refused one cent of indemnity and one inch of territory as war booty. It was our purpose, and we have, to a very large extent, taught the world that America is unselfish. That we were not fighting for personal gain. Unselfishness was the dominant motive in our war program and to that extent we may say that America is the school master of the world.

Unselfishness is a grace to be cultivated. It has its charms in all circles of life. It is the strongest weapon in attack upon avarice, greed, envy and jealousy. Likewise it is a bulwark of defense against the onslaughts of passion and self-seeking. Thanksgiving Day essentially should lead us out of ourselves into others.

There is great unrest in the country—unrest between capital and labor, between rich and poor, between the ruling class and those who are ruled. Much, if not all, of the unrest and friction would be allayed if we could get each class to live unselfishly; if we could get each class to realize that the blessings and prosperities and profits and emoluments do not come because of our own worthiness, but in some sense they are bestowed by the beneficence of God.

Selfishness is at the bottom of all of our social and economic unrest. The selfishness of capital is very apparent. It may be said that labor, which has its just grievance and which has been wronged almost without limit, has its selfish side. The rich have their selfish side, but the poor are not altogether free from selfishness, envy, revenge and malice. The rulers have their defects. They have greed for office. They like office for selfish gain. There is, however, a species of selfishness on the part of those who are ruled. Selfishness is at the bottom of all of our economic and industrial unrest. One of the first steps toward breaking the course of selfishness is to move out of ourselves into a realm where we realize that whatever comes is in a measure a bestowal for which we ought to give thanks.

It is a beautiful and charming habit to be able to say, "Thank you"—to say it in a gracious, courteous, cultured manner. It never hurts one to be gracious, however superior in rank he may be to others and whatever may be the relation of the others. If a hired servant serves one he is not hurt if he can graciously say "Thank you" for any sort of service rendered. Were you ever charmed by the gracious, kindly, sympathetic, cultured "Thank you?" Try it the next time and see how it works upon the person to whom you speak. His face will light up and he will gladly turn upon his

heels to do another act and cheerfully come when called. Get the habit of thanksgiving, not only on the fourth Thursday in November, as set apart by the President of our Nation. May your own better nature lead you to a constant, courteous, continuous use of "Thank you." It will win friends, it will change a cloudy atmosphere, it will prove a benediction to others.

Our prosperity on Thanksgiving Day should sober us. Instead of rejoicing in what has come, we should be sobered by the thought of our utter helplessness. We talk so much about independence and inheritant power, but how frail and fragile mankind is any way! Even our best plans come to naught but for Him who sends sunshine and rain upon the just and the unjust. But for Him who counts the hairs of our heads and who sees every sparrow fall, we would have nothing. We are dependent upon Him, His goodness, His mercy, His sympathetic love. How humble we should be on Thanksgiving Day as we realize all the blessings that face us! The harvests are not ours, they are God's. Peace and prosperity of the world are not ours, they belong to God.

Not only are we dependent upon the good All Father, but we are dependent upon others. No man liveth to himself. Yea, verily we are our brother's keeper and we must seek to keep our brother in proportion as we keep ourselves. When we seek to serve only ourselves, we dwarf, we dwindle, we die. We live by contact, we live by the assimilation of life. Our life abundant begins when we gave life to others. Christ came that we might have life and life more abundant and He gave his life for us. May we give our life for others! There is no such thing as independent living. No man liveth to himself. We are interlocked, interwoven, intertwined. We are not independent, we are dependent and graciously should there come from our hearts wells of thanksgiving for the blessings and comforts of life that come through God and that come through our neighbors as well. May this Thanksgiving occasion be a feast of unselfishness and a feast of brotherly love and a feast of worship to God.

INCREASE YOUR PASTOR'S SALARY.

In spite of the fact that quite all of our laymen have had large increases in their salary and in spite of the fact that they personally know that the cost of living has advanced considerably and that preachers' families must eat just as the families of others, in a large number of cases there has not been the slightest increase in the pastor's salary and the pastor and his family in many cases are suffering. We have printed a good deal of matter on this subject calling the attention of the laymen to this matter and the injustice that is being done to the pastor by withholding an adequate support and at the same time the injustice that is being done the church itself, for the pastor is not able to render the largest possible service when he is uncomfortable because of inadequate support. In some sections of the church, however, there has been quite an increase in the pastor's salary.

In a glowing financial exhibit prepared by Dr. F. M. Evans, Superintendent of Marietta District, Ohio Conference of the Methodist Episcopal Church, it appears that an increase in pastors' salaries, exclusive of house rent, has been registered on this District of over 37½ per cent. In terms of dollars, this means that in 1914 the cash salaries for the pastors totaled \$32,271, and in 1919 they have

increased up to the more respectable figure of \$44,325, an increase of \$12,054.

Only eight charges out of the forty-one comprising the district have failed, during the past five years, to register an advance in ministerial support. The percentage of increase of the remaining thirty-three ranges from 20 to 245 per cent. If the eight stationary charges were omitted from the reckoning, the district could boast an average gain in pastors' cash salaries of almost 50 per cent. This should be, indeed, a stimulating example for country-wide Methodism.

CENTRAL AVE., METHODIST EPISCOPAL CHURCH, ATLANTA, GA., LEADS.

The largest contribution for education ever made by any colored church in the state of Georgia and perhaps in the entire Southland was made by the Central Avenue Church, Atlanta, Thursday, Oct. 30th, in the Annual Endowment Rally at Clark University.

This church paid in actual cash at one clip \$1,100.00, being five hundred dollars more than they paid on a similar occasion last year. Dr. L. H. King, the aggressive and successful pastor, is to be warmly congratulated, together with his loyal membership, on their great showing for Clark University. If every one of our colored churches in the South would thus put itself squarely behind the cause of education the results would be far-reaching for racial uplift.

"Doing Big Things" is the fine motto of this church. It pledged more than \$25,000 to the Centenary and with Dr. King's well-known leadership, this amount will easily be raised. While doing splendidly for missions abroad, this church is doing much also to solve the problem of illiteracy and lawlessness at our doors, thereby making its definite contribution to social uplift and community betterment.

A BIBLE LEAGUE OF NATIONS.

In these times when countries are uniting together for mutual benefit and co-operation, it is interesting to note that a long step in this direction is being made by the Bible Societies of several countries. These societies have united in asking all Christians everywhere throughout the world to join in the observance of Universal Bible Sunday, December 7. The idea is that on one and the same day churches of all denominations everywhere shall emphasize the influence of the Bible. The Bible is the only book concerning which all countries can unite and the demand for it has never been so great as at the present time. Among many societies and organizations that have endorsed December 7th as Universal Bible Sunday are the Bible Society of Scotland, the Society for the Promotion of Christian Knowledge of England, all Bible Societies of Canada, and many Bible Societies in this country. And Christians in China, India, Japan, Africa and South America have been invited to join the world-wide movement. The New York Bible Society, 675 Madison avenue, New York, many years ago, realizing that there was no generally recognized day set apart to especially emphasize the value and influence of the Bible, began to urge the universal observance of the third Sunday before Christmas as Bible Sunday, as this Sunday had

already been recognized as Bible Sunday, as this Sunday had already been recognized as Bible Sunday for centuries by the Episcopal and Anglican Churches. Requests for information should be addressed to the New York Bible Society.

HELP FOR CHRISTMAS EXERCISES.

The Christmas number of The Church School is replete in suggestions and programs for Christmas exercises in the Sunday school. Its special features include a Christmas Exercise for the whole school, entitled, "The First Christmas," and a Service for the Primary Department, entitled, "The Christmas Story."

Suggestive articles relating to Christmas include the following: "Christianizing Christmas," "Revealing the Secret of Christmas," "Creating the Christmas Atmosphere," "Living the Christmas Story," "Christmas for All," "The Life of Christ in Motion Pictures," "The Tree of Love and Light."

The magazine is beautifully and profusely illustrated. The New York printers' strike notwithstanding, it will be ready for mailing November 25th. Address 150 Fifth Avenue, New York City.

\$500,000 TRUST COMPANY TO BE LAUNCHED BY COLORED MEN

Mr. Herman E. Perry, president of the Standard Life Insurance Company, of Atlanta, Georgia, announces the formal launching of a campaign to put over a financial venture of tremendous importance to the colored people, to be known as the Citizens' Trust Company. This is the only financial corporation to be controlled by colored people favorably passed upon by the Capital Issues Committee of the Sixth Federal Reserve Bank of Atlanta, Ga., and also by the Capital Issues Committee of the U. S. Treasury Department at Washington, D. C. The new financial institution is to be under national and state supervision. The institution is to have a capital of \$250,000, and a surplus of an equal amount \$250,000. Aside from a regular banking and trust business, special emphasis will be given to assisting colored people in purchasing and building homes, and in securing farm properties on long-time payments and at low rates of interest. The development of colored business concerns and industrial corporations will receive special attention. The new concern will be national in scope, with branch offices in many important centers.

EMPHASIZING RURAL WORK.

The importance of the men in charge of rural communities is more evident from year to year. In many of our Methodist Episcopal Annual Conferences organizations have been formed composed of these men, which are known as Rural Ministers' Associations. Nearly every Annual Conference gives a place on its program for the discussion of rural work and the solving of its problems.

At the recent session of the Northeast Ohio Conference a splendid program and exhibit of rural work was put on. Quite a number of stereopticon slides were shown, among which was one showing a graveyard with the church in the foreground. This was the last of a series showing a rural section where no attempt had been made to better the community conditions, and in which a young lady asked her "beau" to take her to a funeral, as that was the only means of folks gath-

ering together, other than the Sunday services. This was followed by a slide showing a typical country church, with a graveyard in the foreground. Across the doors of the church was written, "Some Churches serve merely as a background for the Graveyard."

Many charts were displayed which made clear the importance of having trained men in charge of our small villages and towns and the necessity of better community and church conditions.

HOME MISSION WEEK, NOVEMBER 23 TO 30, 1919.

The Soul of Democracy, Personal and Social Service, is the theme announced by the Home Missions Council, which represents thirty-nine Protestant denominations, for the observance of Home Mission Week, November 23 to 30. And countless churches throughout the country are making preparations to use this time as an occasion for emphasizing the ways in which the Christian Church may aid the Nation in realizing the ideals of its founders. Special sermons and prayer meetings will form a part of the program, while young people's societies and local home missionary organizations will aid in making the week one of new vision in the needs and opportunities in those fields of Christian activity and service called Home Missions.

Of General Interest

World Freed From Yellow Fever

Science has at last vanquished yellow fever, it is believed, after a long and tedious struggle, in which sanitation was the chief weapon employed by the victors. The story of what is declared to have been the last stand of the dreaded malady, in Guayaquil, Ecuador, is told in a recent report from South America. Experts from the United States fought it under subjection, and no cases have been reported in the city for about three months.

Tripe Yields Pearls

True pearls, from 1-32 to 1-16 in., in size, were found in large numbers on the Mucous surface of a recent shipment of tripe received in England from the United States. That the occurrence was not unusual, but had merely escaped previous notice was shown by the examination of fresh specimens taken from native cows. The pearls were soft, of course, each embedded in a cyst and apparently developed, just as in a bi-valve, by the casting of a protective mucous wall about some intruding parasite.

Search for Influenza Germ Conducted

Until the germ which causes influenza has been discovered, no reliable vaccine for the prevention of the disease can be produced. For that reason four of the most prominent scientists in the country are working together in a systematic way, searching for the elusive bacillus. Serums now employed contain pneumonia germs and other bacilli but the results obtained from their use show them to be of uncertain value. Influenza itself is declared by medical authorities to be fatal only in rare instances, but dangerous in that it prepares the way for attacks of pneumonia, which causes many deaths. An effective serum will, it is believed prevent the

recurrence of epidemics like that of last year.

Campus on Chicago Lake Shore

The cloistered seclusion of the old-time Universities is becoming less and less a characteristic of the modern institutions. Typical of the change is the recent decision of the Northwestern University to establish a second campus within a mile of Chicago's busy loop district—On a nine acre Lake shore tract will be erected a hospital and buildings for the departments of law, commerce medicine, and dentistry. Land and buildings together will cost about \$4,450,000. All these plans are contingent, however, on the outcome of a financial campaign for \$25,000,000, of which \$13,000,000 is to be raised during the present University year.

German's New Emblem, One-Headed Eagle

Germany has officially adopted a new national emblem, from which all trace of Hohenzollern influence has been effaced. The design is a one-headed eagle in black, against a field of yellow. The crown and collar of the old device, symbolic of imperialistic domination are wholly lacking, and the attitude is tranquil. The only sinister suggestion in the new escutcheon is the vivid red of the birds talons, beak and tongue.

Textile Industry to Use New American Colors

Like a "declaration of independence" from German domination of the dye industry, comes the announcement that next Spring will see on the market 78 new and staple shades, all "made in America." Germany's best showing is beaten, it is believed, by this large array of colors. Among these new shades which are to gladden the heart of the American woman of fashion are "date," and Arabian golden brown; "Sponge," a brownish ochre; "Muskeeter," a dark, blue green; "mid-dy," a scintillating navy blue; "eagle," a shade of brown; "aztec," a yellowish brown; "aero," an atmospheric blue; "firefly," a red and orange; "cinder," a gray; "scarab," a bluish green; "Venice," a turquoise blue; and "rose-bud," a brilliant pink.

Canal Under Jerusalem Planned

If the proposals of a Norwegian engineer are carried out there will soon be a subterranean canal directly under the city of Jerusalem, carrying water from the Mediterranean to the Dead Sea, irrigating the wilderness of Judea and providing copious electric power at the mouth of the Jordan. For the Dead Sea, that strange body of heavy saline water, is 1,292 ft., below the level of the Mediterranean, and not more than 50 miles away. The unnatural direction of the drop, it is claimed, will have no effect on the practicability of the plan, and the waters of the big sea to the West, entering through canal and pipes, will help the inadequate Jordan to freshen the contents of the basin, in whose vast depths the mineral and biological scavengings of the whole valley have been trapped and concentrated for thousands of years, with no possible escape. An ample electrical supply, available for the modernizing of the Holy City and other communities that have made no progress since their names were recorded in the manuscripts of the Bible, is an interesting prospect. But more important still is the promise that great areas of land, barren since history began, may be made to blossom forth for the support of an always needy population.

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In sending matter for publication, write plainly on one side of the paper, and make your communications as short as the subject will allow.

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Will Confer On Unity of Protestant Churches

Conferences on the "furtherance of co-operation between Protestant churches of all denominations are to be held in every State in the Union between December 1 and 19, it is announced by officials of the Interchurch World Movement. The delegates to each State Conference, it was stated, will be picked from among the foremost Protestant in every county. The State Conferences will be addressed by leaders of the Interchurch Movement, who met in a preliminary conference at Atlantic City recently.

"Preferred Numbers" in Various Lands.

Some curious conclusions have been reached as the result of what are called the "preferred numbers of the inhabitants of different countries, according to a recent statement in a scientific journal.

The basis of the investigation had to do with the various denominations of money, postage stamps and other mediums of value. It appears that all races, nearly, evince a marked preference for the numbers 2, 3 and 5, and their multiples. The Mohammedans, however, avoid the use of the number 3. Among the French and other Latin peoples, 2 and 5 are more popular than 3, while the English prefer 2 and 3 and the Germans 3 and 5.

The Chinese are said to resemble the Latin in their choice, while the peoples of India have a strong liking for 2. The number 7 is most used in the Slavic countries. The higher numbers are not much used except in Spanish-speaking countries. The people of Hawaii are fond of the number 13.

Speed With Which the Epidemics Spread.

The speed at which an epidemic—whether it be of influenza or any other infectious disease—spreads depends upon the rapidity of the usual means of transportation, according to Dr. Simon Flexner, president of the

American Congress of Physicians and Surgeons. Said he: "In Eastern Russia and Turkestan influenza spreads with the pace of a caravan; in Europe and America with the speed of an express train, and in the world at large with the rapidity of an ocean liner; and if there should be another epidemic, it will probably travel with the swiftness of an airplane. Moreover, not only this rate of speed determined by the nature of transportation facilities of the region or area, but towns and villages, mainland and island, are invaded early or late or preserved entirely from the attack, according as they lie within or without the avenues of approach or are protected by inaccessibility, as for instance of remote mountain settlements and of islands distant from the ocean lanes or frozen in during winter periods."

Gospel Message Being Visualized.

In New York City many churches have decided that the Gospel Message must be visualized on a screen as well as sounded from the pulpit. These churches are to have an ordained film service—a pictorial rendition of Bible truths presented in proper historical sequence under the protection and sanction of the church. A church is being fitted up with the best standard machine—a booth for projection, a disappearing curtain and shades to cover the stained glass windows, so that demonstrations may be given in daylight under conditions and surroundings which exist in the average church.

There is one point, however, on which the International Church Film Corporation stands firm, and that is that no church contracting for its films shall charge admission for any program, whether given on Sunday or on a week day. There are four distinct ways in which motion pictures are being used by churches—for recreation, popular attraction, religious and moral instruction, and as an aid to worship and the strengthening of spiritual emotion.

People of Interest

Dr. N. R. Clay, of Clarksdale, Mississippi, will attend the meeting of the Foreign Missionary Committee of which, he is a member, December 1st.

The annual meeting of the Board of Foreign Missions will be held in New York at the Hotel Pennsylvania December 5-8 inclusive. The opening session will be at 10 o'clock on the morning of December 5th.

The Rev. H. T. J. Johnson, our pastor of Wesley Church, Tulsa, Oklahoma, is bereaved through the death of his mother, who passed to her home November 9th. She had reached the ripe age of 79 years.

Dr. J. M. Cox, Philander Smith College, was in New York City recently attending the University Senate of which he is a member. Philander Smith is having a very prosperous year.

President Price, of Port Arthur, Texas, has been appointed by Bishop Wilbur P. Thirkield as Area Centenary Secretary for the white work in the New Orleans area. He will carry this work on from the college office at Port Arthur.

St. Marks Fourth Baptist Church, this city, celebrates its 65th anniversary this week. An interesting program has been arranged. This church has on a drive to raise \$500 for the

purpose of renovating the church. Features of the anniversary will be addresses, sermons and a fifty voice chorus.

Chaplain J. M. Harris, pastor of Taylor Church, and instructor in Biblical Literature, George R. Smith College, Sedalia, Missouri, made the opening prayer and delivered an address on "The Bible as a Factor in Democracy" before the Missouri State Teachers' Association, which met at Sumner High School, St. Louis, recently.

Miss Martha Drummer, who has spent a number of years in Africa, is in this country and will make an itinerary beginning at Atlanta, Ga., speaking before the Savannah Annual Conference and as many local churches as possible. She touches the heart of the people in a very large manner. Miss Drummer will receive a cordial welcome wherever she goes.

The Rev. C. E. Whorton, of Middletown, Idaho, increased his subscription of his charge to the Pacific Christian Advocate 1,300 per cent. He sent in a list comprising every Methodist family on the charge which had two appointments. Brother Whorton in writing the editor of the Pacific, says: "Our Methodism is a little too indifferent to the vast importance of our own literature as a basis of Christian efficiency."

Dr. Walter S. Athearn, dean of the School of Religion and professor of Religious education at Boston University, delivered the annual Merrick lectures at Ohio Wesleyan University November 9 to 13. The subject of the series was "The Problem of Religious Education in America." These lectures later will be published in book form along with the recent survey of the status of religious education in America made under the auspices of the Interchurch World Movement.

The editorial staff of our Sunday School Publication loses in the death of Miss Marion Thomas, who has been in poor health for some time, one of its most valued workers. Miss Thomas was better known as the author of the Primary Graded Lessons, with the accompanying Plan and Program books in the Graded Syndicate Series. Through these textbooks and lesson stories has been the inspiring guide and religious teacher of hundreds of thousands of children and Primary Workers throughout the country.

GENERAL CONFERENCE DELEGATES.

North Carolina Conference.

Ministerial: Dr. Robert E. Jones and Dr. R. W. Winchester. Reserve: Drs. S. A. Peeler and H. L. Ashe.

Laymen: Dr. R. B. McRary and Prof. W. B. Windsor. Reserve: Messrs. J. A. McCary and W. H. Thompson.

Savannah Conference

Ministerial: Rev. W. V. Daughtry, District Superintendent. Reserve: Rev. C. W. Prothro, pastor. Laymen: Mr. W. E. Summers, Railway Mail Clerk. Reserve: Dr. R. N. Jackson, Physician.

West Texas Conference.

Ministerial: Revs. T. H. Wyatt and J. W. Warren. Reserve: Revs. J. H. Swann and L. H. Richardson.

Laymen: Dr. M. S. Davage and Prof. J. W. Frazier. Reserve: Prof. R. A. Atkinson and Mr. W. D. Kirkpatrick.

THANKSGIVING AND THE CHURCH

By Dr. Frank Crane

Always, in every age, in every land, people have gathered into groups. It is human nature to coagulate. We are gregarious. Humanity clots.

And always, in every land, in every age, some of these groups have been composed of human beings brought together by the idea of God, and of cognate issues, life after death, duty, honor, the spiritual urge.

This group we call The Church.

The Church is composed of them that sense the Infinite.

The Church has often been wrong, sometimes bloody and cruel, always humanly ignorant; but always it has been from within its body that there have come the Saviors of the world, those who have helped men up from beasthood, saved nations, inspired reforms, freed slaves, rebuked tyrants, and altogether led the world in its bloody struggle up toward the light.

Moses, the law-giver; David, the Poet; Lu-

Dr. Frank Crane speaks every week through newspaper pages to millions of people. He knows how to arrest the thought of "the man on the street." Here he brings this eloquent and timely thanksgiving plea to rally to the forward program of the church.

"There is no more fitting way of giving thanks on this Thanksgiving Day, than by a renewed devotion to the Institution which is the well-spring of that power which makes America dominant in the world."

ther, of the Protest; Wesley, with his eye fixed upon the Sanctification of man, as an eagle's eye upon the sun; and the Son of Man Himself.

These all were nested in The Church. They lead.

"O the prophets, bards and seers,
In the horoscope of nations,
Like ascending constellations,
They control the coming years."

The heart of destiny is moral.

The meaning of history is the will of God.

The goal to the future is indicated by the projection of the old lines that run back to Moses and the Lord Christ, for the final end must be Justice, Righteousness and Love.

The Church membership has no monopoly of these ideals, but it is the nucleus of them. It is the little company where they are definitely conceived, consciously nursed.

As such the Church membership is the most influential body in the land. If they want a thing unitely enough they get it.

The Moral Force of the Church of Christ.

That is proved by the triumph of prohibition. This measure was, as Myron W. Herick called it, a triumph of the Church Members. Once the wills of the Evangelical Church membership were definitely, fused Alcohol, with its centuries-old roots deep in the popular mind, was doomed. The more theatric and vociferous groups were hostile or indifferent. The Labor Unions opposed prohibition. The newspapers ridiculed it. Society and the so-called Upper Class sneered. The Roman Church lent no aid. The Politicians side-stepped or denounced. Yet the moral sense of the Evangelical Churches

pushed onward this reform with irresistibility of a steamroller.

It was the outraged sense of decency of the churches that made this nation an unflawed unit in the war against the Hun.

It was the heart of the Church that would not tolerate Slavery, and the best strong and valiant behind Abraham Lincoln.

It was the common ideals of the Christian Churches that backed Woodrow Wilson in his great Crusade to wrest from Europe a League of Nations that shall end War.

It is the spirit and principles of that Christ, who informs His Church, that alone can bring peace to the confused hordes of Capital and Labor.

Cynic voices assail the Church now as always. It is cursed for going too slow and cursed for going too fast. It is proclaimed moribund.

But it is here. It is our only hope. Faulty as it is, it is the Body of Christ. And it is still breathing His Spirit, following Him as best it can. And with it move the life of the nation.

An unnoted silent host, the Church members of the United States advance like a grim, resolute army,

"With the Cross of Jesus
Going on before."

For it is written that "the kingdom of this world shall become the kingdom of our Lord and of His Christ. And He shall reign forever and ever."

Never was a more deeply moral era than this. Never in the world's history were so many men crying, "Justice, though the heavens fall!" And never was a nation of the globe more solidly determined to Do Right.

We have but one duty—to be Unafraid.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Our Thanksgiving Duty.

There is no more fitting way of giving thanks, on this Thanksgiving Day, than by a renewed devotion to the Institution which is the well-spring of that power which makes American dominant in the world.

And our Thanksgiving Duty is to proclaim righteousness and to assist in establishing justice. For the riddle that the Sphinx proposes this day to us is: How shall the laborers be secured, out of the products of their toil, what they feel will be a fair return?

And, as Justice Stratford of the Supreme Court recently said, "Our safety can only be found in a policy that treats all men as brothers."

And where, if not in the Church of Christ, can men look for that spirit of justice and fraternity to guide them?

PREACHING THE GOSPEL.

By Dr. James H. Dillard

The center of the Gospel is the two great commandments. On these two commandments, according to Jesus himself, hang all the law and the prophets. To preach the two commandments is to preach the Gospel.

Some days ago I published an article in the New York Evening Post in which I said that in all my experience I had heard but one sermon from a white pulpit that mentioned the relations between our races in the South. From this I went on to say some other things about preaching the Gospel.

A Southern white friend who happened to read my article wrote to me approving what I had said, but added that I ought to make a similar appeal to the colored preachers of the South. This I should like to do. I should like to say to every colored preacher in the South these words:

No matter what happens, preach the Gospel of Jesus Christ, the central point of which is love, love to God and to our fellowmen, of all races and beliefs. Let us have faith that if we have love and do right God will in due season bring to pass the righteousness for which we ask.

I saw once in a book and I copied this beautiful prayer:

"O God, by Whose command the order of time runs its course; forgive, we beseech Thee, the impatience of our unbelief; make perfect that which is lacking in our faith; and, while we tarry Thy fulfillment of the ancient promises, grant us to have a good hope because of Thy Word; through Jesus Christ our Lord. Amen."

If we live in the spirit of this prayer we need fear no evil, and we can be sure that all good things will come to us.

Charlottesville, Va.

KING GEORGE LEARNS OF CENTENARY.

Through the thoughtfulness of a man who would have the whole world know what the Centenary of Methodist Missions means, King George of England will receive a copy of "A Centenary Survey of Methodist Episcopal Missions," vest pocket edition, at his palace in London. In ordering copies sent to twenty different people, he spoke eloquently of the common kinship of humanity in the selections he made. Not only was King George remembered, but also John Callahan of the Bowery Mission, the president of a great corporation, college professors, missionaries in India, ministers of other denominations, the editors of New York daily papers, laymen in New Jersey and preachers in England. And in closing, he adds: "Also one for me, as I gave mine away." Probably no book ever gotten out by the Methodist Episcopal Church has ever been prized by so many people, of such varying walks in life. Already over 150,000 copies have been called for. Indeed, one can hardly afford not to have one with him constantly in these days when Centenary information keeps in Methodist informed as to what his Church is doing to bring the whole world to a knowledge of Jesus Christ, and the varied ministries which it is performing in foreign lands and in the United States. Those who have no copy of this wonderful little book of world facts can secure one by sending 25 cents (in lots of 100 or more 20 cents a copy) to the Centenary Conservation Committee, 111 Fifth Avenue, New York City.

PASTORS BACK AT SCHOOL TRAINING RURAL LEADERS

By Ralph Welles Keeler.

THE cry in excuse for modern rural church and community conditions has been "We lack real leadership." And the over churching and under churching and

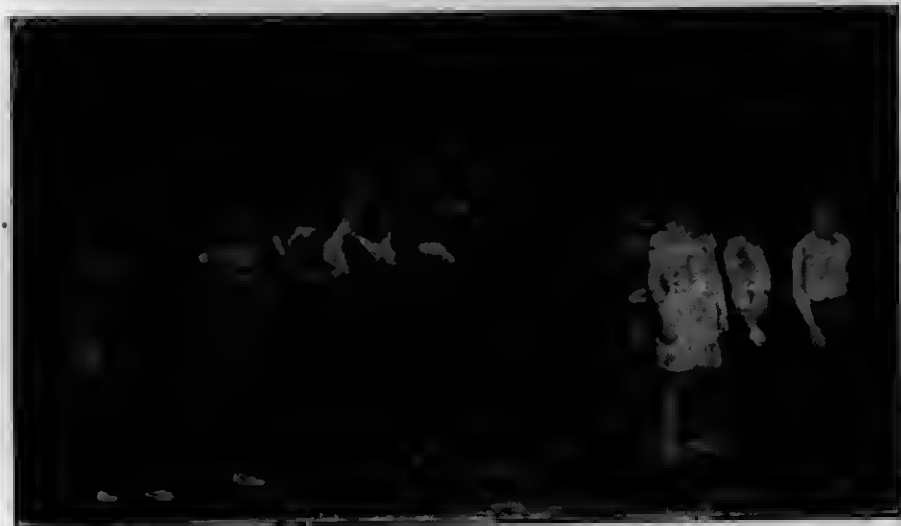
to lead in.

Summer Schools for Rural Pastors was the name given to the fifteen groups gathered together from Boston University School of

Theology to the University of Southern California, and from Hamline University to Wiley University. And schools they were, for whether at Garrett Biblical Institute or the State University of Washington, the purpose was the same, to have each man study and recite and be examined as would be the case in regular sessions of any one of these institutions. The difference was in the course offered. For at Drew Theological Seminary, in addition to courses in the Old and New Testament, Homiletics and

Rural School Organization, taught by members of the faculty, who gave their services free, there were also courses in rural sociology, rural church methods, religious education and recreation, taught by experts in these subjects brought in from the field. At the Athens School of the University of Chat-

Nebraska State College of Agriculture, while the Oregon State College of Agriculture sent lecturers on Agriculture and the farm home to supplement the courses at Williamette



GETTING READY TO RECEIVE IDEAS

inefficiently church conditions of thousands of rural parishes is evidence that the cry had fact for its utterance. Indeed, it has been brought to the attention of the nation repeatedly. And the Church was made to realize this desperate need in a most intimate manner when the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church made its Centenary survey. Conditions answered were almost beyond belief.

PASTORS!

If you are publishing a church bulletin or order of service with notices on please send a copy to Ralph Welles Keeler, Centenary Conservation Committee, 111 Fifth Avenue, New York City.

To those who question the value of such a survey an answer is found in the efforts to better conditions now being made by this same Department of Rural Work. Not by the giving of money for new buildings, or by the supplementing of inadequate salaries alone is this new attempt to raise the standard of efficiency of the rural church being made. Such help alone would mean doing the task over periodically. The missionary leadership



"DOWN" EAST IN BOSTON

that saw the heart of the matter looked beyond today. It thought of tomorrow. So it began immediately to make an investment of Centenary funds in training some 2,000 pastors already serving in rural parishes in modern plans and methods which would make them able to become real leaders in their community, with a practical program



MONTANA PLAINSMEN PREACHERS

tanooga, the Tennessee State College of Agriculture co-operated with lecturers on mechanical conveniences that help the farm and the home, poultry, good home cooking, the family budget, sanitation, the prevention of tuberculosis and similar subjects. Mountain problems were discussed by representatives of the Presbyterian Board of Home Missions.

At each school those problems peculiar to that section of the country were taken up. Instructors from Tuskegee Industrial Institute augmented work of the faculty and rural pastor instructors at Gammon Theological Seminary with courses on agriculture. Ten specialists from Ohio State

College of Agriculture, where Dr. Paul L. Vogt, Superintendent of the Department of Rural Work, was a Professor of Rural Sociology before coming to his present position of leadership, strengthened the faculty at Ohio Wesleyan University. Rotation and live stock, harmful insects, dairy farming, soil conservation and the like were taught at



AMONG SOUTHERN MOUNTAINEERS

University. At Iliff School of Theology, Dickinson College, and Baker University, the State Colleges of Agriculture gave the same helpful co-operation.

The Amazement grows as one studies the courses taught these rural pastors at these summer schools. And the practical significance to the daily life of the 2,000 rural parishes represented cannot be estimated. For it was not theory alone that was taught, but the practical results achieved by those who had tried out making the rural church the center of community affairs and had succeeded.

Time enough has already elapsed to demonstrate a little the value of this Centenary investment. The men have been back at their tasks now some of them, from the earlier schools, nearly five months. Hear the testimony of a few: "It has brought to us as pastors a new and much enlarged vision of the wonderful possibilities of the work in which we are engaged and of the responsibility that rests upon us as leaders." "The project is the most far-visioned and intensely practical ever launched by the Board." "The folks are very slow to take up with new things, but I trust will come to it in the end. I am in the midst of my survey and I find that although but partly done I can use it even now. The people



AT PULLMAN, WASHINGTON

are not acquainted with the community, although they have lived here for years. Some of the things that the canvass shows up are surprising to them."

One pastor has just completed a survey of his parish, using the "Rural Home Household Record," supplied by the Department of Rural Work. In addition to the survey

an accurate map has been prepared, with each house plainly marked, so that one can tell at a glance the relation of the family to the Church. In reporting the results of the survey, he says, "I am enthusiastic over the rural work and must say that I received the impetus at the Summer School for Rural Pastors."

The fruits of these summer schools for pastors will count increasingly in the months

ahead. A new day of rural leadership has begun to dawn in 2,000 parishes. The Centenary of Methodist Missions is demonstrating the wisdom of those whose vision planned it. And rural America will come to its own, in part, at least, through the making possible this unique adventure in practical leadership through the sacrificial Centenary gifts of members of the Methodist Episcopal Church.

THE MID-WEEK SERVICE

Topic: "When Love Outclasses Law"

By William H. Phelps.

In Four Installments—Number 111

Scripture—"The tithe is the Lord's." Lev. 27-30. "But seeing that we have died to that which once held us in bondage, the law has now no hold on us, so that we render a service, which instead of being old and formal is new and spiritual"—Rom. 7-6. (Weymouth). "Are we, therefore, to sin because we are no longer under the authority of Law but under grace?"

No. Indeed!" Rom. 6-15.

This putting us on our honor is Jesus's own favorite way, but it is a severe test on our character. We are artful dodgers by nature, and this affair of honor is easy to dodge. We can evade the call; we can argue all around it; we can pick flaws in the tithing of others and not be indicted as delinquents, for there is no law in black and white compelling us to tithe.

Compulsory stewardship would be perfectly fair, but it would spoil all the fun of tithing for Love's sake. I do not have to tithe, but my love and loyalty make me want to tithe in acknowledgement of his ownership. What joy would God get out of a million "compelled" tithers? But think how it must please Him to have in one Church a million who tithe for love's sake.

We feel so toward our own children. When they go beyond the circle of what is required and do things that they are not even asked to do, then our joy climbs to summer heat. When they merely do the required tasks, our hearts drop to zero.

"The New Christian" says—

"There can be no statutory obligation upon the Christian to pay either the tenth or any other portion of income.

"As a matter of fact many are still living in the Old Testament. But the Christian is expected to live in the New Testament and, therefore, not under law, but under grace. There can be no argument here; if there be any obligation upon the disciple of Christ, it is moral and not legal. The impulsion of love must supersede the compulsion of law. "If I bestow all my goods—but have not love, it profiteth me nothing." Jesus stakes his kingdom on this principle; men may presume upon his forbearing love, but in the end love will be the fulfilling of all law, and the inbringing of the kingdom."

"It is not the deed that we do,

Tho' the deed be never so fair;

But the love that the dear Lord looketh for,

Hidden with lovely care

In the heart of the deed so fair."

But does not this principle of the compelling power of love hold sway all through the realm of the higher life? The zone where

the best character is made lies beyond the line of actual commands. Keeping the old commandments is by no means to be despised, but there is much lacking if we do not go beyond that goal. The old law was infinitely beyond anything before it, but Christ's new law of love is likewise beyond all that went before Christ's day.

It was a bold venture that Jesus made when he risked the future on our love and trusted

that such love would naturally and normally and abundantly fulfil the law. But he took the risk, and it is not in our hearts to make his venture a failure. He trusted our love! Shall we disappoint his confidence in us?

But does love really suggest the tithe? Yes, on the general principle that the new law of love begins where the old law left off. The old law spoke of murder; the new law of love takes that for granted and goes on to decry hatred. The old law dealt with adultery, the new went on to imprecate in purity of thought.

If you will study the teaching of Jesus you will see how He "filled the law full" in that his abrogation of it consisted in stepping from it to a still higher place.

Love starts therefore from the tithe and goes on to the much higher plane of New Testament stewardship. With us the tithe is just a beginning place and the New Testament has much to say about the use of the other nine-tenths. The tithe is not a haven to be reached at last, but a springboard from which we leap out into the waters of stewardship.

"What Shall I Render Unto The Lord?"

By Rev. Julius S. Carroll, B. D.

Thanksgiving time again has come. In church and school and home many anthems of praise will be sung. The tot in school will tell in story of the first Thanksgiving and of how the people praised God because of the abundant harvest and for His fatherly care in preserving them from sickness and peril.

It is a common experience to give thanks with the lips. How loud frequently are our words of praise! But words are easily spoken. Truly did Milton sing in Paradise Regained,

"They praise, and they admire, they know not what,

And know not whom, but as one leads the other

And what delight to be by such extolled
To live up their tongues, and be their talk,

Of whom to be dispraised were no small praise?"

David in his musing upon the benefits derived from God, professing his love and duty to God for his deliverance, and studying how to bethankful cried out, "What shall I render unto the Lord?"

It is not what shall I say? But what shall I do? How shall I show my thankfulness by some deeds? As we reflect upon the goodness of God what acts are we going to perform to show Him far beyond our words that we are thankful?

God is greatly praised by our lives. To be rather than to say is of the greater importance. To be in heart and life thoroughly consecrated to Jesus Christ is more than merely proclaiming that we thank Him. John was the son of poor but pious parents. Father and mother strove hard and with many sacrifices to give John an education. When this boy returned to the old home town after completing his educational preparations his character was so upright that every one with whom he came in contact acknowledged what a credit he was to his aged parents and to all in the community. "John's life is a benediction to this community," they said. "How thankful we are to God for this boy." John himself felt

that he was showing his gratitude to God by his life. He considered a life any different would have been base ingratitude.

Each of us can show his gratitude by

"Wearing the white flower of a blameless life,

Before a thousand peering littlenesses,

In that fierce light which beats upon a throne

And blackens every blot."

That was a wise mother who said to her son, "Son, if you do not receive the big things in life; if you are not placed at the head of large concerns, but on the other hand though your lot in life be small, remember if your character is pure I shall consider that by this you honor your sainted father and me." A consecrated life is the very exponent of thankfulness to God.

Side by side with "being" is "doing". When the Psalmist asked the question—What shall I render?—he answered his own question. Not only will I call upon the name of the Lord. Not only will I with my mouth praise Him. But I will pay my vows publicly. To the Psalmist there seemed something which he must do as well as say. It is true on this Thanksgiving Day we assemble in our accustomed places of worship upon the proclamation of the president of the United States or the governors of the various states and there by song and prayer and sermon express gratitude to God for the favors bestowed upon us. But our Thanksgiving should go beyond this. This should be but the prelude to a larger activity. Our prayer in the Thanksgiving service should not only be peans of praise and gratitude but a petition for greater strength for active Christian service to others.

In the olden days when the cold Winter began as early as Thanksgiving a wealthy farmer awoke on the morning of the day before Thanksgiving and found the ground covered with snow. All preparations for a good time on Thanksgiving had been made. That morning he went to the railroad station three miles away to meet his daughter and son who were returning home from their respective schools to spend Thanksgiving

holiday at home. As he drove over the snow-covered road how his heart went out in gratitude to God for the favors bestowed upon him. How he revelled in the thought until he found himself saying aloud, "Thank God! Thank God for my devoted wife! Thank God for my promising children! Thank God for my home and all that God has given me in lands and cattle and friends!" As his words of gratitude floated out upon the November breeze suddenly there occurred to him the thought—"how much more acceptable to God would be some real deed of kindness to another. Like a flash there came before his mind a poor widow who lived just over the hill from his farm to whom Thanksgiving meant but little. Struggling to keep a home for four fatherless children proved a bigger task than she could do. At that very moment she, too, was thinking of Thanksgiving. But the thought was quite different from that of the rich farmer. To her Thanksgiving would be sad and joyless. Yet with a simple faith in God she was saying, "I must be thankful. I must be thankful." As the farmer drove along nearing the station he heard the shrill whistle of the approaching train which was bearing his children to him. He urged on his horses but with greater speed his mind was made up what he would do. Upon the platform

of the station he greeted his children and as fast as the horses could travel he carried them home. When at home he ordered his servants to load the farm wagon with provisions and delicacies for the poor widow, and he himself drove over the hills and presented the things to her with his own hands. With tears in her eyes the poor woman could only say, "I thank you. But why did you do this?" Overcoming his emotions the good man told her that this was one way he had of showing to God how thankful he was for all the benefits that had come to him. When back in his home around his fireside that man counted this deed of gratitude greater and more far reaching than his words.

What shall I render? Let each answer the question for himself.

Even as King Lear said of his two thankless daughters so God says of his children.

"How sharper than a serpent's tooth it is

To have a thankless child!

On this Thanksgiving Day let us be thankful by deeds as well as by words.

And may we remember that

"He that's ungrateful, has no guilt but one,

All other crimes may pass for virtue in him."

The Deeper Cause Of Thanksgiving

By The Rev. A. P. Shaw, D. D.

Pastor Wesley Methodist Episcopal Church, Los Angeles, California

Perhaps one of the most unfortunate things that has happened in connection with Thanksgiving is the fact that it was placed at the end of the harvest. We mortals are so deeply dyed in paganism, so prone to appreciate only material values, such lovers of full barns, abundant harvests and full stomachs, that we are liable to forget the higher values altogether. Our modern materialistic ideals together with the pagan tendency in our journalism and art have degraded almost everything spiritual and sacred. Modern pagan art represents Christmas—that glorious day when sin, death and hell's Conqueror was born—with a sprig of holly, a reindeer pack and the pagan image of "Old Saint Nick." The same influence sets up as the image of glorious Baster, a young chick, or a young hare; and if we are not careful we will see and be thankful for nothing this Thanksgiving but for the abundant harvest, the full barn, and the well known Thanksgiving Turkey ready for slaughter.

The old Psalmist back in his dark day could well laugh at the shallow materialism of our times. When he broke forth in a song of thanksgiving it flowed from a fat soul, a soul whose sins had been forgiving and whose diseases had been healed, a soul delivered from destruction and crowned with loving kindness and tender mercies. O hear the Psalmist's song of thanksgiving and learn a lesson from things for which he was thankful!

"Blessed Jehovah, O my soul;

And all that is within me;

Bless his holy name.

Bless Jehovah, O my soul,

And forget not all his benefits;

Who forgiveth all thine iniquities,

Who healeth all thy diseases;

Who redeemeth thy life from destruction;

Who crowneth thee with loving kindness and tender mercies; and last of all, "Who satisfieth thy desire (mouth) with good things.

So that thy youth is renewed like the eagle." (Psa 103.)

The greatness of the 'Apostle Paul is best seen in his appreciation of spiritual things. Mere temporalities are seldom mentioned in his lofty strains of thanksgiving. He realized that temporal things at their best were only the shadow of those infinitely better things which God has given to the children of men. Hear a few of Paul's strains of thanksgiving and see what he appreciated most of all among God's gifts to men.

"Now thanks be unto God which causeth us to triumph in Jesus Christ, and maketh manifest the savor of his knowledge by us in every place. (2 Cor. 2:14.) "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, by whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:12-14). "Thanks be unto God for his unspeakable gift."

No mention is here made of temporal things. The benefits of Christianity are so much important than food and raiment that he does not mention them at all. The little, grovelling, mud-puddle individual who fails to give thanks because the staff of bread is shorter this year than last, needs to open his eyes and understanding and give thanks for the infinitely better things we have in Jesus Christ.

As we think of the benefits we have received this year let us put mere temporal things in the background where they belong. The products of our mines, factories,

forests, fields, orchards, herds, and gardens are the least of the benefits we have received this year of God. "Man does not live by bread alone; but by every word that proceedeth out of the mouth of God." We have not received our largest benefits from temporal things. The farmers, the miner, the herdsman nor the manufacturer has not been our greatest benefactor. Whether we appreciate it or not, we have reaped our most valuable harvests from the words of the teacher, the preacher, the poet and the written word of God. Do you love Jesus? Do you realize the value of God's gift of his only begotten Son to save a sinful World? Then why not break forth in thanksgiving with the Apostle Paul; "Thanks be unto God for his unspeakable gift."

Does the Holy Spirit dwell in us and lead us in the ways of wisdom and joy and peace? Have we made any religious progress this year in our conduct and service? Are those evil tempers and passions giving away to the spirit of Jesus Christ? Have we seen our community being transformed by the power of the gospel of Christ? Have we noted the progress of our Redeemer's Kingdom among the nations this year? Why not thank him for the triumph he has given us and his kingdom during the year? Is not a world full of the power and glory of our God more to be thankful for than an abundant harvest of grain?

O Christians! God wants our thanksgiving put upon a higher shelf. Shall we dwell so long in his presence and yet not know him? Shall he teach us year after year and we make no progress in his wisdom? Shall we gaze into his face so long and yet not become like him? Shall we be washed and made white as snow in his precious blood and yet so soon return to wallow in the mire? Shall we permit pagan art and unregenerate worldlings to degrade our holy days and institutions while we blindly assist them in their ignorance and folly? Awake, awake! Arise, arise! Put on thy strength; put on thy vision; put on thy understanding; put on thy wisdom O, Christian! Let us sing a new Thanksgiving Song. Let us sing a song whose lower notes shall mention temporal blessings but whose higher notes shall reach the skies. Let us sing a Thanksgiving Song that shall reach the higher harmonies of the songs of David, Paul and Jesus—a song that shall blend heaven and earth and earth and heaven and bind man to God and God to man.

12,000 COLORED WOMEN IN Y. W. C. A. CENTERS.

The committee on colored work of the War Work Council of the Young Women's Christian Association reports 49 centers for colored women and girls now in operation in various parts of the United States, several of the centers being industrial ones.

Total membership in these centers numbers 12,000 women, of which 4,000 are Girl Reserves—teen age girls—3,000 of the total number being industrial workers. During the last two years between 25,000 and 35,000 women have been reached through these centers. This department of the Y. W. C. A. employs 100 workers, including hostesses, house workers, employment experts, industrial experts, girls' work, field branch and national secretaries.

Woman's Home Missionary Society

MEMBERSHIP CAMPAIGN

Mrs. I. D. Jones, Chairman

If America wields the scepter of power and the world awaits her leadership, is it not of the utmost importance that she be truly Christian herself that she may influence aright and help in the largest possible measure the nations in hour of need?

Our slogan has been, "Back to the Farm," "Back to the School," but should not every Christian take up the cry, "Back to the Church?"

For the church and what the church stands for, alone can save the world!

Long years ago the question, "Jesus or Barabbas, which?" was answered, but the same question is before us today in another dress: "Christianity or Bolshevism, which?"

If the world is to be regenerated we must choose Christ! There is "None other name whereby we may be saved." With perils at home and abroad, where else can we go for safety and power?

The church must so lift up Christ that all men may be drawn to Him, and be transformed into his likeness—the ideal.

Let us show a greater reverence for God's house, crowd his portals, tarry at his altars until we are endued with power, then the home, the unit of society, will be lighted with divine electricity, and our sons become Josephs and Daniels in American history, men who dare to do right and dare to be true!

To this end let us rebuild our family altars and more truly reverence the Sabbath which is the bulwark of a nation's morale!

Can we remain a Christian nation if we remember not the Sabbath Day to keep it holy? A newcomer to our church told me on the previous Sabbath, as was her custom, she reminded her little son that this is the Lord's day and he must be very quiet so as not to disturb the neighbors. "Mother, they do not have Sunday in this Country," was the quick reply, "Sunday is in Toronto."

We thank God for the automobile, and all it means for pleasure and health, but would we not better walk the remainder of our lives than permit this splendid means of locomotion to interfere with our regular attendance upon God's sanctuary and upbuilding of our spirituality?

Our God is a miracle working God! The Bible is a record of some of his miracles of love! All about us are evidences of His power Christ who healed the sick, raised the dead and multiplied the loaves and fishes prophecies "Greater things than these shall ye do, because I go to my Father and will endue you with his power! I will be with you always! Leave your nets, conquer the Roman Empire, regenerate the planet!

How slow we are to obey, for today after nineteen hundred years, one-half of the world is yet to be evangelized, and in our own country there are 63,000,000 who belong to no church, either Protestant or Catholic!

It has been the privilege and duty of our Society to help in this God-given task for the last forty years. We thank Him for the miracles that we have wrought in His name but we would know more of His wonder-working power!

Moody penned upon the margin of his bible when dying, "If we are in partnership with God let us plan large things."

"By faith" we would accomplish such large things that in the second part of the 11th. chapter of Hebrews, which is being recorded in heaven, the Woman's Home Missionary Society may have no small part.

Our Society must have greater numerical strength, we must consecrate more of our time, energy, money and organizing ability to this task.

Will not the Christ who gave the miraculous draught of fishes to His disciples of old, give to our Society a miraculous draught of new members if we go forward in His power! I hear His voice calling us to larger things. Let us be quick to obey!

Fortieth Anniversary

During the two years of our Fortieth Anniversary, 1918-1919, our Society has planned to secure 40,000 new paid members net, as Birthday Gift.

This task should be an easy one. In the United States our church has a membership of 3,718,396 (the World Almanac, 1919), while our Society at the beginning of our Fortieth Anniversary had but 270,206 members.

First Year's Work

We rejoice that notwithstanding the influenza and the strenuous work of the war, our Society secured 15,890 new members, net last year, making our total membership, 286,096. This leaves 24,110 new paid members, net, to be secured this year in order to reach our minimum of 40,000 net.

One in Purpose

We call *Every Officer*—local, district, conference, general, of all departments of our work, and every member of our Society, to be one in purpose, a unit in endeavoring to reach our goal and make our Birthday Gift a *Worthy Offering unto God*. For details of plan of work see the new Membership Campaign Leaflet. It should be read at your next monthly meeting and may be secured at any of our offices.

Roll of Honor

The quota for each member is four birthday gifts (new paid members). We wish to thank the large number of Officers and Members whose names are already upon the Roll of Honor, for their faithful service.

We covet the name of every officer and every for this list in Home Missions. Can we expect the membership to work with enthusiasm if the Leaders do not set the example? Is your name upon the roll, dear member? Do not fail God in this hour of the world's need. If at first you don't succeed, try, try again. Those who secured part of their quota last year should complete their task now.

Auxiliaries, Circles, Home Guards and Mothers' Jewels

The officers of each Auxiliary, Circle, Home Guards and Mothers' Jewels are earnestly requested to plan a systematic canvass for new members immediately.

Ask each member to help. Try the Index Card System. Write the name and address of each woman and child of your church and Sunday School who is not a member of our Society upon a separate card. Give the cards to the members of the at the next meeting, not forgetting to give all the names of the members of the same family to the same Personal Worker. If she cannot secure Auxiliary members let her secure Queen Esthers, Home Guards or Mothers' Jewels.

Net Gains During the Campaign

During the past six years of the Campaign we made an average increase annually of 14,030—5-6 members, or 84,185 new members net, in six years.

This year our net increase is 15,890.

Summary of New Paid Members, Net, for 1918-1919.

Total number of new members, 15,890

Leading Conference in Auxiliary, Baltimore, 994; Philadelphia, 896; Northwest Indiana, 595

Leading Conference in Queen Esthers, Ohio, 409; West Ohio, 401; Rock River, 383.

Leading Conference in Home Guards, Northeast Ohio, 298, Ohio 280, Philadelphia, 243.

Leading Conference in Mothers' Jewels, Erie, 699; Ohio, 614; Kansas, 515.

Leading District in Auxiliary, Washington, Baltimore Conference, 831; South Bend, 352; Northwest Indiana; Northern, Rock River, 342.

Leading District in Queen Esthers, Western, Rock River, 250; Cleveland, Northeast Ohio, 424; Erie, Auxiliary, Marion, 120, West Ohio; First Lancaster, 88, Ohio; Trinity, Chillicothe 67, Ohio; Park Avenue, Kenosha, 54; Wisconsin; Mattoon 48, Illinois.

Leading Circle, First, Cleveland, 55, Northeast Ohio; Oak Park, 42, Rock River.

Leading Home Guards, King Avenue, 129, Ohio Conference; Franklin Avenue, 94, Ohio Conference; First, Danville, 46, Illinois Conference.

Leading Mothers' Jewels, Mayne Street, Erie, 212, Erie; Linden Heights, 107, Ohio. building a dam across the Zambesi river.

ASPIRING!

With the coming of the Centenary a new vision has come to some of the remote rural communities. We are all acquainted with the little church in the country, where services are held on Sunday and the doors are closed for another week; where just enough money is collected to keep the church going and pay the pastor a small salary. With the thought of getting a little extra money from the Centenary these folks are encouraged to go ahead and do great things for the church and the community. One pastor wrote to the Board of Home Missions and Church Extension, "No telling what all may happen in the next twelve months."

THE RALLY DAY OFFERING.

To secure Rally Day and Centenary credit the offerings taken in the church and Sunday School should be sent direct to the Board of Sunday Schools, 58 East Washington street, Chicago, Ill. This is the season of largest expense to the Board and the immediate remittance of Rally Day offerings will save heavy interest charges.

WILLIAM C. HANSON, Treasurer.

GREATEST THROUGH SERVICE

The International Sunday School Lesson for Nov. 30, 1919.

By the Rev. J. Leonard Farmer, Ph. D.

Christ on several occasions taught His disciples concerning the nature of true greatness. His teaching on the subject, as, indeed, His teaching in general, was elicited by the occasion. That means that this was a difficult idea for the disciples to grasp. Again and again there was manifested jealousies and ambition and rivalry among them for the chief place in His estimation, so that they may obtain the place of greatest honor in His political kingdom which they expected soon to be established. He saw that they had completely failed rightly to interpret His spirit, although they freely acknowledged His as their Lord and Master. In our lesson last Sunday we made a passing reference to the occasion when He taught them on the subject by placing a child in their midst. In our lesson readings for today we have two other passages. One occurs in the Gospel of Matthew, recorded also by Mark 10: 35-45. So far as the evidences go, this rivalry was always between the select group, Peter, James and John. On this occasion James and John and, according to Matthew, their mother, came to Jesus requesting that these two be granted the seats of honor in His kingdom. But Jesus taught them in so many words that the seats of honor are "the price of tolls, not a grace granted to ambition; a reward of righteousness, not the concession of a request." The other passage is from John's Gospel. The instance is also mentioned by Luke 22:24-27, but he does not enter into details. This is the last time Jesus taught on this subject before His death.

Luke incidentally supplements the passage from John. It is clear that Jesus dwelt on this subject at the supper because there had arisen a contention among some of the disciples as to which of them was accounted the greatest. The contention, no doubt arose over the order in which they should be seated at the meal. The order of sitting had not been formally planned, but some wanted to sit nearest to Jesus, considering these places of honor and to signify the place they would occupy in the Messianic kingdom when it shall have been established, while others contested their right to such places. According to the description in John 13:21-30, he was seated next to Jesus on one side and Judas on the other. And from what we know of the rivalry between Peter and the sons of Zehedee for the chief place in Jesus' estimation, we may be reasonably sure that Peter started the contention, being himself deprived of both seats or honor.

This strife for special seats at the meal must have pained Jesus' heart. He had on other occasions taught them against clamoring for places of honor, and had condemned before them the Pharisees and scribes for loving chief seats in the synagogues and at feasts, but only hardened men without serving them. But now His disciples, and especially those who stood closest to

Him in companionship, who more than the others should have been imbued with His spirit—These are doing in His presence the very thing for which He had condemned the Scribes and Pharisees. Dumbfounded as He must have been, He decided to teach them for the last time by an object lesson which would be the most striking and touching. According to Oriental custom, when one came into the room from out of doors he left his sandals at the door and a slave washed his feet that the mats may not become soiled from the dust of the road or street. When this company went in to the supper their feet were not washed, for there was no slave among them and no one of them volunteered to wash the others' feet, not even Jesus'. They were thinking more about the chief seats they should get than about performing this courteous act of service. So without uttering a word of reproach or rebuke at their contention, Jesus immediately arose from the meal, stripped his upper limbs so as to show the greatest act of

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utter self-abnegation, got water and a towel and one by one washed his disciples' feet. They did not understand what it meant, of course. They were no doubt dumbfounded. When He came to Peter, the latter objected to the Lord humiliating himself by performing this menial service on him. Had not Mary just three nights before washed the Lord's feet in precious ointment and wiped them with her hair? Then why should the Lord be permitted to perform such menial service on His little disciples? No doubt the others felt as Peter about it, but they were not so impetuous in speech as he. But when he was informed that he would have no part with Jesus should he not permit the act to be informed, he then would have had his head, hands and feet washed, thinking that this act of Jesus probably had some special sac-

ramental significance like baptism, and would make them more worthy of a place in the Messianic kingdom. Need we pause to remind our readers that this was not an institution of feet-washing as the institution of the Lord's Supper which followed, as some of us Christians understand it to be? It was only an object lesson, and Christ used this one rather than some other because it was the most convenient and appropriate one for the occasion. Like all object lessons, its significance was not in the act, but in the principal taught.

And Jesus did not leave it to them to interpret for themselves the significance of the act, but after resuming his seat at the meal he carefully explained to them its significance. They were not to clamor for chief seats and high honors in life, but to vie with each other in serving one another. It was not their duty to seek to be served by men but to vie with each other in serving one another. It was not their duty to serve men, and they should never feel themselves too great and honorable to perform the most menial service for men when it is necessary. The great man is the man who renders the greatest service.

In this idea of greatness Jesus was far in advance of His time. In autocratic governments, militaristic states and ecclesiastical hierarchies the office makes the man great and not the reverse; and as Jesus said of the Gentile kings, the officeholder's duty is to exercise dominion over those below him rather than to serve them. Frequently he inherits his seat of honor. But the more democratic the world becomes, the more emphasis is being placed on service as a means of greatness. According to the democratic ideal, the great man is the man who renders the greatest service for our welfare. But to a considerable extent this is yet but an ideal which we are approaching rather slowly. Frequently a man occupies the seat of honor, not because he performs the best service, but because he is the most skillful in oratory and persuasion and the most clever in demagoguery. And then not infrequently the least fit seeks the seat or honor simply because, like those disciples of Jesus, he is the friend of a man who can have him placed in that seat. And again, how often do educated people think that they should be ushered at once to the chief seat simply because they are educated, in the meantime looking upon some very necessary service to society as servile? Love for the chief seats,

simply because they are places of honor seems to be innate in the human heart. But more and more the world is coming to evaluate his capability of rendering the ability to exercise dominion, but by greatest necessary and useful service greatness, not by a man's ability to his community, his country and the world.

MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.
Lesson for November 30, 1919.

"Neither is that is sent greater than he that sent him."

The greatest honor that can come to any person is to be the sent of God, the messenger of good tidings from the Most High to His people in the world. Here is nothing more sublime in human life than to be a missionary of the cross to the heathen world, a special ambassador of heaven to effect a reconciliation with alien peoples.

But the one sent is not the most important personality involved. The fact that he is sent signifies one with authority back of him. "The servant is not greater than his lord." It requires the grace of humility with holy tact and zeal to keep the master ever to the front, while in self forgetfulness the one sent shall be known only by the one who sent him. By this only can we make Christ known as the savior of men. Not to the Western type of life alone; not to the one church alone; but to the Orient and the Dark Continent, the Savior of the worlds. The missionary has his country and his church and his form of civilized life, but there is one greater to whom the child of the Orient or of Africa is as precious as the child of America or England. He is large enough to accept all who come to Him as they are only to feel their need of Him.

The work of the true missionary is to exalt Christ. "I, if I be lifted up, will draw all men unto Me." A failure to present Him as "greater" means failure in the work. The philosophy of the East will meet the philosophy of the West with equal claim for acceptance. We have little to carry to any people unless we bring to them the message of one they have not known. The sad thing about all the heathen world is they have no Christ. The one great work of the missionary is to make Him known to those who have not know Him. He that is sent is not greater than he that sent him.

GAMMON SEMINARY.

HINTS TO GROWING CHRISTIANS

Weekly Devotional Topic for Nov. 30, 1919

(2 Pet. 3:18; 2 Pet. 1:5-8; Phil. 3:8-14) the Rev. Willis J. King, D. D.

Now that the special services in connection with the Win-My-Chum Week are over, we must address ourselves to the task of strengthening the young people who, during that week, decided to become Christians. A great victory was won, a great work of grace was wrought in their hearts and lives when they decided to follow Christ, but they must be made to understand that they have only made a beginning. Beginnings are alright as far as they go, but

we must never forget what relation they sustain to the whole journey. The Christian race is a long and difficult one and they who plan to make it should be as thoroughly prepared for it as it is possible to become.

The one absolutely necessary, essential for one to become a strong and vigorous Christian is growth. This is the injunction that comes from our first scripture reference: "Beware lest, being carried away

with the error of the wicked, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Savior Jesus Christ."

But one will not be able to appreciate the words we have just quoted unless he reads them in the light of their author's own religious experience. This man Peter is one of the most attractive personalities in our whole bible, not because he was always such an outstanding spiritual giant, but because he was so human. He had his mountain-top experiences and was "shouting happy" over them, but he also knew what it meant to "walk thru the Valley," and that too without always being able to chant the exultant notes of the Psalmist.

Let us trace somewhat in detail the steps by which he came to his place of pre-eminence in matters spiritual, for nowhere could we find a career more suggestive to growing Christians. His career as a follower of Jesus began formally on the shores of the little sea of Galilee, when he and his brother and James and John were called to become "fishers of men". It was there that the great decision of his life was made. He left all to follow Christ.

It was not long before his native gifts and ability showed him to be a man of unusual strength and power, so when the Master picked out twelve of his followers, gave them power over disease, and sent them on a special mission to the "lost sheep of the house of Israel", Peter was made the leader of this group.

Little by little he began to appreciate more and more the great spiritual significance of the work of Jesus. One day Jesus, anxious to know how much progress his disciples were making in the apprehension of this fundamental truth, asked them what the public generally thought of him. The disciples replied that the public was not certain of the identity of Jesus but were certain he was no ordinary man. The general impression was that he was one of the prophets. Then the Master asked the question that he was most concerned about, "But who say ye that I am?" Quick as a flash came the answer from Peter, "Thou art the Christ, the Son of the living God". It mightily cheered the heart of the Christ to have such an answer. It showed him that his followers were growing in the things of the Spirit.

And so Peter kept growing in the grace and knowledge of God. And yet this strong man had his reverses. And this is one of the reasons he makes such a strong appeal to us because we have ours also.

At the most crucial time in our Lord's career on earth, Peter denied him. When he needed friends and sympathy most, Peter along with the others, forsook him and fled.

And yet deep down in his heart of hearts, Peter never denied his Lord. It was not a base betrayal of his Master for filthy lucre; it was only that for a brief spell, fear for his own life, due to the imperfect realization, the benefits that would accrue to his followers from the life of the Christ, seized him, and the instinct of self-preservation got the better of him and he dared not face

the accusing finger of a Jewish maiden.

But he repented as others have done since his day, and was forgiven. And when the "Comforter" came, arose to those mighty heights of power from which he never came down.

In the years following, he was tempted sorely but never again denied his Lord. And so this evening as he counselled young Christians, all of his own religious career must have passed in review before his eyes. Well may he note the slow degrees by which one ultimately arrives to the heights in Christian attainment to which he had come. He speaks of adding diligence and virtue, and knowledge, and self-control, and patience, and godliness, and brotherly kindness, and love.

It seems exceedingly fitting that our last reference should be taken from that wonderful little Epistle to the Philippians, and be those thrilling words that have been the inspiration of Christians through all the centuries:

"Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

That must be the ideal, if we are ever to arrive as Christians.

CASH REMITTANCES.

Subscriptions received from Nov. 1, to Nov. 14:

Atlanta-Savannah—N. J. Crolley—N. Griffith, B. F. Myers, S. D. Bankston—D. Orange, S. H. Hawthorn, S. M. Dumas, C. E. Porch, D. G. Greer—A. J. Harris, B. F. Owens, J. S. Scott—16, J. S. Stripling—H. R. Jackson, Thos. Collins, Frs. A. Hoskins, J. W. Watkins.

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Books and Sunday School Supplies.

Central Alabama—J. L. D. Knox.

Louisiana—Wesley Sunday School, Mrs. Virginia Ferguson, L. H. Smith.

East Tennessee and Tennessee—E. W. Smith.

Special—J. R. Waters—J. Waters, Miss Estella Robinson, Willie Mackoy, P. H. Wilson, Mrs. M. Bratton, C. E. Shaw.

WASHINGTON DISTRICT CONFERENCE.

The twenty-seventh session of the Washington District Conference, Epworth League and Sunday School Convention met in Mt. Zion Methodist Episcopal Church, Linden, Md., September 9-14, 1919. Bishop Wm. F. McDowell, Resident Bishop, Dr. M. W. Clair, Ph. D., District Superintendent; Rev. R. A. Hart, pastor.

The Epworth League and Sunday School Convention was the largest and best held in the history of the District. Dr. W. W. Lucas addressed the Epworthians and Dr. R. N. Brooks the Sunday School Workers.

The Conference was organized at 10 a. m. Thursday, Dr. M. W. Clair presiding. At 11 a. m. the annual sermon was delivered by Rev. Wm. H. Dean, pastor Ebenezer Methodist Episcopal Church. The holy communion followed the sermon. The following ministers officiated: Drs. D. W. Hays, M. J. Naylor, E. S. Williams, District Superintendent Baltimore District; N. M. Carroll, W. S. Jackson, W. C. Thompson and L. A. Carter. The annual report of District Superintendent showed remarkable growth along all lines. The Centenary reports showed more than \$8,000 cash. The pastor, Rev. R. A. Hart, was given a purse of \$75.

Rev. John W. Carroll was elected chairman Board of Examiners.

The following men were licensed to preach: Arthur A. Breece, James A. Hall, Melvin A. Lightfoot, Addison Penn, Thos. Fugh, Chauncey I. Withrow, J. A. Jackson.

Recommended for orders: S. H. Billows, Peter C. Butler, A. J. Carr, W. H. Howard, R. P. Jennings, W. H. Tyler, A. S. Helm.

For admission on trial: Peter C. Butler, A. J. Carr, J. W. Ford, W. H. Howard, Joseph Stemler, W. H. Tyler, C. T. Tolson.

Dean Wm. H. Pickens and President J. O. Spencer, of Morgan College, addressed the Conference.

Forty more acres of land has been purchased for the college and cornerstone of the \$100,000 Carnegie building laid.

Rev. Mr. Riley, of Central Pennsylvania Conference, spoke on the Life Service Program of the Centenary.

Tuesday, September 30, the Christian Activities Conference convened in Asbury Methodist Episcopal Church, Eleventh and K streets, N. W., Rev. Julius Carroll, pastor, conducted by Drs. R. N. Brooks and Riley and the Rev. M. W. Clair.

The Sunday services were an in-

spiration to all. The 11 sermon was delivered by Bishop John W. Hamilton. At 3 p. m. Rev. R. F. Coates delivered an excellent sermon. At 8 p. m. Dr. W. A. C. Hughes preached an excellent sermon.

Total offerings raised, \$563. All reports from local preachers, exhorters, Ladies' Aid, Woman's Home Missionary Society and Woman's Foreign Missionary Society, Sunday School superintendents, Epworth League presidents, Junior League presidents and Stewards were highly commended by Dr. M. W. Clair.

Revs. R. F. Coates and Julius Carroll, Secretaries. William H. Dean, Reporter.

LEXINGTON DISTRICT MEETING.

The Lexington District Meeting of the Woman's Foreign Missionary Society convened September 25-26 at Bains Methodist Episcopal Church, Simpsonville, Ky. Mrs. J.

W. H. M. S. ATTENTION

The following resolutions was introduced at the National Meeting of the Board of Managers at Detroit, Oct. 15-23, 1919:

"Inasmuch as the Woman's Home Missionary Society was the first connectional Society of the Methodist Episcopal church to establish a Department of Christian Stewardship, we recommend that the Woman's Home Missionary Society co-operate with the Centenary Conservation Christian Stewardship Campaign to be conducted during the month of November and that the Conference officers of our Society be informed of this action at once."

(Literature can be secured from the Centenary Conservation Committee, 111 Fifth Ave., New York City.)

It is desired that all the women note this action and lend their heartiest support. The Secretary will appreciate reports from every Conference.

MRS. E. W. MATHEWS,
National Secretary of Christian Stewardship, 1962 Iuka Ave., Columbus, Ohio.

T. Leggett presided. Devotional services were conducted by the president. Rev. W. P. Kellogg offered prayer. The convention was organized with Mrs. Z. B. Clark, recording secretary, with assistants Mrs. A. E. White, Mrs. Fannie Thompson. Committee on Registration, Miss Birdie Steele. Committee on Meeting, Mrs. Walter Hardix. Committee on Memorials, Mrs. Edith White. Committee on Resolutions, Mrs. F. Thompson and Mrs. Kellogg. Reporters to church papers: Southwestern, Mrs. Zora Clark; Western Advocate, Mrs. C. Jeffries; Courtesy Committee, Mrs. I. J. White. The following ladies read reports: Mrs. Fannie Thompson, Paris, Ky.; Mrs. M. M. Hardix, Anchorage, Ky.; Alberta Steele, Jefferstown, Ky.; Mrs. Carrie Jeffrey, Lexington, Ky.; Mrs. Washington, Lexington, Ky.; Mrs. L. F. White, Simpsonville, Ky.

Timely remarks were made by Revs. I. F. White, Pinkney, Kellogg and Prof. Roberts, of the Lincoln Model School. The District Superintendent, Dr. J. B. Redmond, made an inspiring address. A letter from Miss Ult, missionary to Africa, was read by Dr. Redmond. At 2:30 p. m. Mrs. E. W. S. Eddy, returned missionary, was introduced and made timely remarks. At 7:30 the Rev. R. D. Hines delivered the Invocation. Annual sermon by the Rev. I. F. White. On Friday morning memorial services were conducted by Mrs. Edith M. White. The reports of the corresponding secretary was read.

The afternoon session was conducted by Miss Katie Lawrence. Reports of committees were also read. The following officers were elected: Mrs. J. T. Leggett, President; Mrs. Zora Clark, Recording Secretary; Mrs. Fannie Thompson, Corresponding Secretary; Mrs. Edith White, District Treasurer; Mrs. Carrie Jeffrey, Young Peoples' Work; Mrs. Bettie Davis, Mite Box Secretary; Mrs. M. D. C. Mebane, Secretary Intercessory; Mrs. Charlotte Washington, First Vice President; Mrs. Florence Gaines, Second Vice President; Mrs. J. M. King, Third Vice President.

MRS. ZORA B. CLARK, Reporter.

AUSTIN DISTRICT

The Austin District Conference convened in the city of Lockhart, Tex., August 11-17, Rev. Floyd Hutchinson, pastor. Monday night Prof. R. A. Atkinson, principal of the Colored High School, presided. Many welcome addresses were made in behalf of the city, city churches, Epworth League and Sunday school.

Tuesday at 9:30 a. m. Brother Rev. Robt. Jones opened the devotions. At 10 a. m. Prof. R. A. Atkinson, District President of the Senior League, presided. A very fine program on Epworth League was rendered.

Tuesday was devoted to the Sunday school work. Miss Thelma Mitchell, of Austin, being absent, Rev. J. W. Frazer was appointed to take her place. Many instructive papers on the work of the Sunday School were read and able discussion were engaged in. The collections for the Centenary through the Sunday school showed that the pastors and Sunday school teachers had been hard at work. A part of the afternoon of Wednesday was given over to the Epworth League.

Thursday the District Conference opened. Rev. S. E. Jones, the District Superintendent, being absent because of illness, Rev. J. W. Warren, pastor of Wesley Chapel, Austin, was elected to fill the chair. J. W. Frazier was elected secretary and Mrs. G. W. Smith and Rev. J. W. Hooey were appointed assistants. Prof. G. W. Smith and Prof. R. A. Atkinson were elected statisticians. Rev. J. W. Downs was elected treasurer. Rev. J. W. Hooey was elected reporter.

The reports of the various officers showed the work of the Church progressing.

Able sermons were preached by Revs. Foy, Downs, McCutcheon, Johnson, Napier, Warren and others.

Friday night was devoted to education and to Samuel Huston College. Prof. Atkinson presided. Rev. Napier

preached a short but able sermon. Revs. J. W. Warren and J. W. Frazier made appropriate talks in behalf of the school. The choir rendered excellent music. One hundred and sixty-six dollars was taken up for the Centenary at the close of the program. Revs. H. O. McCutcheon and J. B. Phoenix were recommended to attend Gammon Seminary.

Sunday afternoon was devoted to testimonial in behalf of Dr. S. E. Jones, the retiring superintendent, who has put in six successful years. Excellent speeches, telling of the work and worth of Dr. Jones, were made by ministers and laymen. Music was rendered by the choir. A donation amounting to \$100 was given him as a token of respect for his work on the district.

The Austin District reported for the Centenary about \$2,300. The Woman's Home Missionary Society reported \$188.

Banners were awarded to Lockhart Sunday School, Lockhart and Smithville Epworth Leagues and the Luling Junior League.

The next Conference will meet in San Marcos.

J. W. Hooey, Reporter.

QUARTERLY CONFERENCE.

George, Miss.—The third quarterly conference convened August 6-7 in Jerusalem Methodist Episcopal Church, the Rev. W. P. C. Morrison, District Superintendent, presiding. All reports were good. Paid District Superintendent \$23.75, paid pastor \$172, raised for all purposes \$2,100. The Rev. T. A. Adams of the Baptist Church was present and addressed the Conference. Two persons united with the church. The Rev. Mr. Morrison preached two impressive sermons during the session. A. A. Cheek, Recording Steward.

Lake City, Fla.—The third quarterly conference was held on a recent date by the District Superintendent, the Rev. S. P. Pratt. The reports showed a marked success along all lines. The Superintendent was paid in full. The following ministers were present: H. Hawkins, T. P. Page, H. W. Bartley. The Rev. W. B. Hester is pastor.

Anderson, Texas — The fourth quarterly conference convened recently, with the District Superintendent presiding. All the officers absent made reports on the following day. Raised during the quarter, \$70.20. Rev. J. W. Gill is pastor. Reporter.

Pass Christian, Miss.—The third quarterly conference convened at Kennedy Chapel, Stillmore, Miss., on a recent date. The Rev. P. H. Rembert presided. The officers present made good reports. Raised during the quarter, \$40. The Rev. Mr. Rembert preached two sermons to the satisfaction of all present. The Rev. James Robinson is pastor.

Rose Hill, Miss.—The third quarterly conference convened here at West Chapel recently, Rev. Wm. McMorris presiding. The District Superintendent preached an able sermon. Paid District Superintendent \$16, pastor \$152, Missions \$5, Conference claims \$4; total, \$177. The Rev. D. Duke is pastor. L. S. Jones secretary.

MARRIAGES

Martin-Shockley—On a recent date Mr. Everet R. Shockley and Miss Lela B. Martin of McMinnville, Tenn., were happily united in wedlock at the residence of the bride's parents, Mr. and Mrs. Theodore Martin. The marriage ceremony was performed by the Rev. J. S. Nance, pastor, Sparta Station.

The Rev. M. C. Pulliam reports that the following persons have united in holy wedlock, Corinth, Miss. Rev. W. H. Kohlen and Mrs. Annie Anderson, Prof. Peter Inghram and Mrs. Annie Tarplin; Mr. Horace Wilson and Mrs. Ardle Crowder; Mr. Shelly Hailey and Miss Alma Carr, Mr. Milton Richardson and Miss Lee Calicut; Mr. Jessie Bilbo and Miss Edna Williams, and Mr. Henry Simpson and Mrs. Maude Garland.

Ferguson-Berryman—On a recent date Mr. William C. Ferguson, of Lexington, Miss., and Mrs. Mattie L. Berryman of Yazoo City, Miss., were quietly married at the home of the bride. The Rev. J. M. Shumport performed the ceremony.

Little-Vails—Recently at the parsonage of St. Stephens' Methodist Episcopal Church, Mr. Augustus Little and Miss Hilena B. Vails, both of Yazoo City, Miss., were united in marriage. The Rev. J. M. Shumport officiated.

Lagrone-Sanders—On a recent date Mr. Edward Lagrone and Miss Vesta Sanders were happily united in marriage at New Shiloh M. B. Church, Shuqualak, Miss. The Rev. L. V. Kinard, pastor of Shuqualak Methodist Episcopal Church officiated. The bride and groom left for Omaha, Nebraska, where they will make their future home.

Handy-Pleasant—Mr. W. T. Handy and Miss D. P. Pleasant, of Hazelhurst, Miss., were united in marriage September 23, 1919, in Damascus Baptist Church. Mr. Handy is the son of the Rev. H. E. Handy, a local preacher of the Methodist Episcopal Church. Miss Pleasant is the daughter of the Rev. W. S. Pleasant. Mr. Handy is a student at Gammon and hopes to take up missionary work in Africa in the near future. The Rev. J. C. Houston performed the ceremony.

Lagrange-Sanders—Mr. Edward Lagrange and Miss Vesta Sanders, of Shuqualak, Miss., were recently married at New Shiloh Methodist Episcopal Church. Miss Sanders is the daughter of Mr. and Miss T. H. Sanders and a faithful church worker. Mr. and Mrs. Lagrange are now living in Omaha, Neb., where they will make their home. The Rev. L. V. Kinard performed the ceremony. W. K. Allen, Reporter.

NOTICE

Brethren: Please send the names of Lay delegates and all ministers whose names do not appear in the annual Conference Journal that will attend the Annual Conference at Tupelo, Miss., to the Rev. A. G. Marshall, W. H. Golden, District Superintendent.

MORTGAGE BURNING AT WAUGH METHODIST EPISCOPAL CHURCH, CAMBRIDGE MD.

Thursday night, Oct. 30th, 1919, was regarded by the members, constituents and friends of Waugh Methodist Episcopal Church, as the greatest occasion they ever witnessed. Just two years ago our indebtedness was \$2,623.00, not including floating debts which amounted to more than \$700.00. In a big drive last year this was reduced to \$1050 and floating debt to former amount. This year we planned what we termed as a Victory Drive Rally, dividing our whole town up into ten district wards. Five wards contended to elect for mayor, John F. Driver and the other five, to elect Wm. B. Waters. After about eight weeks of sharp but friendly contest, John F. Driver emerged with a margin of \$5.74, and was elected mayor. The wards reported as follows: For John F. Driver—Candidate, through Susan Hennard and Cyrus St. Clair, \$290.90; through Ruth Colder and Essie Steward, \$120.46; through Bessie Molock and Mary Black, \$175.52; through Ennus Jones and Jennie Jolley, \$80.06; through Rich A. Pindar and Annie Camper, \$92.92, Public collection, \$10.47. Total, \$770.33. For Wm. B. Waters—Candidate, through M. F. Thompson and H. B. Sampson, \$246.02; through L. V. Matthews and Jno. Travers, \$113.68; through M. O. Smith and Rachel Boyan, \$166.45; through Jessie Earle and Della Demby, \$90.69; through Isaac Jackson and Hattie M. Jackson, \$147.25. Total, \$764.59. Presented by F. W. O. Club, \$200.00; presented by S. A. Society, \$180.00. Grand total, \$1,914.82. Our joy is supreme, since through the extraordinary liberality of our membership, constituency and friends both white and colored, and through the kindnesses of All Wise God, we were able to collect this very appreciative sum, making it possible to cancel our every indebtedness against our property. We are thankfully happy. The Rev. Moses A. Thompson is pastor.

PERSONAL AND GENERAL.

Asbury Methodist Episcopal Church, Canton, Mississippi, celebrated its 54th anniversary on a recent date with an excellent program for each night; \$117.50 was raised as a result. The Rev. G. W. Smith is pastor.

On a recent date a very successful financial campaign was conducted at St. Luke Methodist Episcopal Church, Mexico, Mississippi. The membership of the church was divided into three cities with mayors at the head: Mrs. R. G. Williams, Mayor Chicago, \$205.23; Mr. G. A. White, Mayor New York, \$245.51; Miss Bertha Bishop, Mayor Kansas City, \$137.37, making a total of \$633.11. The Rev. R. G. Williams is pastor.

Recently a contest rally was conducted at Webster's Methodist Episcopal Church, Victoria, Texas. A total of \$336.42 was raised. The purpose of the rally was for ministerial support. The Rev. Harry

Swann is pastor. Maggie Bullocks, Reporter.

A revival was conducted at St. Peter Church Shuqualak, Miss., on a recent date which proved very successful. During the revival \$124.00 was realized. The Rev. L. V. Kinard is pastor.

Recently a very successful revival was conducted by the Rev. J. M. Hayden, Pastor St. Matthews Methodist Episcopal Church, Chicago, Ill. 12 persons united with the church. The Rev. Mr. Hayden was recently elected Dean of the Bible Department of Hartzell School, Chicago.—Thomas Knight, reporter.

Recently a revival was conducted at our church, Baxter, Miss., by the pastor, the Rev. E. H. Williams, which was indeed a success. A number of persons joined the church.

NOTICE LAKE CHARLES DISTRICT

Brethren: You are expected to meet at Lake Charles, Dec. 3rd, to be trained for the great Evangelistic campaign. Dr. Hughes and Dr. E. W. Kinchen will be present to instruct us, Wednesday, Dec. 3rd, 9 A. M., to 12:30 P. M., Evangelistic training, and meditation, 3 P. M.; instruction in effective methods of evangelism, 6 P. M. Dr. Kinchen will speak to the Sunday School workers and children. At 8 P. M., a great evangelistic campaign will be launched. Drs. Hughes, E. W. Kinchen and Rev. J. E. Rolax will be the speakers. Brethren: Don't find any excuse, this is our last meeting and you must be present, come Tuesday, Dec. 2nd, so you will be on hand for the first session.—John W. Turner, District Superintendent.

BALTIMORE DISTRICT FOURTH ROUND

Asbury, January 2; Sharp St. Memorial, 5; Ames Memorial, 7; Lutherville, 8; Whatcoat, 9; Fallston, 10; Mt. Zion, 14; Metropolitan, 16; Aherdeen, 17; Green Spring, 21; Belair, 23; Churchville, 24; St. Matthews, 27; Reisterstown, 31; John Wesley, February 2; Eastern, 3; Chase, 6; Hereford, 7; St. Paul, 9; Hagerstown, 13; Williamsport, 14; Hullsville, 18; Westminster, 20; New Windsor, 21; Harrisburg, 28; Gettysburg, March 1; Libertytown, 6; Centennial, 8.

Dear Brother: The Annual Conference will convene Wednesday, March 17, 1920, at John Wesley Methodist Episcopal Church, Baltimore, Md. Our program is full. Time is short. If we apply ourselves faithfully to the task we will succeed. Let us work, pray and pull together for the advance of every cause this Conference year. Observe Good Literature Day before January 1st. Raise Centenary quota. Hold revivals in every church.—E. S. Williams.

In a recent Rally held at Haven Methodist Episcopal Church, Caden-town, Ky., \$112.50 was raised which will be used for completing the church. Clubs reported as follows: No. 1, W. Taylor Seals, Captain, \$59.00; Club No. 2, Wm. J. Slaughter, Captain, \$53.50. The Rev. R. Acton is pastor.—W. Taylor Seals, reporter.

DEATHS

REV. W. E. WILSON.

The Rev. W. E. Wilson, a retired minister of the Central Missouri Conference, died suddenly September 27, at Springfield, Ill. The Rev. Mr. Wilson had been in failing health for some time. He served some of the leading charges of his Conference and at one time was presiding elder on the Iowa District, Des Moines Conference. He died in full triumph of faith. A daughter, four brothers, four grandchildren and a host of friends survive him. Funeral services were conducted by the Rev. L. Woolrich, of Grace Methodist Church, Springfield, assisted by his brother, the Rev. P. W. Woolrich, pastor of the First Baptist Church, Wadsworth, Ohio.

Gardner—Mr. Jersey M. Gardner, of Hoggansville, Ga., departed this life October 19, 1918. He was a faithful church and Sunday School member of Unionville M. E. Church. He died at the age of 24 years and was serving with the A. E. F. in France at the time of his death. He leaves a mother, father, three brothers, four sisters and a host of relatives and friends. (Received for publication September 12, 1919.)—Editor.

Keeton—Little Lucile Keeton, a faithful Sunday School scholar of Hopewell Methodist Episcopal Church, Young, Texas, departed this life on a recent date. She was five years of age at the time of her death. A father, mother and a host of relatives and friends survive her. The funeral was conducted by the Rev. E. Hunter.

Moore—On a recent date Miss Maude Esther Moore, daughter of the Rev. T. S. Moore, pastor Comanche Methodist Episcopal Church, Mexia, Texas, departed this life. She united with the church at the age of ten years and lived a faithful Christian until her death. A father, two sisters, one brother, stepmother and a host of friends mourn her demise. The funeral was conducted by the Rev. D. C. Hailey, pastor Methodist Episcopal Church, Springfield.

Hill—On a recent date Col. Glos-ter H. Hill, civil war veteran, of Darrow, Louisiana, departed this life. The funeral oration was delivered by the Prof. Joseph A. Reddix, of Darrow, Louisiana.

Bartholomew—On a recent date Mr. John Bartholomew, a faithful member of Williams Methodist Episcopal Church, this city, departed this life suddenly. He had been a member of Williams Church for fourteen years. He was a member of the Knights of Pythias and was buried in Green Street Cemetery by this order. The funeral services were conducted by the Rev. L. H. Smith, pastor, assisted by the Revs. D. G. Taylor, H. Butler, E. L. Brown, A. Robinson and T. B. Cooper. Mrs. R. T. Faulk, Reporter.

QUARTERLY CONFERENCES.

Rockford, Ala.—The Third Quarterly Conference was held on a recent date by the District Superintendent, Rev. Wm. Jones, in St. Paul M. E. Church. All reports were good, showing marked success. The superintendent was paid in full. The Rev. Mr. Jones preached three able sermons.

Corinth, Miss.—The Third Quarterly Conference was held in Mt. Moriah Methodist Episcopal Church, Corinth, Miss., the Rev. W. H. Golden, District Superintendent, presiding. The reports showed marked improvements. Sunday morning a love feast was conducted. The District Superintendent preached an excellent sermon, to the delight of all. Fifty persons took Holy Communion and one joined the church. Raised for all purposes, \$48. Paid District Superintendent in full. The Rev. M. C. Pulliam is pastor.

Sumrall, Miss.—The Fourth Quarterly Conference at Mt. Herman cently. All officers were present with written reports. The Rev. P. H. Rembert, District Superintendent, preached two excellent sermons, to the delight of all. Collection for the

day was \$39.60. The Rev. C. H. Brown is pastor.

Ackerman, Miss.—Recently the District Superintendent, the Rev. E. F. Scarborough, held the Fourth Quarterly Conference at Mt. Herman M. E. Church. Most of the officers were present with written reports. On Sunday morning the Rev. Mr. Scarborough preached two sermons, to the delight of all. In the afternoon Holy Communion was administered and 88 persons participated. The District Superintendent was paid in full, \$25. Paid the pastor \$315, contributed to the poor \$26. Total raised, \$413; 33 persons

Prices on THE EPWORTH LEAGUE QUARTERLY, which will take effect January first, are as follows:

One quarter, single15..
One quarter, club rate ...12½
Six months, club rate ...25
Six months, single30
Nine months, club rate ...35
Nine months, single40
One year, club rate45
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joined the church. The Rev. A. A. Wright is pastor. Mrs. Maggie Lee Ashford, Reporter.

The Twenty-Second Annual Convention of the Lay members Association, North and South Philadelphia, District of the Delaware Conference of the Methodist Episcopal Church convened at St. Paul Methodist Episcopal Church, Mt. Holly, N. J., on a recent date. The Rev. W. B. Perry is pastor, Mr. James H. Lewis, President. The purpose of the meeting was to provide a home for the aged and infirmed Laymen. The purchasing of the home is now in the hands of the Trustees. The sessions were well attended.

On a recent date resolutions were adopted by the Monthly Preachers' Meeting of the Centerville District, Delaware Conference, of the Methodist Episcopal Church, held at Carmichael, Kent Co., Maryland on "Race Relations." The Committee was composed of the following members: The Rev. J. H. Nutter, W. H. Johns, C. W. Winder, K. S. Stewart and J. N. Bullen.

The thirty-fourth marriage anniversary of the Rev. S. Green and was celebrated at Scott's Chapel Methodist Episcopal Church, Port Allen, Louisiana, on a recent date. The occasion was a magnificent one. The Rev. T. A. Hampton, pastor of Wesley Methodist Episcopal Church, Baton Rouge, acted master of ceremonies and spoke on the life of both Rev. Green and wife. 100 pounds and a purse was presented by the members and friends. Dr. J. L.

Landry, District Superintendent and Rev. S. Williams made addresses. Mrs. Rosa Henderson made the presentation speech.—Gertrude Morgan reporter.

On a recent date a son was born to the Rev. and Mrs. G. W. Washington, of St. Paul Methodist Episcopal Church, Rockford, Ala.

Floss Allie Mae Brock of Lafayette, Ala., who has been spending three weeks with her sister, Mrs. G. W. Washington, of Rockford, Ala., left for her home recently.

Mrs. Carrie A. Jefferson, wife of Prof. John J. Jefferson, principal of Lamar County Training School, Purvis, Miss., has recently returned to her home after a two months visit to relatives in Springfield and Cincinnati, Ohio.

The Rev. and Mrs. I. C. Rucker of Mississippi, visited their son, the Rev. I. C. Rucker, Jr., at Villa Rica, Georgia recently.

Wesley Methodist Episcopal Church, Baton Rouge, Louisiana, has completed its organization with all activities at work. The Ladies Aid under the management of Mrs. E. J. Jackson, is doing splendid work. The Sunday School with Mrs. Ada F. Sanders as superintendent is in splendid condition. The Epworth League has just organized under the leadership of Mrs. Helen Nelson. All departments of the church are being looked after. Plans are being fostered for a Volunteer Men's Club with Mrs. S. Sulcer as president. The Rev. T. A. Hampton is pastor.

The Wahnita Day Nursery conducted by the Woman's Home Missionary Society of St. Mark Metho-

dist Episcopal Church, Chicago, Illinois, is on a firm foundation. A 50 foot lot with a two story framed edifice, has been purchased and furnished. Mrs. W. H. Wallace is Matron and Mrs. Martha Walton, president of the Woman's Home Missionary Society, is superintendent.

On a recent date the Rev. Dr. M. H. Thompson, pastor at Altheimer, Ark., conducted a revival at Liberty Methodist Episcopal Church, which proved very successful. He preached two inspiring sermons and 23 persons were added to the church.

On a recent date a revival was conducted at Asbury Methodist Episcopal Church, Shuqualak, Miss., which was a great success. The Rev. H. F. Robinson preached during the meeting. \$51.36 was raised. The Rev. L. V. Kinard is pastor.

ATLANTA CONFERENCE

All persons coming to the Atlanta Annual Conference for examination are hereby notified to meet at South Atlanta Methodist Episcopal Church, Dec. 17th, 1919, at 10 o'clock A. M., and bring their books. The examiners are also requested to meet promptly. We will work as follows: For admission, L. H. King, J. F. Demery and J. W. Queen; First year, J. W. Bowlin, N. J. Croley and J. H. Brandon; Second year, W. B. Wood and E. D. Petty; Third year, David Gray, and L. P. Kimball; Fourth year, Z. K. Gowen and M. E. Ector. For orders and recognition of orders, P. H. Kelley, D. H. Stanton, and C. L. Johnson.—C. L. Johnson, chairman.

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SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference held its thirty-sixth session at St. James Methodist Episcopal Church, Monroe, La., August 21-31, the Rev. T. B. Oville, District Superintendent, presiding. The devotional services were conducted by the Rev. A. B. Venable and J. H. Thompson. Prayer was offered by the Revs. G. C. Hilton and R. E. White. The communion was administered by the District Superintendent, assisted by the Revs. J. F. Marshall, C. S. Stanley, R. E. White, J. McKee, H. Daniels and J. L. Wilson. The Conference was organized by electing J. H. Thompson secretary, assisted by Mr. Jas. Blont, Rev. G. C. Hilton and Miss Beatrice Briggs. The Rev. A. D. Brooks was elected statistician, with the following assistants: Miss Bessie C. Cook and C. W. Johnson. The Rev. H. Daniels was elected treasurer; J. L. Wilson, treasurer for District Minute Fund, and J. S. Bower, treasurer for Annual Conference. Prof. E. J. Sorrell and I. L. Turner were elected reporters to the daily press and the Southwestern respectively. The following ministers were present and addressed the Conference: J. F. Marshall, C. S. Stanley, J. W. Turner, W. J. M. Price, S. Green, D. G. Taylor, J. S. Weaver, J. S. Jones, C. Spears, D. S. Sloan, O. H. Harvey, T. A. Brown and R. A. Wamsley. The Rev. E. W. Kinchen brought greetings in behalf of Dr. W. A. C. Hughes, area secretary. Dr. J. C. Miller, M. D., addressed the Conference on "Hygiene and Sanitation." Dr. G. A. Cain, M. D., also spoke, to the delight of all. The Rev. W. S. Chinn addressed the Conference. The Young Men's Christian Glee Club rendered jubilee selections under the direction of the president, Mr. Geo. Babner. Reports were made on the Woman's Home Missionary Society by Mrs. Lucy Venable, president; Mrs. Ida Evans, F. C. Whitton, Oton Wiggins and Pearl Adams. Mrs. Venable presented the deeds for the district parsonage, which were read by J. L. Wilson and approved by the Conference as the property of the Shreveport District, under the Ladies' Aids, Woman's Home Missionary Society, Conference Daughters, Willing Workers, King's Daughters, Epworth League and Methodist Brotherhood.

Over \$71 was reported for the parsonage property and \$20 for Peck Home. The following officers were elected to the various auxiliaries for the year: Woman's Home Missionary Society, Mrs. Lucy Venable, President; First Vice President, Ida M. Evans; Second Vice President, Mrs. Lue Owens; Third Vice President, Mrs. Oton Wiggins; Fourth Vice President, Mrs. Pearl Adams; Treasurer, F. C. Whitton; Recording Secretary, Pearl McMillan; Corresponding Secretary, Mrs. Susie Hamilton. Ladies' Aid: President, Mrs. Ida M. Evans; Secretary, Miss C. W. Johnson. Mite Box: Secretary, Mrs. Evia Jackson. The following local preachers pledged to attend Gammon Seminary: A. J. McCoy, S. E. Ellis, R. L. Williams, Willie Williams, B. A. Adams and G. L. Crosby. The following student pastors attended Gammon summer school: J. H. Thompson, J. S. Bonner, B. R. Jackson and W. H. Jones. The welcome address was delivered by Miss A. L. Gracen, of Monroe, responded to by Miss C. W. Johnson, of Shreveport. Dr. C. M. Meiden sent fraternal greetings from Oakland, Cal. Greetings were read by the Secretary from Dr. I. G. Penn, of the Freedmen's Aid Society, and Dr. Geo. P. Mains, of the Episcopal Fund. The report of the Centenary allotment showed that St. James, Monroe, Rev. H. Daniel, pastor, had raised two years' quota. Total amount raised, \$3,223. Mr. W. J. Huntley, Business Manager of the Southwestern, was introduced and addressed the Conference. A Model Sunday School was conducted by Mr. J. R. Patterson, Joe Blont and S. Ramey. The Conference Love Feast was conducted by the Revs. A. B. Venable, E. J. Harrison and D. S. Sloan. The District Superintendent delivered the annual sermon at 11 a. m. Sunday. Memorial services in honor of the deceased members, Revs. W. C. Archie, Moses Crutchfield and Frank McDonald, were conducted by the Revs. J. McKee and A. B. Venable. The closing sermon was delivered by the Rev. G. W. Oglvie. Three persons united with the Church. St. James Choir, under the leadership of Mr. J. M. Rolan and Musical Directress Miss Lottie C. Daniels, pianist, rendered very excellent music. An offering of \$13.36 was taken for Rev. J. S. Weaver and Dr. M. W. Maderson, of the Cumberland Methodist Episcopal Church, who are afflicted and in need. A special resolution was adopted for an increased ministerial support, presented by Mr. P. W. Kinchen and several laymen. The following amount was collected for the different auxiliaries: Peck Home, \$20; District Parsonage, \$73; District Conference Minute, \$41; Annual Conference, \$29; District Conference, quarterage, 168; public offering, \$113; Centenary Benevolence, \$3,223; making a total of \$3,667. Fairfield, La., was selected as the seat of the next District Conference. J. H. Thompson, Secretary.

A PERSONAL MESSAGE

Brother—If you only knew how easily, inexpensively, injurious tobacco habit can be overcome, you would write me at once for particulars, which will be gladly given. Just send me your address. J. O. Stokes, Mobawk, Florida.

Among the visiting pastors were: Drs. M. J. Naylor, D. W. Hays, A. J. Mitchell, C. Brady, William Brown, J. G. Grant, V. N. S. Hughes, E. S. Williams, D. D. Turpeau, Matthias Williams and J. H. Love, of the Lexington Conference.

Among others that read papers and took part in discussions were: Prof.

Hezekiah Brown, Revs. J. H. Goodrich, J. W. Hardesty, W. A. English, J. B. Arter, J. C. Allen, S. A. Lewis, R. R. Boston, J. C. Love, T. P. Thomas, Joseph Spencer and W. H. Matthews.

Thomas Tildon was recommended for admission on trial in the Annual Conference.

Dates of Our Fall and Spring Conferences.

Conference.	Place.	Date.	Bishop.
Texas	Houston, Tex.	Nov. 19	Thirkfield
South Carolina	Charleston, S. C.	Dec. 10	Leete
Central Alabama	Mobile, Ala.	Dec. 11	Thirkfield
Atlanta	S. Atlanta, Ga.	Dec. 18	Leete
Little Rock	Hot Springs, Ark.	Dec. 17	Quayle
Upper Mississippi	Tupelo, Miss.	Jan. 14	Thirkfield
Mississippi	Meridian, Miss.	Jan. 22	Thirkfield
Louisiana	Shreveport, La.	Jan. 28	Thirkfield
S. Florida Mission	Daytonia, Fla.	Jan. 30	Leete
Florida	Jacksonville, Fla.	Feb. 5	Leete
Washington	Baltimore, Md.	Mar. 17	McDowell
Delaware	Philadelphia, Pa.	Mar. 24	Hughes
Lexington	Springfield, Ohio	Apr. 7	Anderson
Central Missouri	St. Louis, Mo.	Apr. 7	Quayle
Lincoln	Kansas City, Mo.	Apr. 7	McConnell

Conferences and Conventions.

(Brethren, will you send your notices, for District Conference Roster? Give the District, Place, Name of District Superintendent and Date: This is very important.—Editor.)

Districts.	Place.	Date.	Dist. Supt.
Clarksdale	Minter City, Miss.	Nov. 25-30	N. R. Clay
Tupelo	Pontotoc, Miss.	Nov. 26-29	W. H. Golden



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President, Walden University,
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CRESCENT CITY NOTES

TRINITY.—The following ministers and their congregations are invited to be at Trinity on November 30th, to assist us in our rally: Revs. T. F. Robinson, W. G. Alston, E. W. Kinchen, B. J. Reddix, S. S. Earles, L. H. Smith, G. C. Hayward, Robert Wilkins, C. C. Landry, S. Carroll. Dr. W. A. C. Hughes, the Area Secretary, will be with us at night. We also invite the President of New Orleans College and the student body to be with us in the afternoon service. We are trying to liquidate the debt on our church and call on our friends to help us.—A. G. Jenkins.

Williams.—Rev. W. B. Buchanan preached at 11 and the Rev. S. S. Earls at 7:30. Sunday Schol rally, under the direction of Mrs. Ellenor P. Edwards, netted \$14.00. Dr. J. W. Haywood will presch December 7.—L. H. Smith, pastor.

Mt. Zion.—The Every Member Rally of November 2nd was a financial success. The church membership was divided in thirteen groups. Each captain deserves much credit and thanks.

Group 1, S. S. Obee, captain, \$147.00; group 2, Frank Tally, \$18.00; group 3, Mike Blanton, \$44.50; group 4, Louis Robinson, \$136.07; group 5, Thilbert Bouligny, \$76.25; group 6, E. B. Jones, \$18.00; group 7, Oliver Fredricks, \$30.50; group 8, Ben J. Flemmings, \$32.75; group 9, Jno. Felix, \$49.11; group 10, C. H. Armstrong, \$31.25; group 11, Walter Clark, \$31.75; group 12, Richard Coleman, \$54.00; group 13, M. T. Franklin, \$167.05; Sunday School \$30.42; other sources, \$180.23. Total, \$1,046.88.

Pastor Reddix compliments the captains highly and desires to have as many pay their full apportionment of \$5.00 by December 30.

The new Ladies' Providence B. M. A. A. celebrated their 21st anniversary with us on last Sunday, November 16. Mrs. Nancy Johnson, as president, deserves much credit for her good work. Miss Anita Johnson welcomed the society to our church and the response was made by Mrs. Adele Johnson.

PERSONAL AND GENERAL.

Wesley M. E. Church, Baton Rouge, La., has just closed one of the most successful rallies ever conducted. As a result \$562.28 was raised. The Rev. S. Green, of Port Allen, and the Rev. S. Heedly, of the Progressive Baptist Church, Baton Rouge, assisted the pastor, the Rev. T. A. Hampton.

The Rev. T. A. Hampton, pastor of Wesley Methodist Episcopal Church, Baton Rouge, La., was a pleasant caller at the office this week.

NOTICE.

The pastors, Woman's Home Missionary Society and members of the

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St. Louis, Mo.

New Orleans District are cordially invited to attend the missionary jubilee which will be held at Mt. Zion Methodist Episcopal Church, beginning Sunday, November 30, at 3 p. m., and lasting until Wednesday night, December 3rd. Please give us your hearty co-operation.—Mrs. Roxana Moore, District President.

DISTRICT RETREAT, NEW ORLEANS DISTRICT.

At Thompson Chapel, December 17th.

Each pastor is urged to come and see to it that his Church Council, unit leaders, minute men and any other officer and member of his church are present to plan definitely for the program of evangelism now before the church. Morning session at 10 o'clock, evening session at 8 o'clock, and night session at 7 o'clock. Pastors will please keep this notice before your people. J. F. Marshall, District Superintendent.

LAKE CHARLES DISTRICT.

Missionary Convention.

The Lake Charles District convened in a missionary convention at Washington, La., Rev. J. S. Jones, pastor, October 22, for the purpose of taking care of the final centenary drive. All pastors except three were present. Most of them reported "over the top." However, the District is over the top.

Every pastor left declaring that they would come up to the Conference with full reports in all other Conference collections. They renewed their confidence in the leadership of Rev. J. W. Turner in two ways; namely, to stand by him and the Church first last and all the time; also by arranging to give him a \$50.00 overcoat for the Annual Conference. All brothers are to send by mail whatever they want to help out to Rev. J. E. Rolax, Treasurer, Bunkie, La., on or before November 20. The pastor and his members spared no pains in making our stay comfortable. A. B. H., Reporter.

NOTICE

All the candidates for the Conference Course of the South Carolina Annual Conference of the Methodist Episcopal Church, and members of the Conference Board of Examiners, will please meet me in Charleston, S. C., at Centenary Church, December 9th, 1919, at 10 A. M. You will please meet promptly so that we may be able to complete the work before the Conference convenes. D. M. Minus, Chairman of the Class of the Fourth Year, per L. M. Dunton, Chairman of the Board.

The revivals at Lexington Methodist Episcopal Church, Lexington, Miss., have been good. Quite a number of souls have been converted and added to the church. The

pastor was assisted in the revivals by Mrs. Mary E. Jones and the Rev. Wm. Clark. At Treadwell Grove, a beautiful church has been built. At Galilee, a church bell was installed and the entire work is in good condition.—B. F. Woolfolk is pastor.

The Rev. H. G. Kirkpatrick, pastor of Eufaula and Brushhill, Okla., attended the Revival Pastors' Institute at Baker University, Baldwin, Kans. He has just closed a very successful revival at Brushhill, assisted by the Rev. R. D. Gatewood of Chandler, which resulted in 26 converts and accessions, 17 of which were added to our membership. The membership has grown from 16 to 37 since the Rev. H. G. Kirkpatrick took charge in June.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

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AUTUMN

By Robert Caspar Lintner.

Autumn is with us again. Forest and field are clothed in the splendor garments of the year. The white of winter, the green of Spring, the gold of ripened Summer, have given place to the multi-colored grandeur of Autumn. In its garb is the harmonious blending of all color, that fit grandeur may attend the passing of the years' life.

Springtime is birthtime. Summer is ripened maturity. Autumn is the season of decline, of slow passing in stately glory into the opened portals of immortality, the realm beyond life. Winter is shroud-time, when the world of Nature in mercy enshrouds the departed life in mantle of purest white. Spring is the year's childhood; summer, its work time, as of the matured man; Autumn, the year's old age, crowned with the fruit of toil and with the peace and glory of labor-filled days; Winter is but the bleak night wherein the earth awaits the glad morning of Resurrection. As old age is wonderful, so is Autumn wonderful in the glory that calmly and beautifully passes into death. All that Nature's hand can bestow of lavish coloring is prodigally spent upon the glorifying of this time of the passing of life into death.

Never are sunsets more beautiful. Cloud banks seem bursting with their full glow of myriad tints and shadings. Chill winds presage the bitter cold of winter blasts to come. The full-throated calls of the bird dwellers in field and forest blend in strange charm into the evening silence. The deadened luster of sumac, the clear gold of the goldenrod, the fading green of forest leaves, shot through with orange and crimson and saffron and flaming scarlet, are but the livelier colors from Nature's palette. There is still the deep green of the evergreen, the deadened luster of fallen straw, and the faded brown of decayed grass and leaves. For Autumn is not alone glory-time. It is also wouter-time. In it is the wonder of life that sinks to slumber, if haply it may awake in the glad morning of new-created day, wherein are fuller and richer life and the merry-throated song of birds and the clear sunshine of an undimmed morning.

And at the threshold where life enters into the slumber-time is God, mindfully watching over and glorifying His own.

We call it Autumn, wherein Earth falls asleep and bides the coming of the new morning with God, Creator, Glorifier.

Parkerville, Kan.

EDITORIAL

ANOTHER STEP IN THE CENTENARY.

The Centenary program is not over. As a matter of fact, the Centenary will be put down in history as a colossal blunder and failure if we stop with the raising of \$150,000,000. The money campaign is but one item in the Centenary program and shall we not say, the least important of the items of the campaign. We do not underestimate the value of the sacrifice and the unselfishness indicated in the giving of \$150,000,000. It is an achievement worthy of Methodism and worthy of the Christian Church. It has sent a thrill throughout world-wide Christendom. But if the dollars be all of it, then they in turn become a millstone around our neck, only to set the church back not forward.

For what purpose were these millions raised? Answer: In order that the Church might save souls. Every observation of the Centenary survey and every item of the enlarged program was to make the Church more efficient in reaching the unsaved and to stabilize those who are in the Church. We do not build cathedrals or social centers or educational institutions for the architecture or for the beautifying of sites or cities. We build these institutions and lay out large sums for no other purpose than that men may be saved. The call of the Church for a million souls logically follows the campaign for millions of dollars, and we must go over the top in our effort for the million souls or we underwrite our financial campaign a failure.

The desire of the entire Church should be the saving of souls and as we used energy, intelligence, consecration and organization in putting over the financial campaign, likewise should we bring into play every possible resource to the end that Methodist altars shall be ablaze and revival fires shall burn in all sections. The campaign that is on for souls appeals to the higher nature of Methodists. It is a step higher and beyond any financial campaign. It is the chief purpose for which Christ came into the world and died. If this is not its purpose the Church has little right to exist and certainly has no right to ask such large giving of means. We gave to save the world. We are saved ourselves in order that we may in turn save others. If the Church is to have a great baptism of power, then it must of necessity go out in the highways and byways and compel men to come. The task that is set before the Church looks large in the abstract, but in the concrete it is very small.

To add to our membership one million souls within the next six months is a small task when we realize that it simply means that on an average every four members in the Church are to win one soul—four Methodists to win one soul by the end of the campaign. It would be hard to convince any reasonable man that if four Methodists set out to win one sinner that that sinner would not be won. Added to the sagacity and the prayers and the influence of these four Methodists concentrated upon one sinner will be the sympathetic but bleeding heart of the suffering Christ and the intercession of the Holy Spirit. We cannot fail with Divine power at our command. We can succeed! We will succeed, God helping us!

"MAKE HAY WHILE THE SUN SHINES."

Money is plentiful in all sections of the country and no section of the country has more money than the South. The Negro peoples, like other peoples, are enjoying large prosperity. True enough, all feel the effects of the high cost of living. With butter and eggs on wings and still soaring, with fuel scarce and prices double and almost treble that of former years, still there is considerable margin between the actual cost of living and the wages which our people are receiving. For instance, in some sections domestics are receiving thirty to forty dollars a month and their upkeep is provided as heretofore by their employers. What is true in this particular instance is true in other instances, where the Negro receives his equitable share on the farm. He will have a considerable balance at the end of the year. Money is plentiful and during these times our preachers and teachers and leaders should urge upon our people the importance of saving. It will be nothing less than a crime if in these days we spend all that we make. It is positively foolish to recklessly spend hard-earned money for things that we could as easily do without. There is no need of spending \$12.00 to \$20.00 for shoes, as a number of our people are doing. It is high extravagance to buy expensive apparel and unnecessary equipment for the home. It would be a splendid thing for our folks if all of our preachers were to join the Thrift Campaign and urge upon our people the purchase of thrift bonds and stamps. Thrift stamps are a fine investment. It will be a practical lesson in saving that will be to the advantage of the race in days that are to come.

If we waste while we have plenty during these fat years, we will suffer when the lean years come and the lean years will come. Let us not forget that. Our preachers could do no better service to our people than to urge upon them the importance of saving at this particular time.

A LARGE SEGMENT OF LABOR UNREPRESENTED.

The President called sometime ago an Industrial Conference in which there were representatives of various groups of employers and employees throughout the country. Very properly these persons were called to confer. They had interests in common, but there are points of differences that could be adjusted only by an open, frank conference. The American Federation of Labor figured very largely in the deliberations and finally withdrew.

The largest homogeneous group of laborers in this country are Negroes. True enough, they are not organized, but there are more than seven million skilled and unskilled Negro laborers in this country who earn their daily bread by toil. That they do not belong, in a very large measure, to the American Federation of Labor is no argument against their devotion to the interests of their employers or their efficiency at a given task, nor does it argue that they have no problems that need solution or that they have not an utterance that should not be heard. But what are the facts? In the Industrial Conference that was held there was no representation of this, the largest group of laborers in American life. There were representatives of smaller groups. We do not doubt but that representation in the Industrial Conference

of the Negro group would have been difficult, for they are an unorganized body of laborers. But surely in the Citizens Committee which formed a part of the Industrial Conference, together with the representatives of labor and capital, several Negroes should have been chosen. And there is sufficient wisdom among those who called the conference upon which we may rely for the selection of proper Negroes to represent this group of seven million people in the Industrial Conference.

This group of seven million Negroes constitutes the most important labor group in American life. The Negro is the backbone of every industry in the South. There is not an industry in the South but that would be paralyzed if Negro labor was withdrawn. The Negro is an important factor in the industrial success in the Middle West and in the East. He has been faithful and loyal. True enough, there are complaints that he does not work at times a full week, but as far as complaints go among laborers, this is not quite so serious as the strikes and the anarchy that prevail among alien groups. The Negroes in many sections are underpaid, and poorly housed. They are forced to live in unsanitary sections of the city or sections where they work. Their voice should be heard in their own behalf. It is certainly a too severe test on their loyalty and devotion that they should be constantly ignored in matters of this kind.

THE SCHOOL THE RALLYING POINT.

The Negro enthusiastically supports any sort of educational program. One of the most encouraging signs of Negro progress and that which speaks volumes for the future, is the Negro's devotion to education. In some sections unlettered persons are promoting educational institutions. There is as much sacrifice and heroism among Negroes for the education of their youth as can be found among any people anywhere. Sometimes it is pathetic to note with what disadvantages promoters of educational institutions work. They are moved by their enthusiasm for education and their belief in education as a promoter of better life.

There can be found no larger devotion to education and loyalty to educational institutions than is found among our own people within the Methodist Episcopal Church. These schools are strategically located and our ministers and families and the membership of our church love the Freedmen aid schools with a love that commands all sorts of sacrifices. They give and pray and labor for these institutions day in and day out. No group of colored people in America has contributed so largely to their own education as have the Negroes within the Methodist Episcopal Church. There are some who have paraded what has been given in large headlines so that those who run may read, but for every instance of large giving by other groups, the Negroes within the Methodist Episcopal Church can duplicate it over and over again. No group of Negro Christians in this country have equalled the giving of the Negro Methodists in South Carolina, Texas, North Carolina, Mississippi and the section covered by the Washington and the Delaware Conferences.

But there is another side to Negro devotion to their educational institutions which is brought about in the recent election of delegates to the General Conference in the example of the West Texas Conference. Sam

uel Huston College is a rallying point for all Negro Methodists in West Texas. Nothing is too good for Samuel Huston, and anything that will promote its interests receives almost the unanimous approval of the Methodists in the West Texas Conference. Reuben Shannon Lovinggood went to this school some years ago and as a layman was recognized as a leader of Methodism in that section. He was in practice, if not in fact, a member of the West Texas Conference. He spoke on any question he desired, made suggestions for motions and resolutions and the brethren never once thought it was an intrusion. They looked upon him as a leader and loved him because of his devotion to Samuel Huston College.

Now in the recent election what happened? The President, M. S. Davage, and Prof. J. W. Frazier, a member of the faculty of Samuel Huston College, are chosen as lay delegates. President Davage moved into the bounds of the West Texas Conference about two years ago. The West Texas Conference also elects a pastor of the College Church and a district superintendent who is closely affiliated with Samuel Huston. There were others in the bounds of the West Texas Conference who would be as worthy representatives in the General Conference as these men. Some of those who have remained at home are just as capable. No doubt the turning point in electing the whole quartette of ministerial and lay delegates of the West Texas Conference was the interest of Samuel Huston College. It simply showed how devoted our people are to the institutions that seek their uplift.

ROCKS AHEAD IN UNION NEGRO METHODISTS.

In discussing the probable union of the Negro Methodists of this country, the Quarterly Review of the African Methodist Episcopal Church says:

All lovers of God who prayerfully look forward to the unity of the kingdom of Jesus Christ must rejoice in every honest effort to bring into oneness the different members of the body of our common Lord. From the present program that is being formed to unite these three bodies, it may be said—now is union nearer than it has been before. But union should spell unity; oneness; the last vestige of every line of cleavage should disappear. A proposal so momentous as this certainly deserves the most careful consideration and scrutiny that enlightened intelligence and consecrated wisdom can apply.

One of the strong arguments advanced is, that there are no differences of doctrine, language or race, standing as a barrier to the union of these three bodies of Methodists. But are they of the same spirit? Do they hold the same strong convictions as to the place their race should occupy in the industrial, social and political life of the nation as a whole.

The Methodist Episcopal Church and the Methodist Episcopal Church South are beset with no obstacles as a bar to union so far as doctrine and language are concerned. With the Negro as a stone of stumbling, their obstacle is one of conviction, of spirit. It relates to brotherhood not only in the Church of Christ but in general co-operative effort in the work of human enlightenment and the moral and social salvation of society.

Now the Colored Methodist Church was not conceived in our spirit; it has an atmosphere widely differing from our own. It cannot become bone of our bone and flesh of our flesh, if it is not animated by the same spirit. As a church it has not and it cannot openly espouse our ideals of manhood, freedom and indepen-

dence. It has remained in tutelage to the Methodist Episcopal Church South. It possesses little in common with the things which have made us the church we are today, except its religious creed and the color of its skin.

The A. M. E. Zion Church presents a far more favorable case, but even here there are vitally different methods of departmental administration and Episcopal privilege that cannot be speedily harmonized simply by the ratification of articles of organic union.

If these bodies cannot unite to fight to a finish the great battle for racial equality and manhood which the A. M. E. Church has been waging for a hundred years, far better now that each should keep its separate path, uniting at all points where cooperation is possible. This is our only wise course without the A. M. E. Church is ready to abandon its mission. The argument for numbers has little weight. There are the Negro Baptists of America; they outnumber us five to one, and yet in the work of education and other forms of public service our church alone far surpasses them.

It would appear from this statement that there are some rocks ahead and that the union of the three Negro Methodist bodies will not be so easy.

Of General Interest

Strange Ice-Lined Caverns.

Primitive cold storage cellars were provided by nature for the aborigines of Northern Iowa long before the advent of the white race in that part of the country, and are still in existence, furnishing a puzzling problem for scientists who attempt to explain their formation. Briefly described, the refrigerated chambers are two ice-lined caves of undetermined size, in which the temperature is near the freezing point, even in the hottest weather. Fresh venison was stored in the cold caverns by the Indians in pre-pioneer times, and nowadays picnic parties freeze ice cream at their entrances, using ice chipped from the walls. The caves never have been thoroughly explored, but are believed to be expensive.

Government Registers Word.

For the first time in its history the government of The United States has registered a trade mark under its own patent-office laws. The word so distinguished is the familiar "Liberty" applied to airplane engine, and parts. In connection with this unusual action it will be recalled that the engine was known as the "United States Standard Aircraft Engine" back in the experimental days of 1917. Workers in the Bureau of Aircraft Production then the equipment division of the Signal Corps, were human, however, and so cast about for a nick-name. "Liberty" was happily the word suggested and adopted by general consent. But the name was applied later to a dozen different articles, including soft drinks and hamburger steaks, as well as airplane commodities, with the result that the government has been forced to take this action to prevent confusion.

An Episcopal Challenge.

O for a great year of Gospel preaching, in blood-red earnestness, in which Jesus Christ shall be exalted and multitudes be saved! Ye men of Methodism, laymen four million, pastors twenty thousand, Su-

perintendents, Bishops, Editors, Secretaries and all who have named the name of Christ, forward the whole line in the greatest endeavor to win men for God and His Christ the world has ever known. Only so can Methodism rejoice in her peculiar glory! Only so can Methodism save herself from the threatened dangers of institutionalism and formalism and the blight of specious theories which are without sanction in the Word of God. Only so shall former efforts and gifts, even sacrifices and victories, be truly significant, and be crowned with spiritual blessings.—Bishop W. O. Shepard.

Planning a City—Washington

Among the Frenchmen who came to America with Lafayette was Capt. L'Eufant, an army engineer of 22. Washington had been an engineer and he became intimately acquainted with the young Frenchman, a fact that made a lasting mark upon this country. When President Washington, in 1791, selected on the banks of the Potomac, the site of a national capital, he called in L'Eufant and directed the drawing of plans. The groundwork decided on was that of Versailles, in which broad divergent avenues intersect other broad avenues, on diagonal as well as direct lines. The first President never heard of the city of Washington. The capital as he supposed, was to be called the Federal City, and it was not until after his death, that it was renamed. But it was planned with broad streets as a first topographical necessity, and this great gift has been of the first importance in the later development of the beautiful city. But Washington City has needed other features of street improvement, and these have been obtained by later systematic efforts and liberal expenditures. Good paving and plenty of shade trees were desired and obtained. Scientific drainage was secured and natural difficulties intelligently overcome.

Reservoirs for Nile River Proposed

Engineers are studying the upper Nile River and its tributaries with the hope of evolving a practical plan for controlling the flow of water in that part of the great African stream. The problem is considered to be one of the most difficult ever attempted, because of the length of the drainage basin and the peculiar conditions existing in the region where it is proposed to begin operations. It is claimed that because of the almost level channels of the White Nile and of the Lake Albert Nile, upstream from Khartum, these sluggish rivers are dammed by their swifter tributaries when the latter are in flood.

One of the projects being considered provides for the construction of extensive reservoirs to receive the ponded water in time of flood and return it to the river beds when downstream conditions become normal. It is said that by carrying out such a plan, a large area of land would be made available for agricultural purposes.

Seventy Centuries Is Age of Sinai Inscriptions

Older by thousands of years than the tablets of Moses, certain inscriptions in Sandstones at the Magharah mines, on the Sinai Peninsula, have finally convinced modern investigators that the product of these ancient

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working was not copper, as supposed, but turquoise. A considerable amount of quasi history has been built around the cuprous tradition, and American engineers, have threaded the Arabian desert with eager plans for restoring the last industry of old Egypt. Copper they found, to be sure, and signs of ancient workings; but an ore of such poverty that only the classification of copper as practically a precious metal could have warranted its reduction. Without question the most marvellous product of those mines of antiquity is their inscriptions. The tablets, one of which measures 102 x 63 inches, are carved in relief with remarkable character, on sandstone, whose seemingly perishable nature has withstood the erosions of time since 4950 B. C., some 3,700 years before Moses' day, and nearly 7000 years before this 20th century. Many valuable specimens have been destroyed by vandalic prospecting, but those remaining are now in the care of the Cairo museum.

Women Publish Book of Negro Melodies.

As part of its work, the section on music of the Department of Religious Education of the Young Women's Christian Association is compiling a book of Negro melodies suitable for girls' voices. This book will also contain some hymns which have proved themselves to be universal favorites among school girls. Stories of the origin and the interpretation of the Negro melodies will also be included, that the girls who sing them may fully appreciate their charm.

The reason for compiling this book is that such songs are prepared, as a rule, for men's

voices, the range of notes being difficult for the voices of growing girls.

Music is a new venture in the Y. W. C. A. Bureau of Religious Education, and is already proving itself of value in furthering the purpose of the bureau which is, to understand the thought and life of women and girls in this and other lands; to serve as a resource on materials and methods of religious education; to lead the association movement to find its place in the nationwide task of bringing the message and program of Christ to bear on every young woman; to become a permeating force for moral and spiritual reality throughout all phases of Y. W. C. A. life at home and abroad, according to Miss Ethel Cutler, head of the bureau.

People of Interest

Dr. J. W. E. Bowen will address the Boston Preachers' meeting on Monday, December 8th, on "The Negro and the Methodist Episcopal Church."

The Rev. A. G. Jenkins, pastor of Trinity Church, this city, represented The Southwestern last week at one of the Mississippi District Conferences. Dr. W. G. Alston was our representative at the Gulfport District meeting recently held at Pass Christian. Both of these brethren made very favorable impressions and reported a large list of subscriptions.

Rev. Bishop Merriman C. Harris, Missionary Bishop to Japan, and Miss Elizabeth E. Best were married at the St. Matthews Church, Philadelphia, Pa., on the evening of November 11th, by the pastor, Rev. Henry E. Walhey, assisted by the Rev. Freeman D. Bovard. Bishop and Mrs. Harris will spend a few weeks on the Pacific Coast before their return to Tokio, Japan.

The building which housed the first Methodist school in New England is soon to be torn down. It is the old original Wesleyan Academy building, situated at Newfields, N. H. It was in 1817 that Wesleyan Academy, now Wilbraham Academy and located at Wilbraham, Mass., was opened in Newmarket later South Newmarket, and now called Newfields, remaining there as a Methodist school until 1824, when it was removed to its present location.

After passing as a Methodist school it became a town school and finally it was sold at auction and used since 1855 as a residence. The Rev. Moses White, A. M., was the first principal. The Manchester (N. H.) Union says that the Rev. Mr. White is well remembered by Mrs. Mary R. Pike, of Newfields, who is 104 years old. She recalls his visits to her father, Rev. John Brodhead.

The Central Illinois Conference does not like the word "retreat" now being used with reference to the Centenary group meetings heading up the evangelistic campaign. The Central Illinois passed a resolution requesting those in authority to drop the word "retreat" from their public addresses and literature and substitute therefore the fine old Methodist expression "Conversations on the Work of God."

On nomination of the Board of Bishops, the Trustees of Drew Theological Seminary have

elected Rev. Oscar M. Buck as Professor of Missions and Comparative Religion. Prof. Buck is now Professor of Missions in the Ohio Wesleyan University, from which he was graduated in 1905. He is an alumnus of Drew Theological Seminary of the class of 1908, as is also his father, the Rev. Dr. Philo M. Buck, for nearly half a century a successful and distinguished missionary in India. Prof. Buck will enter upon his duties at Drew January 1, 1920.

During the session of the Ad Interim Committee of the Joint Commission on Unification, which held its session in Richmond, Va., the Richmond Methodist Preachers' meeting unanimously passed resolutions declaring itself opposed to any plan of unification that does not protect the rights of the minority in the organic law of the proposed Church and also protested against any proposed plan that recognized the Negro upon a parity with the white race in the various conferences.

Mr. Isham Penn, whose death occurred at Lynchburg, Virginia, a few days ago, was in many ways a remarkable man. He served 56 years on the Norfolk and Western Railway, was retired with a pension and, better still, he retired with the full confidence of all of his employers. He was for 43 years an active member of Jackson Street Church, Lynchburg, and was honored not only in the church but by the entire community. He is survived by his widow, who is ill, and his children: Dr. I. G. Penn, Secretary of the Freedmen's Aid Society; W. F. Penn, M. D., of Atlanta, Ga., and his youngest daughter, Miss Elizabeth. A more extended account of Mr. Penn's career is found elsewhere in this paper. We extend to the bereaved family our deepest sympathy.

On the occasion of the completion of his fifth year as president of Dickinson College Carlisle, Pa., the Board of Trustees passed formal resolutions congratulating Dr. James H. Morgan on his splendid record.

During Dr. Morgan's administration the college debt has been reduced \$96,000. The endowment has been increased \$64,000. With the aid of the Board of Education of the Methodist Episcopal Church, the Jubilee Fund, amounting to over \$125,000, was subscribed in the Central Pennsylvania Conference in 1917, payable in five years. Of this amount \$50,000 has already been paid. And on top of it all, with increase in salaries of the faculty and difficulties incident to war conditions, the college has been operated these five years without a deficit.

The Jeanes Fund, for the improvement of Negro rural schools, co-operated during the session ending June 30, 1919, with public school superintendents in 220 counties in 12 states.

The Supervising Industrial Teachers, paid partly by the counties and partly by the Jeanes Fund, visited regularly in these counties 6,212 country schools, making in all 23,345 visits and raising for the purpose of school improvement \$324,896.93. The total amount of salary paid to the Supervising Teachers was \$74,545.01, of which the county school authorities paid \$32,669.58 and the Jeanes Fund \$41,875.43.

The business of these traveling teachers, working under the direction of the county superintendent, is to introduce into the small country schools simple home industries; to give talks and lessons on sanitation, personal cleanliness, etc.; to encourage the improvement of school houses and school grounds, and to organize clubs for the betterment of the school and the neighborhood.

AN ORGANIZATION THAT SERVES

By Ellen Coughlin Keeler.

Thirty-Eighth Annual Meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church.

Christian Americanization, the Negro Problem and Evangelism were but the outstanding themes discussed at the thirty-eighth Annual Meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church, at Central Methodist Episcopal Church, Detroit, Michigan, from October 15th to 22nd. The prophecy of Mrs. Edward Smith, President of the Detroit Conference, in her address of welcome to the Board of Managers in 1886, that "the work of this Society in the future will be very largely with the foreign population in our large towns and cities, where thousands of people live who are never seen in our churches," has come true; for Christian Americanization has been the backbone of the work of the Woman's Home Missionary Society for forty years. This year, as the Managers discussed the critical need of intensive Americanization and the call for expansion in this service, they were surrounded by splendid evidences of successful Christian Social Service Work. Every activity or organization that should be a part of a serving church were in evidence—boys' clubs, girls' clubs, Chinese Bible school, and community nights were a practical demonstration of Christian Americanization.

Christian Americanization.

In her annual message to the Society, the President, Mrs. W. P. Thirkield, dwelt particularly upon immigration as one of the departments of the Society which takes on a new meaning, calling to mind the fact that for many years the Woman's Home Missionary Society has seen the opportunity of helping the immigrant, that it has opened and maintained Immigrant Homes, City Centers, Deaconess Settlements, and a Slavic Training School. She said that "the call of today finds the Society ready to strengthen its work and enlarge its activities. It must increase its force of helpers in the large cities; have a closer and longer supervision of the immigrant girl; do more neighborly work with the foreign worker; co-operate in supplying workers with the Board of Home Missions and Church Extension; make McCrum Slavonic Training School perfect in equipment and crowded with students; be willing to train experts for these positions and give them a larger salary."

Bishop W. F. McDowell, in discussing the processes of Americanization, said: "Christian Americanization is a very long process; it is an individual and social process, and the individual and social development must go together. We must improve the home. We can not Americanize a race like the Negro race, or Americanize the foreigners who live in impossible homes. The home life of the native American is utterly wrong. We do not see how it is possible to Americanize anyone, foreign or native, unless we teach the home life to the girlhood and boyhood of America, and make it, in God's name, what it ought to be!"

The sermon of Dr. H. Lester Smith, from the text Esther 4:14-16, treated America from another viewpoint. His line of thought was that God always has a way out."

The American Negro.

Nearly every address made before the meeting had in it a reference to the Negro problem. The colored constituency of the Woman's Home Missionary Society was represented by brilliant speakers. The questions discussed led to a satisfactory and enthusiastic agreement of all concerned as to the methods and plans of procedure in work with the Negro race.

Miss Ida M. Cummings said of her people: "Oh, my sisters, we are proud of our race and its music, and we are teaching our youths to be proud of its accomplishments. Skins may differ, but honor and virtue dwell in white and black alike. No individual or race has ever accomplished or can ever hope to accomplish much when there is lack of pride in itself. I refer to that justifiable feeling of pride in the accomplishment of good deeds in the past and which inspires a confidence and courage in the ability to do as good and better in the future."

Evangelism.

Evangelism was the keynote of an address by Miss Winifred Willard and a sermon by Bishop Theodore S. Henderson. Miss Willard chose for her text the words of St. Paul, "Stir into flame the gift of God that is in you." She cited the first year's work of the Centenary Movement of the Methodist Episcopal Church as the awakening of the whole church to the privilege of giving; the second year's program as a manifestation of spirituality. The goal named was a million men and women as tithers of all they possess, and members of the fellowship of intercession.

The anniversary sermon by Bishop Henderson was based on the words of Christ in John, 15:4-5—"Abide in Me." He said in part: "The quality of life is tested by the relationship in life. We must learn the secret of living in the life of Christ. Three conditions illustrate this: mutual confidence, mutual committal, mutual communion. What is the vine? Is it the main stalk, or root, branch, leaves, tendrils, flower, fruit? It is the whole thing. The same life from the soil depending on Him for life. We depend on Him for life. He depends on us for expression. We must not forget the root of the whole matter while serving humanity. Rest in Christ, bear fruit in the city where you live, fruit in the east, west, in deaconess work, in hospitals, Alaska, and Americanization. There is a difference between the Woman's Home Missionary Society's Americanizing for Christ and a twentieth century club. So the Woman's Home Missionary Society must express Him."

The Fortieth Anniversary.

The Society is now approaching its fortieth birthday. Not only were preliminary celebrations a part of the program, but the Fortieth Anniversary Drive and Reconstruction Program was formally inaugurated. Mrs. May Leonard Woodruff, Corresponding Secretary, gave some very interesting facts which are significant in the light of the forward looking program. The Woman's Home Missionary Society has now an auxiliary membership of 174,296; Young People's Auxiliaries and Queen Esther Circles, 48,670; Home Guards and Mother's Jewels, 63,130; total, 286,096; a net gain in all classes of members of 15,890. The department of supplies

reports in total valuation of \$133,428.01; mite boxes received \$89,091.13. From Lenten offerings came \$14,817.50. The war fund receipts were \$20,360.95. Self-help received in Woman's Home Missionary Society institutions amounted to \$259,373.92. The total income for the year amounted to \$1,760,908.29.

During the past year three survey committees were appointed to visit Woman's Home Missionary Society institutions for Negroes and Southern white work, the Spanish work of the Southwest, the missions to the Indians and the varied lines of work on the Pacific Coast; the Slavonic Training School and work among the Slavs. As a result of this action, the teaching force in some of the schools has been enlarged as well as strengthened. In some of the buildings, additions, repairs, increased facilities and new equipment have been added.

A special committee has been appointed to serve during the reconstruction period, composed of the executive officers, the chairman of the ways and means committee, Secretary of the Deaconess Department and the Secretary of the Field and Work Department.

The Fortieth Anniversary Campaign for a net gain of 40,000 new members began August 1, 1918. The second goal is 40,000 new subscriptions to Woman's Home Missions and Children's Home Missions, the publications of the Society. The plans of the Fortieth Anniversary were launched at a luncheon to the delegates of the convention. Mrs. Thirkield spoke on "Ship Builders," paying a tribute to the brave women who went into the shipbuilding industry when it was not popular. Mrs. Dan Brummit responded to the toast "The Hull." She urged the Society to be good foresters and take care of the Society's tall pines. Miss E. Jean Oram spoke on "The Bow," representing the training schools. Mrs. George W. Keen, speaking of "The Stern," presented her real topic, Woman's Home Missions. Mrs. W. L. McDowell responded to "The Steel Frame," which might be interpreted as Methods. Mrs. Daniel Dundas responded to "Passengers." She divided them into three classes—the first class were children; second class, those in homes and schools; third class, the settlements and hospitals. "The Riverteers" was the toast assigned to Mrs. Samuel S. Stecker.

Special Events.

Two evenings of the week were set aside for a special program. Friday evening was (Continued on Page 11)

ARTIFICIAL LAKE FOR AFRICAN DESERT.

Climatic conditions in South Africa would be improved by the creation of an artificial lake in Kalahari Desert, according to a scientist who has made a study of that section of the continent. His plan for placing water in the arid region is not a new one, however, as it originated with David Livingstone, the famous explorer and missionary who saw the possibilities of such a scheme many years ago. To form the desert lake the scientists would construct a dam near the mouth of the Shabe river, which flows into the Zambesi river near Victoria Falls, and another in the Kamene river, near the border of Angola. Low dams would hold back the waters of these streams and cause them to flow into the desert basin. If it became desirable to increase the size of the lake, it is claimed that this could be done by building a dam across the Zambesi river.

CHINESE GENERAL RESPONSIBLE FOR GREAT REVIVAL

BY C. F. JONES, HANKOW, CHINA

THE history of Christian work in China for 1919 has no more significant incident than the revivals brought about in a part of the Chinese army commanded by General Feng Yu Hsiang through the General's personal example and influence. In these revivals, conducted by Rev. Liu Fang, an able Chinese preacher, under whose ministry the General was converted at Asbury Church, Peking, 1912, many hundreds of men listened to the presentation of the Christian message and at the conclusion of the revival two hundred and seventy-three officers and men received Christian baptism and two hundred and sixty-two were received into the Methodist Episcopal Church on probation.

These facts and the Christian history of General Feng are more significant than may appear on the surface to the casual reader of the West.

The moral standards of the Chinese army are not generally high, and if opinions among thinking Chinese and foreigners alike correctly interpret the situation, the desire for personal power and wealth on the part of members of the military clique, so powerful in present day affairs, is responsible for no small part of the disastrous conditions existing in the Chinese republic. Large natural resources it is claimed are on every hand, have been bartered away in exchange for loans by which personal power is maintained. The visitor to China hears on every side that if the republic is to survive, the power of this military clique must be broken, the army given a patriotic national character and its leadership to strong men of national ideals.

Here and there throughout the republic, however, are emerging men whose character, whose devotion to duty, whose sacrifice of opportunities for personal gain (the bane of Chinese officialdom) stand out with promise for a "new day."

A New Type of Chinese Soldier.

General Feng is such a man. He has held high place in the army for several years, de-



General Feng of the Chinese Army.

spite the fact that his refusal to participate in corrupt schemes have not made him exceptionally popular with members of the powerful military coterie.

Following his conversion in 1912, General Feng manifested the reality of his new life by becoming intensely interested in the welfare of the men under his command. He taught these men to be real soldiers. Setting-up exercises, digging trenches, all the tactics so common to a Western army, he employed to put his men into condition. He gave personal attention to their surroundings. Brothels and gambling were suppressed in his command with a stern hand. Almost unheard of is the execution of such orders given by a Chinese military official, but they were executed in General Feng's territory.

No less strict was General Feng in his own personal life. He has but one wife, and his

loyalty to her stands out as another prophecy of a new day in China. It did not take long for men to find out that here was a military leader who was financially incorruptible.

His soldiers loved him. The General made them work harder than is the lot of Chinese soldiers, but he had fired their imagination with the ideals of real service for China. Then the government ordered his transfer to another province.

The scene at the Peking depot when General Feng gave up his command is still considered memorable. Seldom have Chinese soldiers given such a demonstration of affection for a commander as they did that morning.

Chinese soldiers do not have a reputation for fighting, but observers in China say they do fight when a commander they love asks them to do so. Not long after General Feng was transferred came the attempt to restore the boy emperor to the throne. The troops of the republic could not be persuaded to fight under the leadership of General Feng's successor, and the General was asked to resume command. He did so, and the men went over the walls in such a fashion as to end the rebellion against the republic.

Devotes Whole Salary to Welfare of His Men

Soldiers in China are not highly regarded by the masses of the people. Deprived of their natural training as private citizens, they are likely to become robbers if the army pay ceases. This explains some of the brigandage in China today.

General Feng perceived the need of his men for vocational training so they might be useful citizens when their army careers ended. Last year he approached Professor Samuel Dean of the Higher Normal School in Peking, and offered \$7,000 per year to the amount necessary to establish such vocational training.

"Why \$7,000?" asked Professor Dean.

"That is my salary a year," said the General.

Before the work could be started, however,



Chinese Soldiers of General Feng's Army Baptized and taken into the Methodist Episcopal Church. Rev. Liu Fang, who conducted the revival, seated in center.

General Feng was sent south to Hunan to take part in the war against the south. His first work was to clean up the province, demonstrating that where the official in command wishes it, robbers will not be tolerated. At once he began to look after the training of the men under his command. Training in making rugs, carpentry, and various other industries open to men in China is being carried on. Schools to teach the men to read and write have been opened.

Leads Evangelistic Campaign.

But this was not enough. Mindful of the power of a Christian experience in his own life, General Feng was anxious to have his men experience this transformation in their own lives. He established three chapels which he named, in Chinese fashion, "Preach Virtue," "Speak of Righteousness," and "The Place Where You Can Wash Your Heart." He conducted a Bible school and regular religious services.

Then in the spring, having prepared his men, he urged his former pastor, Rev. Liu

Fang, to bring the revival message to his 10,000 men. As soon as possible, Rev. Liu responded.

"I do not want you to speak of patriotism or morality, but of salvation from sin through the Lord Jesus," said General Feng.

For seven days meetings were held at Changte, three services a day, one at six in the morning, one at noon and one in the evening. At each meeting over 700 men were present. Bible and hymnals had been provided for every one. General Feng presided and took part in each service. A one-day meeting was held at T'ao Yuan, another station forty miles away. As a result two hundred and seventy-three officers and men were baptized and two hundred and sixty-two received on probation. In the baptismal service General Feng held the water cup and other officials took part in the service.

Never before was such a service witnessed in China. With such leadership as this, with a church awakened to new life by the power of the Centenary call, what may not be looked for in the future of Chinese leadership?

looked as simple as they looked when they went away, but as I looked at them there taking anew their vows to serve Jesus Christ, I saw them and those of their kind as they plunged through the gloomy forest of the Argonne, bearing a cause which they had come to understand.

Now they are back. They are back equipped with new leadership. They are back with a new strength because a man may not go through battle and remain the same. A man may not get that peculiar self-knowledge that comes through trial by fire and not have new strength out of the knowledge he has of himself, and so these wonderful lads are back, and they are looking around and they are looking at us who represent the cause of Jesus Christ, and they are wondering what we are going to do with the pledge and the challenge.

And what are we going to do? The world is full of great problems. We admit it. We talk wisely about them. Are we going to help solve them, or are we going to follow the process of the Church in the years that are gone and talk about the faults of our members? Are we going to broaden out and place our hands upon the world's problems? Are we going to give the really vital stewardship of our lives as citizens, or are we just merely going to be members of the Church, and keep our respectable standing? That is the question that comes to challenge us.

Stewardship In Industry.

The greatest problem today that stares at America is the problem that comes out to us in the form of social unrest. I believe that there is for us all the gravest sort of duty to meet the present conditions of social unrest. I don't believe you can meet it by prayer or by preaching, or altogether by tithing, though that will help some—you have got to meet it by creating out of our religious civilization and anxiety for justice and eagerness that all men shall be fair with those whom they employ. And I am glad that the program is growing in this country.

Wherever you look through the Eastern part of the United States you see on the part of great industrial concerns those who have adopted the profit-sharing program. That is the first real light I have seen in the American labor situation for twenty-five years. The great concerns who sit down and say, "Here is our profit, and here are those whose lives we hold in trust; we must give them a share of what we are making," are the concerns that are having the least, if any, trouble. I could name six of the greatest industrial concerns in the United States today that have solved their own labor problems just by being fair with those whose lives are in their hands.

What a field it is—the opportunity to serve! How grateful we ought to be as we look over the situation today, and with the new spiritual life that has come to us out of our sacrifices and out of our sufferings, how grateful we ought to be for the vision of the leadership that brings us into a great movement like the Centenary! And how much we ought to make it to mean. It is vastly more than raising a hundred million dollars from Methodists. It will do us no good to raise that money if we do not make our program so vital and so far-reaching that every person in the world seeing the movement will say, "Thank God, the Church of Jesus Christ is marching again."

It is so easy just to be members, and to pay the small price of being a member of the Church, and when you compare it with the other things we pay these days it is really

(Continued on Page 12)

THE STEWARDSHIP OF CITIZENSHIP

By Hon. Henry J. Allen, Governor of Kansas

When we think of stewardship today, naturally, insensibly, our minds go back over the pathway of sacrifice and of suffering during the past two years. We then realize that fundamentally stewardship means that no one owns anything.

The man didn't own his seed-corn. The Government told him what to do with it. The factory man didn't know whether he was to make pins or rifles. The mother who hoped her boy would be a preacher found suddenly he was to become a soldier. All of us were working together with a willingness never before evidenced in this great America—all of us giving all we had with a patriotism the manifestation of which was the most heartwarming thing in our history. We all drove forward under the realization of this one great truth that we are merely holding what we have in trust for the common cause.

Good Stewards of Americanism.

I had been over there for some time. I had been watching the manner in which the French took their medicine. I used to wonder if when the Americans came into the conflict they would endure and they would suffer as the French endured and suffered, and then one day out of the Battle of Cantigny there began to arrive in a hospital where I happened to be working, some of the American wounded, and I had an opportunity to see these lads who had just come from America. I saw them bearing the burden which for many weeks I had witnessed the French bearing. I remembered a lad who was in a hospital at Bouve. He had lost his right hand, and he was suffering at the same time from a very severe wound in his cheek, a shell wound. I saw him when he recovered some of his normal strength, and I said, "Anything I can do for you, old Man?" He said, "I reckon not." I said, "Would you like to have me write a letter to your mother?" he said, "No, I guess not, but if my girl was here I would have her write a letter to my mother." Then I saw he wasn't the kind

of a chap who wanted to use the kindly offices of a middle-aged man for writing to his women-folks. As I looked across the hospital, bending over the cot of a French poilu was a dark-haired French woman whom I knew. She had learned her French in America and her English here too, as a young lady. Her father had been much in the United States, so I went over and asked her if she would write a letter to the Pennsylvania mother of an American soldier. She said, "Surely, I would be glad." So I took her over and introduced her to this boy. I explained to him that she was the daughter of Clemenceau, the first citizen of France, and she had come to write a letter to his mother for him. I wish you could have seen his eyes. He had never thought in all his life that the privilege would be given to him of writing a letter to his mother through the kind offices of the daughter of the first citizen of France, and he was stunned. I said, "Get busy," and she said, "Come now, what shall we write to the mother?" Then he opened up and he said "My dearest mother, I have met with a slight accident which has spoiled the beauty of my mug. I haven't time to write you all about it today, but I will write you again"—and then he looked up at me and said, "Say, how long would it take a man to learn to write with his left hand?" I think I said he would be able to do it in a couple of weeks. He said, continuing his letter to his mother, "I will write you again in two weeks." I said, "What are you writing that sort of nonsense to your mother for?" He said, "I promised her that if I was wounded I would write her the truth." He said, "She will not mind the loss of my right hand when I get home and she sees what is left of me." Now that was the spirit in which they took their medicine.

A Forward Look.

A few Sundays ago out in the little town of McPherson in Kansas I sat in a simple Methodist service and saw three of these soldiers whom I had known over there who were under the fire of rifle and of cannon, come forward and join the church. They

"A NEW CHAPTER IN PAN-AMERICAN FRIENDSHIP"

By Kenneth M. Brown.

A FEW years ago a bridge in the Rocky Mountains was washed away. The construction engineers were given urgent orders to build a new one as soon as possible. About two days later the chief engineer wired to ask if the blueprints for the new bridge were ready. The construction engineers wired back that the blueprints were not yet ready, but that the bridge was up and that the trains were running over it.

The blue-prints for the missionary advance in South America are not yet finished; changes in the original Centenary Survey are being made to meet the new conditions, but "the bridge is up and trains are running over it." The Centenary in South America, in some striking particulars, has already crossed the bridge from the future tense into the past tense of accomplishment.

It is significant that some of the first large achievements of the Centenary have taken place in Latin-America. It demonstrates first that we are awake to our nearest foreign responsibility. The advance steps taken in missionary activity in the last few months have been the beginning of a golden book of friendship with Mexico and South America, a book dedicated to Jesus Christ and written in His name. It is a book destined to have many chapters and only the preface is already written.

This activity in Latin-America is significant also for another reason. It means that the Church as well as the banker, the manufacturer and the meat packer has seen the opportunity which the development of South America presents. The imagination of Christian people as well as leaders of trade have been wonderfully stirred by the probability of a new civilization of 250,000,000 people in South America by the end of the century.

Intervention in Mexico.

What a sinister sound the phrase has!

It raises a number of tangled problems which are enough to start a fight almost anywhere. There is a kind of intervention in Mexico, however, which can raise no opposition. The Centenary is invading Mexico in earnest, with the kind of an invasion that Mexico needs, and that intelligent lovers of their own country in Mexico eagerly welcome. It is an invasion such as Dr. Fosdick cried out for two years ago in impassioned words, "What Mexico needs is an invasion of school teachers and social workers and Christian preachers which have caught the idea of missions in their international relationships."

Probably the most striking development, as well as the latest, is the establishment of a Good Will Industries in Mexico City, which will carry on in that crowded,

needy center a remarkable welfare work of the type which has become familiar to Methodists through the work of the Morgan Memorial at Boston.



Mexican Girl Waiting at the Hospital Door

This is a part of the work which comes into the hands of the Methodist Episcopal Church through a comity arrangement with



The Kind of an Invasion Mexico Needs. Methodist Hospital at Guanajuato, Mexico. The Physician is Dr. L. B. Salmans.

the Methodist Episcopal Church, South.

There is no over-lapping or competition among Protestant forces in Mexico. The Methodist Episcopal Church, South, is con-



Students of American Institute, La Paz, Bolivia holding Track Meet.

centrating on its work in the Northern section of Mexico, and our Church has taken over eight churches of the Methodist Episco-

pal Church, South, in the southern part of Mexico. The Centenary has made it possible to take over these churches and carry on their work.

Good Will Industries in Mexico City.

One of these churches is the finest family church in the City of Mexico. There has also been started in the City of Mexico, a Good Will Industrial Plant, which is being developed in the Aztecas section; \$50,000 has been appropriated to develop that work. The work is already going forward with four pastors and two women workers. A building will soon be erected.

At Guanajuato, the hospital where Dr. L. B. Salmans has done, almost unaided, a remarkable piece of medical service for many years, has been completed; \$8,000 in recent appropriations made possible a greatly needed extension of the work. It is the only hospital within an area of 250 by 400 miles, containing a population of a million people. Another physician, Dr. Illick and his wife, have recently been sent to the field; also a nurse, Miss Kennard. This makes possible the beginning of a Nurses' Training School in connection with the hospital.

Methodism is also intervening vigorously in the Mexican turmoil—not with machine guns, but with something far more deadly: the little red schoolhouse; although in Mexico you will find it painted white or gray.

Already our Church conducts forty-seven primary day schools and the number will be advanced to one hundred in the near future. This is a first line of attack on one of the greatest sources of Mexico's ills—the 80 per cent illiteracy of its people.

A recent move is the appointment of Mr. B. C. Campbell, who has had twenty years of experience in school work in Chile, as dean of the Pueblo Institute where he will conduct a normal school training teachers for this chain of primary schools. Another feature of the educational advance is the recent purchase of a large building in Pachucha, for \$30,000, to be used as a boys' boarding school.

Introducing Costa Rica.

Costa Rica is a mysterious stranger on the Methodist map. Once in a long while the name has flitted across our view in the daily papers, usually in connection with an earthquake or revolution, or else we know it as the back ground for some of Henry's best stories.

It is interesting to learn that the Methodist Church is entering Costa Rica in

strategic way. Missionaries are at work and in two years have secured four native preachers.

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METHODISM'S NEW NATIONAL INSTITUTION GOODWILL INDUSTRIES PROVE CHURCH PRACTICAL

By Hanover Kingston

THE Methodist Episcopal Church has added a new national institution to its varied ministry. Goodwill Industries, which have their inception in the vision of

for laundries and cleaning establishments got their start here, also. And every worker receives wages during his apprenticeship so that he is able to support himself.

The sale of the renovated goods furnishes another form of ministry to people unable to buy what they need at stores which deal only in new stock. The proceeds thus received are turned back into wages to be paid for further work of salvaging. It is only in the original purchasing of buildings, equipment and overhead in getting under way that the church at large is called on to help. The after years see the Goodwill Industries self-supporting in most places.

No haphazard method has been followed in securing wise locations and efficient management for this great enterprise. The work in general is carried on under the direction of the Bureau of Goodwill Industries of the Department of

rial Goodwill Industries that they hold today. And meanwhile, a man on the Pacific Coast with a like vision of service was going through the throes which the pioneer of



Where Lowell, Massachusetts Methodists will remodel and start business.

Dr. E. J. Helms at the Morgan Memorial Church, Boston, are now being duplicated in some fifty other cities. What was a venture of faith in the early days has become one of the most useful agencies for the demonstration of Methodism's practical interest in the pressing problems of the reconstruction of life. For here, where are brought together bags full of the cast-off shoes, clothing, furniture and household equipment, is carried on jointly the process of salvaging material wreckage and human life. The making over of old goods into new carries with it a development of self-respect and independence in the toiler which no amount of charity could ever stimulate.

The man who normally would continue to be a floater in the rush of life is provided with a training that enables him to forget his shiftless and unprofitable past and start forth to become a qualified unit in our great industrial system. Shoemakers, furniture repairers, carpenters, tailors—the list of handicrafts taught varies according to the particular needs of the community where the Goodwill Industries is located. But the same thoroughness is manifested in teaching a man how to rebuild two good pairs of shoes out of three pairs of castaways or to



A Good Will Industries Bag.

City Work of the Board of Home Missions and Church Extension, of the Methodist Episcopal Church. Each investment from Centenary Reconstruction Funds is made after the most careful survey of the conditions which seem to necessitate the establishing of a new plant. In addition the men who are to become managers of the new Goodwill Industries have been given from 5 to 9 months' training in the Goodwill Industries at Morgan Memorial. They have been thoroughly acquainted with each department until able to manage it and finally have been given the management of the entire plant for two or three weeks before "graduating."

Pioneers of the "Goodwill Idea."

Goodwill Industries did not become popular in a day. Dr. Helms labored many years to reach the place with the Morgan Memo-



Philadelphia's Strategic Location.

faith and courage must experience even in the extending of the work of the Kingdom of God. Rev. Samuel Quickmire, while pastor of the Howard Street Methodist Episcopal Church, San Francisco, California, started a free employment bureau in this downtown parish. Unable to find employment for over eight per cent of those applying, Mr. and Mrs. Quickmire decided that they must provide a place that could give employment. They both went to Boston and spent three months working in Morgan Memorial, and then returned to San Francisco to start their new work. But the vision of these two brave spirits was ahead of their time in that section of the country. It became necessary to part with the regular pastorate, to organize a board of directors of the Goodwill Industries of San Francisco, and to promise to work two years without salary. In addition, Mr. and Mrs. Quickmire put \$1,000 of their own money into the enterprise to get it started. On that \$1,000 they did over \$26,000 worth of business the first year, over \$50,000 the second year, and over \$80,000 the third year, less than \$300 has been given to this plant outside of the original gift of the founders. But now a new



An Enterprise for Mexicans in Los Angeles

fit new pieces into wounded machines, bulging couches, upholstered chairs, antique bureaus and tables scarcely able to stand on their shaky legs, as though it were new material that is being worked up. Expert help



In "the strip" of Pittsburgh—Location just Purchased.

property is to be purchased in San Francisco and a building for a Goodwill Store in Oakland. The new day of the San Francisco Goodwill Industries will have the backing of the Methodist Episcopal Church at large, which has broadened its vision during the recent months of world change and unparalleled sacrifice.

METHODISM'S NEW NATIONAL INSTITUTION GOODWILL INDUSTRIES PROVE THE CHURCH PRACTICAL

(Continued from Page 9)

New Plant Opens in Philadelphia.

Out of the wreckage of a building ravished by fire, at the corner of Sixth and Vine streets, Philadelphia, is to rise the Goodwill Industries of the city where are located the headquarters of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, under whose department of City Work the Bureau of Goodwill Industries for the entire nation operates. It is the most congested section in the city, being crowded with Jews, Hungarians, Austrians and Germans, and a goodly number of native Americans, both white and black. The campus of this college handicraft is Franklin Square, which spreads out from its front door. The care and wisdom shown in selecting officers for the Goodwill Industries throughout the country is well illustrated here. The president, C. William Masland, is a manufacturer who served as chairman of the Centenary Minute Men for the Philadelphia Area; the secretary, George Shearer, is a business man who rendered large service to the Centenary; and the treasurer is Melville G. Baker, cashier of the Penn National Bank, a member of the Board of Home Missions and Church Extension. Rev. A. N. Chapman, formerly pastor of Epworth Institutional Church, Denver, is pastor of Fifth Street Temple and Superintendent of the Goodwill Industries. Associated with him in charge of the community program is Rev. Maurice E. Levit. Temporary offices have been opened at 915 Ridge avenue.

In the Center of Lowell, Mass.

The Goodwill Industries of Lowell, Mass., to be located one short block from the business and traffic center in property just purchased with Centenary Reconstruction Funds by the Board of Home Missions and Church Extension, are a part of a great Americanization program for this New England city of 120,000 people, forty per cent of whom are foreign born, forty per cent of mixed and foreign parentage and only twenty per cent natives. Here where the races of Europe, Armenia, Turkey, Japan and China toil as operatives in cotton cloth and hosiery factories, where the infant mortality rating among the cities of the United States is fifth from the foot, day nurseries with medical attendance for sick children; a dispensary featuring orthopedic, dental and eye and ear and throat clinics; supervised recreation, and the preaching of a warm-hearted Gospel will augment the salvage work of the Goodwill Industries. The recreational program is being developed by Rev. Leslie C. Bockes in the old Central Methodist Episcopal Church, established 1843, which is diagonally adjacent to the back of the new property. In both the new property, Central Church and in the former Worthern Street Methodist Episcopal Church classes and clubs will be conducted for Greek, Polish, French, Portuguese and Armenians, with weekly lectures in their own language, while similar clubs for young women of the same nationalities will be taught American domestic ideals.

"Not Charity, But a Chance."

Even the children will receive industrial training at the Goodwill Industries in connection with Broadway Methodist Episcopal Church, Baltimore. They will come in from the homes in the neighborhood of Broadway and Pratt street to be taught sewing, knitting, carpentry, chair-caning, printing and sign-painting. "Not a charity, but a chance" is the motto of this industrial-social service-religious enterprise made possible by Centenary Home Mission Funds. Four thousand "opportunity bags" are being distributed to bring the "raw material" to work on. Sixty-five Minute Men aided in the speaking campaign to secure the names of the people who would receive and fill these bags. More adequate quarters are being sought to house Methodism's new venture in Baltimore, which is superintended by Rev. John S. Gorman, who also serves as minister to this community.

The Bag Man has broken into verse at the Goodwill Industries of Hudson County, affiliated with St. Paul's Community House, Jersey City, New Jersey. His song begins:

Goodwill Bags, Goodwill Bags,
Fill them up with clothes and rags;
Clothes too old for you to wear,
And better things that you can spare.
Is it flat, or square, or round,
Weighs a ton or half a pound,
White as snow, or black as jet?
Any fish will fit our net.

Ministering to all colors and creeds, the aim here is set forth as "the reclamation, restoration, rejuvenation, reconstruction and redemption of the waste materials of the earth—both men and things." Any surplus that remains, after paying expenses, will be turned over to relief, educational and settlement work. In addition to the regular lines of work undertaken, a specialty is made of the Italian Art Linen Department, where linens the exact reproductions of the Italian linens of the fifteenth and sixteenth centuries are being made by mothers from the Italian colony who need to help in the support of the home. Rev. George C. Hollingshead is superintendent and S. M. Wellwood manager. Present temporary headquarters are at 85 Railroad avenue.

In Southern California.

While the Jersey City Industries minister in a special way to Italian women, the Goodwill Industries of Southern California, at Los Angeles, California, provide work almost entirely for Mexicans. Eight years of giving Thanksgiving dinners and Christmas baskets demonstrated that this was not the way to best help folks whose sanitary and social conditions were beyond description. A start was made in gathering clothing from generous American friends, which Mexican mothers and girls repaired and pressed. This was sold and the proceeds used for paying these workers. Then Rev. Vernon M. McCombs visited Morgan Memorial and a regular Goodwill Industries was started. It was quartered in a bungalow on the Plaza at first, but now, through the generosity of Charles Wesley and Jeannette B. Munger, a big block has been purchased where the future work will be carried on. The Mexicans object to having their destitution given publicity, and the American churches do not enthusiastically co-operate in getting the bags filled, but the Centenary is making possible such expansion as will overcome these diffi-

culties and rapidly make new friends for the enterprise. The people who come to the Plaza bungalow store and to the branch located across the river between the Russians and the Mexicans, indicate the field of ministry which is being opened by the Goodwill Industries. Unceasing streams of mothers with poor and sick children, deserted women, drunkards, the ignorant and those otherwise handicapped, as well as the steady, respectable folks whose needs exceed their purse go in and out of "the little green house on the Plaza." Employees and customers speak in the Spanish vernacular. Border problems enter into the day's work. There is a uniqueness about this plant, a foreign version of Morgan Memorial, and folks are asking for its duplication in Mexico City, Lima, Peru, and Buenos Aires. And Bishop Warne wants one in far-off India.

Pittsburg and Cincinnati.

Mr. W. H. Kendall will direct the Pittsburg Goodwill Industries, which will be located in "the Strip on the site where stands the property pictured here, at Liverty avenue and Twenty-eighth street. But not waiting for the new building, work has already been started at Trinity Temple. The man at the head of the Industries, Dr. Daniel L. Marsh, will have an opportunity prophesied in his survey of the city, the Challenge of Pittsburg. Cincinnati Goodwill Industries, in connection with Freeman Avenue West Side Mission, is doubling its work and has just rented a new building of sixteen rooms in which to expand. The Goodwill Industry Church and Mission in Cleveland, in connection with Methodism's downtown work, is meeting with great success, and in St. Louis much of the machinery has been installed preparatory to getting under way.

Goodwill Industries has become a household word in Methodism. In the communities where these practical Christian ministries are located they are becoming a new interpretation of the Church to people who have never turned their heads to see what the Church had to offer them. The Centenary of Methodist Missions is registering in the United States in no uncertain way.

In discussing the newspaper situation in the African Methodist Episcopal Church, The Christian Recorder, published in Philadelphia, says:

We claim to have seven hundred thousand members and a million adherents. Now, what do they know about the Church? We have 7000 ministers, most of whom are ignorant of the Church. What are we doing to educate them? Once a week there should go into the home of each preacher, and each member, one of the official organs of the Church. If that were done there would be a most remarkable change.

But what are the facts? The A. M. E. Church has six organs: The Christian Recorder, The Southern Christian Recorder, The Western Christian Recorder, The A. M. E. Review, The Voice of Missions, and The Women's Christian Recorder. These six periodicals do not have 20,000 subscribers, and excluding duplications, do not have 10,000 different persons. They do not reach 5000 laymen.

With this indifference we cannot expect the Church to make the progress it should. Not only are there 695,000 out of 700,000 laymen who do not take our papers, but there are at least 1000 preachers, our so-called leaders, who do not do so. One of these, a pastor of a church asked us where Bishop Turner was stationed, to which we replied: "In heaven for the past four years," and he expressed surprise.

A NEW CHAPTER IN PAN-AMERICAN FRIENDSHIP

(Continued from Page 8)

ers to supplement their evangelistic labors. The latest move is the purchase of the Commercial Club building in the very heart of the city for \$5,000. This will be used both as a church and a social service house.

South of Panama.

The Panama Canal cut-off has put the west coast of South America on the world's map. It has brought Bolivia, Peru and Chile thousands of miles nearer the centers of trade. Indications are that it has also brought these countries thousands of miles nearer to the heart and mind of the Church. This is an opportunity which the Centenary is enabling Methodism to meet.

Bolivia has been a mountain hermit nation but up in its capital, tucked away in the mountains, LaPaz, the things are moving with unaccustomed speed.

Three acres and a building for a hospital have been purchased. A nurse has been sent from the United States and a doctor on the field has been engaged to take up the work. It is also planned to provide a nurse and a doctor especially for work among the Indians who have been totally neglected.

A new campus has been purchased for \$10,000 for the American Institute, our Methodist school for boys and girls, which has been doing an unusual work in LaPaz for many years. One new building is already erected. Several expert railroad men have been graduated from this school and occupy influential positions in South America. One of the graduates is getting today seventeen times as much salary as he was three years ago. Recently twenty graduates have been sent to the United States for further professional work.

In the neighboring town of Cochabamba ground has been purchased for a girls' school now being held in rented quarters. In both cities the schools this year have passed last year's enrollment and more students are flocking in.

In the Yankee Land of South America.

Probably the Chileans themselves would resent somewhat this popular description of their country, but it conveys to the American mind just the suggestion of energy and life which properly belong to Chile. In several cities of Chile some important advances and extensions of work have already been made possible by the Centenary.

The finest institution of our Church in South America is unquestionably the girl's school of Santiago. For many years the girls of the leading families of Chile have been educated here and its influence, both direct and indirect, has been very great. Recently an additional investment of \$20,000 has been made to provide land for the greatly needed extension. At Concepcion \$1,000 has been expended for an addition to the girls' school; also at Iquique, the girls' school, whose classes are bulging, and whose principal keeps the cables to the United States warm with pleas for additional teachers, has just had a \$15,000 building put up, of which \$5,000 was raised on the field.

A different type of work, but one desperately needed, is going forward at Valparaiso.

A location has been bought for the new Nurses' and Christian Workers' Training School. In this school both nurses and teachers will be trained to do nursing and day school work in connection with local churches.

A Reincarnation of John Wesley.

Jump over the Andes to Uruguay and land in Montevideo. When you pass the Methodist Church you will discover that the pastor's name is Wesley. That gives the keynote to recent Methodist activities in Montevideo. Now, Wesley is a hard name for any Methodist pastor to live up to, but a few days spent in Montevideo will convince one that the Wesley in the Rev. Arthur F. Wesley goes deeper than the name. It is a matter of spirit as well, for Mr. Wesley has seen a vision of service worthy of the little man on horseback "who for 50 years contested three kingdoms for Christ." It comes as a surprise to many people in the United States to learn that Swift and other United States packers have large packing houses in Montevideo. This brings together a great number of workers creating much the same conditions that we are familiar with in Chicago, Omaha and elsewhere. To meet this need of a crowded industrial community, an institutional church costing \$18,000 has been built, \$6,000 being raised on the field. Dr. Long, a woman physician, is already doing much medical work, and a trained nurse is already on the way. A South American director will be provided for the work, but at present this latter day Wesley is directing the work.

In Buenos Ayres.

The story of the work of the First M. E. Church of Buenos Ayres is a continual inspiration. Many have heard of its remarkable response to the Centenary call, raising over \$100,000, in United States money, to provide in a large way for Christian work in their own great city. This amount is to be matched dollar for dollar by an equal amount contributed by the Centenary from the outside. Under the leadership of Dr. W. P. McLoughlin, this church is turning vigorously to its orphanage project, the Mercedes Orphanage. This project is both a school and a farm. It receives orphan children, educating them and also giving them practical training in dairy, agriculture and horticultural lines. Very recently forty acres additional have been purchased and a residence for the director erected. This will make possible a work of much more extensive character.

Evangelistic Successes.

In June, 1918, Bishop William F. Oldham, speaking at Columbus, Ohio, made this promise to Methodism: "Help me to train the men and we will have a generation of circuit riders in South America who will repeat the triumphs of the Wesleyan revival."

The Church was thrilled with the possibilities, and has practically said: "All right, Bishop, we will support you—now make good." The first demonstration that Bishop Oldham's prediction is taking place is in the mountain district of Peru. Dr. A. W. Gresman, for many years a missionary in Italy, has recently been appointed District Superintendent of the Lima District. This releases the former District Superintendent for an evangelistic campaign. He is traveling over large circuits in the mountains, through mining towns and isolated communities, and

his evangelistic work is meeting with large response.

This, as has been said, is but the preface. But it indicates that a volume of active Christian friendship is being written well worthy to take its place alongside of the Acts of the Apostles in Corinth, Ephesus and Rome.

AN ORGANIZATION THAT SERVES.

(Continued from Page 5)

Young People's night. The young people presented a very attractive pageant, "The Call of the Homeland," written by Mrs. Daniel S. Stecker. The cast of characters represented every nationality to be met in this country. The claims of each race were put forth before Columbia. The young people were skillful in interpretation and brilliant in their recitations and songs.

Mrs. D. B. Street, Secretary of the Department of Deaconess Work, was scheduled to present "Tidings from the Field." She chose rather to present "Workers from the Field," and introduced them by saying: "It is my pleasure to present the Executive Committee of the Deaconess Department and the Hospital Bureau. These ladies have had under their care 57 institutions whose property value amounts to \$1,196,257. Under our care are 516 deaconesses and 31 associate workers. In the entire Church there are 827 deaconesses, showing that our work carries the largest number of workers."

The local committee not only took infinite pains to smooth out all difficulties usually attendant upon conventions, but also planned a series of social affairs which were greatly enjoyed by the 373 delegates. On Thursday evening Mrs. H. Lester Smith and the ministers' wives of the Detroit Conference gave a tea for visiting ministers' wives at the home of Dr. and Mrs. Smith. On Saturday afternoon the delegates enjoyed an auto ride out to Belle Isle and over the splendid boulevards of Detroit, stopping at the Episcopal residence of Bishop and Mrs. Theodore S. Henderson. A formal reception was tendered the delegates and visitors by Mrs. George O. Robinson at her home on Cass avenue. Mrs. H. E. Kresge served supper to the visitors Sunday afternoon at her residence on Boston boulevard.

Some Notes of the Day.

The scheduled program was broken into by the business of the finance committee. This was a popular interruption, for it gave the managers an opportunity to hear the speakers from the field who represented the bureau work. They were greatly enjoyed by the audience.

A prospectus of "The Balance Wheel," the new condensed history of the Women's Home Missionary Society from 1880 to 1920, by Mrs. Ralph Welles Keeler, was laid by each place at the birthday luncheon.

A certificate making Miss Alice Guernsey a perpetual member of the Woman's Home Missionary Society was presented to her by Mrs. Mary Fiske Park.

Jennie Alexander, the Esquimo girl from Jesse Lee Home, will enter the Deaconess Hospital at Rapid City, South Dakota, for nurse training.

The exhibit for the annual meeting was prepared at the request of and under the direction of the Trustee Committee, Mrs. Ward Platt, chairman. The posters were prepared by Mrs. M. E. Snyder, of Trenton, New Jersey. The charts were written by and prepared under the direction of Mrs. Ralph

Welles Keeler, Germantown, Philadelphia, Pa.

Among the distinguished visitors at the meeting were: Mayor Couzins of Detroit, Mr. Henry Ford, Bishop T. S. Henderson, Mrs. Frederic Stevens, President of the Woman's Auxiliary in the Diocese of Michigan of the Episcopal Church, and Miss Grace L. Lindsley, of New York City, general officer of the Woman's Missionary work in the Episcopal Church.

A memorial service for workers who had died during the year was held on the afternoon of the first day. Mrs. D. D. Thompson, of Evanston, Ill., the recording secretary, delivered the address.

Morning watch was observed daily at 8:30 a. m.

A recital on the George O. Robinson Memorial Organ preceded the evening meetings.

Mrs. Walter R. Fruit was general chairman and Mrs. D. D. Spellman associate chairman of the local committees, and Mrs. Theodore S. Henderson was convention hostess.

A remarkable address on "Lepers in the United States and Hawaii" was given by Rev. William N. Danner.

THE FELLOWSHIP OF INTER-CESSION.

By J. N. Greene.

Topic for Thought—Prayer and World Conquest.

An evangelist of a former day being asked what was the secret of great revival replied, "Knee work." That laconic reply told the story in a nut shell. By knee work the evangelist meant prayer. In the divine economy prayer has been irrevocably fixed as the antecedent of spiritual progress. We may raise our questions as to why this is so, and may even declare the folly of its being so, but the fact remains that it is so. The fact that prayer conditions progress in spiritual things is clearly evidenced in revelation, and has been amply proven in experience.

But after all it need not be considered strange that prayer has such an important relation to the progress of the spiritual kingdom. Prayer is a spiritual agency, operative within a spiritual realm. It is a force producing effects within the spiritual realm even as material forces produce effects within the material realm. It is the agency through which the spirit of man reaches through spiritual distances and establishes contact with the spirit of God. It is the force by which the human spirit may in a measure influence and command the divine spirit. The only force to which God has acknowledged obedience is that of the earnest prayer of a believing heart. By prayer the spirit of man may enter into partnership with the spirit of God, and together these two may operate powerfully in the spiritual realm for the accomplishment of spiritual victories. There is no mere whim back of the desire of God that men should pray everywhere, lifting up holy hands, and that they should pray for all men. Back of that desire there is the deeper fact that the praying will release spiritual power and that the power thus released will be the measure of spiritual conquest.

The more than one hundred million dollars contributed by Methodists will be powerful, in a measure, for world conquest, but their power will be augmented miraculously if back of the millions of dollars there are millions of earnest prayers. The prayers are as essential as the dollars. Without them the dollars will be

merely material ministers. With prayers back of them, the dollars will become storehouses of spiritual power for the healing of the nations.

Definite Subjects for Prayer.

The missionaries toiling on foreign fields.

The people of the lands that know not Christ.

The parents who ought to dedicate their children to Christian service.

The churches that ought to be producing recruits for the ranks of special Christian service.

The preachers who ought to be persuading young people to give their lives to the work of the Kingdom.

A baptism of the spirit of prayer on the whole church.

Suggestive Scriptural References.

Matt. 6:10. The coming of the Kingdom.

Rom. 10:14-15. The necessity of preaching the Gospel.

Ps. 2:8. God's promise of world salvation.

Dan. 2:44-45. The everlasting Kingdom.

Phil. 2:9-11. The ultimate reign of Christ the King.

Borrowed Brilliance.

"Come away from thyself; pray for something out of thine own soul; be generous in thine intercession; so shall thy peace be as a river."—Anon.

"Jesus came and said, 'All power is given unto me in heaven and on earth. Go ye therefore and teach all nations....and lo! I am with you always, even unto the end of the world.' It is the word of a Gentleman of the most sacred and strictest honor, and there is an end on't."—Livingstone.

I believe that the sole remedy for the distracted state of the church is to do what we can to evangelize the people by preaching on every occasion and in every place, in the grandest cathedral and at the corner of the street, in the royal palace and in the back slums, preaching Christ to the people."—Earl of Shaftesbury.

"As birds that are low down in dusky forests, and are chased by owls, escape in the broad sunlight; so our souls when they are in low, dark places, flying away from these up to God, find release and sing for joy."—Beecher.

A Prayer for General Use.

"And now shall this day be thine, thou King of saints, thou leader of battles, thou man of war. The morning is upon us now, and the night will soon be here, and we would that thy banner might float over a conquered field. Ride forth in thy strength, thou whose chariots are twenty thousand, and thousand of thousands. Make thy ministers a flame of fire, and thy house a doorway unto heaven, and let thy Gospel be heard in all its ineffable sweetness, and may all rivals flee away before the advancing light of thy glory, and leave thee King of kings and Lord of lords, the only Potentate."—Joseph Parker.

THE STEWARDSHIP OF CITIZENSHIP

(Continued from Page 7)

about the cheapest luxury we have. It is very easy to be a regular, patronizing Christian, but it is a very different thing to make the Christian Faith flesh in our lives. If we are to make the Church of Jesus Christ the Savior of the future, then we must give to its purposes and its vision and its leadership the same vital faith we gave to our country when during the last two years we threw everything into the hopper and said, "We are going to save the Nation."

The hour that has come upon us is that seri-

ous and that solemn. The war is over, but the problems it gave us are not solved. There is only one spirit that can solve them, and that is the spirit of honest justice, and there is only one place for it to be born, and that is in the hearts and brains of Christian people who believe what they say.

The program is not new. It has been with us all the time, and the fact is, that having been with us all the time, Christianity is still today the most challenging force in the world, is proof that it is the one thing that hasn't failed. And it is alive today as it has not been alive before in the history of the world.

It was the golden program of brotherhood, begun by Jesus Christ on Calvary, that won in the rack and ruin of blood-stained Europe, and it is that program that calls today for a vital stewardship in our lives. Thank God for the leadership of an occasion like this that is prepared to take hold of the program. May God help us to be worthy, for it is only by being worthy that we shall have the leadership that America is destined to have, and when we are worthy, bringing the leadership, we will lead the world along the paths of peace and justice. Until we are worthy, that leadership shall not prevail upon the earth.

THE MIDWEEK SERVICE.

Topic: "The Gospel of the Nine-Tenths."

By William H. Phelps.

In Four Installments—No. IV.

Note.—Before conducting this fourth and closing study in his prayer meeting, the pastor should read carefully Chapters VII and VIII of "The New Christian."

Scripture—"I plead with you therefore brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice, acceptable to Him." Rom. 12:1 (Weymouth).

We have called the tithe a spring-board and not a roosting place where one might perch and crow. When we have begun to tithe we will be facing two new questions, possibly three.

When ought I to go on from a tithe to two tenths? This is not easy to answer, but the very raising of the question reminds us that the tithe is not our necessary level of giving.

Nearly every tither gives more than his tithe but deliberately to move on to the two-tenths or the one-half takes the same faith as at the start. Would it not be a fair working principle that when we find that we can give our tithe easily with no effort of faith, it is time to move up a peg to giving that takes faith? Surely increasing prosperity ought to lure us from tenth to tenth.

If it takes nine-tenths to maintain our family on the basis of efficiency, we are justified in using it, but what if we only need one-tenth for this?

Dr. Josiah Strong says: "One who believes that every dollar belongs to God and is to be used for Him, will not imagine that he has discharged all obligations by giving a tenth to the Lord. The danger of talking about the Lord's tenth is that one is apt to begin to think that he owns the nine-tenths."

"All the money which will yield a larger return of usefulness in the world, of greater good to the kingdom, by being spent on ourselves or families than by being applied otherwise, is used for the glory of God, and is better spent than it would be if given to missions. And whatever money is spent on self that would have yielded larger returns of usefulness if applied otherwise, is misapplied; and

if it has been done intelligently, it is a case of embezzlement."

This answers the second question as to how we are to use the other nine-tenths.

The third question the tither faces concerns the method of acquisition of the whole income. He is now in a covenant partnership with God and his silent but interested Partner will want to know *exactly how* the money comes, as well as how it goes. This touches upon a large realm. There are profiteers, little and big, and the little ones exasperate us as much as the big ones, sometimes more. A tithing profiteer is unthinkable!

Our new Partner will be supremely interested in the working conditions, hours of labor, and all our dealings with his other children. He will not be glorified if we offer Him tithes of what we gained by taking unfair advantage of those He loves. All of our employees and customers are also His friends. Our tithes must be clean money to the last farthing. Hear the conclusion of the whole matter, "Fear God and keep His commandments," and for "the new Christian," the new law of love insists that we shall put Jesus Christ first in our lives.

"It ought to be realized that the Christian stewardship message is, in the last analysis, a call to the heroic—to put God and His kingdom first, and to do this in the high faith that the Heavenly Father will fulfill His promise to those who thus seek Him. (Matt. 6:32, 33; Mal. 3:10.)

"Whether it be true that with most professing Christians, self, home, business, pleasure, come first, and the Church takes the last place, it certainly is true that when a man is called to become a tithing-steward, he is called to establish as a life principle the habit of putting God first. This creates a new race of Christians, who put God and His Church where they rightfully belong—first."

Literature suitable to be read in connection with Study Six: The New Emphasis, \$1.00 per hundred. The Stewardship of Prayer, 50 cents per hundred. A Man and His Money, Part V., The Stewardship of Value, \$1. The Tithe a Principle, Speer, \$1.50 per hundred.

P. S. The pastor who is wise will draw the net for tithers as skillfully and prayerfully as when he is seeking conversions. It is a crime to fumble the ball in front of the goal posts.

"In one section of the country the pastors preached proportionate giving, but left the proportion unnamed. Cards were received from 314 people; 1 pledged 7 per cent of his income, 6 indicated 5 per cent, 1 wrote it 3 per cent, 10 hovered around 1 per cent, and 296 named no certain percentage at all—perhaps no figure small enough could be thought of."

A VACATION MUSING

(3)

Musing alone in my study I find my thoughts, at times, taking rather free range, and today the course traversed is beset roundabout with danger signals, but with upright intention as my guide I make the venture, and hope to reach the goal without serious miscarriage. My aim is to promote a more perfect type of ministerial comradeship based on love, mutual understanding and confidence. It seems necessary, at the outset, to indicate briefly the chief hindrances to be removed in order to attain the laudable end. I proceed to enumerate: (1) The case of a pastor going to a new field, turning over for the information of his successor a misleading report concerning the

condition of his former Charge, especially as regarding finance and membership. (2) Habitually prying into, and finding fault with, the administration of his predecessor. (3) Surreptitious meddling with affairs on another pastor's Charge, either by oral or written communication. (4) Giving sanction, without previous investigation, to floating rumor affecting the reputation of a brother pastor. (5) Using cynical and detracting language, calculated to wound the feelings of a conscientious brother. (6) Violating the rules of the game in the race for leadership. (7) Making promises and failing to keep them.

Some, perhaps, may contend that the things of which I have spoken are merely figments of the imagination or, granting that their existence has been located, assume that silence would be the wiser policy. Lack of space forbids argument here; but let it be said that the attempt to conceal defects is not the best way to remedy them. Preachers are men, and like other men, may sometimes err. While making this frank acknowledgement, I am constrained to say without the shadow of mental reservation, that taking them as a whole, a more truthful, honest, fair-minded, trustworthy and useful body cannot be found on the face of the earth. Speaking advisedly, I may say, their equal cannot be found. It remains for us, however, to strive by prayer, self-examination, and reverent study of the Bible, to ascend to still loftier heights of Christian life and service. The things that hamper us and impede our progress must be laid aside. We need to come into closer, sympathetic contact with each other, showing towards each other in every way possible, love unfeigned; jealously guarding each others good name and using our best endeavors to build each other up. We must cherish a lively feeling of comradeship from which self-seeking and its numerous train, will be effectually barred. Let the way be cleared, at whatever cost. Let not be heard saying, It cannot be done. All things are possible to the faithful, courageous ambassador of Christ. We can "lay aside every weight" that may handicap us in reaching the delectable plane of Comradeship where "bitterness, wrath, anger, clamor, evil speaking and malice" are allowed to hold no sway. But on the other hand, the spirit of true brotherliness reigns perpetually, and brethren, high and low, are "kind toward each other, tender hearted, forgiving," helpful and cleaving. Even now, while I write a voice is heard, ringing out clearly above the noise of the street, saying Come up higher. Let us, Up! Face to the Right, and keep Going!

Daniel W. Hays, Baltimore, Md.

LIFE CAREER OF ISHAM PENN

Prepared by His Children

Our father, Mr. Isham Penn, was born at or near New Glasgow, Amherst County, Virginia, eighty-two years ago. Like so many of the race at that time, he knew little of his mother and had but little parental direction. He was a slave for thirty years. He became an employee of the railroad line, now known as the Norfolk and Western Railway and was in its service fifty six years, until he was retired a decade or more ago. The railroad company was mindful of him for he was at once placed upon its pension list,

being one of the few men of his race thus cared for. The record shows that he had not received a demerit in the fifty six years. As far as we have knowledge he has been a resident of Lynchburg, Virginia, for seventy years.

He was married to Maria L. Irvine just after the surrender, fifty three years ago, being the first couple married on the present site of Jackson Street Methodist Episcopal Church.

The elder son, I. Garland Penn, was the first child born, fifty-two years ago, of the first parents, married in Jackson Street Church, fifty-three years ago.

Our mother, an invalid now for fifteen years, survives father. There were five children born to our parents. Three are living, two sons and a daughter, and two dead, a son and daughter.

Our father lived to see four of his children educated and in public life of honorable service. The youngest son died while a student at Hampton Normal and Agricultural Institute.

The married life of our parents of fifty-three years was a partnership of service, co-operation and mutual love from marriage to the day before his death, when he called mother to his bedside and bade her good bye and to meet him in heaven.

They were well matched in life, mother being hopeful, enthusiastic and optimistic, father being slow, but sure, firm and cautious, but always pushing forward. He was not always as fast as mother would like but he never pulled back.

We regarded our father as a man of exceptional balance, saneness and good judgment.

In the most difficult questions affecting the life of each of his children, his good judgment was always to be relied upon. Whether traveling with his older son or conversing with him, whether riding with his son in his practice in Atlanta, or transacting business for the younger daughter, he entered into all forms of life of his children and helped them all the time because of his straight forward thinking and speaking.

His conversion forty-three years ago in his fortieth year was a radical call from darkness to the light of salvation.

He immediately joined Jackson Street Church and was an officer until he retired of his own will.

His seat was for forty-three years at the front. To the extent of his physical and mental strength he believed in being a positive and aggressive force for the uplift of the people.

He rejoiced in the progress of his children but with a modesty that was pre-eminent; his comment always carried more of caution than of self laudation.

He was so well known to all, further comment seems unnecessary, except that his last years in companionship with his grandson, Harry Hill, was one of the outstanding epochs of his life of usefulness.

He was retired from railroad service just in time to become the active chaperon and father of Harry, left an orphan by our sister and brother, Dr. and Mrs. S. B. Hill. Our sister Elizabeth left Harry with our younger sister and father.

The companionship of Harry and our father was well known. They were constant companions and both sat on the front seat in Jackson Street Methodist Episcopal Church. He lived to see Harry benefit by his counsel and precepts, until Harry who is away at school and in charge of religious work among boys at Bordentown, New Jersey, writes that he will not come home, because he had an understanding with his Grandpa, that if he died before another vacation, he (Harry) must not stop his work, but meet him in Heaven. We thought the understanding too sacred to be broken.

Father's last days were constant sermons to all who visited him. To us a veritable Prince has fallen in Israel. So thought his wife, his children, grand children and great grand children, and an innumerable company of his friends who have preceded him and who are to follow him to the better land.

"We shall meet beyond the river."

PETER AND JOHN FAIL THE MASTER

The International Sunday School Lesson for Dec. 7, 1919.

By the Rev. J. Leonard Farmer, PH. D.

If any time in the life of Jesus may be considered more serious than another, we study today one of the most serious hours of His life, and one of the most trying experiences in the life of Peter and John. It was on the night before His crucifixion and on the night of the events studied last Sunday.

After the supper was over, Jesus withdrew with the eleven disciples to the Mount of Olives to spend the night with them as usual in the open. Ever since Peter's confession of Him as the Messiah at Caesarea-Philippi, He had been trying to prepare them for His execution, which He knew to be inevitable when He should come into conflict with the ruling authority in Jerusalem. Again and again He spoke of it to them so that when it should occur their faith in Him as the Messiah would not be weakened so much that they would renounce their allegiance to His cause, but would remain ever loyal and His cause would prosper even though He should be taken away from them. But still even on this last night He did not have very good reasons for believing that they would remain steadfast. One of them had already turned traitor, and the others' loyalty depended a good deal on their hope of honorable positions in the political kingdom which they expected Him to establish. So on the way to the Mount of Olives He warned them that they would desert Him that night. But they attested their steadfastness; even though they should be called upon to die with Him, they would do it. For some reason He is more hopeful of the loyalty of Peter than of the others. Probably it was because Peter was the first to have recognized Him to be the Messiah. Since God had revealed this to Peter, Jesus hoped that the belief was so deeply rooted that even His death would not permanently shake it. So He warned him that Satan desired to test him, but He had prayed that his faith would not fail him, and admonished him to strengthen the other disciples when he shall have fully come to himself again. Still he would deny him that night when brought face to face with dangers. But Peter vehemently declared that he would ever be loyal.

When they reached Gethsemane He left eight of the disciples near the entrance, and, with Peter, James and John, went a short distance within to pray as usual for strength during this crucial hour. Having gone a short distance within, He left those to watch so as to prevent a surprise attack by the enemy while He went inside to pray. He had scarcely begun praying before they had fallen asleep, so that all of the prayer heard was the few sentences recorded in our lesson passage for today. When He returned He was more surprised to find Peter asleep than to find either of the others sleeping; and he expressed His surprise directly to Peter. But as soon as He left them they again fell asleep. These disciples did not take the occasion as seriously as they should have. Had their

hearts been half as sorrowful as the heart of Jesus, they could not so easily have fallen asleep, even though the hour was late and they were tired—especially when, so far as they knew they were in danger as well as He. In this very trying hour it would have been considerable consolation to Jesus, as it always is to us, just to know that his closest friends were sharing with Him His sorrow, even though they could not do anything to relieve it. But satisfactory evidence of their deep, heartfelt sympathy He failed to receive.

But why was it that Jesus was so sorrowful at this time? Was it that the fear of death severely troubled Him? One sometimes compares His emotions at this time with the self-composure of Socrates when he was brought face to face with the awful crisis of his life, and considers Socrates' conduct the more worthy. But Socrates was no more composed than Jesus was even after He had finished His praying. It is possible for a philosopher so to get control over his feelings that he will not be inwardly disturbed at anything which goes on around him or to him. But then he ceases to be human, and least of all is he divine. Jesus was divine, and He was very human. Socrates did not think of his people as especially chosen of God for a divine world-wide mission; nor did he think of himself as especially ordained of God to save the world to Him. But all this Jesus thought of His people and knew of Himself. What especially troubled Him was not the thought of dying, but the thought of His people, who claimed to be the chosen of God, being so callous and spiritually blinded and wicked as to commit this awful deed on the righteous man whom God sent unto them; the thought that one of His disciples whom He had been training so long should turn traitor, and the doubt whether any of the others would remain loyal so as to prosecute His cause after He had been taken away. Not the fear of death, but the zeal for righteousness caused His sorrow. While He prayed, Luke thoughtfully adds, an angel strengthened Him. So He came forth and met the enemy with self-composure; and throughout His trial, which was taxing on the nerves beyond necessity, He remained thoroughly self-possessed, and that, too, even though most of His disciples had deserted Him and fled, and Peter, upon whom His hope rested, had vehemently denied even having any acquaintance with Him. He realized that it was the will of God; and so He humbly submitted Himself unto it.

Certainly we are not called upon simply to watch today while the Lord prays off yonder; but we are called upon to watch, work and pray while He intercedes up yonder. And it is not dangerous for us, as Peter thought it was for him, to avow our discipleship to the Lord before a tribunal; but there are other ways in which we may equally deny Him. Most thinking Christians have realized that the awful world war might have been

averted had Christians been as wakeful and diligent in promulgating the principles of Christ, in endeavoring to establish the Spirit of Christ in men's hearts, and in living the life of Christ as they should have done. But, if the phrase will be pardoned, the dreadful catastrophe caught us napping; we were asleep while the Lord was aside agonizing in prayer. But we are still in the midst of one of those crucial hours in the life of Christ. Christianity is seriously being tested today. Everywhere Satan seems to be going to and fro the earth, red in tooth and claw. All over the world there is a social unrest and agitation which threatens to shake our social structures from their foundations. "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes; they have not been closed, neither bound up, neither mollified with oil." (Isa. 1:50.) Certainly this is no time for Christians to sleep. Certainly this is no time for Christians to become terrorized and flee. Certainly this is no time for Christians to deny their acquaintance with the Lord. But, if ever before, we must be watchful and up and doing. And every time we fail publicly to do the right or stand for the right, whether it be from fear, or for popularity or social standing, or to obtain an office, we have publicly denied the Lord.

MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.

Lesson for Sunday, Dec. 7, 1919.

"Simon, Sleepest Thou?"

How could he sleep? This alert, earnest, devoted disciple of his Lord, how could he sleep? The very atmosphere was tense with agony. The cry of soul distress echoes through the garden, the destiny and hope of the world was being measured against the world's sin and crime by a soul divinely sensitive to the heart-ache of all humanity. Jesus was enduring this awful strain. Can it be Peter is sleeping? The city is not asleep. Out of the midst of its con-

fusion, its revelings, its debauchery in the name of religion, its bane for the one Messenger of Peace who could still the tempest and heal the sick of the world, there comes an armed force toward the garden. "Simon, sleepest thou?" They are coming with spears and swords, to arrest your Lord and Master. Satan has entered into the betrayer, and he is in the lead; his distorted face displays the betrayers' kiss. The Master is betrayed. It is too late now, Simon; the sword will no longer defend. You did not keep awake during the agony of the soul crisis now use for you to fight with carnal weapons. "Put up thy sword."

The ultimate conquest of the world will not be won by armed forces hurt by the vigil of faithful souls who are not afraid to get under the load with their Master. The story of Gethsemane is not a legend of the past. The agony of the Son of God has lost none of its significance, and is as real now when the Son of God was offering the midnight prayer in the garden. The disease of sin in the world is just as acute as it was the night that he rebuked Simon for sleeping. The indifference of any servant of God is just as serious as when the Cross of Calvary was so imminent. The betrayers of innocent blood have multiplied until the name of those who refuse to go with Jesus all the way to the cross and interpret its full meaning to the world is legend. If ever there was a time when the cause of Christ needs those who could both watch and pray, it is at this very time. The church is passing through its Gethsemane; the world is made with the debauchery of sin and the cruelty of hate; the betrayers of our Lord are on every hand. This is the time for every true disciple to do his best.

We cannot keep pace with the forward movements of the church unless we are awake to all that is being done. Real live missionaries are needed in every land. Wideawake ministers and church workers are essential to every community. This is no time to sleep, but to watch with unceasing vigil for the coming of our Lord.

GAMMON SEMINARY.

Our League's Watchman and Messenger

("Epworth Herald" Day) (Isa. 62:6; 40:9)

Weekly Devotional Topic for Dec. 7, 1919

From the Epworth League Quarterly

The Scripture Lesson

The Scripture lesson to-night tells about the watchmen who are ever keeping guard about Jerusalem, watching steadily day and night, watching for enemies that may harm the town, watching for bad signs, watching, too, for good signs. And although Isaiah does not say it in so many words, he implies that those watchmen have at their command a number of messengers whose one duty it is to carry the news which the watchmen find out down into the city below.

The watchmen who looked after Jerusalem necessarily dwelt in high places—on the city's walls, on a high mountain, where they could have a view of all the surrounding country, a view which the dwellers in the city could not possibly have.

The world has never been able to get along without its watchmen, and its messengers to carry the watchmen's news. One of the most dangerous, and most absolutely necessary divisions of service in the world war, was the balloon service. The men in the balloon corps had no chance to go over the top or to run a machine gun. But without them the going over the top and the machine gun fire and the artillery fire would have been very sorry affairs for these balloon men were the watchmen. At the greatest personal danger they ascended day after day high into the air, where they could see all the surrounding country and report on the manœuvres of the enemy. They reported this to the waiting men below and then swiftly went messengers into the ranks of the infantry, to the

artillery, reporting to the officers in charge all that the halloon men had seen, that the fire and the troop movements might act accordingly. Without these watchmen and messengers the war could not have been won.

We of the Epworth League are like the infantry and the artillery troops in the war. We have been trained, in our local churches and in our district conventions, for the work of the League. We are ready to do our part. But that is not enough for the accomplishment of successful Christian warfare. Somehow we must get in connection with somebody in the halloon service; somebody on the heights, somebody who can see beyond our little local situations, somebody with a world view.

What the halloon service is to the army, The Epworth Herald office is to the Epworth League. There they sit, those Herald editors, up there in their "tower," getting a view of the League situation, not just in Chicago, but in all Illinois, and in all Indiana, and all Florida and all California. They have the facilities to look beyond and see the League sit-

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uation in China and South America and India and Malaysia. They have facilities to look even beyond that and see the whole Christian world—what it is doing and what it wants to do. Those Herald watchmen are "keeping watch day and night" finding out everything in the world they can that they think will be of interest, of helpfulness to Epworth Leaguers. And each week they send their messengers out to report what they have seen. Their messengers, of course, are the copies of The Epworth Herald—copies which make it possible for the Leaguers on the California sector to know just what the Leaguers on the Indiana and the Illinois and the Florida and every other sector are doing, and to lay their plan of action accordingly.

And say, a chapter officer who says, "Humph, I don't need any messenger from headquarters to tell me things, I am perfectly capable of running my Epworth League off here all by itself in my own little way without any help from the rest

of the League army," that officer is just about as sensible as an American officer would be if he would say, "Humph, nobody need bother to tell me the situation in the rest of this army or give me any advice about the way to move my troops or tell me what the Germans are doing. I guess I can figure things out perfectly satisfactorily for myself. My company shall go in and win this war in my own sweet way."

The Call for Action

The Epworth Herald wants the co-operation of every fourth vice-president this December 7 as it never wanted it before. We have faced an unprecedented situation in the Epworth League. Our district and local officers—very few of them over thirty-five years of age—have gone by the thousands into the world war. They have been away from home—many of them have been abroad for two years. They have of necessity had to sever their connection with their local chapters. That has meant for us local people, empty chairs, and half full officers' lists and vacancies on committees. It has meant something serious also to The Epworth Herald—it has meant the loss of thousands of subscriptions from army men—30,000 subscribers lost last year, to be exact. On December 7 The Herald office wants to make up every bit of that loss. If it doesn't, Dr. Guthrie and Dr. Brummitt are going to be the two most disappointed men in Methodism. But they won't be disappointed, will they, Mr. Fourth Vice-President?

CASH REMITTANCES

Subscriptions received from Nov. 15 to Nov. 21:

Atlanta-Savannah—F. M. Gordon—J. Armstrong, Dilcie North, Mrs. Mary Harrison—10; William Jones—J. T. Cleveland, Noble Ross, J. S. Scott, Savannah Conference, 145—12*.

Central Missouri—Wm. Young—Mrs. Wm. Anderson, J. D. Evans—J. C. Smith, R. Davis—H. McAdams, Mrs. J. W. Schuler, Mrs. Alice Harvey, C. L. Davis, R. H. Young—Mrs. Anna Bush, Miss M. Wright, Mrs. Carrie Pool, Wm. Thompson, C. F. Claiborne, Miss P. Collins, T. S. Saunders—C. C. Daniels.

Delaware—R. H. Coleman—B. Henry*, Mary R. Swiggett, J. B. Brookes—R. H. Brogwell, G. W. Russell, S. G. Penn, A. P. Jones, W. K. Penn, H. W. Jackson, R. V. Robertson, J. H. Alexander, J. H. Nutter—J. H. Sullivan.

East Tennessee and Tennessee—Albert Williams, Mrs. R. T. Pinkston, E. J. Redle—W. F. Roberts, Alice Sparkman, Arthur Officer, Fannie Glenn, Florence Beason, K. J. Johnson.

Florida and South Florida Mission—G. D. Rogers—Mrs. Emma Jones*, J. Donovan*, Mrs. G. Perkins*, A. W. Williams*, Chester Wright*, Mrs. A. Wright*, W. J. Bryant*, Gilbert Benjamin, J. S. Miller—W. A. Rochelle*, R. D. McCreary, Edgar Rainey, J. E. A. Keeler—Wm. Waggoner.

Lexington—G. W. Harris—Mrs. L. Randolph, Mrs. Lula Nelson.

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Little Rock—J. H. Beckwith—T. J. Holt, A. L. Bell, J. B. Cravings, W. D. Murphy, J. W. Knox, J. W. Hatchett—Wm. L. Gambles, W. C. Rivers—A. W. Daniels.

Louisiana—A. G. Jenkins—Mrs. Delia West, B. J. Reddix—W. E. Roberson, George Adams, A. Smith—Mary Ward, C. E. Bradford—11, G. C. Hilton—Ed. Travler, J. C. Coleman—Spier Spear, G. W. Ward, T. H. Sampson, H. S. Williams—Mrs. Grace McKay, I. C. Daugherty—Mrs. M. Smith, Mrs. O. Brussard, S. M. G. Taylor—A. W. Williams, Geo. Thomas—John Jackson, C. C. Landry—Mrs. S. Williams, Mrs. Julia Morris, Mrs. M. N. Dixon.

Mississippi and Upper Mississippi—D. D. Shelly—John Osborne, D. Ray—Pollie Toney, W. E. Toney, Bishop Brown, H. Holston—L. C. Anthony, Valley J. Woods*, Miss Roxie Danner, J. H. Talbert—H. Bluet, J. W. James—Mrs. L. Ferguson, Mrs. E. Fulford*, Jess Johnson*, Timothy Jones*, Mrs. Mary Byrd, N. E. Goodloe—S. S. Qualls, Mrs. M. M. Hunt, P. H. Rembert—J. E. Thomas, O. W. Crump—Walter Green, G. H. Hall, G. W. Moody—J. A. Anderson.

South Carolina—S. D. Williams, 17—2*, C. H. Harleston, 10, T. W. Williams—Hazel Evans, B. S. Jackson—Mrs. Ella Norris, F. H. Grant, J. D. Whitaker—R. Askins, M. B. Mason—J. H. Priestly*, J. E. Poole*, Butler Greer*, Clarence Hill*.

Texas and West Texas—M. S. Jordan—Mrs. Katie Hall, J. H. Washington, E. H. Holden—Mrs. H. P. Carter, Mrs. M. Thomas, J. W. Flood, Ellis Foster, Mrs. M. R. Johnson, S. E. Houston, B. J. Williams, Mrs. C. Williams, Mrs. J. Brussard, John Burns—Mrs. Rosa Burns, Mack Woodson.

Washington—C. P. Tate—Mrs. Cora Wilder, Chas. H. Toulson—J. H. Diggs, J. H. Butler, Mrs. N. Dockett, Mrs. Mary McPorter, Mrs. D. Gross, W. R. Burger—J. W. Bethel, Joseph Wheeler, 9, B. T. Perkins—Miss M. T. Webb, Mrs. S. Blackburn, Mrs. E. A. Green, Mrs. H. Wright, Robert S. Stewart, B. J. Martin—Lillie Jones, Al Sanders, L. Randolph, Mary E. Travls, Darnatta Jones, G. H. Pettis—Wm. Graves, Julius S. Carroll—18.

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CRESCENT CITY NOTES

Grace—The pastor and members of Grace Methodist Episcopal Church are looking forward to next Sabbath with great interest. Our final rally day will be at 3 p. m. Doctor W. G. Alston will preach his great sermon on a "Command from the King." Mother Wesley will be in charge of this service. Pastor, Rev. T. F. Robinson will be out, as will also the pastors and congregations from other churches. E. W. Klun-chen, pastor.

DALLAS DISTRICT FIRST ROUND

Mexia Nov. 29-30; Pelham Circuit, Dec. 6-7; Milford and Italy, 13-14; Waxahachie and Lancaster, 20-21; Ennis and Ferris, 27-28; Hubbard and Dawson, Jan. 3-4; Corsicania Circuit, 10-11; Fort Worth, Andrews, 17-18; Fort Worth, North, 24-25; Sherman and Pilot Point, 31-Feb. 1; Dennison, 7-8; Dallas, St. Paul, 14-15; Dallas, North, 21-22.

Dear Pastors and Laymen: The evangelistic call of the church is the greatest challenge in the history of the world. The church has been summoned to an evangelistic campaign in which we are anxious to see every local Church join. There must be real and definite prayer in order to have a great revival.

We will observe Watch Night Meeting in every Church. Fifth Sunday in February is Woman's Home Missionary Day. Easter Sunday, April 4th, 1920. We urge that every Pastor Unit Leader and Comrade put forth every effort to raise full quota of Centenary Money for the year. January 6 and 7 is being planned for our Great Retreat Service held at Waco, Texas. Let all hold service on Thanksgiving Day and every Layman subscribe for and read Southwestern Christian Advocate.—J. W. Warren, District Superintendent.

NOTICE.

All leaders of the League meeting of December 7 are invited to send for a large package of special equipment and helps prepared especially for that evening. It is provided without cost by the Epworth Herald and will include enough copies of the program to supply all who attend. Orders should be sent to The Greater League, Epworth Herald Office, 740 Rush Street, Chicago.

NOTICE.

The Lexington Conference will meet in Springfield, Ohio, April 7, 1920. All lay delegates will please send in their names and addresses as soon as elected. All ministers who are expecting to bring their wives please report to me at once. If any class from any of our schools or conference classes would like to have a reunion, let me know and I will arrange for it. R. F. Broadus, 609 Center Street, Springfield, Ohio.

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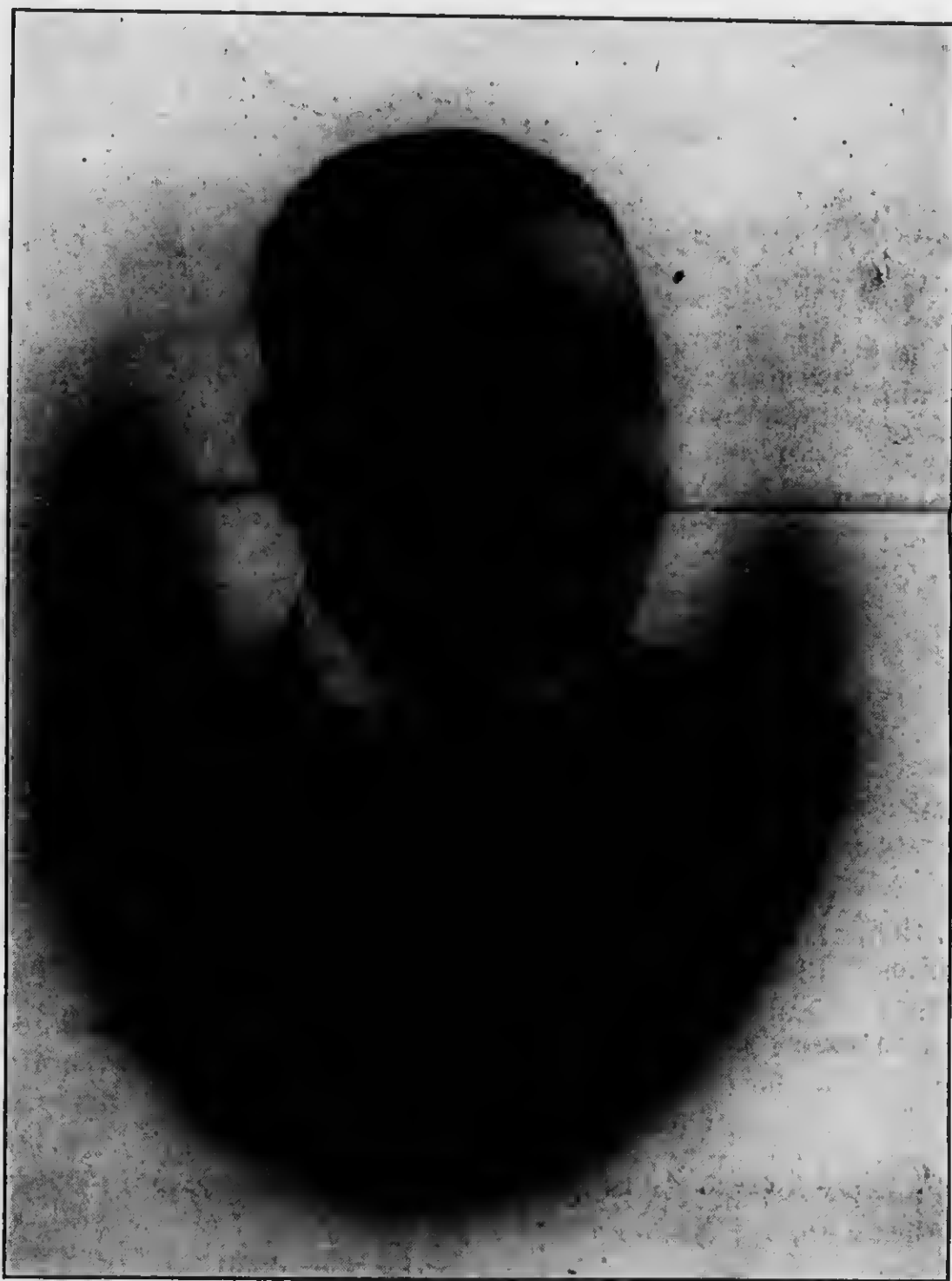
EVANSTON, ILLINOIS.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
Publishers

NEW ORLEANS, DECEMBER 4, 1919

Vol. No. 48—No. 48



Bishop Alexander P. Camphor, D. D., L. L. D.
Missionary Bishop for Africa

(See Article Page 6)

EDITORIAL

SANE AND FAR-REACHING

Justice Stafford of the Supreme Court discussing recently the situation in the Nation and the world is quoted as having said, "Our safety can only be found in a policy that treats all men as brothers." No finer statement has appeared of late growing out of observations on the general situation and we believe that it offers the only adequate and satisfactory solution for the difficulties that now face us.

The trouble underlying the unrest between the races in the labor circles, in the church and elsewhere, is the policy of one group to treat another group as if they were not related in one common brotherhood. The failure to recognize the principle of brotherhood has promoted barriers that have separated groups and animosities that have developed into misunderstanding, bitterness and desire for revenge, which ultimately led to war. It is hard for men to regard all other men as their brothers. They read into such an idea their social whims and predilections which at once unfit them for the spirit and the fellowship of brotherhood. If groups recognized all other groups as members of a common brotherhood, there would not be profiteering; there would not be strikes and lock outs; there would not be race prejudice with the logical consequence of race rioting and race massacre; there would not be political upheavals; churches would not be rent in twain and there would not be schism, dogma or polity; we would adjust our differences, whether political, industrial, social, ecclesiastical or otherwise as brothers. We do not need to seek some new fangled doctrine of socialism or some high spun theory of human relation when we have at hand a practical solution that has been in the reach of the world since Jesus Christ came into the world and died. And wherever it has been adequately tried on a large or small scale, it has proven to be practical, workable, efficient, considerate and all that one could ask.

The rich can be a brother to the poor, the weak can be a brother to the strong, whites can be a brother to the blacks, the literate can be brothers to the illiterate. We can so understand each other that we may work on a common platform, whatever may be our individual and personal differences.

Let us not be too sure that all the responsibility for the failure of brotherhood lies with the rich, the powerful, the educated and the well-to-do class. There is much responsibility for this failure to be placed at the doors of the least favored ones. Sometimes people are poor because they are thriftless and shiftless. Sometimes people are illiterate because they are indifferent and lazy. Sometimes people are weak because they do not properly exercise the virtues that will promote strength. All the saints are not to be found among the poor and the ignorant and all the devils are not to be found among the rich and the exalted. A careful observation of social conditions will reveal that neither group can point to the other with a finger of absolute scorn and indifference. But this aside.

When we answer the call of brotherhood and recognize its fundamental principle, that we are all one with certain rights

that each must respect and that no group can isolate itself from another group and live its largest and best life, we will be at the beginning of the new day. That which caused the failure of the German Empire was its arrogance and conceit which led it to ignore the claims of brotherhood, seeking to subject other peoples to its philosophies and forms of government without consideration of the rights of other men and brothers of common fellowship.

The race question can be solved over night if at once the two races begin to co-operate as brothers. Now this may be the hardest thing for American people to do, for in spite of ourselves, a large group has not forgotten history. It knows that Negroes were once slaves. The Negroes too have not forgotten history. They know that they were once slaves but they never intend to be slaves again, either in fact or potentially. So that at the very beginning of our practice of the grace of brotherhood, we must at once put the former slave and former master on a parity; they must be brothers so that each looks the other straight in the face and regards him as a man, with common hopes and purposes, and with something to contribute to the other's welfare.

When we accept and practice the spirit of brotherhood, we will be at the beginning of our new and larger day.

AN APPRECIATIVE COMPLIMENT

The Southwestern during these years has refused to publish a commendatory word concerning its policy or any of its editorial utterances. Its chief purpose is to serve our people and the best interests of the country at large and if by any means it can be a stabilizer and conciliator between antagonistic forces and the promotion of good will among men, it will be abundantly repaid for all the effort put forth in its publication and in the large sums that the church expends for its maintenance. The Central Christian Advocate was discussing, in a recent issue, the trouble in Arkansas between the races and the recent trials growing out of the same. In the course of its editorial remark it pays the Southwestern a very high compliment. The nature of the compliment, we think, permits its publication in this connection. The Central says:

"The lesson beneath all this tragic affair is the necessity of Negro masses repudiating the demagogues who will ruin them. That is a platitude. But what is serious is that this basic and sensible lesson is too little scattered abroad among those dark masses.

"There is but one force that can do it. It is the Negro preacher. But here all too often, is incompetence, superstition and gross ignorance. We would favor the establishing of a fund to furnish without cost the Southwestern Christian Advocate, by all odds the foremost Negro periodical in this country, to every Negro preacher irrespective of denominational affiliation, south of the Ohio River. That would pollenize the preachers, and they, in turn, could instruct the race sufficiently to establish standards and direct racial public opinion. It is to be remembered that the shot which killed Adkins of the sheriff's posse was fired from a church."

AN EXPLANATION

President J. B. F. Shaw of Central Alabama Institute calls our attention to a sen-

tence which appeared in a recent editorial entitled "Negro Womanhood must be Inviolable." The Doctor writes, "what did you mean by saying, 'White men have been the greatest despoilers of Negro womanhood.' That is one of the results of slavery. In those days money would buy virtue, and the present generation has not altogether gotten away from the inheritance that has come down. Surely I do not grasp just what is meant here. For the record is an open book, known and read of all that in the days of slavery, our grandmothers yielded their virtue neither by weakness nor by wish, but by their masters' might. Doctor, what did you mean?"

We frankly confess that the words of our editorial remark do not express clearly what we meant. We did not mean to infer that money bought in slavery days the virtue of the women. We meant that the women were bought and they were robbed of their virtue by their master's power. The white men to this day have been using the influence of their position and the power of their money to bring Negro women within the power of their immoral and licentious lives.

No womanhood ever had more odds to fight than Negro womanhood. Many of them have fought against great odds and they have won. God bless them!

UPHOLDING LAW IN TENNESSEE

Tennessee wants law and order, and proposes to get what it wants. People usually do in the long run—if they want hard enough: and it looks like getting down to business here.

First came a conference in the capitol building—the governor, heads of all state departments, citizens from 50 odd towns, delegates from the big Associations—Bar, Merchants, Bankers—and from Chambers of Commerce, Rotary Clubs, and the like; mayors, preachers, editors of the daily papers, heads of all the state's leading schools and colleges, and a good-sized group of colored men. They plan to put the state at the head of the column in law-enforcement; and they individually pledged themselves "to the point of life, if necessary" to make the plans good.

The experiment of state police at the governor's call is succeeding; and certain mayors have adapted the idea to local needs by forming local volunteer police reserves for use in emergency. This plan was endorsed for general use. The sheriffs of two counties—Knox and Shelby—have by courage and resourcefulness prevented mob violence; and courts of these counties have given prompt trial to those accused of grave crimes. To spread this spirit and to educate the youth of the state the governor, as requested by the conference, appointed a Law and Order Week for the middle of November. The program included proclamations by mayors, a law and order program in every public and private school in the state, meetings of Chambers of Commerce and civic organizations, a sermon by every minister in Tennessee, a charge by every judge, resolutions by every club and other organization, and editorials and other publicity in the papers.

It is safe to say that law and order, thus championed, need fear neither race hatred nor alien bolshevism, those two blatant enemies of American government.

WHAT ONE RURAL PASTOR DID

If all pastors who attended one of the schools for Rural Pastors, which were held during the summer at leading educational institutions under the direction of the Department of Rural Work, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, should attempt to develop the rural program as enthusiastically as Rev. Nathaniel K. Rowe, pastor of Athens Circuit, Athens, Tenn., a new day would dawn in rural Methodism.

This particular pastor absorbed the inspiration of the rural program at the Athens School, and after waiting and watching a reasonable time for some visible results of the conference, decided to "start something" on his own account. Accordingly, he planned a community program of speeches and sports that drew together nearly a thousand happy people in a sparsely settled community.

The program, which began on Saturday morning, included addresses on "Agriculture," "Education," "The League of Nations," and "The Religious Side of Community Life," by local "notables" capable of speaking on the several topics. The dinner furnished the great crowd a happy hour at mid-day, and later in the afternoon there was a baseball game, as well as foot races, potato races, and other games for which prizes were awarded. Ice cream, lemonade and melons were plentiful throughout the day, the proceeds going to the church.

The celebration was continued on Sunday, when unusually large congregations were present at church and the people enjoyed a day of special significance. This community program was carried out at Jones' Chapel on the Athens Circuit, and the pastor has been urged to put on a similar program just as soon as possible at every church on the circuit.

REVIVALS IN OUR SCHOOLS

The schools maintained for our people in the South, propose to give them a Christian education. It is not the purpose of these schools to make Methodists. It is not the purpose of these schools to proselyte a single person from one faith over to the Methodist faith or any other faith, but it is the purpose of these schools to give to the students who attend them an education that is Christian in the fullest sense of the word. A Christian education will give them poise and balance and a high motive of service and above all things else, it will so enrich their personal lives that they will prove a benediction to every place to which they may go.

We are starting upon a great Evangelistic campaign. A survey will be made of our schools, looking toward a revival in each of these schools. Someone would say that this will upset the schedule of study hours and recitations. Schedules have been broken up for one reason or another. Recently every school in the country felt the effect of the epidemic of Influenza and schedules were all broken to pieces, but an adjustment was made and the educational program went forward in private and in public schools with some difficulty—but it went forward. The Evangelistic campaign can be outlined for each school that will not interfere materially with the schedule of recitations and study. And if the interference were considerable we would not hesitate to urge upon the faculty of every institution in the

South the advisability of attempting an Evangelistic campaign in a most serious fashion. If we can lead our students to an acceptance of Jesus Christ and living the Christian life, it will be a fine part of their education. "A revival in every school," therefore, should be the slogan for the Evangelistic campaign and the slogans for each school should be, "The entire school for Christ."

We knew a school once that gloried in a banner that was strung across the hall, "Every student in this building a believing Christian." Is that not worth while to enlist not only the efforts of the faculty but the students themselves to organize into Evangelistic groups, praying bands, singing bands and set about to win every student in our schools in the South to Jesus Christ?

SUITABLE TO ALL HUMANITY

The Methodist Episcopal Church is a world-wide Church, suitable for all races in all climes. This was demonstrated at the Missionary Concert held recently at the Temple Swedish Methodist Episcopal Church, Spokane, Wash. In the program rendered there were represented Caucasian, Mongolian and Negro races.

The large audience in attendance highly



appreciated the educational and inspiring program. Three pastors, representing the three races were present: the Rev. John Ovall, pastor of the Temple Church, represented the Caucasian; the Rev. S. Uemura, of the Japanese Methodist Mission, represented the Caucasian; the Rev. S. Uemura, pastor of the African Methodist Episcopal Church, the Negro. There is not now and should never be any race division in the Christian Religion, although we may worship in different temples.

THE AFTERMATH OF THE CENTENARY CELEBRATION

The Centenary celebration at Columbus was worth while in many regards. It brought Methodism face to face with the task at home and abroad by charts, life demonstrations, lectures and otherwise. It was one of the finest educational programs that the church has put on.

One of the significant exhibits of the Exposition was the Negro exhibit. This exhibit was not particularly spectacular but it was informing. We heard a minister of the

Methodist Episcopal Church, South, deliver recently an address which was brim full of facts and figures which he got from the charts in the Negro exhibit. He used most effectively, and we think, most sincerely, the word "wonderful" in referring to the achievement of the Negro, citing the fact that the potato king of America is a Negro, that the first bale of cotton for years in America has been marketed by a Negro, that the finest barber shop in the world is owned by a Negro and other facts were cited. This minister was pleased beyond measure to know of the wonderful progress the Negro has made.

Observation—Isn't it pathetic that this minister of the Methodist Episcopal Church, South, had to go so far from home to find out the facts that were right at his elbow? Isn't it still more pathetic that the two races, living together side by side in the South, know so little about the best side of each other?

Exhortation—Let us quit acting so unnatural towards each other and learn each others best points and live together in the bonds of mutual helpfulness.

Of General Interest

Chair Of Diplomacy Planned For Princeton.

Significant indications of America's expanding world interests are found in several details of the proposed \$14,000,000 endowment program for Princeton University. Of first interest is the plan for the establishment of a chair of diplomacy, which, it is believed, will increase the number of men willing and qualified to give intelligent, disinterested service as America's representatives in foreign countries. Important also is the proposal to create a department of South American history and institutions, which should prove itself invaluable in fostering sympathetic cooperation between the two countries.

Mainmast To Adorn Church Lawn.

The mainmast and spars of the "Hartford," panding world interests are found in several War, will be erected on the grounds of a church in Hastings-on-Hudson, New York, if the plans of the congregation are approved at the New York Navy Yard.

The church was founded years ago with the prize money won by Farragut in the capture of Confederate blockade runners. On learning that the old "Hartford" is to be condemned to the scrap-heap, the members of the Church have consequently been aroused to make every effort to secure this unusual and desirable souvenir.

Nova Scotia Village Almost Disappeared

Immortalized by Longfellow in his famous poem, "Evangeline," the village of Grand Pre, Nova Scotia, has almost been obliterated by time. Here and there are evidences that houses once stood on the site, but for the most part these are so slight that they can scarcely be called ruins. Part of the foundation of the Church—where, according to the poet, the men Acadians were trapped by British soldiers in 1775—is still to be seen. Picturesque willow trees, supposed to have been planted by the inhabitants of the town before their deportation, have grown to immense size in a meadow which once was dotted with dwellings.

Southwestern Christian Advocate

PUBLISHED WEEKLY

BY

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CHARGE OF COWARDICE OF NEGRO TROOPS DISPROVED.

Much has been said by some of the newspapers of this country concerning the cowardice of the 368th Infantry Regiment, composed of colored men and officered by white men. The incident that gave ground for this report was played up for all it was worth and the circumstances greatly magnified. Secretary Baker has issued a most important statement refuting absolutely the charge of cowardice that has been made against the 368th Infantry. This should put at rest for ever this charge. So important is the correction of the rumor that we are publishing the statement of the Secretary of War in full and call special attention to the last paragraph, in which he says:

"The circumstances disclosed by a detailed study of the situation do not justify many of the highly colored accounts which have been given of the behavior of the troops in this action, and they afford no basis at all for any of the general assumptions with regard to the action of colored troops in this battle or elsewhere in France. On the contrary, it is to be noted that many colored officers, and particularly three in the very battalion here-under discussion, were decorated with Distinguished Service Crosses for extraordinary heroism under fire."

THE SLATER FUND

The John F. Slater Fund maintained Seventy County Training Schools during the session of 1918-1919. The following facts are interesting: Amount contributed by the Slater Fund for salaries, \$39,037, amount contributed by the General Education Board

for building and equipment \$13,918, amount spent by Counties (from public tax funds) for all purposes, \$131,658; number of pupils above the seventh grade, 1,130. Beginning with the Session 1911-1912, at the request of four County Superintendents, the Slater Fund aided in establishing the first so-called County Training Schools. One of the four established in that year failed to comply with conditions and dropped out; but the plan met with general approval and the number of schools has increased from year to year. The number for the Session 1919-1920 is 108. From the first the proposition of the Slater Board has been to appropriate \$500 a year for salaries of teachers on the following conditions:

1. The school property shall belong to the state, county, or district, and the school shall be a part of the public school system.
2. There shall be an appropriation for salaries of not less than \$750 from public funds raised by state, county, or district taxation.
3. The teaching shall extend through the eight year, with the intention of adding at least two years as soon as it shall be possible to make such extension.

A CORRECTION

In our issue of November 20, we gave as Lay Reserve Delegates of the North Carolina Conference to the General Conference, Messrs. J. A. McCary and W. H. Thompson. The Reserve delegates are Urof. James A. McRae and Mr. E. G. Williams of Norfolk, Va.

"Hats off to Colored Brothers", is the caption of a news item appearing in the Centenary Service Bulletin of November 15th. Dr. Hickman reports that the outstanding financial achievement of the Centenary to date is the report of the New Orleans Area, of which Dr. W. A. C. Hughes is Area Secretary. Eleven of the twenty-eight superintendents who went to the New Orleans Area Retreat at Jackson, Miss., recently reported their entire quota for the first year cash in hand, and that before any of the Annual Conferences had met while eleven other superintendents reported they would have their entire cash quota by the time of the Annual Conference sessions. The New Orleans Area, therefore, makes an enviable record for our colored people in its outstanding financial achievement. Dr. Hughes and Staff merit all praise for this splendid report which demonstrates what can be done under race leadership. The Texas Conference in its recent session adopted resolutions highly endorsing the work of Dr. Hughes and staff and pledged to raise its quota of an additional \$50,000 to be raised by Easter of next year.

The General Conference Commission on Correlation held its first meeting in Hotel Cleveland, Cleveland, O., on October 29. Bishop A. W. Leonard was elected chairman and Carl F. Price, secretary of the Commission. The multiplicity of organizations appealing for support in the local churches was discussed, and it was decided to construct a program for religious education in the Church so as to correlate and coordinate the various societies with greater efficiency. The General Conference prohibited the Commission from questioning the autonomy of any organizations of the Church, the next meeting of the Commission will be held in Omaha, Neb., on March 10, 1920.

People of Interest

Dr. J. M. Cox was in New York recently attending the University Senate.

Bishop Camphor's condition remains about the same. Improvement seems very slow.

Dr. E. C. Wareing, editor of the Western Christian Advocate, delivered an address before the Annual Session of the Illinois Conference. His theme was "Evangelism."

Dr. H. B. Hart conducted a revival in South Park Ave., Church, Chicago, Dr. G. R. Bryant, pastor. More than 200 persons joined the church during Dr. Hart's stay at South Park Avenue.

John Wesley Church, Baltimore, Dr. Ernest Lyon pastor, which is to be the host to the Washington Conference is to go under extensive repairs. It is the plan of the Board of Trustees and the pastor to spend at least \$10,000 to put the church in shape for the Washington Conference.

The Rev. J. R. Ross, pastor of Sumner and Magnolia on the Brookhaven District of the Mississippi Conference is rejoicing exceedingly because he and his good people in a last effort last Sunday raised the last dollar on their Centenary assessment for 1919. Dr. J. W. Haywood, Stewardship Secretary, preached both morning and evening for the Rev. Ross and his people.

The records up to Oct. 5th show that the total number of decorations and citations awarded to Y. M. C. A. workers overseas was 364, besides 146 official commendations. The casualty list of the Y workers overseas shows 10 killed in the battle zone, two of them women, 73 deaths from overwork and accidents, 142 gassed or wounded, 12 shell shocked, 18 injured and 3 taken prisoner, a total casualty list of 259. Still there are detractors who like to assert that the Y men were not at the front!

Howard University was honored Friday November 21st by a visit from Mr. Julius Rosenwald, the Chicago philanthropist, just designated by the President of the United States as a member of the Industrial Labor Conference. Mr. Rosenwald during the war served as a member of the Council of National Defense. In presenting Mr. Rosenwald to the students of Howard University President Durkee said: "It is such a pleasure to me, I know it will be such a joy to all of us to meet and greet this morning that great philanthropist, that great humanity lover—Mr. Julius Rosenwald." Mr. Rosenwald in his reply said: "I am not prepared at all to speak to you in the way I would like and in the way I shall hope to some day, because I came here primarily just for a few moments this morning to visit and to pay my respects to my friend of many years, Mr. Emmett J. Scott. We have served together at Tuskegee; we have served together at Washington during the war, and I need not tell you—you know him probably as well or even better than I do—that the longer you know him, the greater is your respect for him. I was in Washington continuously for about a year and a half and I had often promised myself the privilege of looking into the faces of the students of Howard University, but as you will realize, those were busy times and it was rarely that we had an hour that we could say was free to do as we pleased."

CONGO EVANGELISM CENTENARY ALREADY EFFECTIVE.

By John M. Springer, Superintendent of the Congo Mission

A comely young woman native of the Congo, with an intelligent face and a bearing of command, walked down the aisle of the Methodist Episcopal mission church at Mushumba the other Sabbath and gave herself to God. We had won a great victory. She was a princess of the royal blood, daughter of Mwata Yamvo, the paramount chief of the Lunudas of the Belgian Congo, and ruler over a ward of his capital city.

Mwata Yamvo was absent touring his dominions. When he returned he attempted to persuade her to abandon Christianity.

"No," said she, "I cannot give up Christ."

Another convert was the second wife of the King's prime minister. She, too, was a very influential woman. Not long after her conversion she fell ill.

"The God of the Christians does not help you," said her pagan friends. "You must appeal to our gods." And they brought her old fetishes to her, and begged her to return to them and abandon Christianity.

"You must sacrifice to them," they said, "and you will recover."

She refused. She remained steadfast in the Faith, recovery followed. Her light so shone that it led her husband to Christianity. But when he became a Christian, he saw he could no longer have two wives. Which should he give up? The Christian wife was his favorite. "But I am also your second," she said. "You must give me up."

So now she is living with her family, and her example of steadfastness and of sacrifice has made a great impression on the people.

From near and far they come to hear the word and embrace the Faith. One Sabbath as the evangelist finished preaching and called on those who wanted to make the stand to come forward, two native women from a distant town approached the altar.

"Our brother was converted here and came back and told us of God," they said, "we want to become Christians, too. We live two days' journey into the interior, and have walked all the way."

This revival, which is the greatest movement we have had in the Congo, began last January. The Rev. T. B. Brinton, of Pennsylvania, who has been in the Congo more than two years and has learned the language of the people, is conducting it.

Every week he leads more souls to God. Every Sabbath the pile of discarded fetishes, amulets and charms "blessed" by the witch doctors, grows at the foot of the altar. In three months alone, there were one hundred converts.

While not hostile to us, Mwata Yamvo set his face against a growing disposition on the part of his people to embrace Christianity. He saw that Christianity gave its converts a new realization of the value of the individual and would weaken his absolute power. So he "sat on the lid."

But when he was compelled to make a trip to a distant part of his dominions, the natives of the capital began flocking to the Methodist church. When Mwata Yamvo's daughter and the wife of the prime minister became converted, the King was unable on

his return to stop the movement.

This lays a heavy obligation on Methodism, for these converts must be educated or they will be in danger of slipping back into paganism. The moment the natives are converted, they desire to be taught to read. Bible schools and day schools are absolutely necessary. What is Methodism doing to meet this obligation?

Here is where Centenary funds assigned the Congo are proving their value. With this timely aid, as these conversions multiply, will be built Bible schools and day schools in the outlying villages. Here native teachers will be educated and trained for service.

Let the farmer in Dakota or Kansas, or the city dweller in New York, who has tithed for the Centenary askings, understand that some of his money is going to do a great work in the Congo. A little here goes a long way. The educational appropriation for this Congo Mission of \$50,000 for the five years of the Centenary period will provide five missionary teachers, two missionary agricultural experts, and one missionary mechanical expert, as well as schools, shops,



Native Christians Convert in Belgian Congo Giving Testimony.

store rooms, equipment, etc., for the Congo Institute, the Fox Bible Training School, the Mwata Yamvo school and eighteen new primary schools. All this spells better farming, industrial training, the wide dissemination of knowledge and the consequent dispelling of the darkness that shrouds this unhappy land.

That is for educational purposes alone. But the Centenary appropriation of \$189,000 for work in the Congo provides also for evangelism and healing. And already the money is at work. The Rev. and Mrs. William E. Shields of Lewistown, Illinois, have reached Elizabethville, and another couple, also on Centenary funds, have received their appointment. At Elizabethville, which is on the Cape-to-Cairo railroad, in the heart of the copper smelting district, and a strategic center, the church is spending a Centenary appropriation of \$4,000 on a mission house now nearly completed.

Centenary funds also are going to do a great deal to advance medical work in the

Congo. The program calls for three new hospitals and equipment, and three medical missionaries at a total outlay of over \$50,000. While this is much compared to what is already there, yet a still more adequate program is under consideration.

Dr. A. L. Piper, the Methodist Episcopal medical missionary at Musumba for five years, who has done wonderful work with inadequate facilities, recently arrived in this country on furlough. Until Dr. Brinton's arrival in Musumba, more than two years ago, Dr. Piper was both preacher and healer—yes, an dteacher, too; for he assisted his wife in the school work. It was Dr. Piper who won Methodism strong consideration from Mwata Yamvo, for on his arrival five years ago, he found the King dying of pneumonia, and healed him. The King has been very grateful, and made no objection to volunteer workers erecting the new church building.

The importance of winning this section of the Batanga province of the Belgian Congo for the Kingdom is tremendous. Four hundred miles square, it comprises as much territory as Michigan, Indiana and Illinois combined. With its vast deposits of copper, iron, lime, tin, gold and coal, it is a marvelous mineral center and development is going on rapidly. Situated almost entirely on high interior plateaus, it has a salubrious climate and is adequate to farming on a large scale. It is one of the coming countries of the world.

If this land is taken for Christianity, it will prove an effective barrier to the southward advance of Mohammedanism. As yet the followers of the Prophet are only on its borders, but they are pushing forward. Methodism cannot afford to sleep. Now is the appointed time.

PRAYER MEETING TOPIC

Undivided Allegiance

By Harold E. Wilson

Scripture—Matthew 6:19-34

"No man can serve two Masters." We have that on the authority of the One whose word carries further than that of any other man who walked the earth. His outlook on life was unerring, and his was the results of his observation: divided allegiance is a miserable failure and is impossible.

And yet in spite of the fact that Jesus Christ declares that we cannot serve two masters, it sometimes seems as if half of mankind had set out to prove that we can. If life is not to end in failure and disaster, it is necessary, then, that we sit at the feet of the Master of life and learn this lesson.

And another truth is implied here, namely, that we are serving one master or the other. Either we are servants of God or we are not. The weight of our lives is in one side of the scales or it is in the other. There are only two sides to the scales and we simply cannot be in both sides at the same time.

II. Disloyal Americans.

We have had a very striking illustration of (Continued on Page 8.)

Liberia and its Environment Advancing

PART I.

By Bishop A. P. Campher, D. D., L. L. D.

My Dear Mr. Editor:

I have had in mind to write you for some time about our work in Liberia and its environment.

The Methodist public in the United States needs to be repeatedly informed about Liberia, its needs, conditions, and progress. That work began very nearly ninety years ago under very adverse circumstances. Slavery existed in this country, and through the years it has had to struggle fiercely against odds we little dream about in this country.

The Liberia Conference, in its present field of operation, is confined to the Republic of Liberia, and principally to that portion of the state which borders on the Atlantic sea-

tain other centers of this rich and inviting field. With its industrial and commercial awakening, West Africa offers large opportunities to the Church. Liberia is vitally related to this section. By reason of its strategic significance and the foundation of work of nearly ninety years already done, it could become a strong base for this larger undertaking, if strengthened and adequately manned.

Situation, Population, Aims

Liberia is situated on the West Coast of Africa between the English Protectorate of Sierra Leone on the Northwest, and the French Ivory Coast on the East and North-east. French Guinea lies to the North, and



board. Its inland area—that of the Conference—is comparatively small, while the larger section of the state, the natural home of the indigenous tribes, known as Aborigines, remain unreached by the Conference. But the true boundary of the Conference includes the western coast of Africa north of the Equator. This is a vast territory, about as large as our entire South. It extends from the Senegal to the Cameroons on the ocean front, about 1,500 miles, including a large portion of the Hinterland of the French Soudan, averaging 700 to 1,000 miles inland.

West Africa an Industrial Eldorado

Today West Africa, as a whole, is in a state of positive advance; it is rapidly responding to moral and social progress. This territory has an area of 2,100,000 miles. Nigeria, alone, of the territories in West Africa, is four times as large as England, Ireland, Scotland and Wales. Two decades ago, the export of cocoa was valued at 3,651,341 pounds sterling. Today it has gone far beyond this value, and besides cocoa, among other exports, rubber, coffee, palm oil, ivory, timbers, hides, gum, maize and ground nuts. But the main wealth of West Africa is agricultural. This is greater than its gold, tin, coal, iron, aluminum, etc. A single English firm recently increased its capital to \$1,000,000 pounds sterling. If our people in this country would awake to the marvelous wealth of Africa, they would soon, like Europeans, amass fortunes there.

The war having ended, Methodism should take a larger part in this attractive section of the continent and should plan to occupy cer-

tain other centers of this rich and inviting field. The coast-line of Liberia extends 350 miles, and is in parallel line with the course of ocean-going steamers, between Europe and Cape Town. The Liberian seacoast has few good bays and estuaries. This renders the landing of cargo more or less difficult, especially in the rainy season, when the bars of the rivers are oftentimes dangerous. The area of Liberia is about 43,000 square miles of territory. Except the narrow coastal belt, its territory is virgin and dense forest-land of reputed wealth and wonder. The occupied lands offer large opportunities for the cultivation of garden and farm industries. Besides agriculture, Liberia presents splendid advantages for building up commerce in rubber, fibre, valuable woods, hides, oils and minerals of various kinds. The population is estimated to be about two millions, and the large majority of these is the indigenous people of the bush, while about 35,000 represent the Americo-Liberian element, who make the laws and are responsible for the administration of government. Liberia's aim is the incorporation of her uncivilized tribes into a well-governed state, and to build up, under Negro management, a strong Christian community. In this, the Republic has the friendship and sympathy of the United States and other Powers.

Liberia—Its Significance—What the Government Has Accomplished

Whatever may be the draw-backs to Liberia, they have never out-weighed the many advantages which the country offers. As early as the founding of Liberia, the pioneers and their friends in America never lost hope.

The reason for this is found in the significance of Liberia and those factors which enter therein. Liberia possesses points of strength which set it apart from the rest of the continent. It is often likened to "Na-both's Vineyard," and is considered the best spot on the West African coast. Its flora and fauna—fertile soil—physical resources—contrast with the uniformly low and coastal belt of other and adjacent territories, and its commercial advantages are large attractions. Besides, Liberia offers opportunity for missionary operations that cannot be excelled anywhere in Africa. The Government has no bias against missions. From the first it has welcomed missionaries and given encouragement to foster Christian effort. Grants of land, exemption from duty, protection to life and property, and aid in special cases have been given to the Missions by the Government. One of the strongest motives that led to the founding of Liberia was that the country would become an effectual door for the spread of the Christian religion throughout its borders and into the regions beyond. What Liberia as a Government has accomplished during its seventy years of national existence, should inspire confidence and hope. The following are some of the things accomplished:

It organized its Government; secured the recognition of foreign powers; extirpated foreign and domestic slave trade as an organized business; maintained, as far as its national resources permitted, internal orders; arranged commercial relation with foreign countries; endeavored to maintain in long, harassing and difficult negotiations its coast-line; repressed those hostile tribes that disputed its hegemony to rule the country; settled by treaty-rights with France and England its internal boundaries and has settled the general policies of its national progress. Today, Liberia in view of the increasing importance of the African Continent, is engaged in determining her position in the New Africa. In this constructive work the Methodist Episcopal Church, from the inception of the Liberian idea to the present, through her Missions, Schools and Churches has largely aided in furnishing the undergirdings that have made for the progress of the state through individual and national character.

(To be Continued.)

THE CENTENARY UNDER FULL STEAM IN INDIA

With the arrival of Brenton T. Badley in India as Executive Secretary for the Centenary Campaign, the Centenary Commission for that field has been fully organized, with Bishop F. W. Warne as chairman. A strong and representative Commission numbering 33, including 12 Indian pastors and laymen, with an executive committee of 12, has now entered upon an intensive campaign. The work is to be carried on under fourteen Departments. Centenary Bulletins, of which Brenton T. Badley is editor-in-chief, are to be issued in ten languages besides English. Centenary headquarters have been established at Lucknow, where both the chairman and executive secretary are resident.

CHINESE WOMANHOOD AND THE MINISTRY OF HEALING

All four Chinese delegates to the International Conference of Women Physicians are Methodists—Dr. Ida Kahn tells of China's crying need for medical aid and how the Centenary funds will help meet it.

China sent four delegates to the International Conference of Women Physicians held at national headquarters of the Young Women's Christian Association in New York from Mid-September to November. And every one of the four is a Methodist.

One, Miss Me Iung Ting, has not yet received her medical degree. She will graduate next spring from the medical department of the University of Michigan, where she is a government student, and will then return to take part in a nation-wide campaign on the part of the Chinese republic to teach social hygiene and sanitation to the masses by means of motion picture and lecture. She was educated and converted at McTyeirc School in Shanghai.

Another is a Southern Methodist. She is Dr. Dau of Soochow, on the staff of Mary Black Hospital. Dr. Dau saw six months' service among refugees at Vladivostock under the direction of the American Red Cross, shortly before coming to America.

But it is to the others that the eyes of Methodist women turn, for they are star products of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. One is Dr. Li Bi Cu, head of the Women's and Children's Hospital at Lung Tien, near Foochow. And the other—in many respects the most outstanding figure at the women physicians' conference—is Dr. Ida Kahn, whose life story is one of the hero tales of Methodism.

Born under the dire calamity of being the sixth baby girl in her home, she was finally rescued and adopted by Miss Howe, of the Methodist Mission, in the uncertain and perilous moment when the perplexed parents were considering the fortune-teller's advice either to kill this superfluous daughter, or give her away to another family.

Education in due time under Miss Howe's care, Ida entered, in 1892, in company with Mary Stone, the medical school of the University of Michigan. Upon her graduation, when they were surpassed in scholarship by only one student in a class of 745, she soon returned to China, where she succeeded in establishing a hospital and gave seven years of service in Kiukiang. Since 1903, Dr. Kahn has been in charge of the Women's and Children's Hospital at Nanchang, in Kiangsi Province, the largest medical institution in teeming central China.

Dr. Kahn and Dr. Li (pronounced Lee) killed two birds with one stone, attending the Jubilee of the Women's Foreign Missionary Society at Boston, following the conference in New York.

One day at the break-up of the morning session of the women physicians' conference, as the delegates gathered in chatty groups in the hall of the Young Women's Christian Association outside the doors of the auditorium, a Young Women's Christian Association secretary approached Dr. Kahn and said curiously:

"Isn't it extraordinary that you four Chinese delegates should all be Methodists?"

"Not at all," laughed Dr. Kahn, and then she became serious.

"To my people," she said, "Methodism stands for more than you can imagine. Its schools and its hospitals have done more to bring light into darkness and to alleviate the suffering of women and children—men can always look out for themselves—than I could describe."

The crying need of China, said Dr. Kahn, is for more hospitals and for big additions to the staff and equipment of those already established. Vast stretches of country have no hospital or practitioner of modern medicine, either governmental or mission. Whole towns are without medical aid.

"One day," said Dr. Kahn, "a boat came down the crowded river, steering a tortuous course among the sampans and houseboats of Nanchang. It tied up at the river bank and then two Christian Chinese carried from it a rude pallet on which was the wasted form of a white woman. She was a missionary who had traveled 300 miles by boat to reach our hospital."

In Kiangsi Province there are only five hospitals, of which Dr. Kahn's is the largest. Not only, moreover, do these five hospitals serve Kiangsi Province but also the border



Methodism's Chinese Womanhood

Dr. Ida Kahn, Dr. Dau, Dr. Li Bi Cu.

lands of the neighboring provinces of Fukien, Hupeh and Anhwei. This gives them a responsibility of 30,000,000 souls.

"Yet urgent as is the need for us to do all possible," said Dr. Kahn, "we are hampered by a lack of attendants from utilizing my hospital to its full capacity. We have 100 beds, but we cannot fill them all for the simple reason that we could not take care of the patients were we to do so. We have only three doctors, and many a day have worked until midnight. Besides caring for women and children in our hospital, we operate the clinic to which men may also come. There were 21,000 clinic visits last year."

While Dr. Kahn's hospital is too large, at least cannot be used to its full capacity until the staff is increased, Dr. Li's hospital is too small. It is the only medical institution in Soochow, a city of 10,000 souls in a district so densely populated that it is hard to tell where the city ends and the country begins.

She and one assistant take care of the forty beds and also the dispensary for men. Here, as with Dr. Kahn, staff enlargement is needed, and, as well, additional buildings.

Both these Christian women who are doing such Christ-like work among the downtrodden women and the neglected children of China have numerous stories to tell of the gratitude entertained toward them. To the poor women and the little children who come from crowded, filthy unsanitary homes or horrible houseboats, the bright airy hospitals seem like heaven. The very environment, so absolutely opposite to all they have known, acts like a tonic upon them.

Dr. Li tells of one woman sent home after two weeks at the hospital who was back three days later, asking to be taken in. She lived in crowded quarters with relatives, and the only room available must be shared with the family livestock, consisting of two pigs and a cow. All her days she had accepted her fate, but her brief experience at the hospital made her rebel at going back to such a way of life. A job was found for her that permitted her to stay.

It is in full recognition of our moral responsibility that we have decided to use \$1,087,345 of our Centenary funds for the expansion of our medical work in China. Of this sum, \$660,300 goes into building two new hospitals and eleven new dispensaries as well as providing additional buildings at present hospitals. This will give us 13 hospitals and 13 dispensaries. Nine doctors' residences will be built. Twenty-five additional missionary doctors, 14 nurses and 101 native doctors and assistants will be put into the new existing hospitals at a cost of \$427,045.

"This," said Dr. Kahn, referring to the Centenary program for medical help, "is a wonderful work that will be repaid a thousand fold in souls won for Christianity through the ministry of healing."

"We Chinese Methodists," she concluded, "have not been backward in the Centenary ourselves. Realizing what Methodism has done for China, every Methodist community in Kiangsi Province pitched into the campaign with extraordinary vigor. And every community, except one, largely oversubscribed its quota—and that one"—triumphantly—"has not finished its campaign yet."

To Methodist women, at least, a recasting of life stories of Dr. Kahn and Dr. Li must seem superfluous. Yet a word or two by way of recollection, will not come amiss. Dr. Li, the younger of the pair, graduated from the Woman's Medical College at Philadelphia in 1905. She is the daughter of a native Methodist minister and in 1912, represented Foochow Province as lay delegate to General Conference. Dr. Kahn, as already pointed out, graduated with Dr. Mary Stone from Michigan University in 1896, and returned to work among her own people.

She is 45 years old, and radiates wholesomeness. When someone at the women physicians' conference rallied her on her occasional use of slang, for she uses such expressions as "time to skip" and "I get you," she said solemnly.

"Oh, yes, I know American slang. You see I 'majored' in English at Northwestern University."

CONGO EVANGELISM CENTENARY ALREADY EFFECTIVE

(Continued on Page 5.)

all this in our country in the last few years. We have had amiable citizens living in our midst for years with divided allegiance. They succeeded in deceiving most of us. They accepted the benefits that America could confer, but at heart they were not truly loyal to American institutions. There was a desire at work in secret incompatible with Americanism! incompatible with truth and decency. But the day of unmasking came. There is no longer room here for any man, woman or child who is not one hundred per cent American. We have seen clearly the impossibility of being two things at the same time.

We have felt only scorn and contempt for those who have thus been parasites on American life, and who in secret have been the servants of alien governments. Should we not see our relation to the Kingdom of truth and righteousness in something of this light. And shall we hold ourselves in less scorn if we pretend to be what we are not, making the most of a Christian reputation but in secret withholding the full measure of devotion and loyalty to the Kingdom of Jesus?

III. "Giving Comfort to the Enemy."

And let us note this salient fact: we do not have to make a bargain with Satan and consciously enter his employ, selling out body and soul, to be actually serving his interests. We have simply to neglect the service of Christ; we need only fail to make our life and influence count positively in the service of righteousness.

We have seen through the war days how possible it was to "give comfort to the enemy" just by failing ourselves to do our utmost to help and encourage others who would launch a vigorous offensive. We have not yet forgotten how President Wilson brought the shipbuilders to their senses and laid bare the clean cut issues when he sent broadcast the pertinent question, "Will you co-operate or will you obstruct?"

Dr. Mayhood, in "The Art of Soul Winning," tells about a New York City pastor who, in a moment of great discouragement, said in a meeting of conference with his church officials, that each one present was either a channel or a barrier to the progress of the Holy Spirit in that church. That phrase ledged in the heart of at least one man in that meeting. He did not sleep well that night and the next day when he went out to his office, he kept asking himself whether he was a "channel" or a "barrier". And Dr. Mayhood tells how, through the determination of this man to be a free channel for the influence of the Spirit, and through his more active and earnest effort to let his life and influence count for Christian discipleship, many men were led into personal fellowship with Jesus Christ, and a refreshing revival wave swept through that church.

These are to be great days for Methodism and for the Kingdom of God. In the aggressive spiritual campaign of the Centenary program, the call comes to every member of the church to lay aside all indifference, not to say hostility, and to see to it that not only do we serve one master and one alone, but that every influence of our word and example shall do the utmost to encourage and fire others with zeal and determination.

The Secretary of War authorizes the following statement with regard to the 368th Infantry Regiment.

The 368th Infantry went to France as a part of the 92nd Division. Its company officers and enlisted personnel were Negroes. The field and staff officers were white. About September 23, 1918, this regiment was detached from its division and became a part of a mixed brigade commanded by a French officer and forming part of the French division, and thereafter throughout September it participated in the Meuse-Argonne offensive. On the 28th day of September the 3rd Battalion, consisting of Companies M, I, K and L, continued the advance of previous days and parts of it reached a position known as the Dromadaire trench. About 12 o'clock noon its line broke and a retirement in some confusion was made. The line was reestablished, but again broke at about 6 o'clock in the evening and, with the exception of certain elements of the battalion, retired again to the position of the supporting company. These two withdrawals gave rise to a series of court-martial trials, the result of which have not as yet received the final action of the President, and, therefore, cannot be commented upon in this statement. In my own examination of the records of these trials, however, I became satisfied that the situation presented required a most careful and impartial examination. A number of reports found their way into a most careful and impartial examination. A number of reports found their way into the newspapers of the country based upon these withdrawals which have been assumed to show general unreliability in battle on the part of Negro troops. On the other hand, in some newspapers in this country, particularly those printed for circulation among Negroes, highly colored accusations have been made in regard to the treatment of this regiment from the time it left the United States, alleging generally, (1) that its spirit and morale were broken by race discrimination; (2) that its white field officers fell short of their duty in the field; (3) that the regiment was inadequately equipped with maps, wire cutters and signaling devices, and (4) that the withdrawals in question were effected under orders.

I directed the Inspector General of the Army to make a searching investigation into the whole situation covering all the allegations which have from time to time appeared in the press on the subject. I have before me the report of the Inspector General. An officer of long experience, high character and judicial temperament conducted the inquiry. He examined in all forty-four witnesses, field officers, company officers, non-commissioned officers, and privates of the regiment. The report is exhaustive, and shows the following facts:

(1) The allegations of race discrimination are based upon the assignment of staterooms, dining rooms, and deck space on board the George Washington on the trip to France. In fact, the staterooms assigned colored officers were equal in character and location to those to white officers of corresponding grades and were no more crowded than the latter. The after dining room assigned to colored officers, was equal in every respect to that assigned to white officers, though somewhat smaller. Both dining rooms were located on the same deck, and the food served and service given to them were of the same quality. The principal reason for assigning colored officers to a separate dining room was the fact that its size lent itself well to the accommodation of the officers of a regiment. The after end of one deck overlooked a portion of a lower deck upon which band concerts were given. The space for spectators was divided between colored and white officers. While by this arrangement white and colored officers were given like accommodations, this separation was unnecessary and should not have been made.

(2) The 368th Infantry had not had serious battle experience prior to its assignment to the French brigade. It was expected to operate as a liaison organization, maintaining contact with combat forces on either side, but not itself primarily as an attacking force. In the development of the battle it became necessary to use the regi-

ment in attack.

(3) The ground over which the 368th Infantry advanced was extremely difficult. Originally it was largely a dense forest. This forest had been blasted away by four years of fighting and the undergrowth which had grown up made it in many places a dense jungle. Throughout this jungle were masses of wire entanglements of all kinds and numerous trenches. All of this made advance and control of troops most difficult. The action in which the regiment was engaged developed at times intense shell, machine gun and rifle fire and subjected these troops to a severe test.

(4) The regiment was not fully supplied with wire cutters, maps and signaling devices. This was in part due to the fact that the troops were serving at the time with the French, from whom the supply was finally received, the delay being caused by the hurried movement of the regiment and the finally received supply, and the assumption on the part of the French that it would be supplied from the American depots and on the part of the Americans that it would be supplied by the French with whom it was serving, a misunderstanding explained only by the confusion and emergencies of battle.

(5) The general nature of the task of the 368th Infantry was such that exact and definite orders as to objectives was practically impossible and it had to be left to the judgment and initiative of unit commanders.

(6) There is little ground for criticizing the action of battalion commanders. Possible errors made by them were no greater than normal. The difficult character of the ground and the relatively wide front of operations made constant contact with battalion commanders impractical, and the Inspector General finds that there is no foundation for the allegations of misconduct on the part of field officers.

(7) In some newspaper accounts it is alleged that friendly artillery fire fell short and demoralized our men. The evidence shows that a few artillery shells did fall short, causing light casualties, but that it was not sufficiently serious to cause any demoralizing effects and that under the conditions was probably unavoidable.

(8) The charge that there was a lack of proper artillery support apparently grew out of the fact that there was no general artillery preparation for the advance of the 368th Regiment, it having been the expectation of those in command that the advance of the forces on the east and west would cause the withdrawal of the enemy in front of the 368th. This apparently did not happen and the regiment therefore found more serious opposition than had been anticipated.

From the foregoing it is clear that the incidents arose in the midst of the battle in which the 3d Battalion was advancing under most unusual conditions and where the judgment of officers untried in battle, however well trained, might easily err; and as to the two withdrawals, there is strongly supported evidence that orders from some quarter were carried forward by rumors, directing the withdrawals, although orders had been given after the noon withdrawal on the 28th that no withdrawal order, not in writing and signed by the battalion commander, should be obeyed. The investigation showed that no such written order had been issued.

The circumstances disclosed by a detailed study of the situation do not justify many of the highly colored accounts which have been given of the behavior of the troops in this action, and they afford no basis at all for any of the general assumptions with regard to the action of colored troops in this battle or elsewhere in France. On the contrary, it is to be noted that many colored officers, and particularly three in the very battalion here under discussion, were decorated with Distinguished Service Crosses for extraordinary heroism under fire.

I authorize the publication of this statement in order that the justice may be done to the officers, white and colored, and to the men of this regiment, and in the hope that a recital of the facts may make prejudice and distorted discussion impossible in the future.

To the Pastors of the Lexington Conference.

I have just finished a visit to each of our District Conferences during which I stopped off at a number of the larger centers looked in upon our Sunday Schools, presented the cause to the Churches, met Sunday School Boards, held Group meetings, provided for the organizing of a number of Teacher Training Classes during the coming fall and arranged with the District Superintendent to hold Sub-District and Group meetings in all the districts and visit outlined churches whose required representation from Sunday School cannot be easily be gotten.

We had a very cordial welcome on the part of the District Superintendent, a splendid response on the part of the pastors and a very marked interest was evident on the part of the delegates.

The interests with which the Conferences concerned themselves outside of the part of the program rendered by the prospective delegates to the General Conference were very much unlike those of proceeding District Conferences an evidence of a marked improvement.

As a result of these visitations in the interest of the Sunday School of Lexington Conference, I have noted a few things of which I wish particularly to mention, and as I mention these things I am not charging that they are true in all cases or even in the majority of cases, though I am quite certain that they are true in far too many instances, for example,—a very small percentage of our children who belong to our Sunday School attend the Church service and in many instances our Sunday School Records and Rolls are so inaccurately kept that it is impossible to determine from them who the members of the Sunday School really are or whether they belong to the Church or not, which would, make it possible to know directly, where to find the most available material, upon whom to begin the task of Evangelism. Not one out of eight of the adult members of our churches attend the Sunday School or take an interest in it as though they appreciate the fact, that, if the Church is to prosper and develop and accomplish the great task which it assumes as a responsibility that it must save the children and that its approach to the children is by the way of the Sunday School.

If the Church is to put over its after Centenary program in this great Evangelistic campaign it must get from its Sunday Schools, at least, five hundred thousand recruits. I appeal to you in the light of Christian civilization, if the winning and training of this countless unconquering army of young folks with from a score of three score years of service to be given to the building of the Kingdom is not big enough to challenge the best in any Christian man or woman, what is?

It is the duty of every member of the Church to promote the interest of the Sunday School by his presence thus becoming a member of it and by preparing to serve it in the largest possible way, by studying its method of organization and administration by taking its Teacher Training Course and preparing for Leadership that they may be able to do the work of officers and teachers and committees necessary to make the Sunday School highly efficient, and to develop the best in every boy and girl committed to its care. No church can come to its best, until it learns to appreciate the value of a child as God's preferred material for the building of His Kingdom and the evidence of this appreciation must necessarily be expressed in the interest of the pastor, official board and the adult member of the church, and it must be expressed in active participation, rather than verbal expression of approval.

FRANK S. DELANEY.

WASHINGTON LETTER.

The Christian Activities Conference of the Washington District was held in Ashbury. About 100 young people from all parts of the district were in attendance, and were intensely interested. It was a great day for the centenary among the young people. A goal was fixed for the Sunday Schools and the Epworth Leagues. This means

a Sunday School and Epworth League in every church throughout the district. The Conference was instructive and inspiring and those who attended returned to their respective localities with and enlarged vision and a mind to work.

The dedication of Gibbon Church, Brandywine, Md., was a great event. Bishop McDowell was present and dedicated the church. The crowd was immense, the biggest crowd ever assembled in Southern Maryland. They came for miles around. Rev. L. A. Carter preached at 11 a. m. At 3 p. m., the Bishop dedicated the church, came out into the yard, stood in an automobile and preached to the throng gathered about him from, "Ye are my friends." The collection amounted to \$679. This enables the trustees to meet all their obligations, and this church to swing out into action without the burden of debt.

The following are the District Epworth League officers for the ensuing year: M. W. Clair, president; R. F. Coates, first vice-president; Mrs. Mary E. Johnson, second vice-president; Miss Mary E. Johnson, third vice-president; Mrs. Cora Day, fourth vice-president; Mrs. S. E. Addelle, secretary; Mrs. Sadie Jenkins, treasurer; Miss Violet C. Ferguson, junior superintendent. Executive committee—Miss H. H. Beason, Mary E. Griffin, J. W. Crusor, Rev. L. A. Carter, Mrs. V. E. Stokes and Mrs. Ruth Cole.

These officers were formally installed October 31, in Union Methodist Episcopal Church, Marlboro. Rev. B. W. Brown, pastor. The Board plans a constructive program to reach all sections of the District.

The Centenary is being vigorously pushed and the District is making a good showing. At the District Conference \$8,000 was reported raised. Each man expects to report quota in full March 17.

Rev. A. J. Carr has been appointed to Mt. Vernon, taking the place of Rev. Moses Lake, who has gone out to do the work of an Evangelist.

Mr. S. S. McLaurin, superintendent of Asbury Sunday School, has been elected president of Bethel Literary Society.

NOTES AND NEWS FROM MORGAN COLLEGE

Morgan College opened September 29, 1919, with the largest registration in its history. Several of the male students who missed one or more years in school on account of the war have returned. The new teachers and students are seemingly delighted with the school. The buildings all equipped with electric lights, steam heat, etc.; the spacious campus, the inviting athletic fields and the enthusiasm on the part of the new and old students—all tend to create a wonderful school spirit.

The following additions to the Faculty have been made:—Miss Ethel L. Cuff, A. B., of Wilmington, Del., teacher of English. Miss Cuff is a graduate of Howard University and has taught in Sadalia, Mo.; Oklahoma City and Chester, Pa.

Miss Eva A. Jessye, of Muskogee, Okla., is in charge of the music department. Miss Jesse is a graduate of the Western University, Quindaro, Kan., and has taught at Taft, Okla.

Miss Bartha A. Crosby, of Denver, Col., and a graduate of The Michigan State Normal College, is assistant Matron and teacher of domestic science. Miss Crosby has taught in the Training school of the Michigan State Normal College: in Camden, N. J., and the Virginia Collegiate and Industrial Institute, Lynchburg, Va.

Prof. Edgar A. Love, A. B., S. T. B., a graduate of Morgan Academy, Howard University and Boston University, is teacher of Bible and History. Prof. Love is a member of the Washington, Conference of the Methodist Episcopal Church. He was Chaplain in the 367th, Infantry and the 809th Pioneer Infantry Regiments, and say 15 months of oversea service.

Mrs. William Tobias and Miss Leaitad visited the school on Thursday, October 9th, and spoke at the

Chapel exercises. Their messages stimulated a great interest in Y. M. C. A. and Y. W. C. A. work.

On Friday evening, October 10th, a reception to the new teachers and new students was held in the college assembly hall. After a short but piquant program the old and new students became acquainted with each other.

At 3:30 p.m. each Sunday a minister from Baltimore or some other nearby place is invited to preach to the school. On Sunday, October 12th Rev. R. W. S. Thomas, D. D., pastor of Metropolitan M. E. Church, preached an inspiring sermon. At the close of the service Rev. Dr. Thomas was greeted by each student.

The young men are taking an active part in athletics. The foot-ball teams are working hard each day on the field practicing for games they expect to play in the very near future. All of the young men of the school are required to take two hours per week in military training under the supervision of Prof. Edgar A. Love. They seem to manifest much interest in drill and are rapidly advancing in the "School of the Soldier."

The music department has very prosperous outlook for the year. Under the direction of Miss Jessye a chorus has already been organized and started in hard work. This chorus will sing for the chapel exercises and also for the devotional services each Sunday afternoon.

The domestic science department is doing good work. Miss Crosby, who has charge of the department, is planning to put such a department of Morgan College on the same standard as like departments in the best schools of the country.

The following have been organized and have begun work on a scale which will engage the talents of each student: The Stewart Missionary Foundation for Africa, Sunday School, Literary Association, Phi Beta Sigma, Y. M. C. A., Y. W. C. A. and Athletic Association.

A third dormitory for girls is nearing completion. According to indications all three of the girls' dormitories will be filled before the last of this month. The boys' dormitory, Bellevue Hall, is filled with students. A second building will be opened and furnished for boys. The contractors are progressing on Carnegie Hall.

Edward N. Wilson

WEST TEXAS CONFERENCE

The session of the West Texas Conference, which met at Yoakum, Texas, recently was said to be the best in the history of the conference. Bishop Mitchell was the presiding officer and at all times enjoyed the high esteem of the members and friends of the conference. His fatherly and brotherly advice to the young men entering the conference will be long remembered.

Perhaps one of the most interesting characters in the conference was Mrs. E. Spriggs-Ratliff of San Antonio, Texas, who has been conference president of the Woman's Home Missionary Society for several years and is an ardent supporter of the Eliza Dee Home, located at Austin, Texas. Mrs. Ratliff reported that the society has paid on the Home during the conference year \$1,575.48. The Home was remodeled at a cost of more than \$30,000, which is now free of debt. The Society under the leadership of Mrs. Ratliff also pledged \$600 to Samuel Huston College, to be paid in three years. During the session of the Conference, Mrs. Ratliff presented a check of \$200 to President Davage, the last payment of the Society's pledge of \$600. During all these years Mrs. Ratliff has given herself unreservedly to social uplift among our people in the West Texas Conference and its environs.

The Conference contributed largely to the maintenance of Samuel Huston College and endorsed by resolutions the work and program of the school under the leadership of President M. S. Davage.

All things being considered we have never seen such a spirit of brotherliness as that which pervaded the recent session of the West Texas Conference.

W. J. H.

APPOINTMENTS NORTH CAROLINA CONFERENCE—1919-1920.

GREENSBORO DISTRICT

J. P. Morris, Superintendent

Brown Summit, A. B. Leonard (supply); Caswell, J. M. Joyce, (supply); Central Randolph, G. B. Green, (supply); Durham and Creedmore, C. H. Glenn, (supply); Empire, E. L. Glireath, (supply); East Greensboro, W. R. Zelgler; High St., S. L. May; Northeast, M. J. Bullock; North-west, W. T. Lomax; St. Matthews, R. W. Winchester; South, G. W. Byers; Southeast, A. S. Green (supply); Guilford, G. W. Brower; Henderson, Jas. Taylor (supply); Leaksville, J. R. McNair; Norfolk, Va., W. M. Chavis; New Port News, Va., J. H. Isham; Oxford, J. C. Rusby; Pleasant Ridge, Va., F. J. Lee (supply); Ramsuer, E. H. Cozart (supply); Ramsuer Circuit, T. M. Brown (supply); Reldsville, G. M. Phelps; Townsville and Bullock, Marcus Mundy; Wentworth and Settles, J. H. Garrett; West Raleigh, D. L. Thomas.

WESTERN DISTRICT

J. A. Laughlin, Superintendent

Asheville, J. A. Baxter; Bessamer City and Galilee, T. C. Frazier; Boone and Jefferson, E. N. Garnett (supply); Buffalo and Elksville, P. M. Patterson (supply); Ebenezer and Cornelius, L. D. McQueen; Franklin, B. C. Littlejohn (supply); Forest City and Brackettstown, E. H. McArthur; Gastonia, R. G. Morris; Hickory, R. B. Rhyne; Laurendale and Flat Rock, J. W. Ghuford; Lenoir, M. C. Laughlin; Lincolnton and King's Mountain, J. A. Cherry; Lowerville and Stanley, N. S. T. Shamburger; Machpela and Denver, S. J. Hayden; Mayhew and Mooresville, C. L. Stewart (supply); Marion and Addies, S. E. Dunham; (supply); Newton and Conover, P. F. Johnson; Old Fort and Glades, S. P. West; Shelby and Brooks, To be supplied; Sherrills Ford, J. C. Addle; Statesville and Philadelphia, E. I. S. Swan; West Asheville and Waynesville, B. L. Burge.

WILMINGTON DISTRICT

S. A. Peeler, Superintendent

Charlotte, H. M. Black; Goldsboro, R. J. Shipp; Hamlet and Philadelphia, W. M. Wells; Hoffman and Sand Hill, To be supplied by E. L. Fletcher; Johns and Beaver Dam, R. S. Abernathy; Lounsbury and Cool Springs, N. J. Pass; Lumberton and Beauty Spot, R. D. Bethea; Maxton and Piney Grove, J. W. Simpson; Monroe and Bethel, A. D. McGowen; Mount Zion and Hickory Bend, A. W. McMasters; New Zion and Penbrooke, To be supplied by F. Emanuel; Red Springs and Bowmore, M. M. Jones; Rennert and St. Mark, To be supplied by Henry McNair; Roland and Salem, W. E. Hairston; Sanford Circuit, G. F. Hill; Vass and McCrimmon, To be supplied by E. Powell; Wilmington, To be supplied by F. L. Green; Wilmington Circuit, To be supplied by F. L. Green.

WINSTON DISTRICT

P. J. Cook, Superintendent

Advance, G. W. Morehead; Ashboro and Mitchell, W. B. Scales; Boonesville and Rocky Mount, Va., To be supplied by F. D. Caldwell; East Thomasville and Midway, D. McRae; High Point, A. H. Newsome; Elkin and Jonesville, W. M. Jones; Lexington and Thomasville, P. I. Wells; Madison and Stoneville, J. R. Dillard; Madison Circuit, C. E. Howard; Mt. Airy and Pilot Mountain, A. M. Erwin; Mt. Airy Circuit, To be supplied by S. R. Gwyn; Paynes Chapel and Martinsville, To be supplied by J. O. King; Penbook and Hales Ford, Va., A. E. Robinson; Randleman and St. Mark, To be supplied by C. B. Love; Salisbury and Morning Star, To be supplied by W. G. Hoover; South High Point, D. C. Skeen; Trinity and Liberty, B. F. Thomas; Walkertown and Red Bank, To be supplied; Walnut Cove, To be supplied by A. D. McDonald; Wilks-

boro, J. J. Blanton; Winston, Boston Cottage, To be supplied by R. B. Wagner; Mays Chapel, S. F. B. Peace; Mt. Pleasant, R. Smith; St. James, W. W. Pope; St. Paul, H. L. Ash; Yadkin Mission, To be supplied; Red Bank and Sinai, To be supplied by A. C. Steed.

SPECIAL APPOINTMENTS

R. E. Jones, editor of the Southwestern Christian Advocate; member St. Matthews, Greensboro Quarterly Conference.

R. N. Brooks, Field Secretary Sunday School Work, member of the Maxton Quarterly Conference.

J. H. Caldwell, Prof. in Bennett College, member St. Matthews Quarterly Conference.

R. T. Weatherby, Y. M. C. A. Work, member St. Matthews Quarterly Conference.

N. U. Martin, Y. M. C. A. Work, member of Berry Temple Quarterly Conference.

TEXAS CONFERENCE APPOINTMENTS FOR 1920.

BEAUMONT DISTRICT

C. S. Williams, District Superintendent,
P. O., Beaumont, Texas

Batson and Sour Lake, R. H. Henderson; Beaumont, McCabe, W. L. Duncan; Beaumont, North Side and Voth, A. A. Frank; Beaumont, St. James, R. B. Reed; Camilla Circuit, A. L. Gabriel; Conroe and Josseland, W. H. Hightower; Corrington Circuit, G. W. White; Dodge Circuit, W. A. Parham; Huntsville and Crab Prairie, J. E. Beal; Huntsville Circuit, E. F. Jackson; Jasper and Newton, E. C. Ransom; Liberty Circuit, Jas. Clark; Livingston Circuit, C. H. Pembilton; Montgomery Circuit, G. Felder; Onalaska Circuit (supply), M. B. Evans; Orange, E. O. Woolfolk; Fort Arthur, R. R. Bailey; Sallisbee, To be supplied; Willis Circuit, J. P. Belcher; Woodville, Miss., J. R. Carnes.

HOUSTON DISTRICT

J. E. Bryant, District Superintendent,
P. O., Houston, Texas

Angleton and Columbia, N. N. Sawyer; Audubon Place and Ind. Heights, F. W. Johnson; Dickerson Circuit, W. M. Brooks; Galveston, St. Paul, L. V. Harrison; Galveston, Wesley Tabernacle, W. H. Logan; Humble and Westfield, Wm. Josey; Harrisburg, W. L. McDonald; Houston, Boynton, S. W. Johnson; Houston, Mt. Vernon, E. H. Holden; Houston, Mallalieu, L. H. Barnett; Houston, St. James, W. D. Lewis; Houston, St. Mark, E. L. Warren; Houston, Sloan Memorial, J. W. Gilder; Trinity, C. K. Brown; Houston, East Trinity, L. E. Jordan; Kendleton, H. R. Smith; Lamarque, To be supplied; Laporte, To be supplied; Richmond, H. R. Smith; Rosenberg, J. L. M. Smith; Spring, W. A. Forston, Thompson, B. McDaniel; Wallisville Circuit, S. D. Hackett.

MARSHALL DISTRICT

A. Wade Carr, District Superintendent,
P. O. Box, 154 Marshall, Tex.

Concordia and Longview, J. A. Daniel; Dain-gerfield Circuit, C. Davenport; Harleton Circuit, A. J. Newton; Hawkins Circuit, R. H. White; Jefferson and Valley Plains, F. D. Mayes; Lassater Circuit, Wm. Mack; Lodi Circuit, Jas. Hant; Marshall, Ebenezer, E. W. Kelley; Marshall, Mallalieu Circuit, G. H. Baker; Mineola and Quitman, J. E. Epperson; Ore City Circuit, R. V. Doaks; Pittsburg, Thornton Scott; Queen City Circuit, M. Q. A. Fuller; Ross Chapel, (supply), Wm. Washington; Smithland Circuit, J. P. Patrick; Texarkana, C. G. Curtis; Texarkana Circuit, T. H. Edwards; Tyler Miss., (supply), Aaron Taylor; Woodlawn Circuit, C. C. Smith; North Side, (supply), J. P. Calvin.

NAVASOTA DISTRICT

T. M. Jackson, District Superintendent,
P. O. Box, 181, Navasota

Anderson Circuit, G. W. Gill; Bellville Circuit, Ed. Blacknoll; Sedias Circuit, E. Micheaux; Brenham, J. M. Johnson; Brenham Circuit, P. E. wards; Brockshire and Katy, M. M. Muldrev; Caldwell Circuit, D. A. Runnels; Hempstead, H. Anthony; East Hempstead, W. H. Jackson; Hockley Circuit, S. A. Pryor; Hufsmith Circuit, Tenola Edwards; Madisonville Circuit, R. H. lory; Millican, J. F. Barnes; Navasota, G. V. Carter; Sealy Circuit, R. H. Warren; Singlet, Circuit, (supply), H. Garrett; Somerville, J. Jordan; Stoneham Circuit, J. F. Barnes.

PALESTINE DISTRICT

B. R. Booker, District Superintendent,
P. O., Palestine, Texas

Bryan, T. S. Pryor; Bryan Circuit, E. W. Sum-mers; Centerville Circuit (supply), W. M. Br-by; East Calvert, J. E. Wilson; East Mexia, H. Jenkins; Fairfield Circuit, G. R. Turner; Hearne, C. C. Sapp; Hempbill Circuit, J. H. Ma-shall; Jewett Circuit, M. C. Gillisple; Jackson-ville Circuit, Wm. White; Leona Circuit, S. Adams; Lovelady Circuit, A. F. Johnson; Naco-doches (supply), Ed. Drew; Oakwood Circuit, R. Robinson; Palestine, S. M. Bolden; San A-gustine Circuit, W. W. Randall; Streetman C-cuit, D. C. Batle; Teague Circuit (supply), W. Manning.

PARIS DISTRICT

J. O. Williams, District Superintendent
P. O., Paris, Texas

Arthur City Circuit, Chas. Wofford; Bagw-Circuit, H. C. McCarty; Blossom, D. T. Youn-Bogata Circuit, A. R. Luster; Clarksville, J. Blue; Free Hope Circuit, B. C. Clemons; Gree-ville, F. Parker; Honey Grove Circuit, A. Harlee; Medill Circuit, D. D. Dyer; Paris, M-zion, G. E. D. Belcher; Paris Circuit, A. R. L-ter; Sulphur Springs, M. Fountain; Terrell a-Rosser, I. P. Wofford; Bonham Circuit, to-supplied; Cooper, to be supplied; Hnckley C-cuit, R. M. Williams.

SPECIAL APPOINTMENTS

M. W. Dogan, President Wiley University; Ebenezer Quarterly Conference.

J. L. Farmer, Professor in Wiley, member Ebenezer Quarterly Conference.

J. W. Haywood, Centenary Area Office, member of Ebenezer Quarterly Conference.

S. G. Bell, left without appointment to attend school.

W. J. King, Professor in Gamon Theological Seminary, member of Trinity Quarterly Conference.

SAVANNAH CONFERENCE APPOINTMENTS 1919-1920

LAGRANGE DISTRICT

E. D. Giddens, District Superintendent

Cannonville and N. Lagrange, (supply), J. A. Moman; Chipley, D. H. Martin; Columbus, B. Gibson; Culloden and Yatesville, D. Cooper; Greenville, R. E. L. Beasley; Hamilton, to be supplied, S. A. Roberson; Harris Springs, J. T. Bradley; Knott and Mountville, to be supplied, O. B. Boon; LaGrange, M. Jefferson; LaGrange Circuit, T. A. South; South LaGrange Circuit, J. S. Shuman; Stovall and Odessa, R. R. O'Neal; Thomaston and Crest, W. Kimball; Waverly Hill, to be supplied, P. Griggs; West Point, E. E. Crawford; Whitesville, J. B. Maddox; Woodbury and Manchester Circuit, to be supplied, F. K. Gilbert; Zebulon and Concord, W. A. Holmes.

SAVANNAH DISTRICT

James Jackson, District Superintendent,

P. O., 2315 Hardin St., Savannah, Ga.

Baxley, D. L. Clark; Brunswick, Grace, J. S. Stripling; Brunswick Circuit, W. J. Hamilton; Clio and Mount Zion, F. L. Johnson; Glenville, to be supplied; Jesup, S. P. Bryant; Lyons and Oboopee, to be supplied; Mount Vernon, W. M. Melton; Reidsville, A. D. McLendon; Saint Marys, W. W. Clemmons; Savannah, Asbury, J. A. Richie; Savannah, Palen and Speedwell, Wm. Daniels; Sperton, to be supplied; Vidalia, P. E. Smith; Waynesville, C. R. Robbins; White Oak, C. P. Cannon; Woodbine, A. C. Allen.

WAYCROSS DISTRICT

J. H. Pinkney, District Superintendent

P. O., Forsyth, Ga.

Bainbridge and Whigham, to be supplied, John Thomas; Barnesville, S. D. Bankston; Blackshear, J. B. Liburd; Bolingbroke and Floville, to be supplied, E. H. Hill; Cordale and Americus, H. L. Crawford; Eastman and Helena, J. W. Hammett; Fitzgerald and Ocilla, to be supplied, J. C. Farmer; Forsyth, G. H. Lennon; Liberty Hill, W. R. Dixon; Mason, J. C. Stripling; New Zion and Flint, to be supplied, T. M. Bush; Patterson, J. H. Cole; South nad East Macon, to be supplied, David Jones; Traders and Manor, J. H. Bankston; Valdosta and Sparks, J. M. Strickland; Waycross, A. L. Smith; Waycross Circuit, E. T. Michael.

WAYNESBORO DISTRICT

W. V. Danghtry, District Superintendent,

P. O., Rocky Ford, Ga.

Augusta, St. Marks, D. G. Greer; Charleston, I. T. Griner; Dublin, R. L. Nunnally; Hagan, P. W. Rock; Hilltonia, J. R. Simpkins; Millen and Idlewood, J. F. Robinson; Newton and Lee, B. F. Freeman; Pulaski, J. W. Brown; Rocky Ford, W. H. Odum; Statesboro, E. J. Kimball; Stillmore, to be supplied; Summit and Herndon, to be supplied; Sylvania, W. H. Brown; Waynesboro and Asbury, C. W. Protbro.

L. A. Greenwood, at school; J. W. Watkins, at school.

APPOINTMENTS—WEST TEXAS CONFERENCE, 1919-1920

AUSTIN DISTRICT

D. C. Lacy, District Superintendent, 1802 New York Avenue, Austin, Texas.

Austin, Samuel Huston College (supply), M. S. Davage; Austin, Simpson Tabernacle, J. W. Downs; Austin, Wesley Chapel, G. A. Deslands; Austin Circuit, James L. Watley; Cedar Creek Circuit (supply), R. A. Appling; Fayetteville Circuit, (supply), G. W. Kelly; Georgetown, J. N. Hooley; Hutto and Granger, (supply), Harry O. McCutchins; Lagrange and Ellinger, A. M. Mason; Lagrange Circuit, E. C. Henderson; Little and Manor (supply), Guy Alexander; Lockhart Circuit, Floyd Hutcherson; Luling Circuit, Albert Johnson; San Marcus and Maxwell (supply), Boston Grant; Smithville Circuit, V. A. Cook; Winchester Circuit, James Hutchinson.

DALLAS DISTRICT

J. W. Warren, District Superintendent, Dallas, Texas

Corsicana, (supply); Dallas, North Dallas (supply); Dallas, St. Paul, J. W. Weakley (7); Dennison, J. J. Hardiman (1); Ennis and Ferris, H. H. Quarls (1); Fort Worth, North Ft. Worth, J. G. Brown (5); Fort Worth, St. Andrews, A. L. Carper (5); Hubbard and Dawson, J. S. Medlock (3); Mexia Circuit, T. S. Moore (3); Milford, Italy and Hillsboro, W. H. Purnell (2); Pelham Circuit, R. A. Appling (1); Sherman and

Pilot Point, I. T. Sanford (1); Waxahachie and Lancaster (supply), C. N. Strait (1).

SAN ANTONIO DISTRICT

T. H. Wyatt, District Superintendent, Austin, Texas

Beeville (supply), Joe Young, (5); Cuero, J. H. R. Dudley (1); Floresville, Robert S. Mosby (1); Gonzales and Elm, William Elison (1); Gonzales Circuit, J. S. L. Edmondson (3); Hamilton Circuit, G. W. Waters (1); Hood, U. V. Green (1); Hondo, Del Rio and Pvaldo, Wm. White (2); Kerrville Circuit, C. B. Melton (2); Kingsville and Corpus Christi (supply), Joe Eggleston (1); Lavernia Sutherland Springs and Grass Pond, C. H. Franklin (1); Nixon, Leesville and Gillett, C. H. Anderson (1); Olmus (supply), P. M. Carmichael (1); Pearsall Circuit, (supply), Walter Duherd (2); Pleasant Circuit, L. W. Roberts (2); San Antonio, Jacobs Chapel, K. W. McMillan (2); San Antonio, Kenwood, West End and Eads Chapel, J. H. Napier (1); San Antonio, Kerr's Hill Chapel, N. H. Townsend (4); San Antonio, St. Paul, L. H. Richardson (4); Seguin, J. T. Carper (8); Smiley Circuit (supply), O. B. McKinney (1); Yorktown, Runge and Flaccus, J. H. Childs (1).

SAN ANGELO DISTRICT

A. D. Jacques, District Superintendent, Temple, Texas

Abeline and Winters, C. H. Hamilton (3); Alvarado and Cleburne, Samuel Graham (1); Bartlett and Davilla, J. C. Mays (1); Belton, G. W. Nevils (4); Brownwood and Brody, J. W. Stone, Jr., (1); Clifton and Crawford (supply), R. Alonzo (1); El Paso, F. W. Brown (1); Gatesville and Valley Mills, G. V. Cavott (2); Holland and Cook's Chapel (supply), L. D. Goddison; Kells Branch, (supply); Laspassas Circuit, J. E. Brown (2); Moody and Rodgers, J. M. Foster (3); San Angelo and Sweet Water, E. L. Jackson (1); San Saba, Llano and Mason (supply), T. J. D. Sims (1); Temple, M. L. Wyatt (5).

VICTORIA DISTRICT

J. H. Swann, District Superintendent, Yoakum, Texas

Alleyton and Eagle Lake, Benjamin Williams (1); Cologne Circuit, Esau Smith (1); Columbus, J. W. Stone (3); Columbus Circuit (supply), Albert Sanford (1); Edna and Morales, H. A. Jones (4); Goliad, C. W. Franklin (4); Hallettsville and Breslean, M. S. Jordan (6); Oakland and Brown's Chapel, D. F. Vance (6); Port Lavaca and Placido (supply), W. M. Franklin (1); Schulenberg and Flotonia, J. D. Mackey (1); Sublime Circuit (supply), J. E. Mayo (1); Victoria, Harry Swann (10); Welmar (supply), D. C. Carroll (1); Wharton and El Campo (supply), Burnett Byar (1); Yoakum and Sweet Home, N. J. Moore (3).

WACO DISTRICT

W. B. Lott, District Superintendent, Waco, Texas

Andrews and Jones' Chapel, B. J. Goff (1); Bethlehem (supply); Bruceville and Lovena, W. W. White (2); Bremond Circuit, John Coe (1); Calvert, S. N. Harvey (2); Chilton Circuit, Thos. Foy (1); Groesbeck Circuit, Moses Smith (4); Gurley and Majors Chapel, S. D. Humphrey (2); Lott, Rosebud and Cameron, (supply); Marlin, W. M. Mooney (1); Mart, (supply); Mayfield Circuit, J. F. Muse (2); Reagin and Bowman, S. D. Moseley (1); Springfield Circuit, D. C. Halley (2); Spring Hill Circuit, G. M. Mallory (1); Waco, Mt. Zion, M. W. Stevens (1); Waco, St. James, S. E. Jones (1).

SPECIAL APPOINTMENTS

S. E. Blacknell left without appointment, to attend some one of our schools—Waco, St. James Quarterly Conference.

J. C. Eusan, leave of absence, Yoakum, Quarterly Conference.

TEXAS ANNUAL CONFERENCE

The recent session of the Texas Conference held in the city of Houston proved to be what is generally considered the greatest in the history of our Texas Methodism. It is the unanimous opinion of the older men of the Conference that there never was a session of the conference like unto this one. The conference was held in Boynton Chapel, our Second Church in Houston and was well cared for.

Bishop Thirkield presided with his usual grace and sweet spirit and gripped the hearts of all by his tender and beautiful morning talks during the devotional hour. Never has the tremendous significance of the holy calling of the minister been more clearly set forth or more definitely impressed upon the minds of the people. The business of the conference was transacted with despatch but with great affectiveness. No minor detail was overlooked, while the larger matters of the conference received careful attention and with it all the bishop's never-failing the good feeling and splendid spirit of a session sympathy and amazing patience ministered to that will live long in the memories of those who were privileged to attend.

The Centenary had a conspicuous place on the program. The speakers were, Drs. W. A. C. Hughes, our Area Secretary, J. W. Haywood and F. F. Keeny—of New York and others. We heard of the movement from every angle.

The various anniversaries were largely attended and the addresses of an exceptionally high order. A feature of the Conference was a most helpful Sunday School Institute, conducted every afternoon by Dr. Bovard of the Board of Sunday Schools, assisted by Dr. E. M. Jones, Field Secretary of the Board. Dr. G. R. Bryant of Chicago, ably represented the Conference Claimants and Dr. W. W. Lucas spoke very effectively on Life Service. Other prominent visitors were Dr. W. Scott Chinn and Prof. W. J. Huntly, who represented the Southwestern Christian Advocate and ably presented its claims.

One of the outstanding features of the Conference was the eloquent address delivered before the Conference by Mrs. W. P. Thirkield, wife of our bishop. She was warmly received not only as the wife of the bishop, but also as the daughter of the great bishop, Gilbert Haven. Her presence with us was a benediction.

On Wednesday night the bishop delivered his remarkable address on the Negro's Relation to Anglo-American Civilization, before an audience that literally packed the church and crowded to yard and streets adjacent. So great was the desire to hear the bishop that the city pastors were forced to secure the City Auditorium for the Sunday morning service. No auditorium owned by our people in the city, not even the great auditorium of Trinity Church, could accommodate the crowd. At eleven o'clock the bishop preached to an audience of between four and five thousand souls, a large number of white friends being present and nobly did the great bishop meet the occasion. It is generally conceded that no greater sermon has ever been preached before the Texas Conference.

The great audience was stirred to the depths, and the effect was almost sensational. Immediately following the sermon a great pageant representing the mass movement in India was presented by Dr. C. E. Powell of India with thrilling effect.

In the afternoon the ordination service was held. This service always impressive, was unusually so on this occasion. Resolutions appreciative of the leadership of bishop Thirkield through the quadrennium, were passed with enthusiasm, and a very beautiful loving cup was presented to the bishop and Mrs. Thirkield by the Conference as a tangible expression of its love and appreciation. The appointments were read Sunday night and gave general satisfaction.

Reporter.

CASH REMITTANCES

Subscriptions received from Nov. 21 to Nov. 29:

Atlanta-Savannah—J. W. Arnold, Mrs. E. Sturdevant, D. H. Martin—Mrs. Gaddie Gore, Warren Memorial Church, 19—1*, Mrs. E. V. Scott, M. J. Lanier—G. H. Lanier.

Central Alabama—H. Chandler—Miss Annie Stewart*, J. N. Wallace—L. Staten, Percy Fowler, J. M. Coar.

Central Missouri—R. Davis—Mrs. V. Adams, Mrs. J. B. Moorehead, J. M. Harris—Miss Bertba. Burley, Miss Annie Boyd, R. Davis—Mrs. Mattie Perry, Mrs. R. Richardson, B. F. Abbott, 5.

Delaware—C. W. Burnett—Mrs. Mary Brown, Isaac Fossett, Geo. L. Briscoe, Nelson C. Jester, C. A. Randali—John Turner, Irene Briscoe, Luke Barns, J. Holley, E. Purnell, Harry Handy, Walter Briscoe, Louisa Turner, C. W. Pullett—Adam Pinkett, E. F. Showell—A. J. Vaughn, B. Vaughn, T. H. Ross, Mrs. H. Keene, J. B. Henry, Jason Henry, Fred Keene.

East Tennessee and Tennessee—F. N. Collier—Mrs. Arthur Thompson, W. L. Sanders—Mrs. B. Phipps, Mrs. Callie Reeves, E. M. Washington, A. McGregor.

Lexington—Mrs. Jennie Pyles, Mrs. H. E. Durbam*, J. T. Leggett—Mrs. N. Pollard, Charley King, E. L. Rogers, Mrs. Jeanette Lee, Samuel Cbace, Mrs. C. V. Stephens.

Lincoln—E. M. Madden—Mrs. Charity Caldwell, C. M. Torrence, W. S. Adams, Mrs. E. Johnson, J. D. Epps—James B. Rucker.

Little Rock—G. T. Saxton—Mrs. Alice Green, Miss Mary Givens, A. S. Miller—L. Pettus, Blanche Woods, M. A. Parker, Lula Hays, J. W. Moore, J. W. Terrell—L. B. Brown, R. L. Wright, Mrs. M. Jackson.

Louisiana—Nimrod Kyles, C. W. Reeves—G. H. Strotter, B. V. Robinson, J. James, I. Jones, J. Smith, I. C. Daugherty—George Olivier, Mrs. E. Stevenson, Mrs. S. Leblanc, J. A. Lindsay—Mrs. J. Labey, C. C. Wilson, L. H. Smith—J. W. Smith, Jas. R. Spears, J. O. Richards, 9, 1*, F. T. Chinn—Mrs. Virginia Jackson, B. J. Reddix—Samuel McGee, Mrs. Clara Cooper, Mrs. A. Rowland, W. J. M. Price—L. C. Robinson, C. C. Smith—W. D. Snow, S. A. Mason—King Black.

Mississippi—Joe Hoidifield, R. L. Tate—Mrs. A. L. Wineder, L. B. Brown, A. G. Jenkins, Starkville District Conference, 130, E. A. Boyd—J. W. Ballard, W. L. Mills—Thomas Ray, L. F. Jones—Link Knox, Walter Hand, W. H. Smith, 8—1, L. A. Armstrong, Holly Springs District Conference, 54—13*, G. W. Arnold—M. H. Nicholson, E. R. Miller, 22, B. T. McEwen—Mrs. D. W. Turner, J. H. Wesley—Alex Gage, C. A. George—Sophia Leghon, C. V. Heffner—Moses Thomas, Mrs. A. S. Shannon, G. M. Chisbalm, 9.

North Carolina—North Carolina Annual Conference 529-14.*

South Carolina—A. G. Townsend—J. F. Matthews, W. G. Deas—Elie Thompson, F. W. Vance—E. W. Moore, Joseph Colter, H. M. Jamison, Jefferson Smathers, R. L. Hickson, 6—2*.

Texas and West Texas—D. C. Hailey—T. J. Mediok*, Mrs. B. D. Rell, D. M. Roberts, H. O. McCutchin—John Ake, W. H. Purnell—William Carter, L. A. Armstrong, W. C. Watson*, J. A. Daniels—W. D. Cain, W. J. Huntley, Texas Conference, 271—11*, C. W. Stone—L. C. Claiburn, G. G. Conner, Freeman Parker, A. W. Carr—Mrs. Mattie Holman, Colbert McIntosh, Mrs. E. E. Turk, T. E. Speck.

Washington—E. M. Mitchell—W. D. Washington, J. A. Reid—Miss Bettie Jackson*, B. T. Perkins—Mrs. A. Walker, R. O. Greenlee, Mrs. Rosa Taylor, E. E. Rogers—B. T. Hall, W. H. Sinkford—S. Harris, C. M. Harman, Miss L. B. Grant, Mrs. H. George, Mrs. M. Witten, Isom Witten, Thos. N. Austin—Jas. Jackson, E. A. Felder, Aaron Carpenter, Mrs. E. V. Ferguson, James C. Allen, 11, M. F. Hayling—C. M. Ross, W. W. Davis, James Lumpkins, Shields Cannody, W. R. Simms, J. G. Daniels.

Special—W. L. Turner—Mrs. Lillie Prince, D. P. Shaw*.

Books and Sunday School Supplies South Carolina—F. C. Redfern.

AUSTIN DISTRICT
FIRST ROUND

Littig and Manor, Dec. 5-7; Luling Circuit, 13-14; Lockhart Circuit, 20-21; Lagrange, 27-28; Lagrange Circuit, 29-30; Fayetteville Circuit, Jan. 3-4; Winchester Circuit, 10-11; Smithville Circuit, 24-25; Austin Circuit, 17-18; Hutto and Granger, 31-Feb. 1; Cedar Creek, 7-8; Wesley Chapel, 14-15; Austin, Simpson Tabernacle, 21-22; San Marcus, 28-29.

Dear Brothers:—I trust that the good Lord will bless you with great revivals this year and that each pastor will plan a twenty-five percent advance in membership, also remember that our Conference Claimant is three percent of the combined assessment of pastor and District Superintendent, the same to be sent to Dr. J. D. Hingley, Chicago, Ill., and get your Voucher.—D. C. Lacy, District Superintendent.

PALESTINE DISTRICT
FIRST ROUND

Bryan Circuit, Dec. 6-7; Bryan Station, 7-8; Hearne, 13-14; East Calvert, 13-14; Teague, 20-21; East Mexia, 27-28; Fairfield, Jan. 3-4; Streetman, 10-11; Oakwood, 17-18; Palestine, 24-25; Lovelady, 31-Feb. 1; Jacksonville, 7-8; Hemphill, 14-15; San Augustine, 22-23; Jewett, 28-29; Centerville, March 6-7; Leona, 13-14.—B. R. Booker, District Superintendent.

MARSHALL DISTRICT
FIRST ROUND

Texarkana, Dec. 6-7; Texarkana Circuit, 6-7; Ore City Circuit, 13-14; Mineola and Quitman, 20-21; Woodlawn Circuit, 27-28; Daingerfield Circuit, Jan. 3-4; Harleton Circuit, 10-11; Lassater Circuit, 17-18; Lodi Circuit, 24-25; Ebenezer, Feb. 1-2; Concordia and Longview, 1-3; Mallalieu Circuit, 1-4; Jefferson and Valley Plains, 7-8; Smithland Circuit, 14-15; Queen City Circuit, 21-22; Pittsburg, 28-29; Marshall Circuit, March 6-7; Hawkins Circuit, 13-14.

Dear Brethren:—As we enter into

this New Conference Year, may I remind you of its deep significance as it pertains to the program of the church? Last year witnessed the greatest financial achievement in the history of Christianity. We stressed the financial end to the good of the church and humanity and to the glory of God. We purpose this year, not to stress finance less but Salvation more. The church is going forth in the greatest evangelistic march that the world has ever seen. Will you meet at Ebenezer, Marshall, December 15-17; with your district steward, where for two days we with the other district superintendents will join in a District Retreat, and reconsecrate ourselves to God for his service? Don't forget the date nor the purpose of this meeting.

A. Wade Carr, District Superintendent.

SAVANNAH DISTRICT
FIRST ROUND

White Oak, December 6-7; Brunswick Circuit, 13-14; Brunswick, Grace, 14-15; Woodbine, 20-21; Jesup, 27-28; Waynesville, January 3-4; Reedsville, 10-11; Baxley, 17-18; Mt. Vernon, 24-25; Vidalia, 31-February 1; Savannah, Asbury, 7-8; Savannah, Palen, 8-12; Clio and Mt. Zion, March 5-7.

Dear Brethren:—The Conference is over, we now commence another year's work. Please push every interest committed to your care.

District Stewards and Preachers meeting at Jesup, January 11-12. I humbly ask that each charge be represented as matters of importance are to be considered.—James Jackson, District Superintendent.

WAYCROSS DISTRICT
FIRST ROUND

Macon Station, December 6-7; New Zion and Flint Chapel, 13-14; Liberty Hill, 20-21; Forsyth, 27-28; Eastman, Jan. 3-4; South and E. Macon, 10-11; Waycross Station, 17-18; Waycross Circuit, 24-25; Blackshear, 31-Feb. 1; Traders Hill and Manor, 7-8; Patterson and Offerman, 14-15; Cordele and Americus, 21-22; Sparks and Valdosta, 28-29; Bainbridge and Whigham, March 6-7; Bolingbroke and Flovilla, 13-14.

Dear Brothers:—This is the beginning of a new year's work. Let our first object be souls for Christ and a life of service. Remember Lincoln's birthday, Feb. 12. Push the Centenary collections. Try to raise your part by June 30. Pastors' and District Stewards' Meetings; North end will meet at Forsyth 10:30 a. m., Dec. 26. South end at Waycross 10:30 a. m., Jan. 16. Yours for the Kingdom of God.—J. H. Pinkney.

WACO DISTRICT
FIRST ROUND

Groesbeck and Cedar Circuit, Nov. 29-30; Springfield Circuit, Dec. 6-7; Bremond Circuit, 13-14; Calvert, St. Paul, 21-22; Maysfield Circuit, 27-28; Reagan and Bowman, Jan. 4-5; Mariin, Davis Chapel, 11-12; Mart, 14-15-16; Spring Hill Circuit, 17-18; Lott-Rosebud and Cameron, 24-25; Chilton Circuit, Jan. 31-Feb. 1; Gurrey-Majors, 7-8; Bethlehem Circuit, 14-15; Andrews-Jones Chapel, 22-23; Mt. Zion, 29-March 1; St. James, March 7-8.

Dear Brethren:—We have just closed the greatest year in the history of our district, but the past does not answer the future, greater things are ahead the program of Evangelism must be fostered, we must meet our quota of the slogan, "A Million Souls for Christ." I think the Financial torch, is so thoroughly fired on the District, that it will keep burning; with a little effort on our part as leaders. I have called every pastor, each District Steward and Strong Laymen to be chosen by the pastor to meet in Waco, Dec. 10th, 9:00 A. M., that we may study our problem's together and set our stakes beyond the present bounds for a great Spiritual and Financial Victory which we must win. The Retreat of Evangelism, which is to be held in our Conference will be in January as soon as definite date is given you will be informed.—W. B. Lott.

NAVASOTA DISTRICT
FIRST ROUND

Anderson Circuit, Dec. 6-7; Bellville Circuit, 13-14; Hempstead Station, 21-22; Lawrence, Key, 20-21; Brenham Station, 28-29; Brenham Circuit, 27-28; E. Hempstead, Jan. 3-4; Brookshire and Katie, 10-11; Caldwell Circuit, 17-18; Navasota Station, 25-26; Navasota Circuit, 24-25; N. Bodios Circuit, 31-Feb. 1; Stoneham Circuit, 7-8; Madisonville, 14-15; Singleton, 15; Sealy Circuit, 21-22; Huffsmith Circuit, 27-29; Hockley Circuit, March 7-8; Millikan, 6-7; Somerville Circuit, 13-14.

Dear Brethren: Let us start off in fine shape. The Conference is over and each pastor should begin to look after all causes of the great church.—T. M. Jackson, District Superintendent.

The Ladies Aid Society, Mrs. C. Worsham, president, surprised the pastor and family, by bringing a fine lot of choice groceries, and some cash. After a few remarks by brother B. V. Robinson, Mrs. Worsham and others, the pastor, Rev. C. W. Reeves, responded, after which refreshments were served. The Trustees made their monthly payment on the debt of the church, \$213.00. Four persons united with the church, and five were received into full membership. Five subscriptions were secured for the Southwestern Christian Advocate with promise of more. The Ladies Aid, put in new tablecloths and coverings for communion service, also \$20 worth of additional trays and glasses. The Sunday School gave the Superintendent, B. V. Robinson one year's subscription to the Southwestern for his faithful service. The Woman's Home Missionary Society, Mrs. B. Ridley president, visited the parsonage on the 18th inst. and left the inmates overjoyed because of the good things they brought, namely, groceries of every kind, fine shirts, and a cash purse for the pastor. Mrs. M. E. James made the presentation speech, followed by Mrs. M. Hubbard and Mr. J. James. The members are working hard to pay off the debt. Capt. J. M. Harris, of the volunteers of America preached for us on a recent Sunday at 7:30 p. m., to the satisfaction of all who heard him.

NOTICE

To All Whom It May Concern:

I am now seeking to reduce rates on account of the Louisiana Annual Conference of the Methodist Episcopal Church, to convene at Shreveport, La., Jan. 28, 1920. I shall at the proper time make arrangement for Special Cars, for that occasion. Now, brethren, please leave this matter with me, for you to write, means confusion and expense, also delay. I have handled this work for 27 years and feel equal to the task.

I am yours sincerely,
C. W. REEVES,
Sec'y. Louisiana Annual Conference
Methodist Episcopal Church.

SPECIAL NOTICE—SHREVEPORT DISTRICT

Pastors, the Shreveport District, Retreat and Centenary Missionary Convention convenes, Dec. 1, at Mt. Sinai Church. Rev. Wm. Emmett, pastor, plans are on for a great time in prayer and consecration for the great evangelistic task before us. We have made the change from Bonita because of the roads. No. 2 will convene with Johnson Church as per programme, Dec. 4-5, Sinai; 11-12 Johnson. Dr. W. A. C. Hughes and Dr. Kinchen are expected. Rev. Oglivie and people are planning to give us a royal entertainment also. Arouse every department of your church, have them represented, put your church "over the top" for the Centenary claims, and get your voucher. I am with you in the Soul-winning campaign now on. Our Southwestern Rally is on to the Annual Conference; every officer a reader, every family subscribing.—T. B. Oville, District Superintendent.

Our Conference President, Mrs. A. W. Carr, was introduced. In well chosen words Mrs. Carr commended the work done, urged us to greater interest and sacrifice—emphasizing our responsibility in the rebuilding of King Home.

Delegates from nearly every charge in the district reported auxiliaries in good shape and brought messages of inspiration as they recited instances of work done "for the love of Christ and His name."

The papers and addresses were well prepared and revealed the fact that many of our women are making a more careful study of the work of this great organization, receiving thereby a broader vision and deeper consecration.

The Queen Esther Circle of Sloan Memorial Church, Houston, rendered very acceptably several beautiful songs, winning for themselves and for their church well merited applause.

A very impressive memorial service was held during the session. Sisters Ida Donley, Harriet Somerville, Mollie Borders, W. D. Lewis, Sallie Jones and Luvenia Garrett have left us during the year, "To be at home with God."

Delegates were instructed to insist on secretaries sending quarterly reports to the Corresponding Secretary in order that our work may be kept before the women through the columns of the Southwestern.

The Treasurer's report showed a

total of \$420 raised for all purposes during the year. The following officers were elected: Mrs. A. D. Logan, Galveston, President; Mrs. E. B. Cebrun, Houston, First Vice President; Mrs. S. W. Johnson, Houston, Second Vice President; Miss Fannie Butler, Galveston, Recording Secretary; Mrs. M. E. Fairchild, 2518 McKinney avenue, Houston, Corresponding Secretary; Miss F. E. Martin, Richmond, Treasurer; Mrs. C. Tilly, Houston, Mito Box Secretary; Mrs. S. G. Bailey, Galveston, Secretary of Literature; Mrs. J. E. Bryant, Secretary of Contingent Fund.

The next district meeting will be held at Angleton, Texas.

MRS. M. E. FAIRCHILD.

FIRST ROUND CENTRAL DISTRICT.

Mt. Pleasant circuit, Nov. 29-30; Lexington, Dec. 4-5; Howard and Cooper's Grove, 6-7; Springville and Paris circuit, 10-11; Dover, 12-14; Mansfield, 17-18; Cumberland Furnace, 20-21.

Dear Brethren: The District Stewards' meeting and Pastor's Council will meet at Dickson, Tenn., Dec. 1-3. We will have with us Dr. Cox, of the East Tennessee Conference, and Dr. Gammon Morris, of the North Carolina Conference. They are coming in the interest of the Centenary. We ask and also urge each pastor and district steward to meet them. Get to Dickson Monday night.

J. B. BOOTH, Dist. Supt.

FIRST ROUND THE LA GRANGE DISTRICT, SAVANNAH CONFERENCE.

LaGrange station, Nov. 28-30; So. LaGrange circuit, Dec. 6-17; Odessdale and Stovall, 13-14; Greenville circuit, 20-21; LaGrange circuit, 27-28; Zebulon circuit, Jan. 3-4; Whitesville circuit, 10-11; Woodbury, Ct., District Steward and Pastoral Council, Jan. 14, 8 p. m.; preaching, Rev. M. M. Jefferson, Jan. 15, 10 a. m.; Centenary District Stewards' and Pastors' Council, at 3 p. m.; Quarterly Conference, 8 p. m.; preaching, Rev. R. R. Oneal. Chipley circuit, 18-19; Culloden circuit, 24-25; Harrison Springs circuit, 31-Feb. 1; Columbus station, 7-8; Thomas and Cress circuit, 14-15; West Point circuit, 21-22; Waverly Hall (8 p. m.), 22; Hamilton Mission (8 p. m.), 22;

Lincoln Birthday Feb. 12. Please send for program and have a great Centenary Lincoln Anniversary. Lay plans and create sentiment, souls and schools and Centenary and world's reconstruction.

Please push our Lay Conference resolution adopted by the Annual Conference, \$700 as our minimum pastoral salaries.

Let's fast and pray Fridays before each Quarterly Conference. Remember Clark University Christmas gift. Call on me when you need between intervals of the quarters to push the work forward at any time and I will come to you.

E. D. GIDDENS, Dist. Supt.

TO THE TENNESSEE CONFERENCE AND PUBLIC.

Brethren and Friends — I have moved to Memphis, Tenn., and shall make that the headquarters of the

Tennessee Conference of Epworth League, that I may work up the western portion of the State. I should like to correspond with all the brethren of the Conference regarding the Epworth League work, as it is ours to make the Young Peoples' movement go.

JNO. W. SEBASTIAN,
No. 615 Wicks Avenue, Memphis, Tenn.

CLARK UNIVERSITY.

The Endowment Rally was held October 30. Over \$10,000 in cash was turned over to Bishop Leete, treasurer of the fund. Dr. L. H. King, pastor of Central Avenue Methodist Episcopal Church, Atlanta, an alumnus of Clark, led with \$1,100. This brings Clarks' total above \$50,000 raised under the leadership of Bishop Leete. The Centenary has included the Clark Endowment Fund in its program, and all money raised is credited on Centenary pledges. The enrollment at Clark is now past 400. Every room is Warren, Christman and Thayer Home is full. An annex to Warren has been opened in the old farm house with twenty girls under the assistant matron. Over 200 boarders are in the dining hall. President King has been compelled to refuse a number of applications because of lack of room. Plans and specifications for the three new buildings are under way, and ground will be broken early in the spring. The new dean, the Rev. John Zedler, of Albion College, Michigan, is an expert school man and has many plans for the development of a greater Clark. The weekly prayer meetings have an attendance of about 250, and are full of spiritual power. Clark will celebrate its first half-century at the next commencement, June 1.

PERSONAL AND GENERAL

The slogan of the Ninth Street Methodist Episcopal Church, located at Kansas City, Kansas, the Rev. G. S. Sawyer, pastor, is "going over the top." On a recent Sunday the church conducted a rally. The ladies, under the leadership of Mrs. Hattie B. Jones, reported \$490 and the men, led by Mr. Grant Watrous laid on the table \$581, making a total for the day \$1,071. The goal was \$1,000. This church, with a small membership, has built a foundation at the cost of \$3,000, and on a recent Sunday laid the corner stone for a beautiful church which will be known as Mason Memorial Methodist Episcopal Church. Rev. Mr. Sawyer, though a young man, is one of the best organizers the church has ever had. The church is doing a wonderful work under his leadership. It has kept the pastor's salary in advance and all benevolences up to date and the Centenary quota will be ready when the drive is made.

A great Evangelistic Campaign is being conducted by the churches of the Washington conference for the purpose of adding one million souls to Methodism by June, 1920. The campaign opened October 27 at Pomonkey, Maryland, and will run through December 1. Meetings are conducted at the following points: October 27, Pomonkey, Maryland; November 3, Woodlawn, Virginia; November 10, Woodville, Maryland; November 17, Pisgah, Maryland; November 24, at Mt. Zion, Washington,

Rev. D. D. Turpeau, pastor; December 1, Asbury, Washington, Rev. J. S. Carroll, pastor. The following ministers are taking part in these meetings: Revs. J. M. Bean, W. Dorsey, D. D. Turpeau, J. C. Grant, R. F. Coats, F. King, J. S. Carroll.

On Sunday, November 9, a cornerstone laying and rally was held at Fairbanks Methodist Episcopal Church, Fairbanks, Louisiana, by the Rev. J. S. Weaver, pastor. Quite a number of churches took part in the ceremony, and the Brooklyn Lodge No. 67, F. and A. M., laid the cornerstone. The Rev. W. H. Jones preached the sermon. The Rev. J. Watkins was also present and took part. Lunch was served by the following ladies: Mesdames B. Whitley, W. Brantley, Henrietta Johnson and A. Davis. The collections for the day were good. Mrs. A. Davis, Reporter.

On a recent date a reception was tendered Miss Marie Martin, organist of Daniels Methodist Episcopal Church, Clearwater, Fla. Many beautiful presents were received, also a cash purse. The Rev. A. L. Jackson, pastor, was the instigator of the affair.

Recently Prof. D. B. Augustine, of Mansfield, Louisiana, visited the home of Miss Thelma Harts, a former student, and had quite an enjoyable time.

On a recent date the Rev. W. M. Holden baptized 14 persons at Holden's Chapel, Sparta, Tenn. The collection for the day was \$56.30. The pastor was presented \$36.

FORCED BY GRATITUDE OF MANY TO REPEAT HIS OFFER

Moved by the expressions of gratitude of many patients and friends for regained hearing, Special Sproule feels almost forced to bring his Method of treatment for Ear Troubles within the reach of other sufferers and so he offers again a 4-day introductory treatment free.

These free offers have been made before in this paper and in others. People have seen the sample treatment, liked it and come under the Method. Then there have been letters of which the following are sample extracts. From the sunny South comes the word:—"I can hear a watch tick, a thing I have not heard for years." While a lady from the Middle West writes:—"I am glad to say that I am feeling fine and can hear good and it is a pleasure to answer the phone. I can do my own talking now which is a great comfort to me."

4-DAY DEAFNESS TREATMENT FREE

These letters of gratitude have indeed been a satisfaction to receive and so we say to the readers of the Southwestern Christian Advocate, A free treatment will be given to every sufferer from Ear Troubles, who writes for it.

If you are becoming Deaf in either or both ears or have any trouble with your ears, write for a Free Treatment. This treatment is entirely Free. I want to help you. There is much of suffering and deprivation connected with the loss of hearing. I want you to at least have the same opportunity as the many other people who were most anxious concerning their ear troubles, but are now happy, grateful possessors of their hearing. These people whose testimonials you read above, all saw the Method first, through the sample.

Follow their example. Send off now, a post card or a letter with your full name and address. Don't delay, or you may regret it. If you have even the slightest feeling that something is wrong with your ears, be on the safe side and send for a treatment. It won't cost you anything. If you are growing Deaf and have become discouraged, profit by the example of those who have shared in the triumphs of this Method. Write today for a Free Treatment, to EAR SPECIALIST SPROULE, 432 Trade Building, Boston, Mass.



The Crucifixion and Resurrection of Jesus

The International Sunday School Lesson for Dec. 14, 1919

By the Rev. J. Leonard Farmer, PH. D.

In this lesson we do not study the crucifixion and resurrection of Jesus as historical facts, nor their historical and theological significance; but we study a certain influence of Jesus on John while the former was on the cross, and an experience of Peter in the presence of Jesus after the latter's resurrection.

It seems probable that Joseph, the husband of Jesus' mother, had died during the boyhood of Jesus, as no mention is made of him during Jesus' public ministry. Whether his mother remained a widow, or whether Jesus' brethren and sisters spoken of by Matthew, Mark and John were half or step brothers and sisters, cannot be ascertained. At any rate they were not in sympathy with Jesus' messianic work during his life; and they are mentioned in the Gospels on occasions when they are trying to influence Jesus contrary to his messianic convictions. James and John were probably Jesus' cousins, their mother being a sister of Jesus' mother. For when John 19:25 is compared with Mark 15:40, it seems very probable that "Mary, the wife of Clopas" is not in apposition with "his mother's sister" in John 19:25; but "his mother's sister" is the same as Salome mentioned by Mark, otherwise there would be two sisters by the name of Mary. Mention is made of these particulars only that we may better be able to see the reason for verses 26 and 27 of our first lesson passage for today.

Jesus' mother had not been with him much during his public ministry, and had not been outwardly at-

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

tached to him as a disciple. But we may be sure that she loved her first-born son, raised in her own home under her religious instruction, with all the tenderness of a true mother. How sorrowful well-nigh unto death must her heart have been as she stood there looking upon him in agony on the cross, if, indeed, she could look upon him! And how much Jesus' sufferings must have been intensified simply by beholding his sorrowful mother! In such times as this we love to have our loved ones near, and they love to be near; and yet we prefer not having them witness our sufferings. Even if an ordinary man had been able to bear courageously the agony of the cross, he would likely have been overcome by the sight of his tender-hearted mother. But Jesus maintained his self-composure, and formally but respectfully and tenderly addressed her, "Woman, behold thy son!" meaning that John was hereafter to be to her, as well as he could be, a son in his stead. And to John he said, "Be-

hold thy mother*" meaning that he should care for her as a mother. And John took her to his home straightway in order to save her the added sorrow of beholding her son in his sufferings.

Our second lesson passage is concerned especially with an experience of Peter with the resurrected Christ. To understand it we need to recall rivalry between Peter and the sons what we already know about the of Zebedee, especially John, for the chief place in Jesus' estimation. And we need to recall also how vehemently Peter had attested his loyalty to the Lord on the way to Gethsemane, and that, notwithstanding his promise, he thrice denied him that very night. That experience revealed to him his weakness. And so when Jesus now asks him whether he loved him, he dares not answer positively lest after all he be mistaken. The translation of the text does not make this clear. Jesus and Peter used different words for love. The word which Jesus used is translated by "agapao" in Greek, which denotes the strongest possible kind of love such as esteem which prompts to honor and loyal devotion; while the word which Peter used is translated by "Phileo" which designates a milder form of love containing more of passion than of loyal devotion. A second time Jesus asks whether he is devoted to him, only to receive the same weak reply. It was not that Peter knew that he did not esteem the Lord; but experience had taught him not to boast too much about his loyalty. He had denied Jesus thrice; so thrice he will be called on to attest his love and devotion. The third time Jesus used Peter's word, and asked whether he really had affection for him. This time Peter was much embarrassed and dared not even attest too strongly his affection. So he replied: Lord, thou knowest all things—thou even knowest beforehand that I would deny thee—and thou seest that I love thee at present. One thing which made Peter very anxious was his fear that after he had attested his loyalty, the Lord might know that he would not prove himself loyal in the future, and might predict again his denial of him or forsaking of his cause. He was much relieved, therefore, when Jesus straightway forewarned him of the suffering and death which he would undergo for the glory of God. He gained confidence in himself; and his first thought was concerning his rival, John—whether he also would remain loyal and glorify in the same way, or whether an easier life which would require less sacrifices and suffering was to be his lot. "Lord, and what shall this man do?" Jesus gently but forcefully rebuked him by telling him in so many words to mind his own business. Even if it should be the Lord's will that John should remain alive until His second coming, it was not Peter's business; his business was to follow the Lord regardless of what others did. The cruci-

fixion and resurrection of Jesus meant to Peter and John, then, their more loyal devotion to His cause. John showed it by taking care of Jesus' mother; and Peter was to glorify God in a similar way as Jesus himself did.

And it is well that we all ever and anon examine ourselves carefully to see whether our love for the Lord is of the agapao or the phileo type. We of the phileo class will reveal our love for him by mere talking and hilarious rejoicing in his name; but we of the agapao class will show ours also by a loyal devotion to the cause of Christ, that is, by laboring and making sacrifices in order to have his cause succeed, and by suffering, if needs be, rather than to violate his principles even though to violate them might bring us some desirable advantages. To which class do you belong? Remember, the same commission is given to us as to Peter if we love him; Feed and tend my sheep and lambs. And then frequently it seems difficult for us to mind our business. Many of us are more nearly perfect at conversion than at any other time in our life, when conversion should be but the starting point in our Christian life. We begin with pretty high ideals of duty; but after seeing other Christians with lower ideals getting along

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as well as we or better, we lower our ideals lest we be called on to glorify God with more sufferings and sacrifices than others. But to us comes the same rebuke as to Peter; Mind your own business—"Follow thou me." Sometimes also when we are asked to become Christians we reply that we are as good as Christians. Certainly they ought to live a higher spiritual and ethical life than we. But then Christ is calling upon us to mind our business and follow Him regardless of what the other fellow does. It is our duty to become Christians and show the other disloyal Christians just how the Christian life should be lived. There is no better time to begin than now.

MISSIONARY INTERPRETATION

By the Rev. D. D. Martin, D. D.

Lesson for Sunday, Dec. 14, 1919

"Peter Stood With Them and Warm-ed Himself"

Warming by the enemies fire is not always safe. Peter was in bad company. His courage failed when the persecutors of his Lord charged him with being his disciple. The mob were striking Jesus in the face with their hands, and making him the victim of cruellest insults. Such is the contagion of sin that Peter felt its chill in his own heart toward his

Master. At first assuming indifference he later denied his Lord even with cursing and bitter oaths, and in the very presence of the Master. No cruel blow from the hand of his persecutors hurt like this; no insult pierced the heart of the Christ like the open denial of Peter. How could Peter do it? He was in the wrong company. He was warming at the wrong fire.

The trial of Jesus is being continued before the court of the world. Men are presuming to decide regarding his genuineness and worth as the savior of the world. There are those who cry secretly or openly "away with him", "Crucify him." Temptations to deny him are very subtle, every disciple needs to know the company he keeps. The "Rock" on which the church is built is the testimony and loyalty of the follower of Christ. In his very presence men seek their own safety regardless of his grief, and wound the heart of Christ by denying that they know him, while courting the friendship of the world.

The heathen world is now placing Christ on trial anew. The recent stirring of humanity brings him before them. His trial is now being held and they are judging according to their standards. The hope for Christ and his Gospel is in the loyalty of those who represent him on the field. It requires persons of stamina and moral courage to withstand the temptations of heathenism and remain true to Christ. The most of the fields are in climates where the customs of the people would lead the missionary to shrink or compromise. The sensuality and open sins of the heathen might lead him to warm by forbidden fires. Be it said to the credit of foreign missionaries, the records show that very few if any have ever forsaken Christ and followed after the customs of the land. Though lonesome, and ostracised, among strange peoples, far from home; the missionaries have ever refused to warm themselves at the expense of crucifying the Son of God afresh, and putting him to an open shame.

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THE DUTY OF CHURCH MEMBERSHIP

Weekly Devotional Topic for Dec. 14, 1919

(Heb. 10:23-25)

By the Rev. Willis J. King, D. D.

Tonight we study the "Duty of Church Membership". What is the church? some might ask. All will agree that we have a number of churches, but some will argue that the church in a generic sense does not exist. But while it is true we have no one great organic institution which we speak of as the church does exist. The church is the association of Christian believers; it is institutionalized Christianity. As such it has two definite aims, and no one can fully appreciate the task of the church, who does not know and sympathize with these aims of the church. It hopes to develop the religious life of the individual through worship, and at the same time has a definite social message to the whole community. It is this two-fold function that the writer of the Epistle to the Hebrews has in mind in our lesson tonight.

Note how he expresses the first aim in our scripture references: "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised." At the bottom of christianity is built a faith in a person, the person of Jesus Christ. This faith is maintained often with great effort. How many are the individual christians who are almost engulfed from time to time on the perilous sea of life. The

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rearing, roaring, angry waves, almost beat their little harks to pieces on the rackbound shores. They cry out in desperation, as did the followers of Christ on another occasion, "Master, carest thou not that we perish?" Then they are heartened and they proceed further on their journey.

The first great value and duty of the church through all the years, as far as the individual is concerned, is to comfort and strengthen. Somehow we must find a way to keep men hopeful that they waver not. Take away hope and all is gone; life is not worth the living. Keep hope burning eternally in the human breast and hell itself can have no terrors for this man made in the image of God.

And now when some one asks me to join the church, I respectfully demand that it must measure up to the following requirements as far as my own individual needs are concerned. It must bring me into association with others of my fellows who are striving to attain the same high moral and spiritual ideals that I myself am seeking. It must create an atmosphere that will make it easier for me to think high and holy thoughts than would be possible outside its membership. It must give me inspiration for the solution of the problems which I face daily. It

must give me a quiet strength in the time of sore affliction. It must give me vision to see beyond an open grave, dark and forbidding, "sweet fields arrayed in living green and rivers of delight."

And now let us note the second aim of the church to which the writer calls attention. As was said above, the church has a distinct social message to the community as a whole. Too long the church has allowed this part of the church's program to remain in the background. The state church in Russia failed because it was not interested in the economic welfare of Russia's ignorant masses. Bolshevism is simply a reaction against the autocracy in state and church, especially in Russia, which showed no interest in the man "fathered down."

In these days the church membership which contents itself with simply looking after its own religious and spiritual development by merely going through the appointed "means of grace", has missed the mark absolutely. The church must relate itself to society in general and help to ameliorate the untoward conditions we find all about us. For example the church can not be unmindful of the coal miners' strike or the demand of the railway employees for larger salaries or the discontent in labor circles generally. These are matters in which the church must show an interest and help to bring to a satisfactory solution. This does not mean that we shall go, "hat in hand", either into the camp of capital or labor, but that we shall hold constantly before both groups the spirit and ideals of Jesus Christ and insist that solutions of all these vexing problems be made with these ideals as the guide.

And now the apostle closes with an injunction with respect to church attendance. "Not forsaking our own assembling together, etc."

What is the value of church attendance some may ask? Can I not get along as well without it as with it? It is conceivable that a man can get to heaven without being very regular in his attendance upon the church services, but the hushness of the Christian church and the Christian life is not simply to get a comparatively few people into heaven, but to bring individuals to the practice of the ideals of Jesus in this world and to have his will done on earth as it is done in heaven.

Among others, regular church attendance has the following advantages: (1) It tends to develop the individual's own spiritual life; (2) The example of the regular attendant is a good one for others to follow; (3) It presents a fine opportunity to plan with others of like spirit for the good of the community and the kingdom.

"I love thy church, O God! Her walls before thee stand, Dear as the apple of thine eye, And graven on thy hand."



PERSONAL AND GENERAL

On a recent date the members and friends of our church, Beech Grove, Louisiana, stormed the parsonage and left more than 200 pounds of choice groceries and a cash purse. The Rev. R. A. Taylor is pastor.

John Wesley Methodist Episcopal Church, Barnesville, Ga., under the leadership of the Rev. S. D. Bankston, is in splendid condition. All debts have been paid and the pastor and District Superintendent have been paid in full.

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Our church at Pickens, Miss., is making rapid progress under the able leadership of the pastor, the Rev. A. R. Rimmer. On a recent date a rally was conducted which netted \$135. Extensive repairs have been made and quite a number of persons have united with the church during the year.

Recently resolutions were adopted at the Shreveport District Conference, Monroe, Louisiana, for the increase in pastors' salaries and also that of the District Superintendents.

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Our church at Sioux City, Iowa, is making rapid strides under the leadership of the new pastor, the Rev. D. Smith.

Wesley Chapel, Methodist Episcopal Church, Louisiana, Missouri, celebrated its fifty-third anniversary on a recent date. The Rev. F. S. Bowles, pastor, was assisted by the Revs. G. W. Reeves, pastor at Bowling Green, Missouri, and W. J. Deboe, of St. Louis. Both preached strong and forceful sermons. A total amount of \$130 was raised.

The Conference Board of Home Missions and Church Extension of the Central Missouri Conference, met in Sedalia, Missouri, on November 11th, for the purpose of adopting a program for first year Centenary appropriations for the Conference. Dr. Edward Laird Mills represented the Parent Board at this meeting. Rev. F. S. Bowles is secretary of the board.

Recently the Rev. William Hilton, of the Methodist Episcopal Church, South, preached at Mt. Nemo Methodist Episcopal Church, Bastrop, Louisiana, to the delight of all present. He also preached at Evening Star Baptist Church.

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CRESCENT CITY NOTES

Grace—The heroic people of Grace are rejoicing over the result of the rally. Last Sunday was the final rally and these self-sacrificing people raised \$1,114. Doctor W. G. Alston of mother Wesley, brought over quite a number of his officers and members and presented to the church \$17.05. The doctor preached a great sermon and thrilled the people with his message. Grace will ever remember Doctor Alston and his great church.

Williams—The Rev. S. L. Lemons preached an excellent sermon Nov. 16 at 7:30 P. M., and assisted in the Thanksgiving service on the 27. Mother Kissiah Estes, assisted by Mrs. Cora Terrence, and the members and friends of the church, presented the inmates of the parsonage with a large turkey and a cash purse Thanksgiving, for which they are thankful. Mrs. J. W. Turner, state president, of the Woman's Home Missionary Society will address us on the 28 of December at 7:30 P. M. The pastor, the Rev. L. H. Smith preached morning and evening last Sunday. The pastor is making his canvas for renewals, and new subscribers for the Southwestern.—A. Webster, reporter.

Mt. Zion—Rev. Reddix and family thank the Stewardess Board for a 12 pound turkey and a basket of the seasons delicacies on Thanksgiving Day. A special sermon at night by pastor Reddix was a spiritual benefit, one young man united with the church. Mrs. Francis Roberson is back with, Mrs. Roberson is president of our Foreign Missionary Society and a loyal member of all the church auxiliaries.

First—The Seventy Second Anniversary of First Church closed Sunday, November 30th. The opening sermon was delivered by Dr. E. W. Kinchen, Monday night. Tuesday night, the program was under the auspices of the Stewardess Daughters. Wednesday the Conference Daughters, Sons and Daughters of Benjamin and Sons and Daughters of King David. The sermon was delivered by the Rev. A. G. Jenkins, pastor of Trinity Church. The Thanksgiving sermon was delivered by the pastor, the Rev. T. F. Robinson. Friday night, the program was under the auspices of the Willing Workers. Saturday night the Anniversary concert was given under the direction of Mrs. Eliza B. Steele. Last Sunday, Dr. W. A. C. Hughes preached at the 11:00 o'clock hour and 140 persons were baptized and read into the church by the pastor.

CARD OF THANKS

The Rev. T. A. Thomas wishes to thank the District Superintendent, Dr. E. S. Williams, Baltimore District, Washington Conference, and the members and friends of Asbury Methodist Episcopal Church, Baltimore, through the columns of the Southwestern, for the magnificent donation of \$63.28 sent him on account of the serious illness of his wife.

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ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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Vol. No. 48—No. 49

THE CHRISTIAN CRAFT.



WE often ask as we worry over the dark mysteries unsolved even in the pages of the gospels, why did not Jesus make this matter plain? We forget that there are two kinds of teachers. One professor to teach you to know; the other teaches you to do. Jesus was the latter kind of teacher. Jesus was a carpenter. There are some subjects you cannot understand without doing. They are the "crafts." Jesus taught a craft.

The explanation of life is the crown of right living. You cannot understand carpentry without getting the feel of the hammer and plane in your hand. You cannot understand God's world without trying to practice the Christian craft.

You cannot sit off somewhere and understand life, you must take the risk of trying it on some basis or other. The only way to hit a nail on the head is to act as if you could, and try. If you act as if you couldn't, you probably won't.

The three great mysteries of life are these: yourself, other people, and that part of life which seems neither to be yourself nor other people. Now before you can find out anything about these three mysteries, you must make a guess about them and try whether they act like what you guess them to be.

Jesus hands you the plane, says: Get the feel of this in your hand, act as if you could smooth wood with it and see what happens. Or to drop the workshop figure, Jesus says: Go to work as if that part of life which is neither yourself nor your neighbors was a heavenly Father—perfect love. Dare to live as if your fellowmen were worthy of your regard and capable of co-operating with you for the highest ends! Most daring suggestion of all, venture to believe yourself a child of your heavenly Father, with an imperishable likeness to him at the core of your being, capable like him of being a pure fountain of the water of life!

Real Christians are folk who have dared to believe that these things are so and have thrown themselves into the deeps of life and simply acted as if God was love, and men brothers, and themselves children of God. Those who sat aside and thought they knew without trying have been dumbfounded again and again by the fact that the unsophisticated experiment of faith worked:

"Ah! what avails the classic bent,
And what the cultured word,
Against the undoctored incident
That actually occurred?"

In temptation act as if you were a child of God and were going to win. In business life act as if others were going to work with you rather than fight you. In your own soul, speak as if God heard, act as if he were.

Then you will know. You will have gotten the feel of the tools of Christ.

In the Congregationalist and Advance.

EDITORIAL

AN UNMET CLAIM

Why should not the claim of the retired minister be regarded as a sacred obligation? Is not this claim a part of the understanding made between him and his church when the hands of ordination were laid on him, when he vowed to give himself solely to God and the work of the churches, to preach the gospel, administer the ordinances, visit the sick, comfort the sorrowing, and shepherd his flock in the light and teaching of the New Testament?

When he turned away from this important event in his life, was there not an implied promise on the part of the church to give him a comfortable support, A promise too often neglected and forgotten. When a minister by his ordination vows has voluntarily closed the avenues, by which men ordinarily achieve a competency, and afterwards becomes mentally or physically disqualified for his high office or is laid aside by the infirmities of age, he has a right to claim support from the church. The claim for those who have spent their lives in the service of the Master, and who are cruelly called the "worn out peacher," should appeal to the best in us, not as a charity, but as an honorarium and as a moral obligation—He is indeed poor in purse, but rich in experience that the noblest might covet.

The unwritten history of the aged minister would, if presented to view, disclose such a record of self-denial as to make his appeal almost the first in its worth and sacredness. And when he dies, how sad and perplexing is often the lot of the widow.

There are numerous objects of benevolence and each and all must receive their just share of attention, but no one will move more deeply the tenderest sympathy of the people than the appeal which has for its object the claims of those ministers of Christ who have sunk under the burden and heat of the day. Many of them are slow to make their wants known, and they travel on toward the sunset, through patient, anxious months, waiting for the unbidden ravens, which come on noiseless wings from above.

Now and then we find those who would depreciate a preacher because he has failed to lay up money for himself. Preachers are not called to make money—They are sent to reap in fields where souls are dying. They can not be expected to accumulate money. Let the Church then rally as never before to the support of these heroes of the cross, let the Church raise a great fund for those who make a pathetic picture, as in the twilight of age, they sit in silent places and often in the shadows, what they need is not sympathy, but justice.

PASTORS SALARIES AND INCREASE OF MEMBERSHIP

We do not mean to suggest that a pastor must have so much per head for each member who joins the church under his administration but we do mean to call attention to a very striking oversight on the part of the average church. We know churches where the membership increased one hundred, sometimes two and three hundred in a single year. We have seen such members, the moment that they join the church receive their du-

plex envelope and their subscriptions taken toward the budget of the church. If one hundred members are added to the church and they give an average of 50 cents a month to the pastor's support, that is an additional \$600 to the receipts of the stewards. How does this effect the pastor's salary? In most cases not at all. If a hundred or two hundred members are added to the church, instead of that increasing the receipts of the Board of Trustees and in proportion, increase the pastor's salary, it appears that the old membership contributes less and depends upon the new additions to make up for the deficiency.

While pastors are underpaid, it is nothing more than fair that when a membership is largely increased, that there shall be proportional increase in the pastor's salary. He should have the benefit of such an increase in membership. If this were his motive in conducting a revival, then the revival would be blighted to start with. There would be no revival, for the Holy Spirit would not take care of any such selfish motive. But when members are added to the church and the church is strengthened, the pastor should receive a more adequate support.

We know some churches where the salary of the pastor has not been increased for years. The estimating committee fixed the amount years ago and it remains the same. Preachers have their cares and expenses and obligations just as other people do, and the pastor should share in the increased receipts of the church until he gets a comfortable support.

FEARLESS LEADERSHIP

Sane, unselfish, courageous leadership in the affairs of the world to-day is at a premium. There is an occasion for devout Thanksgiving for the leadership that directed the thought and the activities of the allied forces during the great war. For the most part, there is occasion for Thanksgiving for the leadership that so far has directed the affairs of the world during the reconstruction period. We have yet however, a long ways to go. And a leadership that is unafraid and unselfish will find both its hand and heart full in the days that are just ahead of us.

America needs to-day an unselfish leadership and as never before a leadership too that is non-partisan. Politicians have provoked the opinion that their judgment is often biased by their party affiliations. We do not underestimate the value of strong parties in the life of a democracy, but when a man's political alignment colors and influences his judgment, his leadership is weakened just so much. No group in American life has so much at stake and is so dependent upon a sane, unselfish leadership for the immediate future as the Negro. But for an over-ruling Providence there might be reasons for discouragement. The hope is that through interposition of an over-ruling Providence, with the leadership that we have, we shall steer clear of rocks, make progress and achieve for our people, a larger measure of freedom and a larger unselfishness in the life of the Republic.

Recently Principal J. E. Gregg of Hampton Institute gave forth some very timely suggestions along this line in a recent address delivered in Ogden Hall before the entire Hampton school and a large group of visitors. Among other things he said:

"The spirit of absolutely instantaneous, unhesitating courage, willingness to do one's part, thankfulness that no one can do something that is in any way unusually perilous—that is the spirit which was in the fighting men on the sea and on the land in Italy, of the United States, of France, of England, and of the nations that have stood with them."

Dr. Gregg added:

"Let us not forget that is exactly the spirit in which we need to face the tasks of peace, of everyday life, where courage, daring and rejoicing in danger are just as much needed as in any of the adventures and enterprises of war."

"We must have in these days, when we need them perhaps as never before men who are afraid of nothing, when they are engaged in what they know is right. All races need such leaders. In every part of our land and in every land, men and women of this kind, of this spirit, are demanded. When it is hard and perilous for us to do the right thing, may we have the grace to do it instantly and thankfully."

These suggestions of Dr. Gregg's are very timely. To do the right thing all the time does require courage, instantaneous and unhesitating courage on the part of Negro leaders. This does not mean courage all the time to attack wrong without the race, it means also courage to attack wrong within the race. It sometimes requires more courage to attack within than it does to attack without. As a matter of fact, a great deal of the attack is of the grandstand sort, purely for home consumption and, for the most part, is non-constructive and in many regards, destructive. The Negro leadership of to-day must have the balance and the poise, the like of which it has never had. There must be all the aggressiveness of Frederick Douglass mixed with the beautiful and conservative spirit of Booker T. Washington. This is the day for the Negro to achieve his place in American life but he cannot do it by recklessness. Undue aggressiveness may do more harm than good.

EVANGELISM IN THE SUNDAY SCHOOL

In some not remote day, practically all our Evangelistic effort will be in the Sunday School and with children in their early teen and under. We will realize that it is a good deal better to save a life than to save a soul, that the saving of a life is the saving of a soul plus many years of usefulness. The saving of the soul of an individual who has lived fifty years, sometimes sixty and seventy years, may be the occasion for great rejoicing, but a whole life may have been shameful spent, wasted, blasted. When a child is saved a soul is not only saved but a life of large service is saved to the Kingdom.

Revivals in Sunday Schools—why not? No child is so young but that the evil one would gladly claim it. What is more, no child is so young but that the ordinary public feels that the evil one possesses it. If evil can possess the heart of the child, why not goodness? If the devil can fetter a child, why not a child be gripped by Jesus Christ? If a child can do wrong, why may it not do right? If a child loves and serves its parents, why may it not love and serve Christ? Every element of the full grown Christian is native to the child. Hope, faith, love, obedience, are native to child life. Its faith is simple and strong, its hope unafraid, its love

without reservation or alloy, its obedience sublime. Are these the virtues that we want in a Christian? Then we find them unadulterated in child life, "for of such is the Kingdom of Heaven."

Methodism, of all the churches, stands for the acceptance of the child life into the church and wherever a preacher fails to administer to the child and feed the lambs, he is failing, inasmuch to serve the largest and most fruitful field of his gospel ministry.

There should be a revival in the Sunday School by all means and Decision Day should be pushed vigorously during our Evangelistic campaign for a million of souls. Let us not underestimate the richness and the value of this phase of our Evangelistic effort. Shall we reach old people? By all means. In His name we must go forward and compel them to come. For them the Savior died. But the children must also be sought with the same vigor and fervor and enthusiasm as we seek the older ones and as He took them up in His arms and blessed them, so must we, ministers and laymen alike, in this day of our Evangelistic effort, bless them with our confidence and encouragement, our prayers and our fellowship, and even with our faith and love unto the end that they may be trained up in the holy way, so that when they are old they will not depart from it.

PRESIDENT DURKEE INAUGURATED

The formal installation of Dr. J. Stanley Durkee, as President of Howard University took place recently in Andrew Rankin Memorial Chapel amid ceremonies that were impressive to the last degree and in the presence of one of the most distinguished gatherings of educators of men and women of affairs ever assembled in this country. From every section of the country came accredited representatives of noted colleges and universities of both races, and in several instances, foreign universities gave credentials to scholars to act as envoys from these famous institutions of learning.

The Mexican Ambassador, the Minister from Bolivia, the Liberian Consul-General, and the U. S. Consul to Madagascar, accepted invitations to be present, and gave diplomatic recognition to the ceremonies. The installation was a "red-letter event" in the long career of Howard University and memorable from every point of view.

Dr. Durkee, came to Howard University a year ago, having been elected president by the unanimous vote of the Board of Trustees. Through a fine sense of duty and opportunity for service, he relinquished the pastorate of one of the largest churches in New England to take up the much-needed work of reorganizing and rehabilitating historic Howard University, founded by General O. O. Howard a half century ago for the higher and professional education of colored youth. Dr. Durkee has accomplished wonders in the short period he has been at the Head of Howard University, and so effective have been his labors and so deeply has he imbedded himself in the love and confidence of the elements with which he has had to deal in connection with his great trust, the exercises of the week took on the form of a jubilation as well as that of an inauguration. Dr. Durkee enters upon his sacred mission under auspices that insure success.

There is no doubt about the love which the Methodist Episcopal Church has for Bishop

Nuelsen. No man has had more the prayers of the church in the recent years than this faithful servant. Our readers will be glad to have the following item of news concerning Bishop Nuelsen, which we take from the Western Christian Advocate:

BISHOP JOHN L. NUELSEN

The return of Bishop John L. Nuelsen, who has been in Europe since the beginning of the war, to America has been a source of pleasure to a large part of Methodism of this country. When the break between the nations came he was caught at Zurich, in Switzerland, where he had held his residence as he supervised our work on the continent. From that lofty place he has been able to get a view of the conflict that was offered to but few. Also he found himself capable of giving assistance and counsel, and of making himself almost indispensable in a country where thousands upon thousands were passing and repassing, seeking to get away from the destruction of the war zone. An American bishop in residence in the most central neutral country in Europe at a time when the nations were on fire was surely something providential. At least it appeared so to hundreds of people. It will prove to be more so as the church advances into her future program of reconstruction.

The bishop is making a flying trip to this country. He returns with a deputation of inspection which will make a survey of the needs of the central nations of Europe. It was the pleasure of the people of Cincinnati to hear him lecture on a Sabbath afternoon. He spoke on the "Religious Outlook for Europe." For over an hour he held his audience, giving a picture of conditions that was in no way encouraging. He spoke of the religious outlook because he felt that there was no way out but over the pathway Christianity could make. He spoke of the low form of religion among the peoples and the subjection of the church to the state and the feeling of the people toward it. God only knows what is going to happen there in the next six months. He declared that American Christianity and the American nation were the only hope of that war-torn region. The future depended greatly upon what we do. When the days of reconstruction need a voice and the counsel of a statesman, Bishop John L. Nuelsen will be indispensable.

At the semi-annual meeting of the Bishops recently held in Wilmington, Del., the following action was taken concerning the Interchurch World Movement:

"Pending such action as may be taken by the General Conference, we reaffirm the action as taken at Buffalo in May, 1919, approving the general purposes of the Interchurch World Movement; and we place renewed emphasis on the following point in that action.

(1) We request that no general financial campaign be undertaken until after the close of our special spiritual and Evangelistic program at Easter, 1920; and we request likewise that our ministers and churches be not diverted by correspondence and appeals for participation in the Interchurch World Movement.

(2) We renew, also, the expression of our conviction that in this period even special financial campaigns should be undertaken only after the Boards and Conferences involved shall have had their opportunity for decision concerning such campaigns."

Mr. George W. Corner, of Baltimore, Md., was elected as a member of the Board of Home Missions and Church Extension, to the vacancy caused by the death of Mr. James E. Ingram, of Baltimore.

President O. E. Kriege, of Central Wesleyan College, Warrenton, Mo., was elected a member of the University Senate, in place of Dr. Breslich, retired from the Presidency of Baldwin-Wallace College.

The invitation extended to the Board of Bishops, through Bishop Quayle, from Kansas City, Mo., as the place for meeting in the spring of 1920 was accepted and April 23, was fixed as the date of its beginning.

At the beginning of the second half century of its activities, the Woman's Foreign Missionary Society is confronted by such enlarged opportunities and obligations that the General Executive Committee in recent annual session at Boston issued a call for a million members. The Executive Committee was convinced that only through such a recruiting of the forces at the home base can the women of Methodism fulfill their obligations to the women of the non-Christian lands.

The plan adopted proposes that on the first Sunday in January, in every church in Methodism, a minute woman, called a Membership Marshal, shall be allotted five minutes in the public service to present the critical situation in the foreign fields which demands the enlistment of the womanhood of the church.

The society realizes that this program can be carried to a successful conclusion only through the cordial co-operation of the pastors. It is trusting the pastors to make the efforts of the women effective.

The plan further contemplates that within the first six months of the new year every unorganized church shall be visited by a "Missionary Messenger" who shall present to the women the world opportunity and obligation and seek to enroll members.

The Jubilee Campaign exceeded in its results and goals set by those who planned so large a program that it challenged their faith and courage. All the goals were reached and passed. But the work abroad has developed so rapidly that achievement lags behind the minimum pressing needs. This call for the enlistment of a million members in an imperative laid upon the society by a situation which it must meet or be guilty of betraying its trust.

The University Senate met in New York on November 17 and 18. In addition to a complete attendance of the members there were present: Bishops Luther B. Wilson and Thomas Nicholson, Presidents Cameron of Missouri Wesleyan and E. P. Robertson of Wesley College.

Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education, addressed the Senate concerning the Interchurch World Movement with special reference to its educational phases.

President Harmon of Missouri Wesleyan College reported that his institution has met the requirements of the University Senate for full accrediting as a standard college. It was so classified.

A considerable docket of regular and routine business, dealing largely with college standards, both in curriculum and endowment was disposed of, and several continuation committees to present various phases of the work of the Senate to the General Conference were appointed.

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METHODIST DEPUTATION ARRIVES IN EUROPE

A cable has just been received by the Board of Foreign Missions announcing the safe arrival at Cherbourg, France, of the Deputation sent abroad by the Commission on Methodist work in Europe. The members of the Deputation are: Bishops William Burt, W. O. Shepard, John Nuelsen, ex-officio, Mr. Hanford Crawford, and Dr. A. J. Bucher. They will spend three months studying Methodist work in Central Europe.

DAY OF PRAYER FOR MISSIONS FEBRUARY 20, 1920.

"Together" surely is the keyword of this era. We have witnessed nations doing mighty things together, things impossible attempted separately. And we have seen the conquering power of a united front attacking sin citadels. Councils and federations have been born and waxed strong. An international mind and interdenominational vision have become existant. The line of demarcation between Jerusalem, Judea, Samaria and the uttermost part of the earth is fast ceasing to be a line of cleavage.

For many years, missionary societies have been observing interdenominationally, a Day of Prayer for Foreign Missions and a Day of Prayer for Home Missions. Now, at last, together the thanksgiving, petition and intercession for Home and Foreign Missions will arise. The first Friday in Lent has been chosen by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for the annual observance of this united Day of Prayer.

Together these two organizations have pre-

pared a program for February 20, 1920, based on the happily inspired theme, "The World to Christ We Bring." Copies may be secured, one cent each, from the various denominational women's boards, home and foreign, from the Council of Women for Home Missions, 156 Fifth Avenue, New York City, or Miss M. H. Leavis, West Medford, Mass., agent for the Federation. This program will be ready and on sale January 1. "A Call to Prayer," a two page card, contains topics for preliminary, preparatory prayer. These cards, which fit an ordinary correspondence envelope, should be widely distributed. They are now ready and may be secured, free, from the denominational women's boards.

All boards are urged to bring the matter before their constituencies as widely as possible; speakers and leaders are asked to announce the united Day of Prayer for Missions, and to impress upon women everywhere that each feel a responsibility, if no one else is taking the initiative, to call together women of all denominations in the local community by January 15, to plan for the observance of the Day of Prayer, and pastors are requested to insert a notice in church bulletins and to call attention from the pulpit for at least two Sundays before the Day of Prayer, that we may all be together "with one accord in prayer and supplication" on that day.

THE BOYS' CLUB FEDERATION.

The Boys' Club Federation of New York is planing for a wide extension of its work during the coming year, in the interest of the 6,000,000 under-privileged boys of America, whose need, following the war, is said to be a vital one. Immediate attention is believed to be necessary if these lads are to be reclaimed and moulded into men of character and useful citizens.

The Federation is a national organization with a large membership, operating without profit to itself, supported by voluntary contribution, its purpose being to give practical directional training to the boy of limited opportunities, to build him up physically and to carry him over the danger period of his youth. As a result of such training, it has been shown by statistics, juvenile delinquency has been materially reduced, a real interest aroused in the wholesome things of life, and that the boys of this class under the influence of the club, are soon weaned from the street and prepared for future citizenship.

The Boys' Club Federation ordinarily is housed in a building with gymnasium, library, game rooms and meeting rooms for which the boys pay nominal dues of 5 or 10 cents a month. The Federation Club is non-sectarian and cooperates with all church denominations and welfare organizations, being the only body of its kind that takes the boy under 12 years—a critical age for the lad of limited opportunities—as well as of all other ages, and moulds him with reference to his special needs. His spiritual needs are, cared for by the cooperating churches, and many boys without religious home influences or training, are thus brought into the fold—boys that, in the majority of cases, could be reached through no other existing channel. One of these federated clubs alone, located in New York City, has an active membership of 6,000 boys, most of whom otherwise would have hearkened to the call of the

street with all its evil influences and consequences.

It is estimated that 66 per cent of the boys of America belong to this class, a vast army for good or evil, and to bring these 6,000,000 and more under-privileged boys into club formation on a community basis—as broad and comprehensive as the public playground, through more intensive—is the task that the Boys' Club Federation has set for itself.

The record of the colored men and women who were sent overseas by the Young Men's Christian Association, who served as secretaries during the world war is dotted with brilliant bits of patriotic, Christian achievement, courage, and self-abnegation. Like the colored soldiers, they went forth to do battle against the enemy until the last armed foe laid down his weapon of warfare.

The total number sent was 84, 61 men and 23 women. Of this number two died in active service overseas and two died in this country. Frederick D. Ballou, of Richmond, Ky., and the Rev. R. A. Pritchett, of Philadelphia, who served with the forces in Africa were drowned at Dar-es-Salaam, in East Africa. The two men who died in the home service were the Rev. H. E. Levi, of Talladega, Ala., who died at Camp Wheeler and Hiram H. Wheeler, of Urbana, Ill., who died while on furlough. The Y. M. C. A. and the colored race have many times recorded their pride and satisfaction for the loyalty and efficient work done by the colored secretaries.

Those cited for bravery were Edward Terrell Banks, of Dayton, O., Hugh Oliver Cook, of Kansas City, Mo., and M. W. Bullock, former Dartmouth football star.

Mr. Banks won his citation for bravery while serving in the 368th Infantry of the 92nd Division. This Division received word that a scout had been wounded and was lying helpless between the lines. Banks immediately set out to rescue the wounded man, but in the attempt was caught by a terrific barrage and could not get back. With a determination to save his man Secretary Banks stayed with him through the night and brought him back the next morning when the firing was less severe and carried him to safety. For this he was recommended for a citation by Captain Smith, commanding Company K, of the 368th Infantry.

For gallant conduct in the Champagne offensive of September 26, to October 6, Hugh Oliver Cook of Kansas City, attached to the 371st Infantry was thus recommended by Col. P. L. Miles, commanding the regiment, "for heroic conduct in volunteering to aid in administering to the wounded on September 26, near Hill 188. He worked tirelessly until he himself was gassed."

M. W. Bullock, was cited by Col. Hayward, of the old 15th New York Reiment for gallant service with that regiment throughout its service.

Of General Interest

China May Be Meat Source.

China is assuming importance as a possible future source of meat supply, and already the American Army in the Philippines is being provided with fresh beef from China, under a contract with an American firm calling for 12,000,000 pounds. Swine and sheep are also available.

Plan To Film Whole Bible.

Most ambitious of all projects of the motion picture art, celebrated for its extraordinary aspirations, is the plan to film the entire Bible. This momentous effort is already in process of organization in a California studio, and is estimated to need two years for its completion. The specifications call for 100 reels of film, certain scenes of which will gather together the greatest assemblies ever shown on a screen.

German Steamer Kept By United States.

The giant steamship "Imperator," former German liner and second ship in size in the world, is to be kept by the United States, to which it was allocated by the Interallied Shipping Commission, and will be placed in passenger service when repairs are completed. Seven other German ships also are to be retained. The "Imperator" was launched in 1912. It is 900 feet long, 96 feet of beam and makes 25.9 miles an hour. Its capacity is 4,250 passengers besides the crew.

Plans Made For Flight To South Pole

Plans are formulating fast for the airplane dash to the South Pole, which is to feature the five-year cruise of the British Imperial Antarctic Expedition, scheduled to start in June, 1920. First will be established a land base about 750 miles north of the pole. Here the airplane will be loaded with a sled for use in case the plane breaks down, with provisions, and with every drop of gasoline the tanks will carry. Aside from these plans, it is announced that applications from scientists are now invited, as it is desired to "sign up" the full party of 51 men as quickly as possible. Among those whose application have been rejected are many women and a number of boy scouts.

Leather From Fish Skins

Fish leather will become a useful and economical covering for books, belts, wallets, novelties, etc., with the commercializing of a new process discovered by a New York inventor. The fish skins are dried, sand-papered smooth, salted, pressed by hot irons between oil-soaked blotters, and then treated by chemicals whose nature is not divulged. The leather thus prepared is tough, durable and very pliable, of the varieties of skins experimented with, that of the Conger eel gave the best results, the blackfish and common eel claiming second and third place, respectively. Vast quantities of this material go to waste every year when the market fishermen clean their catches.

Huge Relief Map Of Texas Shows All Resources.

A framed relief map of the state of Texas, measuring 15x18 feet, and weighing about 2,000 pounds has been prepared to show in detail all the natural resources of the commonwealth. Reinforced paper mache is the material used, the contours being worked out with great care. It is mounted on a white pine back, with supports of steel and cost some \$3,000, taking two months to build. The 255,000 square-mile area of the state is reproduced to a scale of approximately 1/4 inch to the mile. Lettered in are the names of towns and districts, and the commodities produced by each locality, both agricultural and mineral. The big map will be exhibited in all parts of the country.

Great Ocean Port Is Plan For City Of Detroit

Municipal warehouses for package freight, handling and storage facilities on the waterfront for large shipments of anthracite coal, and public wharves available to all ships, are among the features of a comprehensive plan to make Detroit, Mich., a great ocean port. Improvement of the St. Lawrence—Great Lakes waterway by the United States and Canada will eventually send much ocean shipping through the Detroit River, and the "City of Straits," is determined to grasp the opportunity. Creation of an industrial port for the location of industries along the waterfront, is included in the plan.

Popularity Of Yellow Light Has Scientific Basis.

That the general preference for artificial light of a yellowish tint is not a matter of habit, but has a scientific basis, is the conclusion of illuminating engineers. Recent tests with metal-filament incandescent lamps, gas mantles graded for color, and oil lamps, indicate a greater optical efficiency with the larger number of yellow rays, and an earlier fatigue with blue rays, the candlepower being the same. The effect on the eye was gauged by the blurring of type after steady scrutiny.

Over-Sea Dead Cannot Be Brought to America.

Lack of railroad transportation is the reason given for the French refusal to permit the exhuming of America's soldier-dead and their return to their native soil. Not for three years will the ban be lifted. This unexpected decree of the French President has brought the keenest disappointment to many American parents, who have reached Paris, only to learn that their mission of love is in vain. It is also unfortunate that no bodies can be brought into France from Luxemburg or Germany.

Languages Is All Grunts.

An Italian missionary to Central Africa has found a tribe which uses a language that cannot be written or recorded. The Bacongo tribe has handed down all its history from generation to generation by words of mouth as the language is composed of queer sounds which to a European ear, seems to be a variation of grunts and guttural noises. No one has yet discovered the means of interpreting these sounds into letters or signs. The codes of morals and government are expressed in proverbs. The motto of the tribe is: "Where ever man has passed, misery follows."

People of Interest

Bishop Camphor is critically ill.

Mr. George B. Sanders of Harrisburg, Texas, is bereaved through the death of his wife, which occurred November 30th.

The Rev. T. A. Jackson, our pastor at Plaquemine, La., who has been in Flint-Goodridge Hospital, this city, for several weeks, is improving.

We have received word that the Rev. S. A. Huger, our pastor of Emanuel Church, Palatka, Fla., is seriously ill, due to a paralytic stroke. Dr. Huger was for several years superintendent of the Florida Mission and is one of the leaders of his Conference.

President R. B. Hayes of George R. Smith College, Sedalia, Mo., has been elected by Taylor's Church to the Lay Electoral Conference of the Central Missouri Conference.

Four years ago Prof. Hayes was elected as delegate to the General Conference from the Little Rock Conference.

The Rev. R. F. Broaddus, pastor of Wiley Church, Springfield, Ohio, reports his church "Over the Top" with its full quota of \$1,200 raised. Pastor and people are exceedingly happy over the results. Their efforts will now be turned to the evangelistic campaign and to the care of the Conference, which meets at Wiley April 7 of next year.

The Rev. John H. Bailey, a retired minister of the Washington Conference, died suddenly, November 26th at Emory Grove, Md. The Rev. Mr. Bailey joined the Washington Conference in 1871 and served some of the leading charges of his conference. The funeral services were conducted by the Revs. V. N. S. Hughes and E. P. Moon. He is survived by his wife and a host of friends.

Out of the ten points set by the Washington Area as a goal for the churches in the Area, Mount Zion, Washington, D. C., the Rev. D. D. Turpeau, D. D., pastor, has reached seven of the points. There are just three more points to be reached and Mount Zion will be 100 per cent efficient. The pastor grows in popularity with his people and the church enjoys prosperity, both financially and spiritually.

In order that he might report to the Life Service Committee of the Centenary, the number of students preparing for definite Christian service at Southwestern College (Winfield, Kas.), Dr. A. E. Kirk, acting president called for an expression from the student body at a recent chapel exercise. Fifty-eight plan to take up work in the home field, twenty-eight abroad, and sixteen all ready are pastors. This total of 102 is a fourth of the students enrolled.

At the recent meeting of the Managers of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, Rev. Paul Barnhart was elected as "Editorial Secretary" for South America. Mr. Barnhart will depart shortly for the southern continent and will open offices in Santiago, Chile. His plan is to do discreet and diplomatic work among the influential classes and individuals of South America, with special reference to the spread of educational literature, tendential information, and the use of convincing stereoptican slides, etc. The beginning of the Board's work in France will allow cooperation between the two branches. Translations from the French in South America will be, perhaps, of even greater influence than translations from the English. The nature of Mr. Barnhart's work necessarily calls for avoidance of much publicity in the secular press as such publicity might subject his work to misrepresentation.

A conference on Ministerial Supply and Training was held in New York on November 15, and was attended by forty representatives of various boards and the Centenary. Dr. Harris Franklin Rall, of Garrett introduced the discussion, which was participated in by Bishops Hughes, Wilson, Nicholson and McDowell, a number of college presidents, and members of both the Board of Home Missions and Church Extension, the Board of Foreign Missions, and the Board of Education. The consensus of opinion was that recruits for the ministry and church service in general, should be won in their early years so that they could be properly trained, thus raising the profession of preaching to the highest and most dignified place. A continuation committee, with Bishop McDowell, was appointed.

A POWER STATION IN DISTURBED KOREA

By Hugh Heung-Wo Cynn, Principal of Pai Chai High School, Seoul, Korea.

Professor Hugh Hung-Wo Cynn is principal of the Pai Chai High School, Seoul, Korea. He is himself a graduate of the Pai Chai School of the class of 1898, when he came to the University of Southern California, at Los Angeles. In 1911, he became connected with the administration of his old school. He was lay delegate from Korea to the last General Conference, and Korean delegate to the World's Sunday School Convention in Switzerland in 1913. Professor Cynn came to America to attend the Centenary at Columbus, where he gave several lectures at the Korean Exhibit. At the close of the Centenary Exposition, he delivered other lectures at Drew Theological Seminary and Boston University School of Theology, returning to Korea in November.

Construction of a new recitation hall at Pai Chai High School, Seoul, Korea, the oldest missionary institution of learning in the erstwhile "Hermit Kingdom," has been ordered by the Board of Foreign Missions of the Methodist Episcopal Church and marks one of the first steps toward carrying out the Centenary program in Korea, which calls for a total expenditure of \$376,200 for school and college buildings alone.

That one of the first applications of centenary funds in Korea, should be at an institution of learning is indicative of the trend of missionary work there today. As is the case with other Christian denominations doing missionary work in Korea, the Methodist Episcopal Church proposes strongly to undergird its activities in the dissemination of education.

The reason lying back of this aggressive educational program is to make more definite the objective, and more unified and cohesive the process of reaching that objective, in all missionary propaganda in Korea. Splendid work has already been done by the usual methods of preaching, teaching and healing, but it is believed that the Centenary educational program meets in a more adequate way the crucial need of the present stage of Korean missionary development.

The times are advancing rapidly and the Church must keep in step. Intellectual development in Korea has been making great strides. The church must meet the situation by focusing on the development of schools. Returning students from America and Japan, and the growing number in Korean institutions summon us to give the people a greater intellectual equipment than heretofore.

Unless the church does this, it finds itself falling into disrepute with the people. We

have a growing intellectual class which is familiar especially with modern science. Let a native preacher with a poor educational equipment, yes, or a mission preacher, for that matter,—get up in these days to address an audience, and he finds himself facing a very critical group. So long as he gives them straight preaching, he is perhaps safe enough, but let him become argumentative and make an unscientific statement, and what happens? He is immediately discredited, and his Gospel message is largely discredited along with him.

Accordingly, we must give our native teachers the best possible training. And, furthermore, if we want Koreans to have Christianity, we must give them schools. For they are determined to go to school. And if they have no Christian schools to attend, they will go elsewhere—for instance, to Japan's

That the large sum of \$99,800, of which \$7,585 is to come from Korea field, should be assigned from Centenary funds to Pai Chai is not to be wondered at in view of the importance of the institution. It is the oldest and largest mission school in Korea, having been founded in 1886, one year after the coming of the first missionary. From its halls have gone out many of the men most influential in the affairs of modern Korea.

The four hundred students filling the five buildings of the present Pai Chai School are drawn from every one of the thirteen provinces, and from every class of the population, among them are youths from the families of the new peerage created by Japan, from the ranks of the ancient gentry of the land, and from the ranks of the commoners. One is a scion of the old Imperial Family. Most come from Christian families, although the school receives many



STUDENT DAYS IN KOREA.

government institutions which are without religious instruction.

It all comes down to this: Society is progressing along modern scientific lines and the church must move forward with it, and even a little in the lead, or it will lose its opportunity for leadership.

When, as a youth, I decided to enter Pai Chai School, Christianity was so new in Korea that, as in the case of all progress and innovation everywhere, it was viewed with grave distrust. My friends warned me, "You will become insane," "you will wither and die."

That was no further back than 1894. Today, Korea with 300,000 Christians has more converts than either China or Japan. And the way is open for the progress of the Kingdom in the hearts of the people as never before. Christianity gains thus rapidly in Korea, because of the spiritual turn of mind of the people.

non-Christians too. But almost invariably they graduate as Christians.

It is a time of trial for Christianity in Korea. Many Japanese have the feeling that the Christians are secretly abetting the nationalistic movement. And, while they do not openly oppose us, yet we have underhand opposition to meet. There are spies everywhere, trying to discover something against us. We simply must show that we are not disconcerted, and work harder than ever. We must not as a church fail Korea at this critical juncture but must push our work harder and more sturdily than ever.

And that, indeed, according to the program of the Board of Foreign Missions, is just what Methodism plans to do. With its Centenary funds, it is planning to spend \$376,200 for buildings for educational work. The biggest item of the budget is for \$167,000 for Methodism's share of Chosen Christian College, a union institution. Pai Chai comes next, the sum assigned being \$99,800.

Liberia and It's Environment Advancing

PART II.

By Bishop A. P. Camphor, D. D., LL. D.

Historical.

The work of the Methodist Episcopal Church in Liberia began with the founding of the Republic, so that the history of Liberia and that of the foreign missionary enterprise of the Methodist Episcopal Church are closely interwoven. Previous to the organization of the Conference in 1834, with Rufus Spaulding, president, Methodist Societies under the care of local ministers were in existence. These Melville B. Cox found on his arrival in 1833, and in the following year organized the Conference which only needed legality from the General Conference. In 1833 this was granted, and the body became a Mission Conference and later an Annual Conference. Since those early times, a period of eighty-three years, the work, although subject to many changes, and at times suffering much embarrassment, for lack of an adequate staff of missionaries and local workers, likewise money, has nevertheless continued unbroken to the present. Despite the severe trials and difficulties of the past, Liberian Methodism faces the future with hope, and has resolved to write a new chapter in it's history—one of achievement and of progress.

A New Program

Recognizing the need of a program for the Quadrennium, a Call was issued at Monrovia last July, to formulate plans for a new line of action.

The Call resulted in the adoption of certain objectives, which express the united aspirations and purposes of the ministers and laymen within the bounds of the Conference. At present we are engaged in perfecting an organization which is to include every district, pastoral charge, circuit, mission, school, and the Conference itself. This is to constitute a Forward Movement for Liberia from which we are anticipating fruitful and permanent results.

A Few Things Needed To Be Done

Among the many things to be done there are a few things that must be accomplished without fail.

First, place the proper emphasis upon education; second, build and equip hospitals; third, seek a larger cooperation among those churches already in the field.

From the first, we have realized the importance of education, and so we have a fine lot of schools and missions located in strategic centers in Liberia. The following is a list of our schools:

College of West Africa, Stokes Theological and Training School, DeCoursey Mission, St. Paul River Industrial School, Leonard Mission, Hartzell Institute, Sinoe River Industrial School, Nana Kroo Mission, Cape Palmas Seminary, Garraway Mission, Barraka Mission, El-Bethel Mission, Wissika Mission, Grand Cess Mission.

Mission Day Schools—Krootown, Marshall, Brewerville, Heddington, Careysburg, Hartford, Edina, Lower and Central Buchanan, Paynesville, Lexington, Little Bassa, Greenville, Tuskegee, Chapel, Mt. Scott and Bassatown, Upper Buchanan, Crozierville, Clay-Ashland, Talla, Beulah Station, Bitroyah, Tubmantown, King Gray.

Our policy is to insist upon the largest

preparation possible, especially on the part of those who are in charge of our educational institutions at the centers, like the College of West Africa and Stokes Theological Training School. From these schools will go, in the years to come, the leaders who are to perpetuate our work. Ministerial education, so long neglected, is being specially emphasized.

There is no greater need in Liberia than the establishment of hospitals. In a country where death reaps such a frightful harvest, it is an amazing omission to not have some means to stay the ravages of disease and death.

A hospital is a necessity. In a trying climate such as tropical Africa has, with it's heavy mortality, largely in consequence of a lack of facilities of this kind, the church assumes a terrible responsibility in sending missionaries to labor under such circumstances.

The Inter-Church World Movement of North America comes at a time when it is sorely needed to consolidate and conserve the Christian forces in Africa and Liberia particularly. Christian work in Liberia, among the America-Liberians, is overchurch-ed, yet understaffed; while the heathen are crying pitiously for the gospel. Some means by which the unevangelized millions may be reached is greatly desired. We welcome the Inter-Church World movement of North

America as an agency to save the situation.

Our Needs

For the execution of our new program of work, we need at least ten new missionaries—two on each of our five districts. That will greatly strengthen our overworked and understaffed force. Our annual appropriation needs to be at least doubled its present amount to care for the work properly.

In our Centenary askings we have endeavored to meet all of these needs. Our hope is that there will be no failure on the part of the home church to come to the help of Liberia.

During the Centenary drive, my wife and I were very glad that we were able to cooperate fully with the management and so visited many Conferences and institutions, addressed many audiences, and sought in every possible way to lay upon the people the duty of meeting their obligation the church had put upon them.

In a few weeks, I return to the field again to take up the task laid down a year ago. I beg through you, to extend my warmest regards to the thousands of friends the Centenary gave me an opportunity to personally meet, and I would like for them to adopt this simple covenant to be observed daily.

Frist, pray for Africa and Liberia particularly and for the health and strength of the bishop and missionaries there and for the success of our work.

Second, fail not to fulfill the pledges made in the Centenary subscriptions.

Third, hold themselves in readiness to go to the field or contribute to its needs at the Call of God and the Church.

(Concluded)

THE MID-WEEK SERVICE

AN UNDYING HERO—JOHN THE BAPTIST AND HIS TIMES

By Titus Lowe

Read: Matt. 3:1-12; Mark 6:18; Luke 7:25-28; John 1:6, 7.

He was God's hero. A figure of granitic strength marched to the center of Time's stage when John came. Of the same spiritual lineage as the bold-souled Moses, the courageous Nathan and the far-visioned Isaiah. He was of heroic build, rude, rugged, splendid. Skinclad he scorned to wear the stylish flowing robes so common in his day. His strength was desert strength. Not once had urban softness laid weakening hand on his hard-sinewed frame.

Thirty odd years had gone into the making of the man. Countless influences had been brought to bear upon him, moulding him, sharpening and clarifying his brain and his spiritual insight. His mental operations were remarkably simple and direct. The grateful shades of a kindly obscurity protected him for more than three decades and when he emerged it was Minerva-like. He showed no parlor tricks. If diplomacy existed, he showed no sign of knowing anything about it. He hewed to the line as one to the manor born. A certain rushing precipitancy marked him, caught, possibly, by watching the rapid roaring Jordan. He studied his generation. Like Hamlet he discovered that the times were out of joint. Amongst the cultured there were many who were too enlightened to believe anything very hard, and entirely too well satisfied with things as they were to be enthusiasts about anything. In so-called High Life immorality had become a fine art. "Affinities," and "Soul-mates" abounded. These words then as now were

mere camouflage for an uglier, more brutal and truer expression. In Low-Life impurity was open, coarse and vulgar. The scales of Justice were lost and the courts trafficked in judgments, as did the merchants in silks and food and wine. The poor were slaves, political and economic, and were brazenly exploited, sold, or put to death at the whim or necessity of the master.

His one year of public ministry was strenuous in the extreme. He had been commissioned to preach. His message was a living burning, heart-rendering message. It would require from him physical, moral, mental and spiritual exertion such as possibly no man had ever known. He squared himself to the task. Jehovah God stooped down and walked with him as with Enoch and talked with him and filled his brain and soul with irrepressible truth. The fire of God filled him. Nothing mattered save that God's will should be accomplished.

At a single bound he reached his high zenith as a preacher. Brilliant power marked him as a man extraordinary. Thrilling passion, uplifting fervor and startling intensity marked his every utterance. His spirit moved the spirits of the people with the overwhelming force of a whirlwind. Strong men were bent and weak ones were uprooted by the volcanic force. Men dead in trespasses and sins were resurrected by his breath of life. He had that supreme mastery, intellectual and spiritual, which only he can know who is himself mastered by some inner supreme motive. He was immensely real. The man himself rang true. His dramatic

and dynamic message found wonderful response in the heart of joy-hungry men. The people heard with gladness and multitudes turned from their sins.

What a man was John! How the Almighty must have rejoiced as He beheld his servant using his every power in the performance of his mission. And as John swung more and more into his triumphant work the Father added greater and greater grace, and greater courage, resourcefulness and militancy of faith. Abandon to the Father's will made it possible. The will of God not the will of John was paramount to John. Hence he came to gainhood and a place in Eternity's Hall of Fame. No man can measure God's willingness to use a man who, like Caleb, is wholly devoted. The world's greatest need at this hour is a group of men, ministers and laymen, who shall be soul-brothers of John.

What imperial courage was his? He was the original Lion Heart, the Sohrab and Rustum of his day. A reed shaken with the wind! Nay rather a deeply foundationed pillar of iron against which all winds of favor or disfavor blow in vain. His first word, "repent," was a strong unwelcome word. His intense desert voice was repellent. He stirred the deeps of memory. While he spake men could not forget their fateful past. Their hidden sins flashed out on the screen of conscience. He stripped all their self-indulgent camouflage from them. Then as they cried for relief he pointed to his second word, "The Kingdom of God."

God considered the life of John successful to the nth degree. Christ attested this by giving him the highest testimonial ever given to a mere mortal. Are not the following some of the reasons for Christ's unqualified endorsement of John and do they not hold a hint for Christians today?

1. John has a consciousness of a definite call to a definite task.
2. He was utterly fearless in attempting the accomplishment of the task.
3. He showed compelling persistency and contagious optimism in pursuing his task.
4. He showed total devotion to Jehovah who had assigned the task and to the Lamb of God whose advent he heralded.

A MONTHLY ROUND TABLE, THE UNIT SYSTEM AND CHURCH FINANCE

It should not be forgotten that the Unit System division of members and constituents into Units of thirty is the same division required by the disciplinary financial plan for the annual every member canvass. The discovery that this same division is useful in carrying out the entire program of the local church should not obscure its financial values.

A church fully organized under the Unit System needs no other financial organization except the heading up required by the discipline. That is, the committee on finance and the committee on apportioned benevolences proceed as heretofore as to the making of budgets and other disciplinary requirements. Then, taking the Unit lists as organized they are to select a financial team for each Unit, the canvass being made as heretofore.

There are two special considerations to be noted now:

1. **The general call for an increase in pastoral support.** This cannot be longer delayed. The Christian ministry is a sacrificial calling, to be sure. But we must not compel unjustly a monopoly of sacrifice to the ministry.

"From 1913 to 1918, all food combined showed an increase of 79 per cent in cost. Pastors' salaries increased in the same period a little more than 17 per cent." With these figures staring us in the face, of course, salaries must go up as an act of simple justice.

Now, the education and revisioning incident to a real working of the Unit System will make it easy to do justice to the preacher's salary. "Everybody at it" will make the work light. If we "take up the slack" by persuading everybody to do something and most givers to increase a little the work can be done.

2. **The benevolences.** Let us not congratulate ourselves that the Centenary has taken care of our benevolences for five years. The fact is that we shall need to adjust our benevolent subscriptions every year and with extreme care. If we do not there will be chaos and disaster for all our Boards.

The great program of education now being projected through the church papers and in our local church activities will inevitably show many givers that their subscriptions made through the Centenary are inadequate and they will of their own motion increase. Such people ought to be given an annual opportunity to revise upward without being urged to do so.

Moreover, with our great forward campaign of Evangelism on, tens and even hundreds of thousands of new members will be added to the church. Every one of these should be given the opportunity of getting into the great financial program inaugurated by the Centenary impulse.

The annual every member canvass for local expenses and benevolences should be made; sure. The Units should be the basis of the canvass, under the direction of the regular committees provided in the discipline. Many churches in the Fall Conferences have already attended to this; the rest of them ought to do so at the earliest possible moment. The churches of the Spring Conferences should get their finances taken care of at least two weeks before their Conference session.

If every church will exercise care in this

If every church will exercise care in this matter of organized finance, there will be no slump in Centenary payments and the affairs of the local church will increase in power.

Question 6. Is there to be provided an adequate supply of blanks and helps for Unit Leaders and Workers?

Answer. Yes, there is now in preparation the following which will be ready very soon:

1. A Unit Leader's Record and Handbook;
2. Unit Assistant's Record and Prayer List;
3. The Unit Folder (prayer list for members);
4. Pastor's Unit Record (loose leaf corresponding with the official loose leaf church record);
5. General quarterly report card for Leaders and Assistants.

Question 7. Is the Unit System being successfully worked in any large churches?

Answer. Yes. The System is being successfully worked in all types and sizes of churches. First Church, Lancaster, Ohio, reported 1950 "Members on the Roll" in 1918. The Unit System is being worked there with great success. Austin Church, Chicago, has the largest membership of any church in the Rock River Conference, and is splendidly and efficiently organized under the Unit System. The list could be continued almost indefinitely.

(Send your questions to John Lowe Fort, 53 East Washington Street, Chicago, Illinois.—Editor.)

EUROPEAN RECONSTRUCTION PROGRESSES

The Committee on Emergency and Conservation of the Board of Foreign Missions of the Methodist Episcopal Church held a meeting in New York, October 31. The word of European relief and reconstruction, which had been carried forth during the two months elapsing since the previous meeting, was reviewed, and other plans mapped out for furthering the splendid work. Wonderful progress in reconstruction was shown in the reports brought from the fields of Europe by Dr. L. H. Murlin, Bishop John L. Nuelson, and Dr. George H. Simons. Their reports covered the Scandinavian countries, Germany, Switzerland, Austria, France and other parts of southern Europe.

It was reported to the committee that the Centenary program, practically complete, had been set up in Norway, Sweden, Denmark, and Finland in a total amount of possibly \$2,500,000, of which the churches in Scandinavia propose to raise at least one-half. Some actual transactions are being carried through, as the purchase of property in Wiborg and Borgs, Finland, and Malmo, Sweden. The Board has taken advantage of the condition of exchange, and on the recommendation of the deputation, has provided \$35,000, which at the existing exchange rates, has relieved the church property in Finland of its total indebtedness of nearly \$100,000.

Generous supplies have already been provided for France and Italy, which with additional purchases made both in the United States and in those countries, represent an expenditure of over \$200,000. An equal amount has been sent in money, food, clothing, shoes and piece goods for the relief of our Methodist people in Germany and Austria.

There was special interest in the report of the relief work in Chateau-Thierry. Thirty-two villages, along the Marne, are under supervision of the Methodist unit at that point. The warmest commendation was given by Dr. Murlin of the strength of the personnel, and of the wisdom of the direction of this special reconstruction campaign. In Chateau-Thierry, a building has been purchased which will be the central headquarters for all the workers. Dr. and Mrs. Julian S. Wadsworth have recently been put in charge at this center, thereby relieving Rev. and Mrs. Albert Hall Marion, who will now be free to proceed to their assigned work in Marseilles.

The development of the more general constructive plan for both France and Italy was reported, and most carefully considered. The authorization of the purchase of property in Gorizia, Trent, and Pistoia was reported and approved; these items being added to the previous action by which a plot in the very heart of Genoa has been secured. A report by cable was presented to the meeting by Secretary Frank Mason North, representing the opportunity of purchasing near Naples, a property which comprises building adequate for the care of two hundred orphans, and eight acres of land. This is situated a half hour by tram south of Naples on the road to Pompeii, and extending to the bay. The committee, many of whom are familiar with the present value of orphanage work in Naples, and the need for orphanage

expansion outside the city, was most enthusiastic in its appreciation of the opportunity for investing Centenary funds in so substantial a project.

There has been a general survey made of the needs of the European field which serves as a guide to the committee for the development of the emergency and reconstruction program. The channels of administration through which reconstruction funds are available are as follows: All special projects are carried out through definite appropriations by the Executive Committee of the Board which gives the specific authorization. These actions require the concurrent action of the Finance Committee of the Board. Authorization having been granted, the execution of the projects is left in the hands of the Committee on Emergency and Conservation composed of laymen and ministers. This committee passes upon the details of all authorizations. Thus every item of expenditure of funds has to pass the scrutiny of these three important committees before any outlay of money can be made.

In addition to the financial reports made to the Board in connection with its annual meeting, a complete statement of the conservation program in Europe, as it is working out, will be made and placed at the disposal of the whole church.

The following constitute the personnel of the Committee of Emergency and Conservation: Bishop Theodore S. Henderson, Detroit, Mich.; Bishop William F. Anderson, Cincinnati, O.; Bishop John L. Nuelson, Zurich, Switzerland; Bishop William Burt, Buffalo, N. Y.; Dr. J. R. Joy, New York; Dr. B. M. Tipple, Rome, Italy; Dr. L. H. Murlin, Boston, Mass.; Mr. Hanford Crawford, Marblehead Neck, Mass.; Dr. Frank Mason North, New York; Bishop E. H. Hughes, Malden, Mass.; Rev. H. Lester Smith, Detroit, Mich.; Mr. Frank A. Horne, New York; Rev. George M. Fowles, New York; Rev. F. W. Mueller, Detroit, Mich.; Mrs. W. F. McDowell, Washington, D. C.; Mr. Walter C. Allen, Stamford, Conn.; Mr. John T. Stone, Baltimore, Md.; Mr. M. T. Rich, Newton, Mass.; Mr. James W. Kinneer, Pittsburgh, Pa.; Mr. Watson S. Moore, New York; Mr. Ward C. Belcher, Brooklyn, N. Y.; Mrs. Thomas Nicholson, Chicago, Ill.

FORWARD MOTION

"Is it possible to tie up stewardship with Evangelism?"

No—Because it is impossible to separate them.

Stewardship is Evangelism.

Evangelism is a message; stewardship is accepting and proving that message.

Evangelism is a decision; stewardship is that decision recorded in personal, business and social affairs.

Evangelism is a decision; stewardship is a life turned about, and going forward.

Stewardship is the translation of the emotional exaltation of a moment or an hour, into the more difficult and even diviner experience of living with men and loving them.

A LEGION FOR CHRIST

Watch Night, 1919, promise to be a great date in the Methodist Episcopal Church, for at that time in thousands of churches will be launched the campaign of the Win One Legion. There is nothing elaborate in the plan. It is merely to follow the method

of the early disciples when each one was brought to Christ in turn went out seeking another. During the month of January an earnest and aggressive effort will be made to enroll at least 100,000 Methodist laymen in the "Win One Legion," for the purpose of providing larger opportunity for the laymen of the Church to participate in the evangelistic work of the Church. There is no organization in the Church but what should furnish large numbers of workers for this task.

The Methodist Episcopal Church in undertaking to win a million people to Christ during the next few months has sent a challenge to every one of its members. The responses already made are hearty and enthusiastic. Pastors are ready for the co-operation of their laymen and in many places laymen are already organizing. As a help in the campaign the following card will be used. These cards can be secured from the Area offices of the Centenary Conservation Committee.

WIN ONE LEGION

"And he brought his to Jesus" John 1-42.

In order that the critical hour now upon us may be met victoriously by the Christian Church, I pledge definitely to exert my gifts and energy, relying upon the Holy Spirit effectively to accomplish the following ends:

1. Win at least one to open discipleship with Christ and membership in some church, by June 1st, 1920.
2. To support and back up my pastor in an aggressive evangelistic campaign, and pray daily for a spiritual outpouring.
3. To help in all possible ways to strengthen my own Church and to make it a real servant in the community.

Name
Address
Church Conference
District

"Not by might nor by power but by my spirit," Zech. 4-6.

HANDLING THE BUDGET

Replacements in the ranks of the Christian ministry are becoming increasingly difficult. This does not necessarily reflect upon the Christian impulses of the youth of the church. It is a question of economics. The ministry pays so ill and mission work pays so ill, that young men of promise cannot afford to go into those fields, if they cherish the normal and rightful ambitions for a wife, a home, and a proper education for their children.

Young men are thinking ahead, becoming more truly self-directing, and therefore, if they are in touch with God, better stewards, I Tim. 5:8.

But back of the question of ministers' salaries, and even more important, lies the whole problem of church finance. Neither churches nor individuals should become pauperized. They should be self-directing, and therefore self-supporting. It is a literal and proved fact that in hundreds of churches tithing stewardship has solved all the problems of church finance. Debts melt away, pastors' salaries are raised, benevolences are increased, simply because a devoted few of the

membership agreed to honor the Lord with the tithe.

What would happen if the whole church were tithing stewards?

WEEK OF PRAYER FOR THE CHURCHES

January 4-11.

To the Churches of Christ in America:

The Lord reigns, let the earth rejoice. Come before His face with singing; enter His gates with thanksgiving. The great war is ended, but the goodness of God never ends; the clash of arms ceases, but His gifts—multiplied above all we could ask or think—enrich our lives daily. The tempests have raged, but the foundations are unshaken, and Christ the living Leader of the nations, who times all events in the interests of His kingdom, brings food out of the eater and makes the wrath of man to praise Him.

We have not passed this way before. New questions, new obstacles and new trials will be met, yet also far and away beyond our highest thought, new discoveries of God. Races and nations throughout the world move nearer to each other, and Christians, stronger in faith and love, carry to mankind with fresh courage the old-new slogan, "One Christ, One Cross, One Gospel," and one great hope for the day-dawn when the knowledge of the Lord shall fill the earth.

The awakened Church faces a new world, that supplications, prayers, intercessions and thanksgivings be made for all men was never more needed than today. We greet the new year with desires and purposes, hopes and joys, larger than ever, as with clearer vision, deeper passion, richer faith and greater courage Christians move toward the unity of the Church in spirit and service.

That He in whom we live and move and have our being may hold our President and all who are in authority in the hollow of His hand, and may shape the destinies of governments and peoples for the Commonwealth of the world and the glory of His great name is our united prayer.

Yours in the fellowship of Christ, The Federal Council of the Churches of Christ in America, Frank Mason North President, Charles S. Macfarland General Secretary, James I. Vance Chairman Executive Committee.

ONE WAY TO WIN

What are you trying to do?

Are you endeavoring to bring one other person, a willing convert into the church?

Are you helping to gain the million tithers in Methodism?

Are you persuading some gifted youth to give his life to the ministry, or to mission work?

In short, are you trying to live the life of a Christian steward?

If so, you are doing the most delicate and difficult service, for you are dealing with personality, the most explosive and potent power in the universe, hence a sacred thing.

The only way to learn how to deal with personalities is to get into touch with the Great Personality—and that is Stewardship. Join a Stewardship Study Class.

No live person takes long to discover that his education was not finished with the acquisition of a diploma. A wise church provides for further study.

"A Stewardship Study Class in Every Church."

NORTH CAROLINA ANNUAL CONFERENCE

Gilbert Haven Caldwell Reporter

The North Carolina Annual Conference of the Methodist Episcopal Church met in its Sixty First Session at High Point, N. C., Nov. 12th-16th, 1919.

From Wednesday at nine o'clock, when Bishop Bristol, assisted by the Four District Superintendents, administered the Communion of the Lord's Supper, to Sunday afternoon when the appointments were read, the anxiety for every interest of the Church was at white heat. Among the ten Retired ministers who answered the morning roll call were fathers D. Brooks and L. B. Gibson, the two oldest ministers in the Conference. But for these and their veteran associates, the Conference session would be robbed of a large part of its glory. If there is anything in gray hairs and ripe experience, if those who stand on the mountain peak of vision furnish any incentive to those at the base to climb, then the seventy or eighty younger men of the Conference must have been filled with inspiration and aspiration, for those veteran fathers of the Conference have borne the brunt and weathered the gale some thirty, forty and even fifty years.

Every session of the Conference seemed full of enthusiasm. There were no dull or fagging moments. The members and friends of the local Church seemed to catch the enthusiasm. Each of the several Anniversaries was attended by record breaking crowds. The reports as made by District Superintendents and Pastors as well as the great crowds that attended the sessions of the Conference, proved beyond a shadow of a doubt that the Centenary has not only stimulated interest in the financial affairs, but has also injected new life into the spiritual dynamic of God's Kingdom.

Dr. Clarence True Wilson, of the Board of Temperance, Prohibition, and Public Morals, was present with his all-time rapid firing bursts of eloquence. Dr. Joseph W. Van Cleave, of the Commission of Finance, was present to give general direction to the finances to the Church; Dr. J. C. Sherrill, with his Centenary team from the Chattanooga Area was there to give impetus to souls and finance for the Kingdom—in fact every Board was in some way represented.

Praise and thanks are due Rev. A. H. Newcome, his membership and friends for the generosity and cordiality of entertainment. Compliments and gratitude on the lips of every minister and delegate was the general rule; complaint and dissatisfaction was the rarest exception. All left with the feeling that they should like to return, and so far as one was able to see, that feeling was no less prevalent among the hosts and hostesses of High Point.

There were several moments of intensest anxiety, and among those, was the order of the day on Friday morning when the delegates to the General Conference were elected. The session of the Conference in the auditorium of the Church was too busy to be mindful of the Lay Electoral Conference met at the same time in the basement, and vice versa. When, with grave faces, the tellers returned with the count of the first ballot, they looked upon faces no less grave, anxiously awaiting the results. When Bishop Bristol announced that R. E. Jones, and R. W. Winchester were elected, there was silence for a moment, and then a burst of applause. On another ballot S. A. Peeler, and H. L. Ashe were elected Reserves. Now that the elections were over, all candidates accepted and extended congratulations, and

"We are not divided,

All one body we,"

was as much a fact in the hearts of the men of the Conference, as in the heart of the militant spirit, who under the spell of inspiration penned the words.

Another memorable session was that of Friday afternoon. A joint session of the Lay Electoral Conference, the North Carolina Laymen's Association, and the North Carolina Conference was held. Bishop Bristol called to his side Dr. R.

B. McRary, President of the Laymen's Association. Each of the delegates elected to the General Conference—Dr. R. E. Jones, Editor of Southwestern Christian Advocate, Dr. R. W. Winchester, Pastor of St. Matthews Church, Greensboro, ministerial; and Dr. R. B. McRary, Businessman of Lexington; W. B. Windsor, Educator of Greensboro, laymen—was presented and made brief addresses. These addresses, punctuated with applause, gave wonderful insight into the big problems of the Church, and possible and probable solutions.

The afternoon session was of special interest, however, because in a choice and well rendered program it featured the splendid work done at Bennett College. The many improvements at the school were emphasized, the personnel of the Faculty was commented upon, the unique numerical strength of the student body was noted, and every phase of the work was appreciably considered. Thrill upon thrill burst into unanimous applause, when the President announced authentically that a new and commodious building had been authorized by the Freedmen's Aid Society, and that in the immediate future was to be erected a modern steam laundry for the use of the girls. As an earnest expression of their appreciation, a collection of Two Hundred and Sixteen Dollars was lifted for special equipment for the department of science.

The order of the day for discussion of proposed memorials and amendments, brought forth debating that showed signs of thought and vision. The most important of these was the proposed amendment admitting laymen to the floor of the Annual Conferences. It was approved by a vote of forty-six, and negatived by a vote of sixteen against.

Saturday was also pregnant with inspiration and enthusiasm. Dr. R. E. Jones, as spokesman for the three Colored Conferences of the Chattanooga Area, in an address as effectively sentimental, as convincingly eloquent, presented to Bishop Bristol, a golden chain and fob, every link of which was a symbol of the connecting bond of love existing between the several Conferences on the one hand, and the fatherly and most efficient General Superintendent on the other. The manner with which Bishop Bristol accepted the token was as genuinely appreciated as was the joy of giving. The language of hearts was here as surely intelligible as it was inaudible.

Following closely upon this presentation, R. G. Morris, called to the platform, G. W. Byers, W. W. Pope, S. P. West, W. R. Zeigler, and R. W. Winchester. These men spoke the hearts of every member of the North Carolina Conference, in presenting to Dr. R. E. Jones, a sterling silver golden lined loving cup. This cup was given as a commentary of appreciation for his years of unselfish and conscientious service to the Conference and the Church, and as a special appreciation "For the manly and righteous stand he took on the Commission of Unification." In accepting the appreciation for service, Dr. Jones never seemed warmer of heart nor cooler of brain. His acceptance was eloquent not because of any special effort from without, but because of an impelling gratitude from within.

Sunday brought the Conference to a close. The Bishop's sermon in the morning was a masterpiece. Through his discourse the thousand persons who crowded the aisles to hear him, laughed and wept. The master musician with his baton was never more effective in securing results than was Bishop Bristol in his sermon.

In the afternoon, Bishop Bristol ordained as Deacons: James R. Dillard, and Nathaniel M. Martin; and assisted by the District Superintendents and Elders ordained as Elders: Jasper A. Cherry, William E. Hairston, and John W. Shuford.

After the Ordination service, the appointments were read. The Conference adjourned to meet in Mount Pleasant Church, Winston-Salem, N. C., in the Fall of 1920.

SAVANNAH ANNUAL CONFERENCE

The Savannah Annual Conference of the Methodist Episcopal Church met in its forty-fourth annual session at Grace Methodist Episcopal Church, Brunswick, Ga., Nov. 13th, 1919, with Bishop Frederick D. Leete, D. D., LL. D., presiding. After a service of songs, prayers and a scripture lesson which was read by the Bishop, the conference was opened with the administration of the Lord's Supper, the Bishop being assisted by the District Superintendents. The Conference then proceeded to organize by electing C. W. Prothro secretary, assistants M. M. Jefferson, and the writer, R. R. Oneal, treasurer, assisted by J. B. Maddox, Wm. Melton, and J. A. Richie, and W. A. Holmes, statistician, assisted by D. L. Clark, I. T. Griner, J. F. Robinson, D. G. Grier.

At the call of the Conference roll, all members answered to their names except Rev. M. P. Moore, and N. C. Hanson, who had died during the year. The reports of the District Superintendents and pastor were read, which were in advance of any previous year. Forty percent of the Centenary quota for the first year has been raised.

The Conference assembled each day at 9 o'clock a. m., the Bishop conducting a thirty-minutes' devotional service, after which the business of the day was taken up and at 12 were thrilling evangelistic services with Scripture reading and exhortations. We were blessed with the presence of the following general officers: Dr. Harry Andrews King, President of Clark University; Dr. J. N. C. Coggins, field agent for the prohibition and public morals; Dr. J. W. Moultrie, our area secretary, and the Rev. Dr. Hall of the commission on finance, the addresses of whom were uplifting and inspiring. The Southwestern was ably represented by Rev. J. S. Scott, who secured one hundred and fifty subscriptions. The address of welcome was delivered by Mrs. Ella Roberts, and responded to by the Bishop.

Sunday love feast at 10 o'clock a. m., was attended by a large congregation. At 11 o'clock the Bishop spoke. Robert L. Hunally and Leon A. Greenwood were ordained deacons. John W. Watkins and Robert L. Hunally were received on trial. The following were ordained elders, Benjamin F. Freeman, Peter E. Smith, Aiford L. Smith, John B. Slimkins, Cland R. Robins, and Jesse C. Stripping. After the close of the ordination service, the Bishop baptized four children. A very impressive memorial service was conducted by Rev. R. R. O'Neal and others. The choir furnished music throughout the session. The next session will meet at Zebulon, Ga., in 1920.—W. H. Odum, reporter.

The members of Alexander Chapel, Cartersville, Ga., Rev. A. E. Martin, pastor, are rejoicing over the results of this year's work and the prospect of breaking all previous records for this church in finance and membership. The celebration of the Fiftieth Anniversary of the church was celebrated recently. The following ministers were present and preached during the celebration: Dr. J. W. E. Bowen, vice-president Cammon Theo. Seminary; Dr. L. H. King, pastor Central Avenue Methodist Episcopal Church, Atlanta; Rev. H. E. Burns, Dist. Supt. Rome District; Rev. H. W. B. Wilson, Dist. Supt. Atlanta Dist.; Rev. J. C. Brower, pastor Arlei Bowen Methodist Episcopal Church, Atlanta, and Rev. J. H. Davis, pastor Grantville Circuit. Each of these men brought a strong message. The total collection for the Anniversary was \$107.87. This makes a grand total for the year of \$780, raised for all purposes. Plans are on foot to raise \$220 to make the total \$100 by Conference which meets in December. This will nearly double any previous year's work. A total of 15 new members have been added to the church which is more than has been taken in in any one year heretofore.

The Prince of Peace--Christmas Lesson

The International Sunday School Lesson for December 21, 1919.

By the Rev. J. Leonard Farmer, PH. D.

The world is, and has been for a long time, sick of war. When the ancient prophet of Israel prophesied the time when peoples would beat their swords into plowshares, and their spears into pruning-hooks; and nation would not lift up sword against nation any more, nor would learn war any more, he was giving expression to a hope which is in a sense constitutional in man. There is no sane man in all the world who would not like to have a permanent world-peace even though he may think it necessary at times to take up the sword. Again and again this hope has been expressed in the literature of the world. Before the recent world-war men were coming to believe that this long hoped-for age of peace had dawned, and that there would be no more wars. Statesmen and philanthropists were doing what they could to prevent any future wars. But in spite of what they did the dreadful conflict came as an unheard-of and shocking blow. It was bad in itself. But it was worse than any conflict which the world had seen, and not simply because of its immensity, the number of men engaged and the size and deadliness of the weapons used, but especially because it was a war of Christians against Christians so-called. All the leading powers in it, except Japan and Turkey were from 90 to 99 per cent Christian! And yet it came when the world was so longingly hoping for peace. Why? Because men had overlooked the essential condition of a permanent world-peace. Because men were quite satisfied with the cups and the platters so long as their outside was clean and gave a good appearance. Because men had deceived themselves by thinking that it was sufficient simply to have the belligerent spirit held in check even though it still existed. Of course, that is all statesmen can do. It is not the duty of statesmen and legislatures and courts to clean the inside of the cups and platters. But no matter whose duty it is, before the world can have a permanent peace the inside of the cups and platters must be cleansed. The belligerent spirit must be exercised rather than simply damped. Men and nations must become Christians in heart and spirit as well as in name. Christ must rule in high as well as in low places. The Fatherhood of God and the brotherhood of man must become a living reality rather than a mere theological or philosophical dogma, gripping men entire being and determining our international as well as our individual feelings and conduct. Jesus Christ is the Prince of Peace. And whether the world shall have a permanent peace or whether it shall have intermittent wars depends on whether the world accepts Jesus Christ in reality or whether it rejects Him or accepts Him only nominally.

And to this truth the world is waking up. Never before in all the history of Christianity have thoughtful men in high places been so serious

in their consideration of religion or Christianity as they are in the present day. And never before in all the history of Christianity have men been so determined to win the world's allegiance to Christ and its practice of Christian principles as they have now become. We venture the opinion that religious training will be given a more prominent place in all of our Protestant schools and colleges than ever before. The principles of Christ are going to permeate our teachings as never before. They are going to hold the center of interest as never before in the thoughts of men of power and influence who heretofore have been only kindly but not aggressively disposed toward them. We have come to be in earnest. We want peace; and we want it permanent. We have tried other means and have found them to be miserable failures. Now as a last resort we are turning to God as revealed in Christ.

But are we sure that this last resort will not fail us? For many years we have been hearing considerable talk by the more radical socialists about the failure of Christianity. It was said that Christianity had been given two thousand years to prove itself, and in the meantime had proved itself to be a failure. If it has failed in the past, what guarantee have we that it will not equally fail in the future? During the war it was a serious question in the minds of many pious Christians as to whether Christianity had not indeed failed inasmuch as it did not prevent the dreadful conflict. Some were put to their wits end to find an apology for Christ and His religion. Others justified the fighting on one side or the other; those in sympathy with the Allies thought it right that they should fight, but wrong that the Central powers should; while those in sympathy with the Central powers thought it right that they should fight, but wrong for the Allies to fight. We were told, and correctly so too, that Christ does not stand for peace at any price, but for a righteous peace. And we were further told, and rightly so too, that so little is it true that a Christian is not a Christian when he fights that there may come times when a Christian would not be a Christian if he did not take up the sword.

Certainly Christ does not stand for peace at any cost. But equally as certainly does He stand for peace. In the Christian ideal there is no place for war. Certainly Christians should fight if fighting becomes necessary in order to defend Christian principles. But fighting should not become necessary between Christians. Christ and His religion need no apology. Anyone who looks even on the surface of the matter knows that war between Christians is impossible if they practice the principles of their religion. And Christianity has not failed to cure all of the world's woes; but Christians have failed to live anything like in accordance with the principles of their religion. One may think as

long as you please, but one will never discover any better principles than those of Christ. If the universal practice of them would not make the world a paradise, nothing taining their universal practice, or even their practice among Christian else can. But the rub comes in on peoples and nations. What is needed for that is a world-wide revival of Christianity. As little as we care to admit it, our popular Christianity has been entirely too superficial. It has not been the kind that really cleanses the heart and transforms us into new creatures with a new spirit, a new attitude toward life and a new motive in life. Christ made discipleship to Him very exacting, and He got genuine disciples. But we make it rather easy, and the result has been that we have got a large number who just believe, and that's all. A world-wide revival of Christianity is needed; and it is already begun. All the leading Protestant Churches, led by our own Church, are preparing to wage a religious campaign on a scale never before heard of in all the days of Christianity. Every Christian should be glad to take a part in such an undertaking. And if it is executed successfully, we venture to predict that within a quarter of a century at most a war on any appreciable scale in the world will be an impossibility. Amen!

MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.

Lesson for Sunday, Dec. 21, 1919.

"And the other disciple did outrun Peter."

It is the first Easter morning, the day of resurrection, and the first morning of the lost world's hope. No wonder the disciples ran. It is the time of good news, they have just heard it. It is the time when the fleetness of agile youth has the

advantage. John was younger and could and did outrun Peter. The holy intimacy that John had maintained with his Master instead of the impulsiveness and denials that had characterized Peter may have had something to do with it. Love is swift on foot. It was the forbearance of the risen Christ that told the women to tell the disciples and Peter. Jesus made sure to meet Peter and that he might be a witness to his power.

The King's business requires haste. Peter was never again known to be tardy or to be outrun. In this new day of Gospel revelation to the world, there is a great call for the alertness of youth, and the swiftness of a new consecration, the passion of love. The student volunteer movement which has reached all of our colleges and gathered such large conventions of young people as are meeting this month in Des Moines, Ia., show the readiness of the youth of vision and courage to respond to the call that is so urgent in these days of greatest opportunity.

The work in the mission fields calls for the strength and quick adaptation of youth. Jesus called young men to be his disciples, and save one they did not disappoint. The great missionaries of all the Christian centuries have been the youth from the church or college. Many have grown old in the service but began their work as young men or women. It is in the years before one has reached the age of thirty that they can most easily learn the language and idioms of a strange people. While possessed of the vigor of youth the strain of new climate and all the exigencies involved in new customs are most easily met. If the world is saved to Christ it must be saved by the youth of his church. This is the day for young men and young women to enlist for the swiftest race and greatest victory the church of Christ has ever known.

GAMMON SEMINARY.

The Christmas Message and the Christmas Spirit

Weekly Devotional Topic for Dec. 21, 1919

(Luke 2:8-14; Matt. 2:9-11)

By the Rev. Willis J. King, D. D.

Tonight in the League we celebrate the Christmas Festival. No day in the calendar means more to the Christian world than this day. It represents to us the day when Jesus Christ came to earth to live with us for a while and reveal to us the Father heart of God and his great love for the orring children of earth.

It is not surprising that this is the "gift" time of the year; the time when we remember our friends and those near and dear to us with tokens of our love. It would be surprising if it were otherwise think of the gift that was responsible for this festival. "God so loved the world that he gave His only begotten Son." It was a wonderful gift one that has fairly stunned mankind with its remarkableness. But we are slowly coming out of our stupor now and are beginning to appreciate somewhat of his great love for us.

In both of our scripture references we are told of "wise men" who came from the East to worship the

young child Jesus. They brought gifts, gold and frankincense and myrrh and fell down at his feet and worshipped him.

This is a beautiful and touching story which suggests the heart-hunger of those old star-gazers for the true revelation of God brought to the world by Jesus Christ. They are grateful and they bring rich gifts to the king, and go away happy.

Henry Van Dyke has written a beautiful story which he calls "The other wise man." It purports to tell the story of a fourth "wise" man who planned to make the journey with three who actually found the young child and his mother, but who through no fault of his own was thwarted in his plan and wandered over the earth many years, seeking for the Christ he had failed to see. The name of this man was Artaban. He lived in Persia. He was one of the Magi, and like the other three was watching for the appearance of that wonderful new star which would indicate to all of them

the coming of a new king in Judea. He was watching from his station in Persia while his fellow magi were at the temple in one of the cities of Babylonia. It was agreed that after the star appeared the three magi in Babylonia were to wait ten days for the coming of our hero from Persia. In the meanwhile he sold all his possessions and bought three precious jewels—a sapphire, a ruby and a pearl—to carry them as tribute to the King.

He sees the star and starts at once on his journey. He arrives within three hours ride of the place where they were to meet, when his horse stumbles over a dying man in the road. He has no time to lose if he is to meet his friends, but here is a man who is suffering untold agony, and whose mute appeal for help he can not resist. For hours he labored with him until there are signs of returning strength; but this delay made it impossible for him to keep his appointment with his friends to go and carry gifts to the King. When he reaches the temple they are gone. He had to use one of his jewels, the sapphire, to buy camels and provisions to continue the journey to Bethlehem.

When he arrives there he finds that the other wise men were there three days before and now not even Joseph, Mary and Jesus are there. Fearful of king Herod, they have fled to Egypt. Artaban stopped in the home of a peasant woman in Bethlehem and heard this story from her. While he was there Herod's brutal soldiers came by on that ghastly mission of slaying all the infants under two years of age. Artaban saved this peasant woman's babe by giving the cruel captain his second precious jewel, the ruby, as a bribe.

He goes to Egypt and sought among the poor people for the family of the Lord. "In all this populous and intricate world of anguish, though he found none to worship, he found many to help. He fed the hungry and clothed the naked, and comforted the captive."

Thirty-three years have passed. He is still seeking for the king whom he has never yet found. He is now back in Jerusalem and it is the Passover season. The city is all excited over the crucifixion of one Jesus of Nazareth, who called himself the king of the Jews. Artaban joins the crowd which is going out to Golgotha to witness the execution. As he goes on his way he meets a troop of soldiers who are dragging a young woman down the streets to be sold into slavery. She begged Artaban to save her from these human brutes. With his last treasure, the beautiful pearl, he had bought to present to the King, he ransomed this maiden.

Then all at once the city was shaken with a mighty earthquake; Artaban was struck by a heavy tile that fell from the roof of a building. As he lay on the ground dying, his lips were seen to move, and he was heard to say: "Not so my Lord! For when say I thee an hungered and feed thee? Or thirsty and gave thee drink, etc."

Then came another voice sweet and low:

"Inasmuch as thou hast done it unto one of the least of these my

brethren, thou hast done it unto me."

Artaban's journey was ended. His treasures were accepted. He had found the King. Is that not our Master's message to us at this happy Christmas time? Not ourselves but others. When we help others, we help our King.

CASH REMITTANCES

Subscriptions received from Nov. 30 to Dec. 5:

Atlanta-Savannah—Jesse O. Thomas, S. Richard, R. H. Davis. Central Alabama—Mrs. Cornella Billingsley.

Central Missouri—W. P. Sumrall, S. H. Johnson—Mrs. L. Marshall*, F. A. McQueen*, R. Davis—Mrs. Gertrude Black, Mrs. Amy Wilson.

Delaware—H. M. Carney, Moses A. Thompson, 28, C. D. Hughes—J. W. Wilson, Rebecca Lewis, J. W. Corderey, Charlotte Cbeatham, Miss Nelle Watkins, Miss Francis Whye, Mrs. C. Thomas, J. W. Fall, Jas. H. Thompson.

East Tennessee and Tennessee—W. E. Mitchell—R. P. Patton, Wm. Harris—Miss Leoda Morris, Mrs. Ida Brim, Mrs. Maggie Pitts, Wm. Lewis, Samuel Downs—W. R. Gilliam, S. T. Miller—Joe Vaughn*, Ida McDowell*, F. N. Collier—Tbos. W. Johnson.

Florida and South Florida Mission—W. P. Pickens, 17—7*.

Little Rock—Susie Moore, Benj. F. Neal—H. H. Torrence, Mrs. Josie Wright, Mrs. Blanche Freeman, Mrs. Dorthula White, Mrs. Pluria Johnson, O. B. Elrod, W. W. Boyd, J. H. Hatchett—Joe Neely, L. C. Danks—H. D. Robertson, Sherman Williams, W. S. Sherrill—W. H. King*, Wm. Irwin*, H. C. Johnson*, A. C. Cabean—G. J. Sanders, J. M. Sanders.

Lexington—G. W. Harris—Mrs. Mary Williams, B. J. Coleman—Mrs. Rebecca Leonard, S. Jossel—E. L. Lindsay, John R. Anderson, W. Singleton—Mrs. Sadie Black, Mrs. Mary Bowle.

Louisiana—J. E. Rolax—Sylvia Cbaney, A. W. Markham, C. C. Landry—Mrs. Mary Turner, L. H. Smith—Casimir Polite, J. A. Williams—Joseph Diles, Miss Carry McQuinn*, J. A. Landry—Mrs. H. H. Taylor, B. F. Branch—Mrs. V. C. Riley, A. B. Harris—G. N. Hardy, T. J. Johnson—Walker Wilson, Ed. Fisher, C. L. Angram—Jack Johnson, L. Carter, E. C. Goins—Arson Owens, Besie Hicks, J. W. Smith, David Jones, Bronnie Williams, Nettle Murray, O. E. Baysmore, A. G. Jenkins—Mrs. Estella Johnson.

Mississippi and Upper Mississippi—E. W. Kinchen Clarksdale District Conference, 65—1*, Callie B. Hill—Miss C. Spann, Amos Spann, E. G. Green, Minor Connor, Mrs. Jennie Dixon, W. H. Golden, Tupelo District Conference, 60, J. J. Johnson—G. L. Clay, Henry Steele, Willie Clay, Clealon Clay, E. H. Holmes, Sardis District Conference, 26, R. S. Hammond—Mrs. P. Wahle*, Henry McNeal, Mrs. Viola Bates, Mrs. Roberta Hitch*, Mrs. Lillie Blocker, Chas. Rushing, Geo. Johnson, J. M. Walton, Greenwood District Conference, 88, J. H. Brooks—Henry Sims, J. R. Ross—J. A. Taylor.

North Carolina—P. I. Wells—W. R. Hairston, C. C. Holt, Noah M. Black—Mrs. Addie Peeler, Mrs.

Price, Mrs. Maggie Farris, North Carolina Conference, 529—14*.

South Carolina—Wash. James, J. A. Brown—A. J. Johnson, H. B. Keenbeel.

Texas and West Texas—A. L. Carper—C. H. Wagner, Mrs. L. A. Donn, F. S. Shaw, E. H. Webb, E. H. Holden—Ernest Brothers, Mrs. M. R. Johnson, Mrs. James Johnson, Mrs. Ella Courts, Mrs. Mary Bush, Mrs. H. M. Mitchell, Alex Davis, R. Green, Miss Healon Roscoe, Mrs. A. E. McCraney, C. A. Evans, Mrs. R. C. Gordan, J. J. Hardeman, J. L. S. Edmondson—Sam Williams, Lilly Harris, Mrs. A. E. Bailey, W. L. Duncan—Richard Milburn, Richard Milburn, Richard Tivis.

Washington—Chas. H. Toulson—Mrs. Pricilla Moore, Ernest Duckett, Alex Duckett, Geo. E. Curry—J. W. Harper, Frank Graves, Mrs. Julia Russell, Mrs. M. D. Ward, R. A. Thompson, Chas. Evans, C. S. Briggs—Mrs. Eva L. Davis, John M. Bell, G. H. Pettis—C. W. Smith, Mrs. Clara Nicholas—Mrs. Annie Carey, James McDaniel, James E. Bell, Mrs. J. Brady, Reuben Moten, Mrs. Mattie Dade, George E. Dade, D. D. Turpeau—Mount Zion Church—45.

Books and Sunday School Supplies Central Alabama—S. Bush.

Louisiana—T. F. Robinson, T. J. Johnson.

Mississippi and Upper Mississippi—J. E. Holmes, G. W. Weatherly.

RETREAT CENTENARY MEETING, CHATTANOOGA AREA

On a recent date Rev. R. G. Morris and Rev. E. J. Cox, representatives, met a number of the ministers of the

Wilmington district at Red Springs, N. C. The Rev. S. A. Peeler, District Superintendent, conducted the devotionals and presented the Rev. Mr. Morris, who presided over the meeting. The plans of the Centenary were carefully gone over. The question of stewardship and tithing was thoroughly discussed and valuable information was given by Dr. Cox. The Rev. M. D. Jones is pastor at Red Springs.

NOTICE.

To the members of the Little Rock Conference: For the benefit of our families and selves let us meet in Hot Springs, Ark., December 16th, 1919, at 3:30 p. m., for the purpose of organizing a Preachers' Aid and Claimant Society. Brethren, this is very necessary for the Little Rock Conference. I have talked with quite a number of the brethren about it. I am depending on every man. J. W. Terrell, Route 1, Box 99, Morrilton, Ark.

NOTICE TO SUPERINTENDENTS AND PASTORS.

South Florida Mission and the Florida Conference. Please instruct the Secretary of the Church, pastors or superintendents to forward to me immediately after election the names of delegates elected to the Lay Electoral Conference, to be held in Jacksonville, Fla., February 5, 1920, as it is very important that I get my roll made up by that date. Yours, G. D. Rogers, Sec. Lay Electoral Conference, State Layman's Association, P. O. Box 134, Main Street, Bradenton, Fla.



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WASHINGTON DISTRICT.

Fourth Round.

December: Randall Memorial, 11; Charlotte Hall, 12; St. Inigoes, 13; Simpson Memorial, 16; Pisgah, 19; Pomonkey, 19; Woodville, 20; Haven, 23; LaPlata, 27; Shiloh, 27. January: Brandywine, 2; John Stewart, 2; Fairmount Heights, 7; Nottingham, 9; Marlboro, 10; Central, 14; Ebenezer, 15; Bowle, 17; Ashury, 20; Mt. Zion, 21; Laurel, 23; Mt. Airy, 24; Nash Memorial, 27; Mt. Vernon, 28; Benning, 29; Boyd, 30; Sellman, 31. February: St. Mark, 4; Oxen Hill, 5; Laytonville, 7; Brookville, 7; Linden, 12; Washington Grove, 14; Sandy Springs, 20; Rockville, 27; Scotland, 27. March: Colesville, 5. Full attendance of all the members of the conference is urged. Reports from all departments and activities of the charge are required. Your quota for the Centenary and Benevolence must be raised in full or the program of the church will be greatly impaired. Your charge is called upon to mobilize her forces for a great sweeping Evangelistic Campaign. If we work and pull together a great religious awakening throughout the district is sure. Plan good literature day, and Southwestern Drive before January 1 and put it over. God and the Church are counting on us. We must not fall short of our best. M. W. Clair, D. S.

The Chautauqua, under the auspices of the Pleasant Hour Club of Wesley Chapel Methodist Episcopal Church, of Little Rock, Ark., has just closed with wonderful results. The opening sermon was preached by Dr. R. E. Jones, editor of the Southwestern Christian Advocate, New Orleans, at 11 a. m. A pew rally was conducted by Mrs. A. T. Strickland as leader and the sum of \$110.43 was raised for the indebtedness of the church.

The program for the following week was well prepared and the participants carried the program out in an excellent manner. Music and oratory were the main theme of entertainments. \$206.18 was raised. Friday evening the entertainment was given entirely by participants from the State Blind School, Mrs. Jackson, matron. The whole student body was out.

Dr. J. W. E. Bowens, Jr., was one of the foreign speakers during the Chautauqua.

Mrs. W. H. Bass.

Thanksgiving service was held at St. Mark, Baton Rouge, La., at 7:30 p. m., at which time a great many pounds of foodstuff and some cash were distributed among the aged and sick ones. Mrs. C. Worsham, president of the Ladies' Aid Society, was very active in this matter. Revs. J. A. Landry, District Superintendent, and Rev. S. Green, of Port Allen, were present and delivered short sermons. Mrs. L. Lawson and Mother Dunn, after a short vacation, are back and are busy in church work. C. W.

RALLIES.

Recently a rally in the form of a Mock Conference was conducted at our church, Eupora, Miss., by the members for the purpose of raising the balance due on pastor's salary.

The welcome address was delivered by Dr. Q. V. Williams, responded to by L. A. Hillard who represented the Bishop. Thirteen subscribers were secured to the Southwestern Christian Association and \$223.24 raised. N. H. Williams is pastor.

Recently, the ladies of St. James Methodist Episcopal Church, Flora, Miss., conducted a Tribe Rally with great success. There are only 11 members at this church and \$24.20 was raised to be applied on the pastor's salary. The Rev. R. B. Anderson is pastor.

On a recent date a pay-up pledge rally was conducted at Warren Methodist Episcopal Church, Lagrange, Ga. \$340 was the result.

On a recent date our church at Sumrall, Miss., conducted a very successful rally which netted \$208.25 for the Trustees and Stewards.

Recently a rally was conducted at our church, Rex, Miss., under the leadership of the Rev. G. W. Baker, pastor, which resulted in the raising of \$25. Six persons have joined this church recently.

Recently a rally was conducted at Concordia Methodist Episcopal Church, Marshall, Tex., Rev. T. H. Edwards, pastor. The sermon was preached by the Rev. E. W. Kelley. \$118.51 was raised, which is said to be the largest amount ever raised at this church. The church is free from all debts and plans are on foot for the erection of a new church.

On a recent date, Mt. Zion Methodist Episcopal Church, Centerville District, Delaware Conference, conducted a rally under the leadership of Mrs. Della Green which resulted in the raising of \$127.25. W. H. Hayman, reporter.

On a recent date a rally was conducted at St. James Methodist Episcopal Church, Union, La., which resulted in the raising of \$140. The Rev. C. E. Bradford is pastor.

Recently a Club Rally was conducted at St. Paul Methodist Episcopal Church, Meridian, Miss., the Rev. J. C. Hibbler, pastor. Mrs. E. L. Coleman acted as President, Mrs. Frank Berry, treasurer and Miss Annie Christian, Secretary. As a result \$647.75 was raised.

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DEATHS

REV. AUSTIN LOCKART

The Rev. Austin Lockart of Waco, Texas, died at the Provident Sanitarium on a recent date. He had been a superannuate for twenty years and had not a single relative living. He was a member of St. James Methodist Episcopal Church, Waco. The pastor being absent because of illness, the Hon. R. L. Smith officiated at the services. The body was taken in charge by the Rev. G. S. Deslandes.

REV. B. R. JORDAN

The Rev. B. R. Jordan, a local preacher of our church, West, Enterprise, Miss., departed this life on a recent date. A wife, one daughter, five sons and a host of relatives and friends survive him. Interment was made in Mt. Jordan cemetery. The Rev. F. L. Wods conducted the funeral services.

McElroy—Mrs. Eliza McElroy, mother of the Rev. McElroy of the African Methodist Episcopal Church, Angleton, Texas, departed this life on a recent date. She became a member of the Methodist Episcopal Church in the early days of slavery and was a faithful worker in the

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Ladies Aid, Home Missionary Society and Sunday School until the time of her death. The funeral services were conducted by the Rev. N. N. Sawyer, assisted by the Revs. Wm. Hill of Mt. Creek and Cooper of Brazoria, Texas. Two sons, a host of grandchildren and a number of friends survive her.

Roberson—On a recent date Mrs. Lizzie Roberson, a faithful member of Norwood Methodist Episcopal Church, Norwood, La., departed this life in full triumph of Christian faith. She joined the church in early childhood days and has lived a consistent christian to the end. Two children, two sisters, one brother, a husband and many relatives mourn her passing. The funeral service was conducted by the pastor, the Rev. B. F. Branch, assisted by the Rev. Wm. McKinney of the Baptist Church.

Pierre—On a recent date Mr. Theodore Pierre, a faithful member of St. James Methodist Episcopal Church, Hahnville, La., departed this life in full triumph of faith. The funeral was conducted by the pastor, the Rev. E. W. Jackson.

Grant—On a recent date Mr. Sabby Grant, a faithful member of St. Joseph Methodist Episcopal Church, Angleton, Texas, departed this life in full triumph of faith. He died at the ripe age of 112 years. A wife, one son and a host of grandchildren and friends mourn his passing. The funeral service was con-

ducted by the pastor, the Rev. N. N. Sawyer, assisted by the Rev. Clem of Hitchcock, Tex. Interment was made in Community Cemetery.

Foly—On a recent date Mr. George Foly, Rosehill, Miss., departed this life at the age of 84 years. A wife, six children and 29 grand children and great grandchildren survive him. The Rev. D. D. Dukes performed the ceremony.

Hilton—Miss Mary A. Hilton, of Rosehill, Miss., departed this life recently at the age of 17 years. She died in full triumph of christian faith. A mother, father and sisters and brothers mourn her passing. The Rev. D. D. Dukes conducted the funeral service.

Hanson—Mrs. Bettie Hanson, widow of the late Rev. S. R. Hanson, passed to her reward recently. She was a true servant of God, having been a member of Mt. Zion Methodist Episcopal Church, Vanceville, La., for 22 years. Four sons, three daughters and a host of friends survive her. The funeral was conducted by the pastor, the Rev. F. D. Thomas, assisted by the Rev. J. M. McKee.

Monroe—On a recent date Mr. E. J. Monroe, one of the oldest members of Mt. Zion Methodist Episcopal Church, Vanceville, La., departed this life in full triumph of faith. He leaves a wife, brother and a host of relatives and friends to mourn his demise. Interment was made in Vanceville and the Rev. F. D. Thomas conducted the funeral service.

Miller—On a recent date Miss Bessie Miller of Centerville, Ala., departed this life after an illness of six months. The funeral service was conducted by the pastor, the Rev. T. B. Cooper. Interment was made in Centerville Cemetery. A father, mother, five brothers and one sister survive her.

Price—On a recent date, Mrs. Catherine Price, a faithful member of Jones Methodist Episcopal Church, Welsh, Louisiana, departed this life in full triumph of Christian faith. She was 96 years of age and had been a member of the church for 50 years. The Rev. D. A. Landry conducted the funeral services, assisted by the Rev. Wm. Jones and the Rev. E. J. Smith of the Baptist Church.

Jenkins—Recently Mr. Cisareo Jenkins of Lampkin, Miss., departed this life. A wife, one child and mother and host of friends mourn his loss. The Rev. W. M. Clark conducted the funeral services.

Jenkins—On a recent date, Mrs. Albertha Jenkins of Mansfield, La., departed this life in full triumph of faith. A husband, an infant, father, three sisters and two brothers survive her. The funeral was conducted by the Rev. T. P. Norris, pastor, assisted by the Rev. Baldwin.

Sharp—On a recent date Mrs. Edie Lee Sharp, a faithful member of Thomas Chapel, Mansfield, Louisiana, departed this life in full triumph of faith. She was a member of the Masonic order and was converted under the pastorate of the Rev. J. A. Landry. A husband, father, three brothers and four sis-

ters mourn her loss. The funeral services were conducted by the Rev. T. P. Norris, pastor.

Coleman—Mrs. Rosa Coleman, a faithful member of Holly Grove Methodist Episcopal Church, Lampkin, Miss., departed this life on a recent date at the age of 48 years. The funeral services were conducted by the Rev. W. M. Clark, pastor, assisted by the Rev. A. W. Wilks. A husband and ten children survive her.

Mischeaux—Mr. James Lewis Mischeaux, son of the Rev. and Mrs. E. Mischeaux of San Felipe, Tex., departed this life on a recent date. He was converted and joined the Methodist Episcopal Church at Livingston, Texas, in 1910, during the pastorate of the Rev. P. L. Jackson and died in full triumph of faith. A wife, daughter, mother, father, two sisters, five brothers and a host of friends survive him. He was buried under the auspices of the K. and P. Lodge No. 133. The funeral service was conducted by the pastor of the African Methodist Episcopal Church. At the time of his death

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he was a member of Boyuton Methodist Episcopal Church, Houston, Texas.—T. M. Jackson, reporter.

Ware—On a recent date, Mr. E. T. Ware, a faithful member of St. Paul's Methodist Episcopal Church, Meridian, Mississippi, departed this life in full triumph of Christian faith. He had served in the capacity of Trustee, Steward, class-leader, assistant Sunday School Superintendent, Sunday School teacher and treasurer. He was buried with Masonic honors. A wife, two daughters, three brothers, three sisters, father and a host of friends survive him. The Rev. J. C. Hibbler, pastor, conducted the funeral services, assisted by the Revs. McMorris, Adams, Trotter and others.

Lyles—On a recent date, Mrs. Jane Lyles of Robeline, Louisiana, departed this life at the age of 72 years. She lived a faithful christian to the end. One daughter, 5 grandchildren, a husband and one great grandchild survive her.

SHARP STREET MEMORIAL METHODIST EPISCOPAL CHURCH COMMUNITY ACTIVITIES.

The results obtained by the daily Vacation Bible School conducted by this church during the summer, when 120 children enrolled and an average attendance of 93 maintained, were exceedingly gratifying. Nothing that has been attempted recently has been quite so thrilling. Good music, good games, good Bible stories, hammock making, chair caning, sewing and crocheting, were among the things that characterized its activities. Children plead for its continuance.

On last Monday an additional community enterprise was opened by the church in the form of a kindergarten. Children between the ages of 4 and 7

years are received with the aim of giving them during this most impressive period, the best training that Christian refinement and the most advanced methods can provide. A graduate of the Washington Normal School and its Kindergarten Department is directing this work. A very reasonable fee is charged those who can pay it, and to those who cannot pay the full fee, consideration is given. The church purposes opening a day nursery in a building adjoining 1204 Druid Hill Avenue is the office of the church and also a labor bureau of the church cemetery.

The Day Nursery is intended to be the Big Mother in the community by rendering helpful assistance to parents in protecting the bodies and saving the lives of their little ones while they are out of work. Thus relieving the anxiety and at the same time releasing for school purposes older children who are often kept at home to care for the baby in the absence of parents. The conditions of entrance are within the reach of all.

The aim of the Labor Bureau will not be to make money, but to give to persons who desire employment and can give evidence of industry and trustworthiness, prompt assistance at less than cost; and at the same time assist the employee to secure desirable help promptly.

Pending the erection in the near future of a Community Center Building adjoining the church where these and other much needed activities will be installed, these phases of work will be carried on at the places heretofore mentioned. For such a building the property has already been secured. Thus it is hoped that Sharp Street Memorial Church in the one hundred and seventeenth year of its incorporate history and its twenty-first year as Sharp Street Memorial will have entered upon a new era of service to the community in which it stands which shall increase with the years.

M. J. NAYLOR, Pastor.

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CARD OF THANKS.

The pastor and his family take this method of thanking the members and friends of Wesley Chapel, Vicksburg, Mississippi, for the 450 pounds of choice groceries and a cash present presented them on a recent date. Rev. R. S. Hammond.

MARRIAGES

Taylor-Rodgers—Mr. Willie W. Taylor and Miss Bessie B. Rodgers were united in holy wedlock on a recent date in Mt. Carmel M. E. Church, Woodland, La., of which the bride is a member. The ceremony was performed by the Rev. T. J. Johnson assisted by the Rev. L. C. Thomas. Mr. Taylor is a graduate of Alcorn A. & M. College and Miss Rodgers is a graduate of Southern University and English at New Orleans University. The couple left for Chicago where they will make their future home.

Sellers-Smiler—Mr. Alfred L. Sellers and Miss Tessie A. Smiler, were united in marriage at the home of the bride, Baton Rouge, La., recently. The Rev. T. A. Hampton, pastor, officiated.

Sunday, Oct. 19th, was a great day for the Trustees, at 3 P. M., Revs. S. Green of Port Allen, and S. C. Heedly of the Phrogressive Baptist Church of this city, preached able sermons. Sunday night the Annual sermon of the Daughters of Sphinx was preached by Rev. T. A. Hampton at Wesley. Collection for the day, \$556.20. A full report will follow later.—T. A. Hampton.

Duncan-Jefferson—Recently Mr. D. Duncan and Miss Catherine Jeffers-

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son, were quietly married at the home of the bride, Berring, Texas. The Rev. A. W. Harley, pastor Corrigan circuit performed the ceremony.

McKnight-Brown—Mr. Richard McKnight and Miss Beatrice Brown, were happily married at the home of the bride, Corrigan, Texas, on a recent date. The Rev. A. W. Harley, officiated.

Walters-Wakefield—On a recent date at the home of the brides parents, Miss Ronena Walters and Mr. Homer Wakefield, both of Van Buren, Ark., were united in marriage. The Rev. G. T. Saxton, officiated.

Eldridge-Wollard—On a recent date Mr. Sylvester Eldridge and Miss Minnie Wollard, of Springfield, Mo., were married by the Rev. C. S. Webster.

Ferguson-Eldridge—Recently Mr. Horace Ferguson and Miss Ethel Eldridge, both of Springfield, Mo., were happily married. The Rev. C. S. Webster performed the ceremony.

Walker-White—On a recent date Mr. John Walker and Miss Leather White, both of Yazoo City, Miss., were happily united in marriage at St. Stephens Methodist Episcopal Church by the pastor, the Rev. J. M. Shumpert.

Mr. and Mrs. Johnson of Cotton Plant, Ark., announce the marriage of their daughter, Miss Utah to Mr. Russell Jones, which took place recently at McCabe Methodist Episcopal Church, North Little Rock. Both

are members of our church. The Rev. W. B. Curtis, officiated. Miss Johnson was a student of Tuskegee Institute, Tuskegee, Ala.

Seals-Teary—Miss Oreilia Seals and Mr. William Teary were united in marriage at St. James Methodist Episcopal Church, Union, Louisiana, on a recent date. The Rev. C. E. Bradford performed the ceremony.

Rucker-Reed—On a recent date Mr. Sam Rucker and Miss Lona Reed, were quietly married at the home of Mr. and Mrs. Wm. Reed, Medill, Tex. Both are members of Reed's Methodist Episcopal church. The ceremony was performed by the pastor, the Rev. D. C. Battle.

Willingham-Strickland—On a recent date Miss Mattie Willingham and the Rev. L. W. Strickland were happily married at the home of the Bride, Atlanta, Georgia. The Rev. Mr. Strickland is pastor of Wylie St. Methodist Episcopal Church, Atlanta. The Rev. Jas. Griffith officiated.

Roundtree-Ferguson—On a recent date Mr. Richard Roundtree and Miss Margaret Ferguson, of Mansfield, La., were united in holy wedlock. The Rev. T. P. Norris, pastor, officiated.

TWENTY YEARS AS MISSIONARIES TO LIBERIA.

Rev. J. A. Simpson, D. D., Ph. D., and Mrs. Simpson, missionaries to Liberia, Africa, are now in the United States after twenty years of service as foreign missionaries. They brought with them their foster daughter, Miss Florida L. Smith-Simpson, who for several years taught the Mission Day School at Buchanan, Grand Bassa. This is the second visit to this country since they left here January, 1899. Dr. and Mrs. Simpson have the honor of having spent the greatest number of years in Africa than any of the missionaries of our race sent out by the Methodist Episcopal Church. They are widely known and much beloved and honored because of their prolonged and faithful service on the most needy of mission fields. In both evangelical and

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educational work they were remarkably successful. They left Monrovia on April 15 and sailed for Cadiz, Spain, where they hoped to have secured passage direct to New York, but after waiting eighteen days they took a ship sailing for Havana, Cuba, and entered this country at Key West, Florida, after a voyage of two months. Since their arrival here, Dr. Simpson has been traveling and speaking in the interest of Africa and the Cetenary movement. He is numbered among the great preachers of Methodism, and his message is delivered with marked eloquence and power. His talks on Africa and Missions are an instructive and inspiring message from the mission field to the church in this country. He is now at Atlanta, Georgia, and has been invited to lecture to the student body



of Gammon Theological Seminary and to the class in Mission Study. Due to Mrs. Simpson's health, their stay in this country will be longer than one year.

REVIVALS.

On a recent Sunday a revival was conducted at Concordia M. E. Church, Marshall, Tex., by the pastor, the Rev. T. H. Edwards. Five persons united with the church. The following ministers took part: The Revs. R. B. Witt of the Baptist Church, G. H. Baker, pastor Mallalieu M. E. Church, S. T. Butler of the Baptist Church and Rev. E. W. Kelly. Miss R. L. Beel, reporter.

Recently a revival was conducted at Wesley M. E. Church, Vicksburg, Miss. The Rev. R. S. Hammond, pastor, which proved a success indeed. The revival was conducted by the Rev. B. T. McEwen of Jackson, Miss. Twelve persons united with the church.

Mrs. Mary E. Jones conducted a most successful revival at Riley M. E. Church, Handsboro, Miss., on a recent date. There 51 conversions and accessions. Thirty-three joined our church, the others going to the Baptist church. \$161 was raised. The Rev. W. L. Mills is pastor.

On a recent date two revivals were conducted at Eutaw, Ala., by the Rev. P. W. Wofford, pastor. Many souls were converted and joined the

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church. The Rev. A. Callahan assisted the Rev. Mr. Wofford.

On a recent date revivals were held on the Pauling Circuit, Heidelberg, Miss., by the Rev. Wm. Emerson, pastor. Thirty-seven persons united with the church. Raised during the meetings \$98.10. The Rev. R. H. May was present and assisted in the meetings.

WOMAN'S MISSIONARY SOCIETY.

The Woman's Home Missionary Society of the Houston District met in connection with the District Conference at St. James Methodist Episcopal Church, Houston, Texas, on August 20, 1919, Mrs. A. D. Logan presiding.

A devotional service conducted by Deaconess Simpson and Mrs. Louise Cole proved a spiritual benediction to all present.

Addresses of welcome were extended by Mrs. Van H. McKinney and Miss Emmogene Williams. Misses Fannie Butler and Connie V. Jasper made fitting responses to these addresses.

A comprehensive statement of the work of the year was given in the report of the District President.

Brother—If you only knew how easily, inexpensively, injurious tobacco habit can be overcome, you would write me at once for particulars, which will be gladly given. Just send me your address. J. O. Stokes, Mohawk, Florida.

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CRESCENT CITY NOTES

Miss Rosa Willis, daughter of Mr. and Mrs. Robert Willis, Sr., was quietly married to Mr. Charley Adler December 3.

First Street, Sunday, at 11 a. m., general speaking meeting was conducted by the pastor. At 6 p. m. Epworth League song service, led by Mr. Thomas Smith, Lizzie Hawkins; more than 200 young people spoke. At 7 p. m. the pastor spoke for twenty minutes and extended the invitation. Eleven persons joined the church. The Lord's Supper was administered to the largest number of people ever yet summoned at this church. The following ministers assisted the pastor. The Revs. A. W. Obee, F. T. Chinn, Joseph Means, Ed Fields, Ed Golden and Robert Jones. Our people are happy over the success of the class collection, which averaged \$115 per week. Marie S. Johnson, reporter.

Trinity.—The pastor and family wish to thank the Stewardess Board and members of the Church for a fine Thanksgiving turkey and bags of fruit from different persons. Thanksgiving service was held at noon, the pastor preaching the sermon. Dr. Hughes, the area secretary, preached to a large audience Sunday night and the message had effect on everyone. We will make full report of our rally after the second Sunday.

Williams.—Mr. Louis Brazley conducted the testimonial meeting at 11 a. m. Mrs. Addie Stewart had charge of the unveiling of the new organ at 3 p. m. Dr. J. W. Hayward preached at 7:30 p. m., and assisted the pastor, the Rev. L. H. Smith, in administering the Lord's Supper. One united with the church. The pastor and his wife are spending a few days this week at his old home, Beattieville, La., the guest of Mr. and Mrs. John D. Brown. C. Polette, reporter.

Scott Chinn.—At 11 o'clock service Drs. Hughes and Hayward each delivered stirring addresses. On Sunday night the pastor, Rev. Robert Wilkins, preached to a splendid audience, after which two accessions were added to the church. M. Berlaime, Sec.

Wesley.—The services morning and evening were largely attended. At the 11 o'clock hour the pastor preached from the subject, "The Kingdom of Heaven." Four persons united with the Church. On January 6, at the Pythian Temple, Dr. W. A. C. Hughes will deliver his lecture on "Climbing." Dr. Hughes has pastored some of the largest churches in the Washington Conference, and is an acceptable speaker. In connection with the lecture there will be a musical feature. General admission 25 cents.

The revival conducted at Spring Ridge M. E. Church, Camilla, Tex., by the pastor, the Rev. A. L. Gabriel was indeed a success. Thirty-eight persons were happily converted and joined the church. \$18.17 was raised and presented to the pastor.

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A SUCCESSFUL PASTOR AND PEOPLE.

The Asbury Methodist Episcopal Church, Nanticoke, Md., went "over the top" in their recent drive for \$1,000 on their new church building, which it is hoped to start erecting this spring. When their pastor suggested raising \$1,000, to some it seemed impossible, as so large an amount of money to be raised in one drive was unheard of in these regions. There were some who scoffed and said, "It couldn't be done," and seemingly it was a tremendous task, considering the membership, which is only 156. But the slogan was "Expect great things from God; attempt great things for God." The pastor impressed this thought upon the hearts of his congregation, to the effect that they not only raised \$1,000, but \$1,091.12 in cash, which is now reposing in the Nanticoke Bank, to be used for no other purpose than that for which it was raised. The pastor of this charge is a very young man, a graduate of the class of 1918 of Gammon Theological Seminary, Atlanta, Ga. Although young in years, he is a man of vision and great faith in God and his fellowman. He believes in making the impossible possible and carries this optimism with him in his daily life. This in part accounts for his success. We need men of faith in these momentous times. Sunday, December 14, has been set aside as "Advocate Day," on which date it is hoped to "go over the top" in 100 subscribers for the Southwestern. Reporter.

SHREVEPORT DISTRICT.

We take this method of thinking friends for the many splendid expressions of love and esteem as we passed through on the fourth round of this year, and especially do we mention Mrs. Louiser Miller, of Beulah Church; Mrs. Matilda Harper and the ladies and sisters of Jones Church; Mrs. Callie Cox, of St. James Church, Monroe; Brother Sam Holmes and family; Ed. Ward and family; Mr. C. Swofford and family, C. Facin, Dan Mims and family, of Lake Providence; Rev. and Mrs. Venable, Rev. and Mrs. Emmett, Rev. and Mrs. Haynes, of Washington Chapel; Rev. and Mrs. Barns, with Sister Matthew and family, of Nebo; Brothers Dan and John Jenkins, of Grand Bayou, with Rev. and Mrs. A. B. Venable, and Rev. and Mrs. R. E. White, who with others whose names may not appear here, but all of whom remembered us in many kind tokens, we here express our kind and hearty appreciation. Rev. and Mrs. T. B. Oville, of the Shreveport district.

WANTED—A man or woman to live with family of teachers during school term. Address Teacher, Box 21, Huntsville, Tex.

CARD OF THANKS.

Lake Charles, La.—I take this method of thanking the Sunday School of Spring Creek. Rev. W. R. London, pastor, for \$12 to get a pair of shoes for Conference, and to the members of Lafayette Charge, Rev. W. S. Jones, pastor, for \$3.50 to get a pair house slippers. J. W. Turner, District Superintendent.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN
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The First Christmas



"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
"And, lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them; and they were sore afraid.

"And the angel said unto them, 'Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men'."

EDITORIAL

PEACE AND THE PRINCE OF PEACE

The prophets and workers of evil are in evidence throughout the world. There are those who prophesy all sorts of upheavals and disasters as the final outcome of world-wide restlessness. The workers of evil are putting in overtime to make good this prophecy. There are those who are opposed to law and order, to decency and self-respect, to the kingdom of truth and righteousness and to every good way and work. They are themselves possessed and like their master whom they serve, seek to destroy the fabric of human society and of government.

The situation would be occasion for despair but for the fact—

There's a song in the air!

There's a star in the sky!

There's a mother's deep prayer,

And a baby's low cry!

And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy

O'er the wonderful birth,

For the Virgin's sweet boy

Is the Lord of the earth.

Ay! the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

In the light of that star

Lie the ages imperaled;

And that song from afar

Has swept over the world.

Every heart is aflame, and the beautiful sing
In the homes of the Nations that Jesus is King!

We rejoice in the light.

And we echo the song

That comes down through the night

From the heavenly throng.

Ay! we shout to the lovely evangel they bring,

And we greet in his cradle our Savior and King

In spite of the surging of the forces of evil, in spite of the turmoil, restlessness, bickering, bitterness, murder and destruction, there is something that holds things together. The world does not break to pieces. The prophets of evil will be discredited and the workers of evil will be defeated. This truth is more real than even the evident restlessness and turmoil. In the midst of all of the crime and carnage and the carnality of the world the one great divine principle like a thread of gold holds the fabric of human society. The situation seems to be putting to the supreme test the principles of peace, truth, honor, and of righteousness as were enunciated by the Prince of Peace himself. The leadership and force of the personality of Him who came to make the crooked ways straight and throw up in Zion a highway on which all men might walk and none might err, are being tested.

It is comforting and reassuring that our thoughts are turned at this time to the annual festival of peace and of good-will. We are enjoined to make merry, to worship anew at the shrine of Him who came on earth to bring peace and good-will among men. The Christian world today, in spite of all that seems to the contrary, has occasion for the highest hope. He whose right it is to rule and direct will not fail. He cannot fail nor has He failed in the slightest in the recent and awful past. It may not be so evident that the Christ was dominant in the affairs of men the five years past, but He was. He was not passive. He

was active. Quite often He was hidden from view by human intervention and the wrongs and ills of society, but He was as evident then as He is evident now that He is at work as the leaven which will leaven the whole lump of world-civilization.

Do we long for peace? We shall have it. Are we supporting the League of Nations as a program for world-peace? Will the League of Nations prevent war and promote better understanding between the nations of the earth? If so then let us have a League of Nations. Let us have its ratification, the sooner the better. But no League of Nations will be more than a scrap of paper unless it is sealed with the seal of the King of Glory. The five great powers will be as helpless as the smaller nations to hold the world intact and steady unless the Prince of Peace controls the hearts of men. His spirit, His method of approach, His program for international relationship, His program for relationship between man and man, His spirit of humility, simplicity, honor, truth, honesty, open frankness—in one word all that He stands for in His life and demeanor will bring to this world the peace for which we long—and He alone can bring peace. We turn at this glad hour to worship Him whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father and the Prince of Peace.

A PRINCE HAS FALLEN

It is exceedingly difficult for us to adjust ourselves to the news which came ringing over the wires that Bishop Camphor had passed to his reward on Wednesday, December the 10th, at his home in Orange, New Jersey. He had been lingering for some time and last week we reported his condition critical. But there were reasons for hope, and hope we had that he would survive his illness and continue his work, which was the passion of his heart. He seemed so fit to live. His body in vigorous health was robust, stalwart and even compelling. He had the bearing of a prince. It is said that he was in fact a direct descendant of one of the princely families of the Western coast of Africa.

As one looked upon his massive frame, yet symmetrical, death was the last thing to be thought of and while we know that for all who are in flesh, death must ultimately come, in Bishop Camphor's case, all thought not yet a while. But alas, that strong, vigorous, imposing frame has succumbed to the ravages of pneumonia which brought on the weakness of heart and finally the stroke of paralysis, and these combined caused the end. It will be a shock to Methodism and it will be an inexpressible grief to his brethren of the South. He was loved. He was trusted. He was followed. He represented to us all an ideal in his physical and intellectual and spiritual life, and all prayed that he would be spared longer to prove his worth to the world and win the confidence of the world as he had won the confidence of the brethren.

Elsewhere in this issue we are publishing a tribute from Bishop Hartzell, his friend and in some sense guardian, during all these years. This will be read with very keen interest. It is our purpose next week to devote considerable space to the life and career of Bishop Camphor, giving tribute from those who trusted him and admired him most. We will also give a full account of the funeral services, which took place in Orange, New Jersey, and the interment services, which took place in the city of New Orleans.

MEETINGS OF LARGE SIGNIFICANCE

The annual meetings of the Managers of the Board of Home Missions and Church Extension and of the Board of Foreign Missions of the Methodist Episcopal Church have just closed. They were held respectively in the cities of Philadelphia and New York.

These meetings are representative of the life of the Methodist Episcopal Church, in the interim of the General Conference, more nearly in the evangelistic and missionary outreach than any other gathering of the church. Practically all of the Bishops were present; not all, but many of the outstanding and influential leaders were also present among whom were representative laymen and ministers from each of the General Conference districts.

No one could sit through the sessions without cause for devout thanksgiving, without a reassurance of hope for the ultimate triumph of the Prince of Peace, without an inoculation of the contagion of unselfishness, self-denial, self-abnegation, as was evidenced by laymen and ministers in the interest of the kingdom and without a baptism in copious showers of the spirit of Him who came in the world to serve.

It has been our privilege and profit to sit through a number of meetings of this kind during two decades past and we are frank to confess that we never sat through such meetings with so much impressiveness as these two meetings in Philadelphia and New York. In the first place, there was the utter absence of any rivalry between the fields; between one foreign field and another; between one home field and another field or between the home field and the foreign field. It is true the two boards, Home Mission and Church Extension and Foreign Mission, existed legally intact as separate organizations but these two organizations related themselves to the one purpose, of bringing the Kingdom on earth. It was worth all the Centenary effort to have the Methodist Episcopal Church to so lend itself in prayer, in consecration, in giving, in faith and in love into one mighty whole for the bringing of the Kingdom on earth "We are not divided, all one body we." This is the thing for which Methodists have prayed for a long time and it was enough to send a thrill through the heart of the coldest and the most indifferent that the two boards were actually working together without the slightest reference to the priority of claim of one above the other. In the days gone by there were long discussions as to whether one field in America should have a few dollars more than another field and sometimes orators would wax warm in their eloquence in behalf of local situations. This was true also in the discussion of foreign fields. There used to be a debate as to whether China should have so much more than Japan or whether these fields should be cared for and Africa go wanting. Happily, and most encouragingly, the situation has entirely changed and we face the world as a whole in all of its needs, relating each need to the other and giving where the need seems most urgent. In fact, the matter of appropriation was a matter of detail. This was disposed of by a simple motion, whereas heretofore it has taken days and hours of discussions on matters of percentage and ratio.

A part of this was due to the fact that the Centenary offerings were coming in and large sums were available for appropriation, whereas as heretofore we spoke in terms of a thousand dollars and ten thousand dollars in the

matter of increase in appropriation to a single field, now the committees were speaking in terms of one hundred thousand and of a half million dollars. There was something like seven million dollars available for missionary purposes, the like of which had not been known in the history of the Christian Church. Another fact worthy of note, heretofore money has been appropriated on faith, that is to say, since the history of the missionary society, all the appropriations that have been made to home and foreign fields have been made without a single dollar in the treasury to meet the appropriation. The appropriations were made on faith and then the society went out to raise the money. In nearly every instance the Church raised the amount appropriated, but this year the appropriations were made either upon the basis of actual cash in the treasury or in subscriptions that had been duly signed up in the regular Centenary form, which would be in themselves a basis of a bank credit.

Another thing that was impressive about these two meetings was the vision of the Church and its program to meet world needs. We were, and are still, the Methodist Episcopal denomination, interested in everything that pertains to the life and the growth of our church, but we are interested in denominational matters only as they promote the interest of the Kingdom. And thus it was that these two boards were projecting their program to fit into the life of the world, not that we might make Methodists, but that we might make the world better and bring more speedily the Kingdom of the Christ. So that reconstruction in Europe, reconstruction in America and tasks heretofore passed up because we either did not have the vision or we did not have the means, commanded the attention of the committees. Here was a great big church relating itself to the needs of the wide world.

Another very gratifying fact was the forward look of the church and its adequate program to the present day situation. In all humility it looks as if in this particular Methodism leads the churches of Christendom. It was a hazardous thing to project the Centenary program, but in light of present day events, Methodism is the only church that is any ways prepared to serve this world of distress, of anguish and of turmoil. We are at least two years ahead of any other evangelical denomination, two years ahead in our outlook, two years ahead in our program, two years ahead in our giving to meet the actual needs of the world. This is a cause for devout thanksgiving and it ought also to be a cause for devout humility.

AND STILL THEY GIVE

One would suppose that after the numerous drives during the war for the many objects, worthy though they were, would cause a slow up in the drive for various causes at this time. But the contrary is true. It would appear that the Christian world at least has on the giving hand, that about the cheapest thing in the world now is money, and money is not to be hoarded when the lives of men and women are at stake.

The Southern Baptist Convention set about recently in a campaign for \$75,000,000 to enlarge educational, missionary and benevolent programs. This campaign has just closed with \$81,000,000 subscribed. Still the campaign is not completed in 18 States and the general director expresses the opinion

that when the convention meets next May in Washington that the total will be \$100,000,000.

Northern Baptists will soon launch their campaign for \$100,000,000, and those of Canada will seek to raise \$25,000,000 in the spring.

The money will be expended by the General Board of the Southern Baptist Convention and the boards of the several States during the next five years as follows:

Foreign Missions, \$20,000,000; Home Missions, \$12,000,000; State Missions, \$11,000,000; Christian education, \$20,000,000; hospitals, \$4,700,000; orphanages, \$4,700,000, and ministerial relief, \$2,500,000.

What is still more gratifying than the raising of \$81,000,000 is that 7,500 young men and women in the South have dedicated their lives to special Christian services in the ministry, in missionary work and as Christian nurses, Christian teachers and Sunday School workers.

A PROGRAM FOR HOME MISSION RECONSTRUCTION

The Board of Home Missions had available for all purposes at its recent session \$5,155,933. This is the largest amount appropriated for this purpose in a single year by any organization doing Home Mission work in the history of Protestantism. It gives the idea of the new interpretation of home missions and the very practical and sane and far-reaching work that the Board of Home Mission and Church Extension is trying to do in pursuing the report of the committee on War Emergency and Reconstruction as adopted by the recent session of the Board of Home Missions and Church Extension.

We give in this connection the report:

Guiding principles to be used in framing the War Emergency and Reconstruction program and types of cases to be included in the appropriations.

1. War Emergency shall be construed to include:

(a) The continuing of Christian work under the auspices of the Methodist Episcopal Church in and near military or naval stations and to assist Methodist Episcopal chaplains.

2. War Emergency shall be construed to include industrial reconstruction.

(a) To meet our responsibilities in industrial communities newly established or greatly enlarged as a result of the war or post-war conditions.

(b) To assist in re-educating and preparing for permanent employment handicapped soldiers and civilians pending proper government provision.

(c) To encourage and to assist in the establishment of Goodwill Industries as part of the industrial program.

(d) To make adequate provision to meet the conditions caused by the Negro migration North.

3. Rural Reconstruction shall be construed to include:

(a) Meeting the demand for community centers, providing for social, recreational and educational activities under Church leadership and insisting that the redemption of Jesus Christ is the supreme business of the Church.

(b) To assist in preparing adequate support and buildings in new or growing localities whose populations have been increased by activities growing out of the war.

4. Americanization shall be construed as taking adequate Church responsibility for Americanizing and Christianizing of peoples in communities where industrial or other conditions make such a program imperative.

5. Educational Reconstruction shall be construed to include:

(a) The encouraging and assisting of our returned soldiers and sailors to resume their interrupted education.

(b) Preparing specially trained Christian workers for reconstruction activities in the United States.

OF GENERAL INTEREST

Scientific Management in Bible Times

In Bible times the relation between master and servant was very close, despite the fact that these servants were sometimes hundreds in number. Abraham had 318 servants born in his own house, not counting their wives and children. (Genesis 14:14.) Job had 22,000 head of live stock, and it must have taken many servants to look after these. (Job 42:12.) Elisha was plowing with twelve yoke of oxen, also employing many servants. (1 Kings 19:19.) Yet the customary salutation of an employer to his servants was, "he Lord be with you," and the customary reply of the servant was, "The Lord bless thee." (Ruth 2:4.) Modern methods of demands, curt refusals, violence, machine guns, etc., do not point the way to harmony between employer and employee and between capital and labor.

Soap Best Healthguard

All kinds of germicides are employed by people who are zealous for health via germlessness, but according to the Philadelphia Tuberculosis Committee the best one is common soap. Soap, of course, removes dirt, but it took a "scientist" to make a culture of the external contents of unwashed and washed hands, and to announce that by far the greater number of germs were removed with the dirt. However, says the committee, a single splash in soapy water is not adequate, but the hands must be diligently and frequently scrubbed, effectually enough to visibly remove the soiled condition, in order to be safeguarded against tubercular infection. It is heroic treatment to "wash and be clean," but perhaps worth while, particularly if the old saying is true that "cleanliness is next to godliness."

Africa and the Airplane

The Belgian Government is about to develop commercial aviation on the Congo. There will be regular mail and passenger service between Kinshasha and Stanleyville. The trip will take two days, and the service will start after New Year, with twelve 300-horsepower hydroplanes. Each plane will carry 900 kilos at a speed of 115 to 120 kilometers an hour.

Central Africa missionaries want hydroplanes to take the place of a fleet of launches now running between various mission stations. At inland points landings will be arranged in the straight, smooth central streets of the native towns, which are usually 100 feet wide and cleared of grass and other obstacles.

Notes on Influenza

The New York Medical Journal publishes an interesting item concerning the causes of infection from influenza. Instead of susceptibility to influenza being particularly affected by antiseptic applications to nose and

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throat, the ruling consideration is the vitality of the individual.

In the United States Navy a hundred men volunteered for exhaustive tests. These men were in the best state of health and were kept so during the period of experiment. They were subjected to every possible mode of infection. Live influenza bacilli were sprayed hourly into their noses and throats. They were fed germs with their food. They were kept in close contact in almost every conceivable way with influenza patients, sleeping with them, eating with them, breathing the same air and vigorously trying to get the disease. In spite of all efforts, not one of this hale and hearty group of sailors contracted the "flu." This experiment is advanced as strong proof of the theory that the contracting of influenza is principally a question of strong or weakened condition of the body.

Trans-Atlantic Telephony

That the early realization of the idea of talking across the ocean by wireless may be at hand appears from the statement made by the General Electric Company in considering plans for doing it. A wealthy New Yorker has a partner in Paris and wishing to obviate the delay of the electric cable, is having plans drawn up for calling him up like any other department of the business, with this difference, that the call will go by wireless and the response will be from Paris.

The consulting engineer of the General Electric Company, in charge of this kind of work, has perfected the duplex wireless telephone and says that the trans-Atlantic system contemplated will be much like that of an ordinary telephone exchange. It will make it easy for the traveler who is expected

to write letters home every day, to take up the hotel room phone and talk three minutes with friends or business associates, and something like that will come, we are confidentially informed, when wireless telephone exchanges are established in the principle cities of the world.

Shortage of Teachers

A report from 1,512 school superintendents indicates that the United States is short 38,000 teachers, or 5.8 per cent of the 650,000 teaching positions. There are also 65,000 persons accepted as teachers who are not fit for their positions. This represents 103,000 teaching positions without teachers of even fair ability.

Of the 1,512 school superintendents, 1,430, or 94.6 per cent, report that the teachers' salaries have not been increased in proportion to the increase in the cost of living; 1,267, or 83.8 per cent, report that they have found it necessary to lower the standard of qualification in the effort to get teachers; 1,052, or 69.6 per cent, report that the number of girl and boy teachers below twenty-one is increasing; 1,395, or 92.3 per cent, report that promising young men and women are not taking up teaching as in the past. The situation is least serious where salaries have been increased most.

Rewarding the Chieftains

The sum of \$3,000,000 has been set aside by the British Government for special rewards for the commanding officers of the Great War. Of this amount, Field Marshal Haig and Admiral Beatty are each to get \$500,000, and Viscount French and Admiral Jellicoe will each get \$250,000. The American custom is to reward its military chiefs with one or more monster parades and possibly a little better title and pay, and that is all. The English example is hardly calculated to chill the ardor of military men in Great Britain. Rather we may suppose they will welcome any further opportunities to serve their country in a military way, and this does not make them peace-makers or peace lovers.

People of Interest

Bishop Charles B. Mitchell presided over the annual session at Porto Rico Mission.

Dr. and Mrs. G. W. Hubbard celebrate their fiftieth wedding anniversary in Meharry Auditorium, December 24.

Dr. John H. Martin, Centenary Conservation Area Secretary for Atlanta Area, died in his home at Jacksonville, Florida, December 3rd. Dr. Martin was a member of the St. John's River Conference.

Bishops Burt, Shepard and Nuelson, Dr. A. J. Bucher and Mr. Hanford Crawford compose the deputation ordered by the General Conference to study religious conditions in Europe. The deputation is already in Europe and has visited Paris and a number of other places in France, Zurich and other places in Switzerland.

A cable received by the Board of Foreign Missions of the Methodist Episcopal Church from Rockwell Claney states that he sailed from Vancouver for India by way of Hong Kong on the Empress Russia on November 29th.

Mrs. Lilly Leonard Slack, secretary of the Bureau of Porto Rico, is in Berkeley, California, and will spend the holidays with her brother, Bishop A. W. Leonard, and family. She will be one of the party to visit the Orient with Dr. and Mrs. J. F. Fisher. The present plan calls for them to sail from San Francisco January 7th.

District Superintendent J. J. Harrison, the Revs. R. E. Edwards and J. R. Taylor passed through the city last week en route to the Central Alabama Conference, of which they are members and which met at Mobile, Ala. They were also office callers.

The New York Age has installed a new Huber press and has changed its location from 247 W. 46th Street to 230 W. 135th Street. The large addition to the equipment of the Age has been made necessary by its increased circulation. Here's to wish for the Age a still larger increase in its circulation.

BUSINESS LEAGUE OPENS NATIONAL HEADQUARTERS.

The decision reached by the National Negro Business League at its meeting held in St. Louis, Missouri, in August, to establish at Washington national headquarters, is being carried into effect. Arrangements have been perfected by the Secretary of the League, Mr. Emmett J. Scott, whereby a portion of the Y. M. C. A. offices formerly occupied by Dr. J. E. Moorland and his staff of assistants during the war, shall be taken over and maintained hereafter as National Negro Business League Headquarters. This arrangement is admirable as the Y. M. C. A. building is the center of Negro life and activity in Washington. The influences that count for most in the life of the colored people in Washington more or less radiate from the Y. M. C. A. building.

The program to revive local Negro Business Leagues will be put under way at once and will be carried forward as earnestly as possible. The first movement in that direction has been to reorganize the Washington Negro Business League on the basis of \$5.00 joining fee per member with dues of \$10.00 per year, payable quarterly, with a hope that this plan will be adopted by Local Negro Business Leagues throughout the country. Forty persons have already come into the Washington League on these terms.

Mr. T. J. Calloway, an experienced business man, has taken the leadership in co-operation with the Secretary of the National League in reorganizing the Washington Branch, and will have charge of a campaign throughout the country to put Local Negro Business Leagues on a sound footing. Associated with them will be a live wire office manager deeply interested in Business League work, who will represent the officers of the National Negro Business at headquarters and keep the correspondence of the League flowing to the remotest corners of the United States. Back of all of these efforts will be the influence and counsel of Dr. R. R. Moton, President; Dr. Robert E. Jones, Chairman of the Executive Committee, and the whole official staff of the National Negro Business League. A group of colored bankers, headed by Mr. E. C. Brown, of Brown & Stevens, bankers, Philadelphia, has agreed to co-operate with the National Organization in putting this extensive Business League program through.

Bishop Alexander Priestly Camphor

By Bishop Joseph C. Hartzell

Alexander Priestly Camphor died at Orange, New Jersey, December 10th, 1919, at 4 o'clock in the afternoon. Several weeks of pneumonia left him with a weak heart that did not improve, and this condition, together with the paralysis of the left side of his body, ended his earthly career.

The story of his life is remarkable. He was born August 6th, 1865, in New Orleans. His parents were freed from slavery by the emancipation proclamation. On his deathbed his father pledged the mother to educate the children, and especially Alexander, as he desired him to be a missionary to Africa. A few weeks later the widow's pastor, Rev. Stephen Priestly, announced from the pulpit his desire to adopt a boy that he might educate him for Africa. The boy was legally adopted as the son of Brother Priestly and the new father's name became a part of him. After graduating in the High School he entered the New Orleans University, where he prepared for college, took the classical course, graduating in 1889, and was Professor of Mathematics for four years. He graduated from Gammon Theological Seminary in 1895. The usual regular college and seminary degrees were received and later he was given the degree of Doctor of Divinity by two institutions.

After a brief pastorate in Germantown, Pennsylvania, he was sent to Orange, N. J., and in December, 1896, he and his wife sailed with me for Africa, and were appointed in charge of the College in Liberia. Here for eleven years he did excellent service. Returning to America he became principal of Central Alabama College, at Birmingham, where his work was crowned with remarkable success, until in May, 1916, he was elected Missionary Bishop for Africa, where Liberia and the adjacent parts of the West Coast of that continent have been under his direct supervision.

December 5th, when the Bishop's illness was reported at the annual meeting of the Board of Foreign Missions, I was requested to visit him and report his condition. The physicians gave no hope for his recovery, but he did not know this. He was greatly affected by the expressions of sympathy and appreciations which I felt free to express to him as representing the sentiments of the Bishops and other members of the committee. Waiting until he could control his feelings, he said, "I appreciate it all." A little later he said, "Please tell the brethren so."

I spoke of the comforting grace of God to his afflicted children. His reply was in brief sentences—"O, yes, I have God's comforting grace—every morning the light comes into the window, it never fails—so God's love and grace never fail and I know all will be well."

Africa and his work was referred to and the new day of great plans and resources for success. He showed great interest and remarked, "That reminds me of what our old friend Emperor William said at the cornerstone laying of the New Orleans University." Recalling the incident, I stated that after several addresses by prominent white men, Emperor Williams, one of our prominent Negro preachers, spoke and began by saying: "When I was a slave boy I used to look through the fences at the schools for white boys and girls and wondered if there ever would be schools for Negro boys and girls.

Today I am helping to lay the cornerstone of the University for my people. I wonder if this is the same world I was born in!"

"Yes," said the sick man, "when I see what the world is doing for Africa, and what the Church is doing for my people, I wonder if this is the same world I was born in." He spoke slowly, but his eyes were wide open and reflected the light of his soul.

Later, I spoke of the uncertainty of life, and gave him to understand his serious condition. His reply was, "I have thought that all out." "Are there any shadows as you look ahead and consider the contingencies?" and he said: "None whatever. I had hoped for many years in Africa, but if it is not to be, God knows best."

His faithful and cultured wife told me how that at daybreak in the morning, and at times during the day, and again in the evening, she read some of the precious words of comfort from the Scriptures and also quoted verses from their favorite spiritual hymns. He at times would join her in repeating those dearest to him. Then followed united prayer that they might be filled and sanctified by the Holy Spirit and made ready for whatever might be the will of God. Before departing I offered a prayer of faith and hope. He followed each petition with an Amen. I laid my hand upon his great brow while my heart cried unto God that his life might be prolonged.

Later in the day Bishop Camphor dictated a letter to his wife and addressed to the Board of Foreign Missions, in which he said:

Dear Brethren: Greetings.

I am melted to tears by the great courtesy you have shown me by sending my old true friend, Bishop Hartzell, on an errand to bear me your heartfelt sympathy and greetings in my present illness.

It is true that I have been ill for several weeks; but the Lord has been and is with me now. I have a consciousness of the indwelling of the Holy Spirit, and though I am very weak physically I am strong spiritually, and have pleasure and joy in communion with Jesus, my Savior. The Twenty-third Psalm is my comfort in these days of physical weakness and exhaustion, for I am now one of the weak lambs that must be carried in His arms.

With reference to the question propounded by Bishop Hartzell—if my life work is ended what have I to say? I rejoice with joy inexpressible in the work that has been given me to do. I did my very best with it. I have never shirked any duty or task. I have no consciousness of ever shirking my work. I have done my best, and now, like the Apostle Paul, I say: "I have fought a good fight, I have kept the faith"—and now I am ready for whatever the Master has in store for me. I do not regret the brief career, for we truly live, "not in years but in deeds." That life is long which answers life's great ends. Of course we understand that all sickness is not unto death; my faith is that I may yet be restored and permitted to go on with my work, but if not I am cheerfully resigned to the will of God.

Believe me, brethren, to be,

Yours in Christian love,

Alexander Priestly Camphor.

The interview and the writing of his letter

occurred Friday, December 5th, and five days later our brother passed beyond the veil.

I knew Bishop Camphor from his boyhood, beginning not quite fifty years ago in New Orleans, and have had his love and confidence to the end. He was without race prejudice. In every field of labor he has White Christian men and women as friends and councilors. In 1895 he was married to Miss Mamie Anna Rebecca Wether, a college graduate. He and his wife were one in the truest sense. They had no children and so they adopted and educated five girls. All are a success in life. One is the wife of the President of Liberia, and two, one a nurse in New York and one living in Alabama, hastened to Mrs. Camphor to help her care for their foster father.

Bishop Camphor was a good student of humanity and literature. His volume of "Missionary Story Sketches and Folklore from Africa" is exceedingly interesting and valuable. For several years he has specialized on Anthropology, especially relating to the races of West Africa. His thesis for the degree of Ph. D. from the Chicago University was well on the way. A history of Methodism in Liberia was begun.

A year ago at the meeting of the Board of Foreign Missions, Bishop Camphor presided and conducted the memorial services in memory of several deceased members. The judgment was unanimous that in the selection and announcement of hymns, the reading, the Scriptures with comments, and the presentation of the speaker, the service could not have been improved. He commanded the respect of all as an educated, cultured and effective Christian Bishop.

Why should Bishop Camphor have died, just when with his splendid equipment he had entered upon so great a work for his race, to which he was so loyal and which so much needed the multiplication of true leaders, and when the whole Christian Church is so ready without regard to race, to multiply resources for victory?

"Some day all doubt and mystery

Will be made clear;

The threatening clouds which now we see
Will disappear."

"And looking back with clearer eyes

O'er life's short span,

We'll see with wondering, glad surprise,
God's perfect plan."

GENERAL CONFERENCE DELEGATES

Texas Conference

Ministerial—Dr. M. W. Dogan, President Wiley University; Dr. J. O. Williams, District Superintendent; the Rev. T. M. Jackson, District Superintendent. Reserves—Dr. W. H. Logan and Dr. A. W. Carr. Laymen—Deaconess Rosa Simpson, Prof. H. B. Pemberton, Mr. J. J. Hardaway. Reserves—Prof. S. S. Reid, Mr. J. L. Robinson.

South Carolina Conference

Ministerial—Dr. C. C. Jacobs, pastor; the Rev. W. S. Thompson, pastor; Dr. L. M. Dunton, President Claflin University; Dr. J. W. Moultrie, Centenary Area Secretary. Reserves—The Revs. J. C. Martin, J. E. Page, C. R. Brown. Laymen—Mrs. L. A. Morer, teacher; Mr. Jonas Thomas, farmer; Mr. A. J. Andrews, railway mail clerk; Dr. J. R. Levy, physician. Reserves—Dr. G. K. Adams, Mr. J. F. Cain.

Present Day Signs Of The Stars In The East

By the Rev. Gilbert Haven Caldwell, B. D.

The Gospel of St. Matthew records the story of the visit of the Wise Men from the East to Bethlehem of Judea that they might pay homage to the "New King." They had seen a star which was at once a sign of strange and most significant things. It was prognostications with regard to this star that had impelled them to start out in search of the object of its significance. And on arriving in Bethlehem of Judaea this star reappeared. It located for them the place where lay him whose coming the Star of the East had heralded. So convinced were they of the presence of a new king that on coming into the house "they fell down and worshipped Him," "and when they had opened their treasurers, they presented unto Him gifts, gold, frankincense and myrrh."

The flickerings of that new star in the eastern skies was more than the assurance of a New Born King. It was the prophecy of a new life and a new order of things. It was prophetic of the coming day when "old things are done away, and behold all things are become new."

Nineteen hundred years have elapsed since on that crisp morning the star first lighted the eastern skies, but brighter and more constant today are its rays than when first the Wise Men sought its significance. There are certain signs of the presence of this new star light. If there are those who fail to see them it is because they fail to look up, or looking up are blind to the signs of the times. Indeed, those blinded ones are not alone, for there are those nineteen hundred years ago, who went on with the grind of life's minor routine, while bigger men were in search of New Kings and New Kingdoms.

If you will join the caravan that will this Christmas tide travel to see the "New King," you will not be disappointed, for "lo, the star which they saw in the east goes before you till it comes and stands over where the young child is."

Spirit of Democracy.

The spirit and spread of democracy is one of the signs of the presence of the star. We do not find one single line in the Gospels with reference to any special form of government. But between every line is written large enough for us to run and read the principles upon which democracy is built. The individual is the unit in the Christian system. He is responsible for his conduct to God. He is rewarded or punished according to the deeds done in the body, whether those deeds be good or evil. The individual is the unit in a democracy. He is responsible for the welfare of government. Every unit in a democracy is potentially equal. He individually glories in the triumphs and sweats under the responsibilities for liberty, fraternity and equality. The Kingdom is built on the sanguine characteristics of childhood "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Democracy is built on the welfare of the child, for good citizenship begins with good childhood. Logically followed out, this means that every child has a right to develop his little life unhandicapped by inherited hindrances; untrammelled by despoiling environment, and unhampered by vicious and immoral institutions.

This ideal gives to every child the right to be born well. To be born not wealthy, but

not in abject poverty; to be born not in the cradle of erudite learning, but not in the quagmire of blighting ignorance; to be born not so much in the cradle of ideal culture, but certainly not with the stigma of hell's reproaches—is every child's rightful inheritance. That society is getting a hold of that fact, is attested by the presence of societies and institutions for child welfare. The rapid development and spread of the science of eugenics is in the interest of better babies. The very recent propaganda for "birth control," bases its right to be heard on the child's interest. Nurseries, kindergartens, parks and playgrounds all spell in their final analysis the right that the child has to "life, liberty and the pursuit of happiness."

The ideal of democracy gives to every child the right to an education. Not until today has the world dared to attempt education on so broad a scale. Not until this day had the world dared to think of placing a school, free and adequate, at the disposal of the children in every district and community. Plato's "Republic" granted privileges to the favored few Augustine's "City of God" dreamed of a day when things should be righted. Moore's "Eutopia" was feeling after that "somewhere" when the Church would deal fairly with men. But it was left to the educators and reformers of the present day to champion the mammoth ideal of universal education. England of yesterday educated her barons and nobles; Germany of yesterday educated her bourgeoisie; but it was left for America of the present day to place a free school-house in every nook and hamlet where men do dwell.

Democracy presupposes the protection of manhood and womanhood. Man is body, mind and spirit, and each of these is due a certain ministration. Democracy believes in strong bodies, alert minds and souls aglow. The modern Y. M. C. A. and Y. W. C. A. are open exponents of this ideal. And whether we wish it or not, the "Star of the East" declares that the day is coming when in every town, in every county, these local institutions are going to stand as the mighty ally of the Church in the making of men and women.

Democracy grants to every man the right of a decent livelihood. It declares that no man, or no syndicate of men, shall control the purse-strings of the man who works. It assures the laborer a rightful and adequate dividend on the product of his brawn. It reiterates the ancient declaration: "Man shall live by the sweat of his face," and not by the sweat of some man else.

Democracy emphasizes the enfranchisement of women. Women are to have their rightful place by the side of men. The new feminism is charging the atmosphere with that sentiment. The Star declares that the home shall be sacred and pure, and democracy is to vouchsafe that principal. The Star declares in interest of clean and sanitary cities, of governments unbiased by partisan corruptions, and unhampered by political bosses, and that women shall be debarred from that privilege that shall make them so. On the statute books of yesterday men were disfranchised on account of color and previous condition of servitude; the statute books of today erase those diabolical practices, and on tomorrow's statute book shall be written in letters of red women's possession of the in-

violable right for which she has under Christian sanction protested so long.

The New Internationalism

It was within the last hundred years that the feeling of nationalism began to be breathed as a sentiment, and accepted as a fact. Germany only realized that ideal under Bismarck. Italy came to the realization of nationalism so recent as the time of Victor Emmanuel. France until recently was disrupted with the French Revolution—its causes and results. A little more than a hundred years ago America was broken up into thirteen colonies, North Carolina thought only of North Carolina, Virginia was a law unto herself, Pennsylvania was only Penn's Woods and Massachusetts was only the seat of the Plymouth colony. If in the time of Christ the Jews and Samaritans had no dealings, very little more could have been said of Vermont and Georgia fifty years ago. That feeling of sectionalism and selfishness has been breaking down gradually through the years. There was a time when the query "am I my brother's keeper?" might have been asked with perfect impunity. Today it is a question full of affirmative significance.

People are welded together by a solidarity of interest, and governments by a common need for mutual benefit and aid heretofore unknown.

Time was when the American government gloried in its splendid isolation. Our selfish pride would not permit of our dabbling into the affairs of other nations; and our Monroe Doctrine would not permit of other nations meddling in the affairs here at home. The other day the tocsin of war sounded. A ruthless autocracy threatened the peace of Europe. Belgium was hit first, then France and Russia. Non-combatants were embarrassed and inconvenienced, and neutrals were drawn into the holocaust. The rights and needs of weak and innocent humanity made an appeal to the strength of mighty manhood. All the world feeling a common sentiment came to relieve the cry. France, Italy, Russia, Japan, England and America, all spoke a different language, but the sacred appeal for the right of outraged humanity constituted a miracle of tongues not known since Pentecost. Verily every nation heard the cry of old men, pure women and innocent children in the tongue wherein it was born. The Star of the East shines down today upon a world divided by mountains, oceans and rivers, but united in a common interest in the welfare of humanity. A little more than a hundred years ago the States drafted and ratified a Constitution which made thirteen States one government. A little over fifty years ago the Italian states were welded into a centralized government. Less than fifty years ago the German states were cemented into a common nationalism. Today not only these, but the rest of the fifty (more or less), are anxious for the forming of nations into a world government—the United Governments of the World. Individuals have communized, races have been joined for purposes of common interests, governments have been fused, and nations have been welded in a desire for protection of institutions sanctioned by the Christ and religion. A throbbing, thronging heterogeneous world has become homogeneous, and God has become the Lord of them all. In arrogance and contempt, Cain, in the dawn of civilization, exclaimed: "Am I my brother's keeper?" but today his successors hang their faces in shame and stick their fingers in their ears in a vain

attempt to prevent being overwhelmed by the eloquence of the affirmative answer.

The Conquest of the Church

The Star of the East that guided the Wise Men to where the infant Christ lay marked the beginning of the Church. Today that star shines down upon a Church with a world-wide program, and with adherents in a thousand climes. Today the influence of the Church is felt in every movement, social, political, or moral, or educational, or of whatever constructive nature may arise. The Church gave impetus and dynamic to the prohibition movement that has swept this country from shore to shore, and is looking for other worlds to conquer. Social corruptions of every sort are being eradicated under Church inspiration. The spirit of Christian brotherhood is gripping the hearts of men the world over. The Fatherhood of God and the brotherhood of men bids fair to become a verity in the near future.

John Wesley some years ago sent ringing down the corridor: "The world is my parish." All along the line the Church has taken up that clarion declaration and has changed the figure into fact. The Church which Wesley founded is in the vanguard in making the slogan true. This Christmas tide beholds Wesley's bones bleached and mouldered under some mound of clay, but his spirit marches with the fathers of the Church, to the marshal strains of—

"Onward Christian soldiers,
Marching as to war;
With the Cross of Jesus,
Going on before.
Christ the Royal Master,
Leads against the foe;
Forward into battle,
See His banner go!"

Verily, all of these things are but signs of the "Star of the East."

PRAYER MEETING TOPIC

VICARIOUS FAITH

By Harold E. Wilson

Scripture Reading: Mark 2:1-12.

In this story of the remarkable way in which the friends of the man sick with the palsy succeeded in getting him into the presence of Jesus, and the still more remarkable way in which the Master spoke the word of healing to the sick man, we hear a note unusual and unique in the New Testament annals. We are familiar with the fundamental necessity of faith and the striking way in which Jesus seemed to depend upon it in performing his works of healing. We may fail in large measure to understand the reason for it, to see sufficiently into the secret of those spiritual forces that are round about us to fully understand the Master's dependence upon the faith that He could call forth in others, but evidences there are a plenty that before Jesus attempted to perform his works of healing or of grace, he recognized the prior necessity of stimulating the faith and the spirit of expectancy in the person before him. "Believest thou that I can do this?" "According to your faith be it unto you." These are the frequent if somewhat mysterious and baffling words which we often hear from His lips.

But in this incident in the second chapter of Mark, we find an additional suggestion to this familiar dependence upon faith. In the fifth verse we read, "And Jesus seeing their faith saith unto the sick of the palsy, 'Son, thy sins are forgiven.'" In this instance Jesus is apparently depending not upon the faith of the sick man, but rather upon the faith of the man's friends who have displayed such earnest persistence in bringing the man where Jesus is, "Jesus, seeing their faith, saith unto the sick of the palsy, 'Son, thy sins are forgiven.'"

This brings to us a truth full of suggestion for our lives. To get immediately at the practical lesson it affords us we may ask ourselves this question: "Is there any way in which my faith can help Jesus Christ in this present age to perform his wonderful works of healing and redeeming love upon the life of the world? Is there any way in

which my earnest faith in Him can atone for the indifference and unbelief of the Christless multitudes everywhere about us?

"Their Faith" Analyzed

It may be well for us first of all to make clear to our own minds just what the faith was that Jesus saw that day in these men. Of what elements was it made? It is true that there may have been something about it that is beyond our comprehension, some deep secret of the spiritual forces of God's great world. But some of the elements making up that faith, I think we may clearly perceive and comprehend.

For one thing, these men had a certain faith about the sick man's malady. They had clear convictions as to the seriousness of his disease and the desperateness of his condition. Their faith also grew out of their confidence in the ability of Jesus Christ to heal. Whatever other physicians of the time had been able to do or had failed to do, they evidently believed that this Man who had become their Master could not fail. And finally, in addition to their convictions as to the seriousness of the malady and their faith in the healing power of the Master, there was that in their faith which drove them by a mighty impulse that would overcome all obstacles to bring the Healer and the man together.

Vicarious Faith in Present Practice

In a very simple way I think we have here indications as to what sort of faith will help to bring Jesus Christ into the life of today. We must have no doubts, in the first place, as to the malady that afflicts the world. We must be convinced that it is no passing ailment, no light affliction. We cannot afford to let our sophisticated minds become so accustomed to the presence of sin as to minimize the deadliness of the spiritual plague which is eating at the heart of the world's life. We must not allow those current phrases that often tend to minimize the enormity of evil and the insidiousness of personal sin to blind us to the real cause of most of the world's woe. To speak of people being "a trifle fast," or of living "the high life," does not one whit lessen the fact that those soft phrases probably mean that they are miss-

ing the chief end for which God gave them breath. If, as Christians and fellow workers in the Kingdom of our God, we are to help supply that faith which brings God into a world of unbelief, we shall first of all hold this clear faith and conviction as to the real malady that afflicts the world.

We, moreover, like these men who brought their palsied friend to Jesus, will have indubitable faith in the ability of Jesus Christ to heal. This has always been one of the glorious assets of the Church of Christ, and he who would in the present day make possible Christ's wonderful work, must have no less faith in Christ's miracle-working power than did the staunchest of saints or apostles in any ancient time.

This means not only that we shall unhesitatingly believe in Christ's power to raise the most fallen, the most abject and destitute of men, but it means quite as truly that we shall hold unshaken confidence in the wisdom and power of Christ to meet the most baffling and desperate problems that world conditions can present to us any time, anywhere. We shall not be led astray by the various programs and panaceas which are offered us for the healing of the world's woe. The vicarious faith that releases spiritual power upon the earth is a faith rooted and grounded in the indispensable presence of the matchless Christ among men. We shall believe that bringing these problems to Him, and bringing Him, by which we mean His principles and His spirit, into earth's problems is the one absolutely indispensable step toward their solution.

Putting Faith Into Practice

Now perhaps most of us believe all this and accept it fully. We believe that the chief affliction of the world is not poverty, or a false system of economics, or ignorance, but sin—rebellion against God, and departure from the ways of God. We may honor Jesus Christ in all our thought, and believe implicitly in his power, but is it not true that many of us are failing woefully as Christian disciples and church members to exhibit that third unnamed element in the vicarious faith of these men of the Gospel story? Believing these things, do we act upon them? Are we, like them, driven by an impulse which we must obey to get our friends to Jesus? They did the unusual; they ran the risk of ridicule and even of censure, so great was their zeal. A little heart-searching would be a wholesome thing for us to bring home the question, not so much what we believe, and of what we are convinced, but rather what we are actually doing to bring Jesus Christ into the lives of those about us.

There is still another thought suggested by this incident which we hardly have time or space to develop. But it is a suggestive thing, when we see these men making a hole in the roof of the house through which to let down the sick man on his cot, to think how in our day we may be obliged, before we can get Jesus into the life of many communities, to remodel ancient programs and transform the very architecture of our churches to meet the actual needs that modern conditions present. We simply suggest this for further contemplation and discussion. Let the great question be, "Is there anything about our conviction concerning the desperate needs of men, or our faith in Jesus Christ as the world's Redeemer, that will make it possible for Jesus, 'seeing our faith,' to venture upon the age-long task of world regeneration?"

THE CHILD JESUS

A Christmas Sermon by the Rev. C. K. Brown, Pastor of Trinity Methodist Episcopal Church, Houston, Tex.

Text: "Where is He that is born King of the Jews? For we have seen His star in the East, and are come to worship Him."—Matt. 2:2.

The two winter months of December and January would appear very long and very dreary to us, if they were not divided by the bright festival of Christmas. It pours its brightness into the hearts of darksome winter, like a flood of warmth and light streaming from an hospitable open door over an outer world of frost and snow.

We all look forward with more or less pleasure and expectancy to Christmas, and the turning of the sun and the New Year, as the December days grow gradually shorter, darker and drearier. Winter has many beauties and pleasures quite peculiar to itself, and they all seem to gather to a point at the joyous Christmas season that marks the reaching of Mid-Winter.

We all know what Christmas signifies to us, and what event we commemorate then. But the festival of Christmas, as we now know it, is the adaptation by the church of a heathen festival, the festival of the winter solstice, the joyful celebration by the ancients of the turn of the day. The season of the year selected points clearly to this origin.

Many ancient Christmas usages are plainly survivals of heathen worship. The wassail bowl was probably a libation to Bacchus, or some other divinity, and the boar's head, once so conspicuous at all Christmas day feasts, was a trophy of the victory of Ceres, the triumph of the peaceful reign of agriculture over the wild beasts of the fields.

What has happened in the case of Christmas can be readily enough traced in quite a number of our religious symbols and customs. It is said of Pope Gregory that he caused many a Druidical stone to be sprinkled with holy water and signed with the cross. The burning of candles, for example, on Roman and Anglican altars, is beyond all doubt a reminiscence of the heathen temple worship when the "shrine" was wrapped in darkness, except when lighted by artificial means, in honor of the special divinity whose stature was enclosed.

It is well to remember that much that we claim as exclusively Christian belongs to a common stock. We lose nothing by recognizing quite fully and heartily that our religion, like all other forms of faith, has grown from roots implanted in human nature, and by the taking up into itself of material from many different sources, and from peoples of varied degrees of religious growth. The very genius of our Christian faith is its inclusive spirit, its power to reconcile all things. Christmas takes on its true significance when it directs our thoughts and hopes to the Child Jesus as the heir of all things.

We can all sympathize in the beautiful thought which Yuletide, or the old heathen festival that we now call Christmas, contained. It expresses joy at the turning of the sun, at the fair prospects of winter wearing steadily to its close. Doubly beautiful and full of meaning is our Christmas festival, with its joy over the new sun, the sun of God's love, that broke out in splendor over the moral world when the Child Jesus came into it, to melt away, in the course of time, all the icy coldness of heathen thought and custom,

and to bestow a glorious summer of sympathy and love upon the human race.

The whole idea of Christmas appeals to a certain recovery of our youth, and it is symbolic of the renewing and transforming faith we profess as followers of Him who claim to have come to give life and life abundantly. Carrying such a thought as this to Christmas, how good a time it will seem to us, with its exchange of gifts and greetings. How pleasant to think of one day at least in the year which is a birthday, not to any particular one, but a birthday to everybody, when all enter together on a new period of their lives. Christmas tells us that we want to be "born again," born into a new world of Christly sympathy, and God-like interest and love. It reminds us, too, of the deeply personal notes in the religion of Jesus. "Come unto me," "I will give you rest," "I go to prepare a place for you." Christ's personal interest in man never for a moment fails. He lives for, and in the life of others.

If we think of the matter we shall find that it is not because it is Christmas that the season is so joyous and happy to us. There are many sad people in the world who perhaps wish that festivals of the kind would never come; it seems hard to believe, because Christmas is so full of light and love and kindness. Yes! but what of the hearts never



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touched by these? There are many who are practically alone in the world and what would Christmas or any other joyous season be to us, if we were all alone, if in all the host of greeting we heard no dear familiar voice wishing us specially a "Happy Christmas."

Half the joy of childhood consists in its great anticipation, its confident belief in the good things that will fall to its lot without its having any hand in the making of them to come. It would be a little short of marvelous, did happinesses drop upon us now as they did in childhood's days, when we took them all as a matter of course.

The Child Jesus never grows old, and His best gift to the world is the child-heart that fills the whole world with deathless interest. We now perhaps make the preparations that are to bring about such happiness to others, and we have a joy of our own, though of quite a different kind, when we witness the delight of expectation fulfilled through our instrumentality. But we weary of ministering sometimes, weary of doing the loving service of the growing Christ-child; we want to rest, and wait for the joys that other hands we know not of will prepart for us. We do not

always want to be subjects of Him, whose star we have been fortunate enough to see in the East, and we neglect the work of making the way of life more soft and smooth for those who are younger and weaker than ourselves. The return of Christmas should have the effect of making us think more earnestly and lovingly of the Child Jesus, and with the work His spirit is doing in humanity today, and of the share that we can take in that sublime work.

"With staff and hat the scallop wearing,
The far off East I journeyed through,
And homeward now, a pilgrim bearing
This message, I have come to you.
Go not with staff and hat to wander
Beside Christ's grave and cradle yonder
Look inward and behold with awe
His Bethlehem and Golgotha"

"We are come to worship Him." Thank God, the company of the Child Jesus grows and grows, and we may cherish the inspiring hope that all the earth shall yet be theirs and the day shall come when the sun shall rise in the East and set in the West, and shed His light across this little globe, and nowhere shall He see man crushed by his fellow.

With the spirit and the love of the Child Jesus in our hearts, we may well walk through life with a confidence and unconsciousness of children, for we know not at what moment the cloud of God's tender thought may burst upon us and bathe us in blessedness. May our gratitude be a light to show us our unworthiness, and may the remembrance of all God's fatherly love during our past careers send us forth to seek the sad, and the remorseful, the poor and outcast, to whom Christmas brings no thought of new happiness, but only bitter memories of days that are gone by, of hopes that are dead, of love that is lost, of sins that are sinned that, to them too, Christmas may dawn with the roseate hues of eternal hope.

This sweet Christmas season, let us remember, is the time of womanhood as well as childhood; when women are to be crowned as well as children blessed; when we are to think not only of the condescension of God our Savior in coming into the world as a little child, but of the honor conferred upon her, and all her sex, from whom He received His human nature. Let us not only recall the familiar words of one of the church fathers, Irenaeus: "Our Lord became a little child in order to make childhood holy," but also the more forgotten words of Augustine: "Christ was born of a woman for the consolation of womankind." Let us give a place in our love not only to the Child in the manger, but also to the mother who clasped Him wonderingly to her heart; let us take the message which the Christ-child brings us from His heavenly home that gentleness is diviner than force, the meek more blessed than the mighty, self-sacrifice, not self-glory, the life of God. "Where is He?" asked the Magi, their gift proclaim man's need of reconciliation. Their stories of the Gods coming down in the likeness of men, speak of His longing for a manifestation of God in the flesh. The cradle and the cross are heaven's answer to their question. The coming of the Christ-child and the gospel of the incarnation and sacrifice are the answer to all human needs and are prophetic of the coming of the time when all the races of men shall gather round the throne to which cradle and cross have exalted Him, and shall recognize in Him the Prince of all the kings of the earth, and the lamb slain for the sins of the world.

Learning From Others Or What Our Colored People Can Teach The Church

By Arlo Ayres Brown.

It is no secret that a so-called "expert" learns more in his visitations than he imparts. Five years ago Bishop Thirkield secured the services of a Superintendent of the Board of Sunday Schools for a series of Church Efficiency Institutes which he was conducting. It early dawned upon the writer that he had been brought into the South as much for what he could learn as for what he could teach about Sunday School methods.

The writer has just returned from a second trip to our colored constituency of the South. This time primarily he was visiting the colored colleges and seminaries for the purpose of introducing courses in Religious Education, although he also spoke in several of the churches. Some impressions stand out vividly. Clearly our colored work faces the future with more assurance of success than ever before. Why the great Methodist Episcopal Church should have neglected to pour in workers and money to back up a movement so vital to the nation and so well begun is difficult to understand. That there has been in recent years some neglect and indifference on the part of the Church as a whole is certain, but the reasons no one can explain.

The Centenary, however, guarantees increased support to this great enterprise, so expansion in equipment and output is to be expected. Other factors are also significant in this awakening. Conspicuous among these are the two men who have given their very life and blood to this field as bishops of the New Orleans and Atlanta areas. Great credit must also be given to other leaders, both colored and white, who have invested their lives here with inspiring results. But perhaps the most significant factor of all is the reawakening of the Negroes themselves. The high prices for cotton have put a great many on their feet financially. The war created a new thirst for training, and college presidents say they are getting a finer class of students than ever before. After looking into the faces of these students one will readily accept the statement.

Nor are the accommodations sufficient to meet the demand. In Clark, Atlanta, Ga., for a brief time twenty-six girls were sleeping the third one in a bed until additional dormitory space was secured. At Bennett, Greensboro, N. C., President Trigg explained what had become of his office where he had once been so comfortable. A few days before, a Methodist preacher drove in with five boys to enroll. "Did I promise that we could take them?" "No, they just wanted to come. I thought they ought to, and didn't want to take any chances of their being turned down." "Very well, if the boys are as anxious as all that, I will show you what we can do. If that will be satisfactory you can stay; otherwise I can do nothing for you." So he took them to his office, and the boys now use it for lodging. Practically every school was looking for more teachers and more room in order to meet the opportunity this year.

Several of the churches visited stand out conspicuously. There are doubtless others, but the writer had no chance to see their work. In Warren Memorial, Atlanta, the dream of Pastor Oliver has been realized in part. He has a fine new church building, and the writer preached here to an audience of at least 400, three-fourths of whom seemed

to be under thirty years of age. His Sunday school was even larger, and a large Teacher Training class is proof that the Sunday school expects to make itself a model school. He still lacks the money for a parish house to accommodate his social work, and also a parsonage, but these are certain to come as a result of the great service which this church is rendering.

Ebenezer Church, Jacksonville, Florida, is significant in several particulars. In the front of the church is a nice water fountain, which is not only an artistic ornament to the grounds, but is a much appreciated form of service to thousands every day. "When I came to this church six months ago," said Pastor Stephens, "I set for a goal the receiving into the church of one member a day. Thus far we have kept beyond that average." Going to a little room to the right of the pulpit, he said: "Here is where I meet fifteen of my workers at 12 o'clock every day for an hour of Bible study. We are studying Acts." "What is the purpose of the class?" the writer asked. "I am going to use them as personal workers to gather in new people." Speaking of the Sunday School, he said: "Last Sunday we had 200 in attendance. We could just as easily have 600 if we had the teachers to take care of them." They also had planned a Teacher Training class before the writer saw them, and were simply waiting for suggestions as to the best text-books.

Did you ever see a Sunday School conference in the North from 12 to 1:30 p. m. on a week day with no refreshments included in the program? Not often, but such was the case recently in New Orleans when the writer and J. W. E. Bowen, Jr., spoke at Wesley Church. A "last-minute call" was sent out on Saturday so the preachers with their laymen, more than fifty of them assembled for the meeting. The questions asked and the reports of Teacher Training classes already in progress revealed the fact that New Orleans Colored Methodists are awakening to its need and preparing for a great advance.

But one of the most encouraging signs of progress came from First Street Church, New Orleans, where the writer spoke on Monday evening, November 3rd. Pastor Robinson had a class meeting on Monday evening which had a weekly attendance of several hundred. The day before, at the Sunday School hour, fifty-two Sunday School scholars accepted Jesus Christ as their leader. On Sunday evening, after Bishop Thirkield preached to a packed house, twenty-five, mostly men, came forward to commit their lives to Christ. Last Easter, when the Centenary subscriptions were taken, the pastor asked for \$1,800.00, and these earnest people came forward and laid on the table \$3,600.00 in cash. Who wouldn't be a learner when visiting such churches as these?

No, these examples are not cited as typical of what all of our churches in the South are doing. They are exceptional; the result of hard though not spectacular work, upon right lines. But they are indicative of a great advance in these areas. They show what can be done and what will be done if the whole church is sympathetic and wise in its support of the movement.

In the schools there was hearty response to the call to prepare workers for the local

church work. Life in the Making, Barclay-Brown, to be followed by The Organization and Administration of the Sunday School, North Cunningham, were introduced as text-books this year in addition to the Bible work already inaugurated. Pastors who heard of the plan were delighted, while both faculty and students said that they had been eagerly waiting for text-books which would meet this opportunity and need.

There is no hope of developing a strong Christian race except by careful education, both secular and religious. Education is not a goal, but a method of reaching the goal. When children and youths are carefully trained so that they not only understand, but express in their daily habits the ideals of Jesus, then the races of the earth will develop as they should, and the world will rapidly become Christian.

METHODIST CHILD WELFARE SOCIETY

The Methodist Child Welfare Society, 150 Fifth Avenue, New York, announces as its purpose the arousement of public interest in child welfare, collection of authentic information, financial assistance to meritorious and promising agencies in Methodism whose aims are the moral and physical improvement of the child and the fostering of the work of other child welfare agencies whose policies and methods may be approved. Its purpose is also: (1) To provide financial assistance for the specialized care of children when they may have been assigned for care by the city, county or State authorities to other than Methodist homes for children, and to provide for the specialized care of children from before birth to legal age, especially with reference to health conditions, and for cases not falling within the scope of other agencies. (2) To encourage the use of the most approved methods and forms in our institutions and to secure among them the mutually helpful relations which are essential to the broadest ministry and the best work, and which is made possible by the Christian spirit and extended organization of the Church. (3) Education by literature, lectures and illustrative appliances, to the end that mental health may be conserved and remedial defects corrected, and employment of competent persons therefor. (4) Employment of Protestant representatives at the juvenile courts, that children and their parents may have the benefit of friendly Christian counsel. Encouragement of the discriminating selection and training of persons for the probationary care of children. (5) To make readily available and display in places of assemblage exhibits for the representation of facts, scenes and events by the use of charts, graphics and other illustrative forms.

IMPORTANT TO CLERGYMEN AND ALL OTHERS HOLDING CLERGY CERTIFICATES

The Clergy Bureau of the United States Railroad Administration has asked us to notify all our people holding clergy certificates that they are good for one year from date issued. Month and year are indicated on back. You are asked not to make application for a new book until the old one is either nearly used up or the year limit about expired. Two weeks is sufficient time for new application.

E. K. COPPER, Chairman,
S. S. & R. R. Trans. Bureau,
740 Rush St., Chicago, and
150 Fifth Ave., New York.

The Prince of Peace--Christmas Lesson

THE TRAINING OF PETER AND JOHN—REVIEW

By the Rev. J. Leonard Farmer, Ph. D.

Lesson for December 28, 1919.

Throughout this quarter, with the exception of our Temperance and Christmas lessons, we have been pursuing studies in the life of Peter and John, beginning with their discipleship to John the Baptist and continuing through to their companionship with Jesus after his resurrection. They became disciples of John the Baptist shortly after he began his preaching of repentance. But after Jesus was baptized and the Baptist had publicly announced him as his successor who would hold a unique place in the inauguration of the kingdom of God, they spent a day with him, established their friendship with him, and were ready to accept discipleship to him whenever the call should come. After the Baptist had been imprisoned Jesus began his public ministry in Galilee, and called them into permanent discipleship to himself, to which call they immediately responded. From that time their training in Christian discipleship began. Some of the more outstanding incidents in this training we have studied during the last three months.

Jesus did not begin his public career by announcing himself the Messiah; but he rather chose the less pretentious method of preaching repentance and performing whatever necessary service he could to those with whom he came in contact. Rather than to tell even his disciples that he was the Messiah he preferred to let them make the discovery for themselves. It may be that from the very beginning they entertained some thought of his possibly being the Messiah; but whether they did or no, the incidents of our second, third and fourth lessons—the miraculous draught of fishes, the silencing of the demoniac in the synagogue of Capernaum and the healing of Peter's mother-in-law and other sick folks at Peter's home, the feeding of the multitude on the plain of Bethsaida and the walking on the Sea of Galilee—these served to convince them more and more that their Master was the Messiah. And so when they came to Caesarea-Philippi and the question was put by Jesus as to whom they thought Him to be, Peter was prompt in his confession that he was the Christ, the son of the living God. And with Jesus' transfiguration in their presence they became firmly grounded in that belief. This marks the turning point in his ministry and the first stage, indeed, one may well say the climax of their training. Henceforth they are to be taught the true nature of the kingdom of God, the true character of the Messiah, and their duty as disciples or followers of the Messiah. So in the eighth lesson they were taught to be tolerant and unvengeful, and in the ninth not to seek high offices because they are honorable positions, but always to be willing to perform whatever necessary service comes to hand. In the tenth lesson they came to realize their intrinsic weakness when brought to the crucial test, and so

to see their need to rely for strength on a superior power; and in the eleventh they were taught to be loyal to their Master by prosecuting His cause regardless of what the consequences may be.

And what was the result on their character of their training under the influence of Jesus? Peter had a number of commendable characteristics such as his frankness and sincerity and freedom from hypocrisy; but the outstanding marks of his individuality were his impetuosity and impulsiveness, his infirmity of purpose, and his over-self-confidence. Whenever he saw that he had made a mistake he went straightway into the opposite extreme; and he thought that he had a strength of will superior to that of any ordinary man. It could as well be said of him as has been said of a certain Scottish minister; he was instant in season and out of season, but especially out of season. Because of his unsteadiness of character Jesus declared, when he first came to know him, that he would become stable and rock-like: "thou shalt be called Cephas." One or another of these characteristics has been shown in several of our lessons for the quarter, especially the second, fourth, sixth, seventh, ninth and tenth. As illustrations, thing of the self-confidence and impulsiveness with which he threw himself into the waves to go to Jesus, or the thoughtless suggestion to make booths and remain on the mount of transfiguration indefinitely, or the request of Jesus to wash his head and hands because he had been told that he would have permit his feet to be washed, or the no part with the Lord should he not confidence with which he boasted his loyalty to the Lord even after the latter had told him that he would forsake and deny him. And then think of his denial even after he had been forewarned of it.

It is doubtful if he ever did entirely overcome his impulsive nature; but through the influence of Jesus' teaching and his shameful experience of his innate weakness he did overcome his inordinate self-confidence and instability of purpose. That same disciple who but a few days ago boasted vehemently of his loyalty to the Lord a few days later hasn't confidence enough in himself to answer to the Lord's question, I love Thee with loyal devotion! And that same disciple who because of fear thrice denied his Lord later became the pillar-Apostle of the Christian Church, and with steadfastness of purpose to the end suffered persecution and imprisonment and finally, as Tradition has it, glorified God in Rome by suffering martyrdom rather than forsake the cause of Christ! There came about a great change in the character of Peter because he had been with the Lord and learned of Him.

In general John's characteristics were just the opposite of Peter's. He was rather cautious and meditative and slow to speak and act. To be sure he would call down fire from

heaven to destroy the unkind Samaritans; but that was due less to impulsiveness than to a failure to understand the spirit of Jesus. A precedent for this contemplated act had already been set by the story of Elijah (II Kings 1:10, 12). But he had certain other characteristics worthy of mention; he was of a somewhat haughty and intolerant disposition, and he had an inordinate lust for power. This may have been due to the fact that he was a young man of some social standing, and was also a relative of Jesus. But this haughty and intolerant young fellow became through his discipleship to Jesus the tender and affectionate disciple of love. And this young fellow who was ambitious to become a prince came to the place where he could find spiritual joy in his life of persecution and imprisonment and banishment. He was willing to become, as it were, a slave for the cause of Christ. There came about a great change in his character because he had been with the Lord and learned of Him. Just as it came to be with the character of Peter and John, so will it come to be with ours if we will, like they, become true disciples of the Lord and be trained of Him.

MISSIONARY INTERPRETATION.

By the Rev. D. D. Martin, D. D.

Lesson for Sunday, December 28, 1919. "Ye shall be my witnesses."

Peter and John have been before us in the lessons of the past quarter. Each became a great leader and a mighty witness to the truth. Each had elements of strength his own, and both had personal ambitions and selfish ends which they tried to serve in the beginnings of their discipleship. The greatest influence in all their lives was the personality of Jesus. Their life with him, and being eye witnesses of his suffering

and glory made them strong representatives of the Christ life and teaching to the world. Real spiritual contact and soul intimacy with Jesus is essential to effective missionary service. The personality of the missionary may serve to emphasize and give variety to service and approach to men, but the Christ spirit and life must be given in every thing the preeminence. Both Peter and John were successful because they exalted Christ.

Peter and John each became great missionaries. They felt the force of the great commission as intended for them each and a command to be obeyed at once in their generation. Together with the other disciples they set about their task and John lived to see the Gospel carried into every part of the known world. Peter's sermon at Pentecost was but sowing seed which was borne into every land and made the beginning of a world wide revival. The disciples learned with their Lord how to itinerate, so like Him they went about fulfilling the ministry which he began.

These early disciples had no missionary society with its well organized board and a well filled treasury to back them in their work. They were persecuted at home, and were compelled to take collections in the mission field for the poor in the home church. They were in the midst of martyrdom, to which the most of the disciples fell victims, and from which John only escaped by miracle. Yet in the face of all this before the close of the life of John who outlived the other disciples there were about one million Christians as a result of missionary labor. And the witnessing of the early disciples from the bulwark of the church and the ground of missionary endeavor today.

GAMMON SEMINARY.

HOW TO MAKE NEXT YEAR BETTER THAN THIS. (New Year's Meeting)

Weekly Devotional Topic for Dec. 28, 1919.

(Psa. 90: 1-17)

By the Rev. Willis J. King, D. D.

We have come to the close of another year. Good resolution time again; and what painful memories this brings. We can not forget how many times we have resolved and how often we have failed to keep the resolutions made. But while we have regrets for the past because of our short-comings, we can and must be grateful to the kind and loving Heavenly Father who has brought us to this hour.

And what a stately prayer the Psalmist has furnished us for our scripture lesson:

"Lord thou hast been our dwelling place.

In all generations.

Before the mountains were brought forth

Or ever thou hadst formed the earth and the world,

Even from everlasting to everlasting, thou art God."

As we look back over the months past and connect them with the other years that are gone, and friends that are also gone, we realize that it is the Lord who has kept us. He indeed has been our "dwelling-place in all generations."

Perhaps the first thought that

comes to one, after this brief prayer of gratitude, is the flight of the years. How quickly they come and go. It seems such a short time ago when we were saying "farewell to the old year; welcome the new year." And here we are again. The Psalmist is correct: "For a thousand years in thy sight are but as yesterday when it is past and as a watch in the night." The boy that was only yesterday is a man today. The years are passing and we are all growing older.

This last brings to us a thought that tends to make us more sober still. As the years are passing so are we. How brief, how uncertain is life. Again, how fitting the Psalmist's words: "Thou carries them away as with a flood; they are as asleep.

In the morning they are like grass which groweth up.

In the morning it flourisheth,

And groweth up;

In the evening it is cut down and withereth."

Even now as I write the news has just come of the passing of Bishop Camphor. Less than a year ago he moved among us with all the ease

and grace of an African prince, but today he is gone.

"In the morning it flourisheth,
And groweth up;
In the evening it is cut down and
withereth."

And what is the lesson that comes
out of these reflections? Again the
Psalmist gives us the suggestion:

"So teach us to number our days,
that we may apply our hearts unto
wisdom." It is another way of say-
ing with the Apostle: "I beseech
you therefore brethren, by the mer-
cies of God, that ye present your
bodies a living sacrifice, holy, ac-
ceptable to God, which is your rea-
sonable service."

It is a realization of the fact that
I am utterly helpless, unaided by a
Higher Power. Why am I filled
with shameful memories of my fail-
ure to keep the many new year reso-
lutions I have made thru the years?
Is it that I broke them deliberately?
Was it done with malice afore-
thought? Ah, no, my mistake was
in trusting in myself; too much con-
fidence in my own power to resist
temptation. "Of myself I can do
nothing."

What a wonderful thing is human
personality? How thrilling it is to
know myself and other people; to
have the power of reason and free-
dom of choice; to be able to impress
somewhat the stamp of one's own in-
dividuality upon the life of the
world; to work away at a task for
years and then to see the ambitions
and ideals of a lifetime realized.
Those are some of the thrills and
privileges of personality. When one
thinks of that side of personality he
has to be exceedingly careful not to
get something very closely akin to
conceit. But if one will look about
him and note the shipwrecks along
life's shore he will realize the force
of the words quoted above: "Of my-
self I can do nothing."

On the other hand there are the
beautiful words that have been the
inspiration to trusting saints for
twenty centuries: "I can do all
things thru Him who strengtheneth
me."

With this in mind and as my ideal,
I need not hesitate to make New
Year resolutions. Whatever their
nature and character if they are
worthy, and I desire it, I shall have
help in keeping them.

CASH REMITTANCES.

Subscriptions received from Dec.
6 to Dec. 12:

Atlanta Savannah—E. W. Hatch-
ett, B. Jackson.

Central Missouri—B. F. Abbott—
Mrs. Jennie McKay, G. W. Scott, J.
T. Breedlove, A. W. Rolen—Roam
Yose, Mrs. E. Gardenshire.

Delaware—D. W. Henry—Mrs.
Lillo Cannon, T. W. Cooper—J. H.
Brittingham, Mrs. Annie Ashby,
Chas. A. Norwood—Mrs. Margaret
Wright, W. J. Helm—Mrs. Bertha
Purnell, R. E. Jones, 19-1*.

East Tennessee and Tennessee—
R. Sewell—Mrs. E. J. Splight*, H.
P. Gordon—W. A. West, Dave Wil-
son, G. L. Cleggett—Mrs. M. Nealy,
W. E. Mitchell—E. Henley, T. F.
Patton, J. D. Clemmons, Philip
Brien, R. Williams, P. H. Hyde.

Florida and South Florida—I. S.
Smith—A. B. Young, Aaron Green,
Mrs. Mollie Rogers, Miss Amma
Berry*.

Lexington—P. O'Connell, 20; R.
P. Threlkeld—Ell Sydney, R. W.
Payne.

Lincoln—C. R. Ross—Mrs. Jennie
Jones, Willio Frazier, A. W. Wright,
Albert Jackson, J. J. Cleveland,
Little Rock—R. B. Maxwell—G.
W. Woods, C. A. Barrett, G. W.
Fields.

Louisiana—C. D. C. Bryant—E.
N. Prescott, J. S. Brazior, W. L.
Dyas—E. Hoover, Geo. Watkins,
Mrs. Dolly Hayes, S. S. Taylor, L. H.
Smith—Henry Parker*, Mrs. Rosa
Morant*.

Mississippi and Upper—E. L. Wil-
son—J. H. Butter, N. H. Williams,
Kirk Johnson, Joe Golding, S. S.
Brown—J. W. Sheard, C. W. Butler
—J. F. Rogers, W. H. Smith—G. A.
Keiley, H. Gardner, W. P. Jackson,
Mrs. M. Bailey*, E. W. Kinchen,
Clarksdale District Conference, 27,
S. V. Carter—Burrell Reeves, Joe
Moore, H. F. Cook—Jno. Wynn, El-
bert Branch, J. C. Buflens, C. A.
Jordan—Lena Miller, I. Weatherall,
E. H. Holmes—Mrs. J. McDay, J. W.
Word, Mrs. Eliza Shellon, Wm.
Emerson—F. J. Sims.

North Carolina—M. J. Bullock—
A. D. Harrison.

Texas and West—D. C. Lacy—
Wm. Reed, S. E. Jones, R. H. Dun-
can, Wm. Charlton, Enoch Coggs-
well*, D. C. Cole, A. Cunningham,
A. P. Clemons*, E. H. Holden, 10;
A. Lock—O. W. McPeters, Arch Her-
ron, G. W. Smith, A. L. Lock, Price
Moffet, J. E. Youngblood.

Paul Prewett—E. W. Williams.

Washington—C. E. Queen—Oliver
Hill Miss Cora Sims, Arthur Ridgely,
George Alexander, B. J. Martin—
Archie Helms, J. S. Carroll—Mrs. E.
G. Prince, E. B. Rembert, Miss Mary
Johnson, Miss B. Adams, Chas. H.
McKall, Mrs. S. Thompson, G. H.
Hawkins.

Special—A. P. Shaw—O. S. Stout,
E. J. Warren.

—Books and Sunday School Supplies
Louisiana—C. E. Bradford, T. F.
Robinson, T. J. Bridgett.

Mississippi—S. V. Carter.

Texas—Mrs. A. J. C. Brown.

* Part yearly.

NEW BOOKS RECEIVED.

Methodist Book Concern, 150 Fifth
Avenue, New York City.

"Evangelism in the Remarking of
the World" by Bishop A. W. Leon-
ard. Net \$1.00.

"The Spectrum of Religion" by
Loren M. Edwards. Net \$.75.

Abingdon Press, 150 Fifth Avenue,
New York City.

"The Chronicle of An Old Town"
by Benjamin Cunningham. Net
\$1.50.

"Modern Stewardship Sermons"
by Representative Preachers. Net
\$.75.

"Adventures in Stewardship" by
Ralph S. Cushman and Martha F.
Bellinger. Net \$.75.

CARDS OF THANKS.

The Rev. D. L. Thomas, pastor of
Wilson Chapel Methodist Episcopal
Church, West Raleigh, N. C., wishes
to thank the members and friends for
the very choice lot of groceries and
\$18.75 in money that was brought
to the parsonage December 3, by a
band of ladies, led by Miss Christine

Graves and members of the Ladies'
Aid Society.

The Rev. and Mrs. R. R. Bailey,
pastor of Hackott Methodist Episco-
pal Church, Port Arthur, Tex., wish
to express their grateful apprecia-
tion to the many friends and mem-
bers for a donation of \$9 in cash
and 80 pounds of groceries, prior
to their leaving for Annual Confer-
ence.

The Rev. Alexander Talbert wish-
es to thank the Ladies' Aid Society
of St. James Methodist Episcopal
Church, Amory, Miss., for \$136.65
for a new suit of clothes for annual
Conference.

QUARTERLY CONFERENCES.

Falcon, Miss.—Recently the Dist.
Supt., Rev. W. F. Isaiah, held the
Fourth Quarterly Conference at
Thirkield Methodist Episcopal
Church. Most of the officers were
present with written reports. The
communion was administered by the
District Superintendent, after which
he delivered two excellent sermons.
The District Superintendent was paid
in full, paid pastor \$69, total amount
raised \$104.66. The Rev. H. F.
Cook is pastor.

Clinton, Miss.—The District Su-
perintendent, the Rev. D. L. Morgan
held the Third Quarterly Conference
at Senen Springs Methodist Episcopal
Church. All officers were present
with good reports. The Rev. Mr.
Morgan preached an inspiring ser-
mon after which Holy Communion
was administered. Paid District
Superintendent in full \$23, paid pas-
tor \$104, Centenary \$190, raised for
all purposes during the quarter
\$317. The Rev. S. L. Harrison is
pastor.

Fornwood, Miss.—The Rev. M. T.
J. Howard, District Superintendent,
held the Third Quarterly Conference
at St. Joseph Methodist Episcopal
Church recently. All officers re-
ported. Paid District Superintendent
in full, raised for Centenary \$334,
raised for all purposes during the
year \$1,157. The Rev. Mr. Howard
preached two strong sermons during
the session.

Grand Bayou, La.—Recently the
Fourth Quarterly Conference was
held, the District Superintendent
presiding. The reports showed im-
provement along all lines. Paid the
Dist. Supt. \$76.37, paid pastor \$331.
The Rev. A. B. Venable is pastor.

Lexington, Mo.—Recently the
Third Quarterly Conference was
held, with the Rev. W. L. Lee, Dis-
trict Superintendent presiding. Re-
ports showed the church in good con-
dition. The Rev. W. H. Smith is
pastor.

Alachua, Fla.—On November 22,
the Fourth Quarterly Conference
was held at Sansfilka, the District
Superintendent presiding. All offi-
cers were present with written re-
ports which showed an improvement
in all departments. The District
Superintendent, Rev. J. P. Patterson
delivered the Sunday morning ser-
mon. At night a program was ren-
dered by the young people of the
church, led by Mr. C. H. Lunday.
Paid District Superintendent \$100,
paid pastor \$92. The Rev. F. E.
Welsh is pastor.

Hattiesburg, Miss.—The Fourth
Quarterly Conference of the St. Paul
Methodist Episcopal Church, Hatties-

burg, was held November 21, with
Rev. S. H. Carson, Dist. Supt., in the
chair. All the officers were present
and made good reports. The trustees
reported the church out of debt and
money on hand. The Sunday School
was reported in a splendid condi-
tion. Nine cash yearly subscribers
were secured by the pastor during
the Conference. A revival meeting
was conducted on Sunday, the Super-
intendent preaching. Paid the pas-
tor this quarter \$200. Dist. Supt.
\$30 in full. Raised for Benevolent
causes \$18. Conference Claimant
\$20. The Rev. W. H. Smith is pas-
tor.

Columbus, Tex.—The First Quar-
terly Conference convened on a rec-
ent date at St. Paul Methodist Epis-
copal Church with the Rev. J. H.
Swann, Dist. Supt., in the chair. All
reports were good. The District
Superintendent administered the
Lord's Supper to 64 persons and
preached two able sermons. Paid
Dist. Supt. in full \$25. The Rev.
J. W. Stone, Sr., is pastor.

Bryan Circuit, Tex.—The First
Quarterly Conference was held De-
cember 6-7 at Nelson's Chapel Metho-
dist Episcopal Church, the Rev. D.
R. Booker, District Superintendent
presiding. Communion was admin-
istered to 39 persons. Collection for
the quarter \$35.11. The Rev. Mr.
Booker preached a strong sermon,
as did the pastor, the Rev. E. W.
Summers.

Pass Christian, Miss.—The Fourth
Quarterly Conference was held on a
recent date by the District Super-
intendent, the Rev. P. H. Rembert.
All officers made good reports. All
benevolent claims have been paid
and one person united with the
church. Paid District Superintend-
ent \$21. Total amount raised dur-
ing the quarter \$457.10. The Rev.
L. W. Price is pastor.

Franklinton, La.—The Fourth
Quarterly Conference convened on a
recent date, the Rev. J. F. Marshall,
District Superintendent presiding.
All officers made good reports. 51
persons have united with the church
during the quarter. The following
ministers were present and address-
ed the Conference: the Revs. G. C.
Hayward of Peck Memorial, New Or-
leans, J. Ball and the District Super-
intendent. The Rev. C. D. C. Bryant
is pastor.

Macon Circuit, Miss.—The Fourth
Quarterly Conference convened on a
recent date in New Hope Methodist
Episcopal Church, the Rev. G. M.
Chisholm, District Superintendent
in the chair. All reports were good.
Paid District Superintendent in full.
Nine persons have united with the
church during the quarter. Com-
munion was administered to more
than 100 persons by the Rev. Mr.
Chisholm, assisted by the pastor, the
Rev. B. J. Robinson. The District
Superintendent preached an impres-
sive sermon on Sunday morning.

Carthage, Mo.—The Third Quart-
erly Conference was held at Wesley
Methodist Episcopal Church on a rec-
ent date. The Rev. L. R. Grant, D.
S., presided. The District Super-
intendent preached both morning
and evening. There was one con-
version during the day. Collection
\$33.17. \$140 has been raised for
Centenary during the year and 51
persons united with the church. The
Rev. H. T. Reeves is pastor.

TUPELO DISTRICT CONFERENCE

The Second Session of the Tupelo District Conference, Woman's Home and Foreign Missionary Societies and Sunday School Convention convened in Pantotoc, Miss., in McDonald's Methodist Episcopal Church, recently. Rev. W. H. Golden, District Superintendent presided. The reports from the District Superintendent and pastors showed that the District was far in advance of any previous year. The Conference Sessions was held each morning and the auxiliaries held in the evening. Welcome addresses were delivered by Rubie Elzie and Delilar Beasley. Response by Rev. F. S. Smith. The Conference favored with the following distinguished visitors: Revs. H. B. Hart, C. E. Moody, E. F. Scarborough, C. H. Maxwell, J. M. Walton, J. J. Johnson and Dr. Geo. Evans, president of Rust University, and Profs. McKissack and Childress. The Woman's Foreign Missionary Society re-elected Mrs. W. H. Golden, president. The Woman's Home Missionary Society elected Mrs. Emma Elzie president, and the Sunday School Convention re-elected Prof. J. T. Miller, president. Strong papers papers were read in each convention. \$605 was raised. Two men were added to the church. Fifty-five subscribers secured for the Southwestern. The next Conference will be held in the Pleasant Ridge Church, on the Bellefontaine Circuit.

CLARKSDALE DISTRICT CONFERENCE.

The Clarksdale District opened its Second Session recently in Minter City Methodist Episcopal Church, Minter City, Miss., with Dr. N. R. Clay, District Superintendent presiding. The Conference organized by electing G. Orange as secretary, with P. A. Lemon and W. M. Brownrigg assistant, and J. W. Winbush statistician, with J. H. Talbert and J. P. Watson, assistants.

The District Superintendent's report showed considerable progress along every line of work. Some churches repaired, old debts paid, and quite a number of persons added to the church. Each pastor made a good report. Mrs. M. E. Ferguson, President of the Woman's Home Missionary Society. Dr. B. F. Woolfolk, pastor, Lexington, Miss., Dr. J. W. Golden, District Superintendent, Greenwood District, Dr. H. B. Hart, pastor, Greenwood, Miss., Dr. E. W. Kinchen of New Orleans, La., representative from the Southwestern and New Orleans area were present.

Dr. H. L. Coung of Itta Bena, Miss., represented the Potalto High School of the Missionary Baptist Church. Total amount raised during the session, \$1,040. Number of subscribers to the Southwestern, 108. Next session will be held in Mount Boyau, Miss.

LAKE CHARLES DISTRICT MEETING.

A meeting was called by District Superintendent J. W. Turner, Lake Charles, December 3, at Warren Methodist Episcopal Church. The meeting was called to order by the District Superintendent. Devotions were conducted by the Rev. G. G.

Priestly and D. A. Landry. All the ministers reported their work in good shape. Each day sessions were well conducted. The following ministers were present and spoke during the session: the Revs. G. Robinson, S. Robinson, J. E. Rolax, R. Brown, Robert Powells, I. C. Dougherty, Dr. J. W. Haywood, and Dr. W. A. C. Hughes of the New Orleans Centenary area. Resolutions were adopted commending the work of Dr. Hughes.

The first session of the Centenary Institute of the Sunday School and Epworth League met at Sweet Springs, Mo., on a recent date with the District Superintendent. The Rev. J. C. Jackson of Clinton, Mo., was elected secretary, Revs. C. S. Webster of Springfield and A. W. Rolen of Greenfield as assistants. The Rev. H. T. Reeves of Carthage was elected treasurer. The object of the meeting was to get a general survey of the work, laying special emphasis on the Evangelistic side. The following ministers and visitors were present and spoke during the meeting: The Rev. E. T. Anderson of California, Mo., Miss Christina Diggs, President of the Epworth League and Sunday School, the Revs. Bowren of Holden, J. C. Jackson of Clinton, Drs. Anderson of Sedalia, R. B. Hayes of George R. Smith College, B. F. Abbott, of St. Louis, W. M. Smith and J. A. Simpson of Liberia, Africa, Mrs. S. A. Abbott, President of the Woman's Home Missionary Society, Mrs. Pollie Mason, President of the Woman's Foreign Missionary Society, Mrs. Ella B. Harris, Mrs. L. R. Grant, Revs. C. S. Webster, Hancock and C. N. Wright. The Rev. J. C. McGinty is pastor at Sweet Springs, Two persons united with the church during the session.

PERSONAL AND GENERAL.

The Rev. Wm Neal, pastor of Gordonsville Charge, Tenn., has moved to Nolensville Charge as pastor of the Methodist Episcopal Church at this place.

On a recent date the members of the Cumberland District, Tennessee Conference passed resolutions commending the work of the pastor, the Rev. J. W. Richmond, Rev. R. G. Morris of the Chattanooga Area, Dr. J. M. Cox of Philander Smith College and Dr. J. C. Sherrill, Area Secretary. The committee was composed of the following: A. Ransom, Miles Williams, E. F. Carter and J. W. Moore.

Brook Chapel Methodist Episcopal Church, Greenfield, Mo., is making a wonderful record. The Rev. A. W. Rolen is pastor. A total amount of \$487.60 was raised in one quarter. The Sunday School is taking new life under the leadership of Mr. H. W. Longas, Supt. The Epworth League, under the leadership of Mrs. M. V. Bland is meeting with great success. Mrs. Jessie J. Long has organized a Junior League.

The members of Keys Chapel, Gallatin, Tenn., on a recent date stormed the parsonage and groceries to the amount of \$60 were placed on the table. The Rev. A. Ransom is pastor.

On a recent Sunday, Keys Chapel, Gallatin, Tenn., raised \$15.70. The Rev. A. Ransom is pastor.

On a recent date Mansfield Acad-

emy, Mansfield, La., was opened with a large attendance. The friends of the school showed their expression of love by donating to the academy a number of pounds of groceries. The churches who helped in the donation were Wesley Methodist Episcopal and St. John Baptist Church. Mr. D. B. Augustino is principal.

A storm struck the parsonage of our church at Rosedale, La., recently, led by Mr. Lafayette Pergen, Mrs. Marjorie Jackson and Mrs. Maggie Guidred. 55 pounds of choice food-stuffs were placed on the table. The Rev. C. L. Angram is pastor.

Recently Mrs. J. W. Turner, President of the Woman's Home Missionary Society visited Mallalieu Methodist Church, Lafayette, La., the Rev. W. S. Jones, pastor, and delivered a lecture in interest of the Society. Collection for the day was \$10.

Our church at Boyce, La., is doing splendid work. A total of \$27.76 has been raised during the year for all purposes.

Our church at Lutchter, La., has been closed on account of smallpox but has been re-opened and is making great progress. The Rev. J. D. Wilson is pastor.

Dr. and Mrs. J. F. Spellman of Alexandria, La., are rejoicing over the arrival of a baby boy, born December 1.

Our church at Lulu, Fla., is making a splendid record under the leadership of the Rev. W. B. Hester. This church, founded a year ago, has a membership of 25.

In a recent Centenary Drive at our church, Pass Christian, Miss., \$306.36

was raised. The Rev. L. W. Price is pastor.

Mrs. I. C. Dougherty, wife of the Rev. I. C. Dougherty, our pastor at Olivier, La., is spending some time with relatives in Baton Rouge, La.

The Epworth League at Manchester, Ala., on a recent date reported a collection of \$28.21. Plans are ahead to raise \$100 for Centenary purposes. The Rev. W. E. Lampkin is pastor.

A very interesting program was carried out at Roberts Chapel, Denham Spring, La., on Thanksgiving Day. The Thanksgiving sermon was preached by the pastor, the Rev. J. Bridges. The pastor and wife were presented with baskets of groceries and a cash purse. In a rally conducted recently \$22.31 was reported raised.

A Thanksgiving supper was given by the members of John Chapel Methodist Episcopal Church, Wels La., to the extent of \$60.60. The sermon was preached by the Rev. V. S. Jones of Lafayette, La. The collection was \$38.51. The Rev. J. V. Turner, District Superintendent was present and spoke as did Prof. J. Ward. As a result of the Sunday School rally \$152.11 was raised. The Rev. D. A. Landy is pastor.

The pastor and membership of St. Paul Methodist Episcopal Church, Aberdeen, Miss., are much encouraged over the accomplishments that have been made this year, more than \$300 have been raised for repairing the church and parsonage. Material is already on the ground and t

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work is expected to be started within the next few days.

At a recent date the president of the Woman's Home Mission Society, Mrs. Dora L. Hambric, organized the women and conducted a Mock Annual Conference in the interest of pastor's salary. The sum of \$80 was raised.

The Queen Esther Circle of St. Paid Methodist Episcopal Church, Aberdeen, Miss., is wide awake under the leadership of Mrs. Dora L. Hambric. Because of a recent effort which they put forth. A \$650 piano has been installed in the church. The work of the Queen Esther Circle is making splendid progress, an interesting program is rendered at each meeting and new members are joining frequently.

The Rev. Mrs. James Blaino Walker, chairman of the Committee of Management of the Blue Triangle League, Y. W. C. A. of St. Joseph, Mo., was a delegate, recently, to the Y. W. C. A. Girls' Conference, at St. Louis and the Volunteer Worker Conference in Cincinnati.

At a recent meeting of the Cincinnati Branch of the Woman's Foreign Missionary Society held in the Walnut Hills Methodist Episcopal Church, Mrs. J. T. Leggett of Jeffersontown, Ky., was elected Field Corresponding Secretary for the Lexington Conference.

On a recent date the Rev. J. R. Nevils, pastor of our church at Crawford, Miss., was thrown from his buggy and suffered a dislocation of the knee and severe bruises. We are glad to report that his condition is much improved at this writing.

Mrs. Mattie Houze, a class leader and Sunday School Superintendent of St. Marks Methodist Episcopal Church, Gulfport, Miss., is much improved after being in for a month due to illness.

Mrs. Vance F. Gambill of Independence, Va., wishes to know the whereabouts of her brother, John Franklin Caliaham, who was at Logan, W. Va. Any one knowing the whereabouts of the same may address her at R. F. D. 3, Box 72, Independence, Grayson Co., Va.

On a recent date the Rev. S. Green, pastor of Jones Methodist Episcopal Church, Welsh, La., preached the memorial sermon of Mrs. Luvenia Guidry, one of the oldest members of the church. The collection for the day was \$43.

Mrs. Jane Perry, wife of the Rev. Wm. Perry of Heflin, Ala., is reported very ill at this writing, suffering from a stroke of paralysis.

Scott's Chapel Methodist Episcopal Church, Blackshear, Ga., has just completed one of the most successful years of its history. The Rev. W. H. Odum is pastor.

On a recent date, as an expression of their love and respect the amount of \$75 was given him.

The Ladies' Aid Society of Scott's Chapel Methodist Episcopal Church, Blackshear, Ga., under the leadership of Mrs. Nellie Spencer, is doing commendable work. On a recent date a purse of \$14 was donated to the pastor, the Rev. W. H. Odum, for which he is very grateful.

One of the largest and most enthusiastic audiences, composed of members of both races of this section, that has ever assembled here filled the spacious auditorium of the Lee

Street Baptist Church this afternoon to hear the address delivered by Dr. Robert R. Moton, foremost Negro leader and principal of Tuskegee Institute. The occasion marked the close of the first of a series of campaigns that have been arranged under the auspices of the Washington County, Va.—Sullivan County, Tenn. Negro Business League, and launched for the purpose of raising funds to be used in erecting a hospital for the Negroes of this section.

The meeting on Sunday afternoon was presided over by Robert E. Clay president of the League and Mayor Clarence King, of Bristol, Tenn., delivered the address of welcome on behalf of the citizens of the twin cities. Mayor King's address won long applause due to the eloquent manner in which it was delivered and the excellent thought expressed. He paid a high compliment to his Negro constituents, referring to them as the highest type of citizenship to be found in any section.

Following the address of Dr. Moton, the reports of the captains who were in charge of soliciting funds were called for and showed that more than \$5,000 has been raised, the amount having been contributed by the white friends of the race. At the meeting on Sunday afternoon, the audience contributed more than five hundred dollars in cash besides more than a thousand dollars in subscriptions.

The music for the occasion was rendered by a chorus of fifty voices that had been training under the direction of Dr. R. B. McArthur, vice-president of the league. The folk songs were offered in an effective manner and elicited much praise.

Wedowee, Ala.—On a recent date the Fourth Quarterly Conference was held, the Rev. W. M. Jones, D. S., presiding. The Rev. Mr. Jones preached a strong sermon both morning and night. The Rev. K. G. Turner is pastor.

Union Springs, Ala.—On a recent date the Fourth Quarterly Conference was held at Aberfoild Walden Methodist Episcopal Church, the Rev. J. C. Carson, district superintendent, presiding. Devotions were led by the Rev. L. W. Owens. Most of the officers were present with written reports. The superintendent preached an inspiring sermon on Sunday to a full house. The following persons were present and spoke: J. E. Owens, Prof. M. B. Ivy, Thomas Lee, Miss Vashti Davis, Mrs. Willie Cowan, Mrs. Mattie Griggs, Miss Fannie Owens, Miss Isabella Larimore, Miss Irene Johnson, Mrs. Carrie McKay and Mrs. Josie Mason.

Caledonia, Miss.—The Fourth Quarterly Conference was held at Military Methodist Episcopal Church on a recent date, with the District Superintendent, the Rev. G. M. Chisholm presiding. All officers were present with good reports. Paid district superintendent in full. Raised during the quarter for pastor \$151.60. Raised for all purposes \$192. The Rev. W. M. R. Lester is pastor.

Aberdeen, Miss.—The Fourth Quarterly Conference of St. Paul

Methodist Episcopal Church, Aberdeen District Upper Mississippi Conference convened recently with Dr. G. W. Chisholm presiding. Most of the members were present and made reports, which showed that the work is far in advance over last year.

Many of the members and friends attended the service on Sunday and Sunday night the District Superintendent preached an inspiring sermon at night and administered the Sacrament to a large number.

Raised for all causes \$27. Paid district superintendent in full \$18.75. The Rev. Chas. V. Heffner is pastor.

The Woman's Home Missionary Society of Clark Memorial Methodist Episcopal Church, Nashville, held its monthly meeting on a recent date. Interesting talks were made by Mrs. J. H. Lovell of Walden University, Mrs. Agnes Brown of Washington, D. C., Mrs. Brooks and the pastor, the Rev. J. W. Wells. Excellent reports were made by the members.

Gibbons Church, Prince George County, Maryland, on a recent date held its dedication service which was said to be the greatest event in the history of the church. The following names of pastors were in program for the entire week: Rev. R. C. Butler, C. E. Queen, C. C. Nelson, R. F. Coates and L. A. Carter. A beautiful cantata was rendered. Rev. Chas. Bailey of the A. M. E. Church and his members contributed largely. The dedicatory sermon was preached by Bishop W. F. McDowell, who was introduced by the District Superintendent M. W. Clair. The choir of Nash Memorial M. E. Church, Washington, D. C., Rev. L. A. Carter, pastor, rendered the music on this occasion under the leadership of Mrs. L. A. Carter. The Rev. E. M. Dent preached the closing sermon. The collection for the day was \$679.87. All debts on the church property have been paid. The Rev. C. H. Toulson is pastor of Gibbons.

The Rev. J. C. Armstrong on a recent date conducted a rally at Albert Chapel M. E. Church, Clover, S. C. A total amount of \$127.77 was raised. The Dist. Supt. Rev. J. C. Marton held the Fourth Quarterly Conference at this church recently. All leaders had good reports. The District Superintendent was paid in full.

On a recent date a rally was conducted at Rollins Methodist Episcopal Church, Webb, Miss., \$181 was raised. The Rev. D. E. Simmons is pastor.

Recently a rally was conducted at Bright Prospect Methodist Episcopal Church, Holly Springs, Miss., in which \$66.51 was raised. The Rev. J. H. Bynum is pastor.

In a recent rally conducted at Wesley Chapel M. E. Church, Morilton, Ark., a total of \$100.25 was raised to be applied on the pastor's salary. The following ministers were present and assisted: Revs. G. W. Davis of Little Rock, M. Brame of the C. M. E. Church, The Rev. W. D. Evans is pastor.

Recently a rally was conducted at our church, Wedowee, Ala., for the purpose of raising funds for the pastor's salary. As a result \$302.50

was raised. The Rev. K. G. Turner is pastor.

In a rally conducted at Evans Chapel M. E. Church, Beizoni, Miss., recently \$110 was raised. The Rev. J. M. Walton is pastor.

On a recent date a contest rally was conducted on the Lott Circuit, Tex., for the purpose of raising funds on the pastor's salary. A total amount of \$264.68 was raised. The Rev. S. E. Blacknell is pastor.

A very successful revival was conducted on a recent date at Oakbowery Church, Heidieburg, Miss. There were 14 conversions. Raised during the meeting \$105.02. The Rev. Wm. Emerson is pastor.

The Gainesville District (Florida) Conference convened in its 42nd session in Pineville Methodist Episcopal Church recently. District Superintendent J. P. Paterson presiding conducted the opening services and administered the holy sacrament assisted by the Revs. H. C. Green, L. C. Hale, L. C. Limbrick, J. B. L. Williams and the pastor R. L. Russell. The conference organized by the election of G. B. Wilson, secretary; H. C. Green, treasurer; L. C. Limbrick, statistician. The various committees were announced by the district superintendent and approved by the conference. The reports of pastors were carefully prepared and gave evidence of faithful service, earnest endeavor and pleasing results. Fruitful revivals in many charges had rewarded the pastors in their effort for soul-winning. The reports from the local preachers were good showing them to be great helpers in the charges with which they are connected. The spiritual condition of the membership of the district was placed at high mark by the report of class leaders. Good attendance, spiritual and instructive meetings. The report of the district stewards indicated that the condition of the charges were in good shape. Pastors were being better paid, financial obligations promptly discharged, improvements made on churches and parsonages and general progress in the churches in the district. The work among the children and young people in the Sunday School and Epworth League was reported by superintendents and presidents as being in a prospering condition. Ladies' Aid and Woman's Home Missionary societies well organized and active. The report of the District superintendent was highly commended by the conference, strong sermons were preached by H. C. Green, Edward Martin, L. C. Limbrick and A. J. Coulter. Visitors were Dr. J. S. Tood, Revs. Huger of Palatka, H. Hawkins of Lake City, S. P. Pratt, District superintendent of the Live Oak District and H. W. Bartley superintendent of the South Florida Mission.

The Centenary movement in the district is being vigorously pushed and each pastor is resolved to bring up the entire annual apportionment for his charge. The appeal for S. W. Christian Advocate was made by the District Superintendent and every pastor pledged himself to the word of increasing the circulation of South Western in his charge.

Conference adjourned to meet at San Pulaski in 1920.

J. B. L. WILLIAMS.

DEATHS

Biggs—On a recent date Mrs. Hattie Biggs, a faithful member of St. Paul Methodist Episcopal Church, Ripley, Miss., departed this life. She had been a member of the church for more than 40 years serving in various capacities of Sunday school superintendent, class leader and sexton. The funeral service was conducted by the pastor, the Rev. J. R. Little. The Rev. D. J. Vernor of the Baptist Church assisted the pastor. One daughter, two sons and grandchildren survive her.

Bartholomew—On a recent date Mr. John Bartholomew, husband of Mrs. Margaret Metcalf, departing this life at the age of 52 years. He was a faithful member of William's Chapel Methodist Episcopal Church, this city. Funeral services were conducted by the pastor, the Rev. L. H. Smith, assisted by the Revs. Arthur Robinson of St. Martinville, La., and T. B. Cooper. A wife and six children survive him.

Jackson—On a recent date Mrs. Senna Jackson, an active member of our church, Blackshear, Ga., depart-

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ed this life after a brief illness. The funeral service was conducted at Scott Chapel Methodist Episcopal Church by the Rev. W. H. Odum, assisted by the Rev. J. B. Liburd, Mr. D. Spencer and the Rev. Watson of the Baptist Church. A husband and a host of relatives and friends survive her.

Woods—Mrs. Emma Woods a faithful member of Widener Mission Methodist Episcopal Church, Roland Pond, Ark., departed this life recently in full triumph of faith. She was 58 years old. The funeral services were conducted by Rev. Grey.

She leaves a husband, eleven children and 46 grandchildren and a host of friends to mourn.

Hundley—Mr. C. H. Hundley, a member for many years of Bright Prospect Chapel, died at his home, Byhalia, Miss., after a lingering illness of four years on a recent date. He had reached the ripe age of 84 years and had been active in church and Sunday School activities. He had served in the capacity of Sunday School Superintendent, class leader and local preacher. He leaves one daughter, 3 grandchildren, 3 great grandchildren, a daughter-in-law and a host of friends to mourn. The funeral was conducted by the Rev. S. S. Myers.

Allen—On a recent date Mrs. Edna Allen, a faithful member of St. James Methodist Episcopal Church, Pelican, La., departed this life. A father, mother, five brothers, 3 sisters and a host of relatives and friends sur-

vive her. The funeral services were conducted by the Rev. O. J. Harvey, pastor.

Jefferson—Mrs. Henrietta Jefferson of Hub, Miss., departed this life recently at the age of 48 years. She was a faithful member of Zion Methodist Episcopal Church and a member of the Woman's Home Missionary Society. A husband, two sons, two daughters, mother, father, one sister and one brother survive her. The funeral was conducted by the Rev. D. Ray, assisted by the Rev. I. C. Rucker.

Smith—Mrs. Jennie Smith, a faithful member of the Methodist Episcopal Church departed this life December 7, at her home, Bay St. Louis, Miss., at the age of 44 years. She died as she lived a true Christian. A husband, five children and a host of friends survive her. The funeral services were conducted by the pastor, the Rev. A. H. Lathan.

Turner—On December 3, Little Anne Bell Turner, daughter of Prof. and Mrs. R. G. Turner, of St. Marion, Miss., departed this life at the age of four years. A father, mother, grandfather and grand mother and a host of relatives and friends survive her. The funeral was conducted by the Rev. S. T. Walker.

Edwards—On the morning of December 4, Mrs. Charlotte Edwards, wife of Mr. Nathan Edwards of Now Albany, Miss., passed into her reward. She lived a consistent Christian until the end. The Rev. S. T. Walker conducted the funeral services.

Williams—Mr. George Williams, a faithful member of St. Mark Methodist Episcopal Church, Baton Rouge, La., departed this life December 6, after several months illness. The funeral service was conducted by the pastor, assisted by the Rev. J.

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is an exaggerated form of Grip. **LAXATIVE BROMO QUININE (Tablets)** should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not to wait until you are sick, but **PREVENT IT** by taking **LAXATIVE BROMO QUININE Tablets** in time.

Mitchell of the Baptist Church. A wife, three children and a host of friends mourn his passing. Interment was made in Sweet Olie Cemetery.

Cole—Mrs. Martha Cole, a faithful member of Mt. Salem Methodist Episcopal Church, Clinton, Miss., entered into rest on a recent date. She had been a member of the church for 60 years and lived a Christian life to the end. Two children and a number of grandchildren and friends survive her. The funeral was conducted by the Rev. S. C. Harrison, pastor of Sensen Spring, assisted by the Rev. French.

Hand—Recently Mr. Thomas Hand, a faithful member of Riley's Chapel Methodist Episcopal Church, Handsboro, Miss., departed this life in this city at the home of his sister, Mrs. D. L. Riley. The body was sent home for burial. At the time of his death he was 47 years of age, chairman of the Centenary Council, Sunday School superintendent, Class Leader, Trustee and Steward. A wife, several sisters and one brother

mourn his passing. The funeral was conducted by the pastor, the Rev. W. L. Mills, assisted by the Rev. W. H. Smith.

Dean—Mrs. Agnes Dean, a faithful member of Wiley Methodist Episcopal Church, New Castle, Ind., departed this life on a recent date in full triumph of faith. She was converted and joined the Methodist Episcopal Church 25 years ago under the pastorate of the Rev. J. L. Franklin, now pastor of Walnut Hills, Cincinnati, Ohio. She is survived by her husband and three children, Mrs. Thomas Graves, Miss Twila and Miss Lucille Dean, six brothers, two sisters and a host of friends. Her funeral was held in Wiley Church, conducted by the pastor, the Rev. W. H. Pope, assisted by the Rev. S. Criss, pastor at Muncie, Ind.

Denton—Mrs. Cora Denton, wife of Mr. Ulysses Denton, of New Castle, Ind., departed this life recently. She was a member of Wiley Methodist Episcopal Church choir and Ladies' Aid Society. She leaves a husband, three sisters, one brother and a host of friends to mourn her demise. The Rev. W. H. Pope conducted the funeral services.

Wadkins—Mr. G. W. Wadkins, a member of the African Methodist Episcopal Church, Modock, Ind., departed this life on December 4, at the age of 65 years. He was a member of the K. of P., and was buried with honors. The funeral was conducted by the Rev. W. H. Pope, pastor of Wiley Methodist Episcopal Church, New Castle, Ind., assisted by the Rev. S. Criss.

Rev. Scipio Greene—The Rev. Scipio Green, pastor of the Little Rock Charge, Gennettsville District, South Carolina Conference, after a lingering illness of a paralytic stroke, died at Little Rock, S. C., on a recent date. He was for 47 years an honored member of the Southwestern Centenary Conference and had pastored some of the best charges in this conference. The funeral services were conducted by the District Superintendent, Dr. C. C. Scott, assisted by a number of pastors and laymen. A wife, and six children survive him.

DISTRICT CONFERENCE REPORTS

Holly Springs District Conference

The Woman's Home Missionary Society, Sunday School Convention and District Conference convened at Haven's Methodist Episcopal Church, Winona, Miss., recently. The society was called to order by Mrs. M. G. Taylor, with Mrs. Modena Lott, district secretary. The district secretary, Mrs. M. G. Taylor read a splendid report. Mrs. M. E. Ferguson, annual conference president, spoke most gratifying to all who heard her. Very interesting papers were read by delegates from the various departments. \$414 was raised by this auxiliary. The Sunday School Convention was presided over by the superintendent, the Rev. W. H. H. Murrell. Many interesting reports and papers were read and \$42.19 was reported. The District Conference presided over by the District Superintendent, the Rev. F. H.

Henry, organized by electing the Rev. J. L. King secretary and Rev. L. A. Armstrong, statistician. All pastors except one answered roll call and made splendid reports. The following named visitors were present and spoke: Dist. Supt. N. R. Clay of the Clarksdaye District, Rev. C. E. Moody, pastor at Kosciusko, J. W. Byrd, pastor at Starkville, W. H. Gilliam, pastor of the Baptist Church, Winona, A. L. Hill, President G. and Z College, Rev. Holbert, presiding elder of the Colored Methodist Episcopal Church, and Dr. George Evans, President of Rust College, Miss Becca and Miss Barbour of E. L. Rush Home. Sixty-eight subscriptions were reported to the Southwestern. Total raised for all purposes \$901.19. Conference adjourned to meet at Vincent Chapel, Holly Springs, W. N. Redmond reporter.

SARDIS DISTRICT CONFERENCE

The District Conference, Woman's Home Missionary Society, Sunday School and Temperance Society Conventions of the Sardis District, Upper Mississippi Conference convened at Dubery Methodist Episcopal

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Church, Darling, Miss., on a recent date. Mrs. B. A. Collins, president of the Woman's Home Missionary Society reported the District to be in splendid shape. The Rev. D. Hunt, District President of the Sunday School presided and reports the Sunday School doing active work. The Rev. W. F. Isaiah, presided over the conference. Three men were licensed local preachers, two were recommended for orders and one for admission on trial. The Rev. E. H. Holmes was appointed to represent the Southwestern Women Christian Association. Twenty-eight cash subscriptions were reported. The Rev. W. T. Askew, the Rev. J. W. Golden and J. M. Walton of Belzoni were present and delivered strong sermons.

CARD OF THANKS.

We wish to express to the many friends of our beloved wife and mother, our sincere appreciation of and thanks for the many kindness shown us during her recent illness and subsequent death. May God's choicest blessings.

AARON P. MELTON.
ELIZAH S. MELTON.
HATTIE MELTON HAYES.
MINNIE MELTON SAXTON.

A PERSONAL MESSAGE

BROTHER—Can you imagine Christ using tobacco? Set a good example yourself. Any tobacco habit can be easily, inexpensively overcome with pleasant Florida root. Fine for the stomach. Just send your address.

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MARRIAGES

Johnson-White.

On a recent date Mr. Ben Johnson and Mrs. Mary J. White of Pineville, La., were happily united in marriage at the home of the bride. Mrs. White is a leading member of Wesley Methodist Episcopal Church and secretary of the Ladies' Aid Society. The Rev. E. Hutchinson, pastor officiated.

Foster-Posley.

Mr. Preston Foster of Sildell, La., and Miss Sadonia Posley of this city were united in marriage at Williams Methodist Episcopal Church, New Orleans, on a recent date. Miss Posley is a faithful member of Williams Church. Many valuable presents and more than \$60 was received. The pastor, the Rev. L. H. Smith, performed the ceremony assisted by the Rev. H. B. F. Charles.

Hudson-Ford.

On a recent date Mr. Clarence Hudson and Miss Lula Ford, of Houma, La., were happily married at the home of the bride's aunt. The Rev. A. B. Venable of Grand Bayou, La., officiated.

Moore-King.

On a recent date Mr. Lawrence Moore and Miss Nettie King were united in marriage at Jackson Chapel Methodist Episcopal Church, Zachary, La., where they will make their future home. The Rev. A. C. Mitchell performed the ceremony.

Lewis-Johnson.

Mr. John Lewis and Miss Josephine Johnson were happily united in marriage recently at the home of the bride, Zachary, La. The Rev. A. C. Mitchell officiated.

Mosley-Ham—On a recent date, Mr. Claws Mosely of Lineville, Ala., and Miss Annie Ham were united in marriage.

Mr. Mosely is a prosperous young farmer, is a member of the Methodist Episcopal Church and saw service with the American Army in France. Miss Ham is the daughter of Rev. and Mrs. T. H. Ham, our pastor at Lineville, Ala. She is a young woman of excellent training and qualities, having finished her education at Central Alabama College after having spent several years at Walden University. Rev. C. R. Perry our pastor at Ashland and Rev. Wm. Jones, the District Superintendent officiated.

"Rev. Frank G. Brookins B. D. of Boston, Mass., was quietly married to Mrs. Hattie Streeter Hemsley of Philadelphia, September 16, 1919, by Rev. Ambrose Clark, pastor of Faith Tabernacle, Philadelphia, at high noon.

Mrs. Brookins is one of the high school teachers of North Philadelphia, which position she has held successfully since the untimely death of her former husband, the Rev. W. T. Hemsley, January 17, 1917. Rev. Brookins is a very popular Baptist minister, not only in Boston, but also in Pennsylvania, having pastored,

formally, in Pittsburgh and other prominent fields.

Recently Miss Janie Boulton and Mr. George King of Rose Hill, Miss., Mr. Albert Heard of Heidelberg and Miss Hattie Kelly, Mr. Tomy Boulton and Miss C. Jones, were united in marriage by the Rev. D. D. Dukes pastor of West Chapel Methodist Episcopal Church, Rose Hill, Miss.

Wilson-Brown—Recently Mr. Jack Wilson and Miss Lizzia Brown of Clinton, La., were happily united in marriage, the Rev. L. C. Thomas officiating.

Collins-Woodard—On a recent date Mr. Fred Collins and Miss Daisy Woodard of Clinton, La., were happily married at the home of the bride's parents. The Rev. L. C. Thomas performed the ceremony.

Price-Gardner—On a recent date Mr. L. Price and Miss Dora Gardner, both of Litcher, La., were quite happily married by the Rev. J. D. Wilson.

Wells-Cook—Recently Mr. Melvel Wells and Miss Helen Cook of Jackson, La., were united in marriage, the Rev. J. D. Wilson performing the ceremony. Both are members of our church at Litcher, La.

Watts-George—Mr. George W. Watts of Houchouc, Ariz., and Miss Ida George of East Feliciana, La., were united in marriage on a recent date. Miss George is a teacher of the public school and a member of Vincent Methodist Episcopal Church. The ceremony was performed by the Rev. P. C. Colton, pastor of Magnolia Methodist Episcopal Church, Jackson, La.

RALLY.

On a recent date a rally was conducted at our church, Nanticoke, Md., which proved very successful. \$1,019.66 was raised to be applied on the new church building which is to be erected in the Spring. Asbury church has a membership of about 175 and is doing wonderful work under the pastorate of the new pastor, the Rev. John H. Edwards, who is a graduate of Gamon Theological Seminary of the class of 1918. The church voted to raise \$1,500 before the time of the Annual Conference.

A rally was held at Mount Carmel Methodist Episcopal Church, Lodi, Tex., on a recent date. \$50 was raised as a result which was applied to repairs on the church. A revival was also conducted which proved successful. The Rev. T. H. Edwards is pastor.

Recently a rally was conducted at McKinley Methodist Episcopal Church, Dayton, O., the Rev. J. E. Burton, pastor. The membership was divided into clubs and as a result \$1,312.71 was raised. The Rev. Dunham, Dist. Supt. of the Dayton District, and the Rev. Meade of the African Methodist Episcopal Zion Church, assisted the pastor.

Recently a Queen's rally was conducted at Hartschapel Methodist Episcopal Church, Ruleville, Miss., the Rev. W. S. Leake, pastor. \$118.29 was raised as the result.

On a recent date a rally was conducted at Rocky Mount Methodist Episcopal Church, Wadley, Ala., the Rev. P. T. Hawthorne pastor. \$308.22 was raised to be applied on a new church building.



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PERSONAL AND GENERAL.

Our church at Zent, Ark., on a recent date raised \$118.81 for Centenary purposes.

Our church at Campti, La., is in a splendid condition. The church property is free of debt, the parsonage paid for and extensive repairs made both exterior and interior. Thirteen persons have been added to the membership. The Rev. R. A. Wamsley is pastor.

The Rev. A. Roach, pastor of our church at Bellmound, Tenn., reports the churches on that district in splendid condition. The church at Bellmound has just closed a revival which resulted in the conversion of twelve persons. This makes the sixth year that the Rev. Mr. Roach has pastored at this place.

St. James Methodist Episcopal Church, Hahnville, La., is making splendid progress under the leadership of the Rev. E. W. Jackson, pastor. Raised and paid on Centenary quota \$73.

On a recent date the Rev. H. A. King of Clark University, Atlanta, preached an excellent sermon at Hecks Chapel Methodist Episcopal Church, Griffin, Ga., to the inspiration of all present. At 8 p. m., Mr. George W. Hatcher of Atlanta, preached an inspiring sermon. He is a member of the Senior college class of Claflin University.

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CRESCENT CITY NOTES

Mr. W. B. Buchanan, president of the Epworth League of Wesley, this city, leaves Wednesday, Dec. 24th for Monroe, La., to spend the Christmas holidays with his wife's mother, Mrs. M. J. Brooks.

Peck Memorial—Our Men's Social on the 17th of November, was quite a success, the men of the church made quite a provision for the entertainment of the ladies of church and community. Several stunts were put on by the pastor, which were quite amusing. A purse of \$20.00 was given the pastor. The pastor and family desire to thank the Stewardess Board and members for a 10-pound turkey and other delicacies that make a thanksgiving dinner. Mrs. Julia Stanley was the promoter. On December 14th, Mrs. J. W. Turner, state president of the Woman's Home Missionary Society was with us. The fourth Sunday will be Auxiliary Day, several city pastors promise to be with us.

Mr. E. E. Smith and Miss Julia Gayton were united in Holy wedlock on a recent date at the home of the bride. Mr. E. E. Smith is the recording steward and president of the Trustee Board of Peck Memorial. Miss Gayton is the organist. After the ceremony, they left for the home of the groom, there to meet a host of friends and a grand reception awaiting them. The home of Mr. Smith has been beautifully renovated. The Rev. Chas. Brooks and F. B. Charles were present. The Rev. G. C. Hayward officiated.—L. L. Robinson, reporter.

WAYNESBORO DISTRICT FIRST ROUND

Waynesboro and Asbury, Dec. 20-22; Hagan, 27-28; Sylvania, Jan. 3-4; Statesboro, 10-11; Milien and Idlewood, 17-18; Pulaski, 24-25; Herndon, Feb. 1; Stillmore at night, 1; Augusta, 8-9; Dublin, 15-16; Newington and Lee, 21-22.

Dear Brethren and Co-laborers:—Again we are permitted to begin a new year's work for the Lord. Our Motto: "Every Member Praying, Paying, Working, Winning Souls." Organize every Church membership into Centenary Units and work them. Collect balance of first year's Centenary pledges now and before June 1, 1920. Hold Lincoln Birthday Exercises in every church. The District Stewards and Pastors Council is called to meet at Trinity Church, Millen, Ga., Thursday, Jan. 15, at 10 o'clock A. M. Put Southwestern Christian Advocate in every home.

W. V. Daughtry, District Supt.

CINCINNATI-MAYSVILLE DISTRICT FOURTH ROUND

Flemingsburg, January 3-4; Sherburne, 5; Pleasantville, 6; North Fork, 7-8; Mayslick, 9; Washington, 10-11; Mt. Olivet, 12; Germantown, 13; Minerva, 14; Dover, 15; Manchester, 16; Maysville, 17-18; Augusta, 24-25; Orangeburg, 27;

Louisa, 28-29; Portsmouth, 31-Feb. 1; Coke Otto, 4; Westwood, 6; Mt. Zion, 8-9; Cicves, 10; Madisonville, 12; Central Ave. Mission, 13; Cummins ville, 15-16; College Hill, 18; Berry, 11 a. m., 22; Falmouth, 7:30 p. m., 22-23; Covington, 29-March 1; Park St., 7-8; Moorefield, 13-18; Sharpsburg, 19-22; Mt. Sterling, 23-24; Clay City, 25; Cynthia, 27-28; Lair, 29.

Dear Brethren:—This marks the close of our fourth year's work. Doubtless you join me in hope that it will be the best of the four in the number of souls saved and in the finances gathered. Don't let your charge fail to meet its full Centenary apportionment. If you fail, you will feel it more keenly than anyone else. Make the effort of your life. Look carefully after your conference claimants and Episcopal fund, and your Southwestern subscriptions.—H. A. Foreman.

NOTICE

To the Woman's Home Missionary Society of the Mississippi Conference. Sisters:—The year is fast drawing to a close. Let us remember our pledge made at our last annual meeting held in connection with annual conference, held at Crystal Springs, Miss. We pledged to stand by, and help our school, Haven Institute. This school is now crowded to its utmost capacity, and is in need of many things to help our girls to be comfortable. Let each Auxiliary get busy and send in all articles they pledged. We are looking for good reports at our next annual meeting.

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Let the women of the Mississippi Conference get busy.—Mrs. L. P. May, Conference President; Mrs. Lillian G. Coleman, Conference Secretary.

A State Rally was conducted by Fernwood Church, Liberty, Miss., which netted a total amount of \$96.91. The membership was divided into twelve states. This rally was for the support of the pastor.

An "Over the Top" rally was conducted at Seven Springs and Clinton, Miss., on a recent date which was indeed a success. The collection at Clinton was \$51.25, while that at Seven Springs was \$53, making a total of \$104.24. The Rev. S. L. Harrison is pastor.

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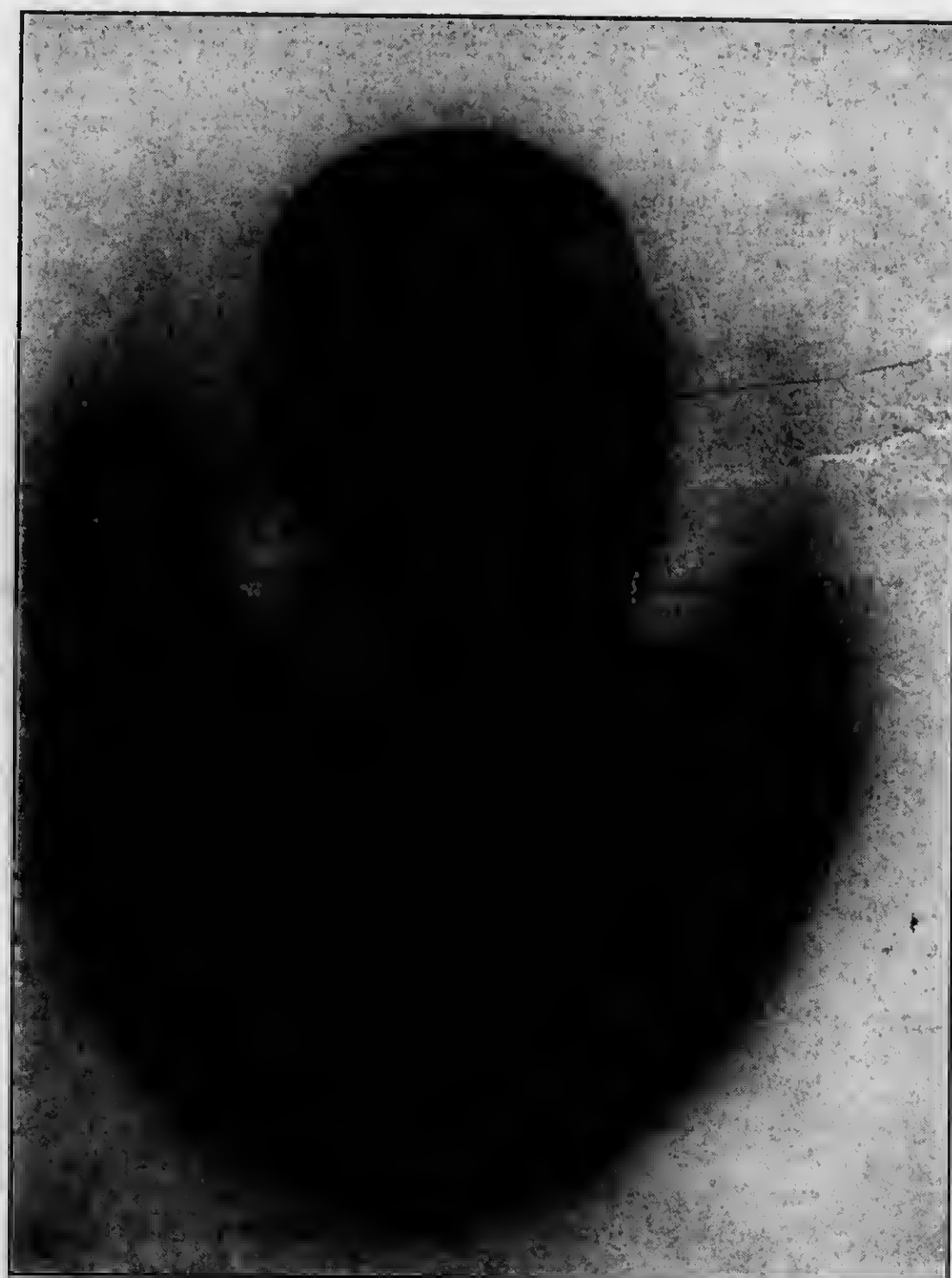
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Bishop Alexander Priestly Camphor, D. D., LL. D.

Born
New Orleans, La.
August 9, 1865

Died
Orange, New Jersey
December 10, 1919

EDITORIAL

BISHOP ALEXANDER PRIESTLY CAMPHOR

Does God call men to special fields? It certainly would appear so in the case of Bishop Alexander Priestly Camphor, who died at his home in Orange, New Jersey, December 10th, a brief reference being made to his death in our last week's issue.

The mother of Bishop Camphor pledged his father on his death bed that he should be educated for missionary work in Africa. Subsequently, one of our colored pastors in New Orleans announced from his pulpit his desire to adopt a boy that he might be educated for Africa, and the boy adopted was Alexander Camphor, adding Priestly to his name in honor of his foster father. The passion of Africa was with him from the beginning. It never left him. He loved the people. He gloried in the sacrifice of pioneer missionary work. Even before he accepted a direct call to Africa, he had written a missionary hymn which took the first prize in Gammon Theological Seminary and is, perhaps, the first hymn written by an American Negro, voicing the appeal of Africa to the American church. He also won the first prize in Gammon Theological Seminary in the oration contest on Africa.

Bishop Hartzell had been interested in young Camphor from his boyhood and when Bishop Hartzell was chosen for Africa his mind turned at once to Alexander P. Camphor. Prior to that time Negro missionaries had not been sent out and Bishop Hartzell's laconic letter to Dr. Camphor and his wife, (they had been married only one year) was as follows: "I want you and your wife to go with me to Monrovia, Liberia, to take charge of the work there. (Signed,) Your brother, J. C. Hartzell." And that was all that was necessary. Dr. Camphor and his wife responded at once to the call of God and the church. He resigned from the pastorate of St. John's Methodist Episcopal Church, Orange, New Jersey, where he was in the midst of the largest success and made preparation to sail. When it was known that they were planning to go to Africa discouragements came from every quarter, but they had set their faces to go and like one of old said "none of these things move me." December 19, 1896 found them embarking on the good ship Lucania of the Cunard Line.

People went from Philadelphia, Baltimore, and many other places to bid them God speed. Farewell services were held on board the ship and good-byes were said. Six days brought them to Liverpool where they joined Bishop Hartzell, after spending a fortnight in London studying the health conditions in West Africa, they returned to Liverpool and on December 28th embarked for Liberia.

After a brief stop at Madeira Islands, Dr. Camphor and his wife landed on the West coast of Africa. All the educational work of the Methodist Episcopal Church in Liberia was placed in their hands. The old Monrovia Seminary was renovated, new courses of study arranged, a boarding hall for students opened and the work began. The enrollment at that time was 275 but it was not long before Dr. Camphor and his wife had a chain of 33 schools. Cape Palmas Seminary was revived and the whole educational program of

the church began anew. In the chain of schools there were more than 1,500 pupils. It was during Dr. Camphor's presidency that Monrovia Seminary was changed to the West Coast of Africa and a fine faculty was sent out from America. A printing office was established and one of the best papers put out on the West Coast of Africa was edited by Dr. Camphor. It is an invaluable aid in the promotion of Christian missions in Liberia and in winning friends for Liberia abroad.

Dr. and Mrs. Camphor returned to America in 1901 on their first furlough, returning to Africa in 1902. In 1907, after 11 years' work in Liberia, he returned to America and accepted the presidency of Central Alabama College, where he served for eight years. Here the church found him when he was elected to the Missionary Episcopacy in 1916. He took his work seriously. "Some Objectives for Liberian Methodism" found elsewhere in this issue, shows how large and how well he planned for the development of the work. He was greatly handicapped for the want of adequate facilities and this has been the handicap of all of our bishops who have been assigned to Liberia. Personally, we know it was a great grief to Bishop Camphor that he did not have adequate means in the face of an imperial task. His hands were tied for the want of men and money. And now just at the time when the largest appropriation has been made in Liberia in the history of missions on account of the large Centenary giving, he is called hence.

Since his return to this country on October 18, 1918, Bishop Camphor gave himself unreservedly to the promotion of the Centenary campaign. The tedious trip from Africa with the war on and constant dread of the attack of submarines and the dread of contact with submerged mines, to say nothing of his experiences during the bombardment of Monrovia and the destruction of life and property, passing as he did, four times through the war zone, taxed his large physical resources greatly. While in America he was forced to travel through the South under the most harrowing circumstances, without sleeping car facilities and sometimes without meals, making engagements each day, in many instances; to all of this should be added his constant care for his work in Africa. He was about to sail when he was stricken. He was first taken ill in October with pneumonia and at first it seemed as though he would recover. His heart became affected, and while he did not suffer a great deal of pain, he grew weaker until the end came. During the eight weeks he never uttered a murmur, but said again and again, if it is God's will that he should not return to Africa and finish his work, then God's will be done.

He was every inch a bishop. Judicious in temperament, with a poise that won confidence and with a culture that won admiration on every hand. He was a forceful evangelistic preacher and a most acceptable lecturer upon America's most select platforms. For three summers he was in great demand at the Chataquas. He was greatly honored by the church, not only as a delegate to several general conferences and to the World's Missionary Conference in Edinburgh, but by the various positions that came to him of honor and of trust. Be it said to his credit that by studious habits, hard work, integrity and unselfish sacrifice he justly merited every honor that was given him.

His story upward is most thrilling. He was born in Jefferson Parish, Louisiana, August

9, 1865. His mother, Mrs. Elizabeth Camphor Washington survives him, his father having passed to reward some years ago. He was first a student in Leland University in 1879. He entered New Orleans University in 1880, graduating with high honors in 1889. He kept himself in school during the early days by selling figs and thus he paid his tuition and bought his books. He put himself through college and the Theological Seminary by teaching school in Louisiana and in Georgia. He graduated from Gammon Theological Seminary in 1896 and while he was pastor in Orange, New Jersey, he matriculated at Columbia University and Union Theological Seminary, taking special courses in education, comparative religions, psychology, French and anthropology. He spent three summers as a resident student in the University of Chicago and at the time of his death he was doing research work for his thesis for the degree of Doctor of Philosophy, a rather interesting fact, that in spite of the honors that the church had heaped upon him, Alexander Priestly Camphor pursued the even tenor of his way and sought to fit himself all the more for the great task which the church had given him.

In 1889-1893 he was professor of mathematics in New Orleans University. This position he gave up to attend Gammon Theological Seminary. He served as pastor of our church in Germantown, Pa., in 1895 and in 1896 was assigned to St. John's Methodist Church, Orange, New Jersey. He was the author of several volumes; among them Missionary Stories and the History of Methodism in Liberia. He had other books in preparation at the time of his death.

In November 1895 he was married to Miss Mamie Anna Rebecca Wethers of Woodville, Mississippi, herself a college graduate. These two persons worked side by side, heart and hand together for the uplift of the benighted people of Africa. And the widow who survives contributed in a very large measure to the success of her distinguished husband, whose death is a decided loss to the church and to the race.

THE COAL STRIKE

The power of public opinion is once more disclosed in the amicable settlement of the coal strike. General sentiment was to the effect that the miners had legitimate claims for increased pay and some reform in their working conditions, but this general sentiment did not outweigh the public displeasure over a coal strike at the beginning of winter, when a fuel famine could mean nothing else than incalculable suffering and enormous losses to all classes of the population. The miners doubtless felt abashed in the face of public opinion, although most of them evidently believed heartily in the justice of their cause. In returning to work upon terms far from satisfactory to them, these men are showing a conciliatory spirit which is entitled to consideration and respect.

We may reasonably assume that many, possibly a majority, of the strikers were heart opposed to a course of conduct which involved an abandonment of duty in an essential industry at a critical hour.

It was the apparent spirit of defiance as voiced by some of the miners' leaders, which to many who were inclined toward sympathy for the men, appeared unworthy and disloyal to the spirit of America. We hear much and read much of radicalism in labor, but there seems little to show for it. Every radical prophet has been stultified by events. It is

only the reasonable, save, justifiable strikes that have succeeded.

Radicalism in labor is not native to America. It will be observed that much of the appeal of the periodical agitation is based upon a misconception of this country. No foreigner comprehends democracy or understands America's entire freedom from class stratifications. Foreign radicals address themselves in America to conditions common abroad.

TYPICAL OF THE BEST

The National Association of Teachers of colored schools in its recent session adopted a series of very striking and suggestive resolutions. All of them might be quoted with editorial approval but one strikes us as particularly worthy of reproduction. The National Teachers' Association in its address to the country says:

"We further urge Negro teachers and Negro people generally to accept as typical of the best, and rapidly multiplying, and finally triumphant element of the Southern white people, the attitude toward the Negro taken by the University Commission on Race Relations, by the Southern Sociological Congress, and by such leaders and creators of Southern opinion as Mrs. L. H. Hammond, Bishop Gailor, and Dr. James H. Dillard."

When forming an estimate of Southern attitude toward the Negro, we must at least reckon with two elements. One of these elements is composed of those who have a forward look and who mean to be fair and square to all peoples and are seeking by every word and work to give the Negro a man's chance. There is a large and growing element who are typical of the best element of people in the South and the National Teachers' Association is entirely correct when it refers to this element as a "finally triumphant element." There is not the slightest doubt about that. Upon these we base our faith. We are quite sure that we will not be disappointed.

OF GENERAL INTEREST

Aviation Now Taught In College

For the first time in the history of pedagogy, it is said, flying is now included in a college curriculum. A score of students in an eastern school have already signed up for the instruction and have started training. Although called a course in "Aerial observation" the work will teach the nomenclature, care, operation and construction of the modern airplane. Later in the year, a course in piloting is to follow, to be accompanied by study of aerial navigation, meteorology, and the theory of flight. The college has purchased a biplane of the type widely used for elementary training of army pilots.

Cast-Iron Burial Casket Mystery Of Antiquity

An archaeological mystery was unearthed in the Louisiana swamps a short time ago, when two hunters (colored men) found an ancient coffin, made wholly of cast-iron. The folds of a shroud are skillfully imitated in the metal, while at the feet is a hand glass design, and at the breast space for a name plate. The head has an octagonal window opening, and the upper and lower halves are united by 15 cap screws, and have tongue-and-groove edges. There is little mention of metal burial caskets in the history of burial customs.

To Work Great Coal Fields Found In East Africa

Coal deposits of great extent and good quality have been found in Portuguese East

Africa. British financiers already have acquired exclusive mining rights until 1940, and perpetual rights to all registered mines in a tract of more than 25,000 square miles along the Zambesi River workings will be started at once.

Physiological Effect Found In Earth's Magnetism

Knowing smiles generally greet any statement that one sleeps better, or worse with the head toward some particular point of the compass. Yet even this supposed superstition may be founded on fact; for a French physician finds now that certain reflexes in the human body, and the effects of percussion on some organs, are markedly stronger when the patients face west. That the earth's magnetism has a definite physiological effect appears to be verified by other scientific observations.

Chinese In Canada Have Own Flying School

A Chinese flying school is now well established at Saskatoon, Canada, for the purpose of training airmen who will eventually return to China and there help put aviation on a commercial basis. The venture is financed by a patriotic society of more than 2,000,000 members, and has already proved itself a success by turning out several capable pilots. Half a dozen others are now well advanced in "solo" flying. The daily work at the school has demonstrated that the Oriental has an acute sense of balance, and a faculty of cool, hurried thinking that serves him well in the occasional crisis at the flying field.

Naturalists To Seek Origin Of West Indian Islands

No less a problem than the origin of the West Indies is to be studied by a naturalist who recently sailed from New York City, for Jamaica. Two equally supportable theories are held in this matter by scientists, so the investigator's work will be watched, and his findings awaited with interest. The first theory makes Cuba, Jamaica, Haiti, and Porto Rico mere fragments of the American continent. It supposes that they were isolated by depressions below sea level of the surrounding areas. The second theory sees the islands as independent uprisings from the ocean bed, caused by a combination of volcanic upheavals, foldings in the earth's crust, and coral growth. The greatest hope for a solution of the controversy seems to lie in the animal life of the islands. If it is evidently related to, or obviously descended from the fauna of the American mainland the first theory will naturally have to be adopted as the true one.

Phonographs as Substitutes for Pastors In Pulpit

Church congregations will be led in divine worship by phonographs, instead of pastors, if a proposal made at a recent gathering of ecclesiastics becomes a reality. The novel plan provides, for the installation of large talking machines in pulpits left vacant by ministers who find their salaries too low to meet expenses, or for other reasons. Sermons delivered by eminent theologians, and recorded in the usual manner, would be reproduced by mechanical preachers. By this system, according to its advocates high-class religious dissertations would be made available everywhere.

The Twenty-Ninth Annual Tuskegee Negro Conference

The Tuskegee Negro Conference, established by the late Dr. Booker T. Washington, during the twenty-nine years of existence, has brought together farmers, teachers,

ministers and leaders in all walks of life; both white and colored, and they have come together with sympathy and open mindedness for the common purpose of finding greater understanding, of each other's problems; the ultimate object being to contribute something towards the fullest development of the South along all lines.

The general subject for the approaching Conference will be "Meeting the Needs of the years, the opening day will be given over to the farmers and the second day to the conference of workers.

Delegates and visitors will be guests of the institute during the conference.

An old-fashioned barbecue will be served on the opening day.

Reduced rates have been granted on all roads in Southeastern territory.

Dates, January 21 and 22, 1920.

FUNERAL SERVICES OF BISHOP CAMPHOR

The funeral services of Bishop Camphor at Orange, New Jersey were held in St. John Methodist Episcopal Church. The Rev. R. G. Watters, D.D., pastor. Dr. Camphor himself was pastor of this church at the time he expected the call to Africa. The services were conducted by Dr. F. M. North, corresponding secretary of the Board of Foreign Missions. The first Scripture lesson was read by Dr. G. Gogal of the Newark Conference and the second lesson by Prof. T. H. Kiah of Princess Anne Academy. Dr. Fred C. Baldwin, pastor of East Orange, and Dr. G. W. Gardner, pastor of Orange, offered prayer. The sermon was delivered by Bishop Luther Wilson, president of the Board of Foreign Missions. The Delaware Conference was represented by the Rev. J. T. Fletcher. Resolutions of sympathy were read from the Grand Lodge of Masons of New York and from the African Research Society. Among the other speakers were Dr. F. M. North and Dr. W. H. Brooks, pastor of St. Marks Church, New York.

The floral offerings were many and beautiful. Among those who sent flowers were St. John M. E. Church, Mr. and Mrs. S. M. Edwards, Mr. and Mrs. J. S. Edwards, Mrs. James L. Curtis, Mrs. K. C. Davis, The New York Minister Union, and The Board of Foreign Missions, West Church, and the Faculty and Students of New Orleans University.

The funeral services of Bishop Camphor in New Orleans were held in First Street Church, the Rev. T. F. Robinson, D.D., pastor, on December 16, Bishop W. P. Thirkield in charge. The body accompanied by Mrs. Camphor and her brother, Dr. W. H. Wethers, reached New Orleans on Monday and laid in state during Monday night with a guard of Methodist preachers to keep watch.

The service began Tuesday morning with the announcement of the hymn "Abide with me" by Bishop Thirkield, the Rev. W. G. Alston, D.D., pastor of Wesley Methodist Church, read the Old Testament lesson and the Rev. T. F. Robinson, pastor of the First Street Church read the New Testament lesson Dr. J. F. Marshall led in prayer. Dr. C. M. Melden, president of New Orleans University spoke, among other things saying that Bishop Camphor was the most distinguished alumnus of the university. The Rev. W. Scott Chinn, a school-mate of Bishop Camphor spoke of him as a student and friend. Dr. W. W. Lucas, representing the Mississippi Conference spoke of Bishop Camphor's thirst for knowledge, his consecration to the

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task in hand and that at the time of his death he was enrolled in the University of Chicago as a student of anthropology. Dr. J. B. Redmond delivered an eulogy representing the Lexington Conference. He was followed by the reading of telegrams and tributes by the editor of the Southwestern Christian Advocate. Bishop Thirkield delivered a most touching and beautiful eulogy, the substance of which appears elsewhere in this issue.

The active pallbearers were the Rev. C. K. Brown, D.D., pastor of Trinity Church, Houston; the Rev. B. T. McEwen, the pastor of Central Church, Jackson, Miss.; Professor W. J. Echols, of Birmingham, Ala., a trustee of Central Alabama College; the Rev. L. H. Smith, pastor of Williams Church, New Orleans, Bishop Camphor's home church; the Rev. A. G. Jenkins, pastor of Trinity Church, New Orleans; the Rev. J. A. Landry, district superintendent of the Baton Rouge district and the Rev. E. W. Kinchen, pastor of Grace Church, New Orleans.

The honorary pallbearers were Professor J. B. F. Shaw, Ph. D., President of Central Alabama College; the Rev. Joel C. Carson, district superintendent of the Montgomery District, Central Alabama Conference; the Rev. J. F. Marshall, district superintendent of the New Orleans District, Louisiana Conference; the Rev. T. F. Robinson, D.D.; the Rev. W. G. Alston, D.D.; the Rev. Sanders Carroll, the Rev. A. W. Obee, the Rev. S. S. Earles, Dr. W. W. Lucas, Rev. Samuel Green, the Rev. T. A. Hampton, the Rev. M. C. Harrison, the Rev. Arthur Robinson and the Rev. John W. Washington, presiding elder of the African Methodist Episcopal Church.

The New Orleans University closed during the day of the funeral and the faculty and students attended the services in a body. All our pastors of the Gulf and Southern German conferences attended the funeral services.

At the conclusion of the services at the church, the major part of the large audience followed the funeral cortege up to Louisiana Avenue where it divided into two flanks through which passed the funeral procession. The bishop's body was interred in Carrollton Cemetery with his loved ones.

People of Interest

Bishop Thirkield recently visited some towns in South Louisiana among them St. Martinville and at this particular point at his suggestion a committee of co-operation, consisting white and colored people was formed. As a result the school term has been lengthened from four to nine months and the wages have been raised about 60 per cent and the housing conditions have been greatly improved. The colored committee at St. Martinville is under the leadership of our pastor, the Rev. A. Robinson.

The New Asbury M. E. Church, Atlantic City, N. J., the Rev. A. L. Martin, pastor, raised in the fall annual rally over \$6,000 on debt. This church has raised over \$34,000, on the debt alone, during the last five and a half years.

The Executive Committee of the American Missionary Association with headquarters in New York City has just elected the



Rev. A. Lawless, Jr., A. B., D.D., of this city, as General Superintendent of the Congregational Church work among the colored people of the South. This is the first time in the history of the association that a colored man has been appointed to so eminent a position.

Rev. Lawless received his training at Straight University and was honored with a doctor's degree from Talladega Theological Seminary. He was for several years principal of the corporation school in the town of Thibodaux. From there he was called to the pastorate of Beecher Memorial Congregational Church which he organized. While pastor of Beecher, he organized the Seventh Ward Educational League out of which grew the Miro Public School now known as the Valena C. Jones School. From this field he was called to the pastorate of Straight Uni-

versity Church, which he served successfully for several years. He was also extension agent for the institution. From this position he was called to the superintendency of the Congregational Church Work of Louisiana, Mississippi, and Arkansas, which he has occupied successfully until the present time.

The expansion of the Congregational Church Work of Louisiana, Mississippi, and Arkansas, under his leadership justifies the expectation that the church work of the entire South will see a similar expansion under his guidance.

Rev. John W. Robinson, D. D., our successful pastor of St. Mark's Church, Chicago, has been appointed by the Board of Bishops fraternal delegate to the General Conference of the African Methodist Episcopal Church.

Dr. Lucius H. Bugbee, of Pittsburgh, Philadelphia, will be the fraternal delegate to the General Conference of the Methodist Protestant Church.

The Bishops announce the following commission on priority: George M. Spurlock, York, Nebraska; James M. Ogden, Indianapolis, Indiana; Roy O. West, Chicago.

Our church at Reidsville, N. C., was destroyed by fire Sunday, December 21st. It was a comparatively new structure, well appointed, and its loss is a serious affliction to our congregation at that place.

The Honorable James G. Carter, Consul of the United States to Madagascar, honored us with a call last week. Consul Carter has spent fourteen years in Madagascar, serving through several administrations, being first sent out during the administration of President Roosevelt. Mr. Carter has a remarkable record for efficiency and faithfulness in service. There are three other colored men in the consul service at this time—the Hon. Wm. H. Hunt, of St. Etienne, France; Dr. Yearby, at Dakar, Senegal, West Coast of Africa, and the Hon. Lemuel Livingston, in Haiti.

Dr. J. W. E. Bowen on his recent visit to Boston, preached on Sunday morning at people's Temple, the Rev. J. P. Kennedy, B. D., pastor. Dr. Kennedy was a class-mate of Dr. Bowen years ago in Boston School of Theology. In the evening Dr. Bowen preached at the Newton Center Church, Dr. J. E. Wagner, pastor. On Monday morning December 8th to an unusually large crowd of New England clergymen and laymen, Dr. Bowen spoke for more than two hours on "The Negro's Case in Equity." Our correspondent says: "Suffice it to say, that he presented the Negro's side of the situation in the church in a most princely manner. He easily won his way into the hearts of the brethren. And it is safe to say, they heard one of the most scholarly, precise and clear cut presentations of the Negro's relation to the church that has ever been given here."

In the evening of the same day Dr. Bowen spoke in Fourth Methodist Episcopal Church, the Rev. A. L. Scott, pastor on "Three Feet Make a Yard."

GENERAL CONFERENCE DELEGATES.

Central Alabama Conference

Ministerial—Dr. E. M. Jones, Field Secretary Board of Sunday Schools; Dr. G. W. Lewis, Pastor. Reserve—Rev. R. M. Davis, Dr. J. B. F. Shaw. Laymen—Prof. W. J. Echols. Undertaker, Mrs. Artá B. Jones.

Little Rock Conference.

Ministerial—Dr. J. M. Cox, President Philander Smith College; Rev. L. G. Hodges, District Superintendent. Laymen—Mrs. H. M. Naysmith, Superintendent Adeline Smith Home; Prof. I. W. Whitmore, Philander Smith College. Reserve—Mrs. A. C. Freeman, Mr. T. M. Thornton.

As His Friends Knew Him

MISSIONARY AND BISHOP

By Bishop W. P. Thirkield

This is not an hour of defeat, but of victory. Our friend and colleague with the sword of the spirit in hand has fought a good fight. He has kept the faith to the end—a faith which was not belief in a mere creed or set of doctrines, but an attitude of soul. His life was rooted in God. It unfolded and grew up into the light and life of God, just as a fine flower opens to the sun. This is the coronation of the Son of God. This life of heroism and splendid achievement, with its victorious end, gives new meaning to the great word, "Beloved now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." To him has come the beatific vision and he has "changed from glory unto glory even unto the likeness of his Lord." Yet we here stand in sorrow over this unspeakable loss to the Church, to Africa, to the Kingdom of God.

Only the religion of Jesus Christ can explain such a life. He was a princely man and there is no enterprise that for splendor or for extent can equal the making of such a man. You make a statue by working on the outside. You can only make a man by waking him up on the inside. Wake up his mind and he will make books, as well as boxes. Wake up his imagination and he will make poems and paint pictures. Wake up his conscience and he will achieve reforms. Wake up his spiritual nature and he will go forth to conquer kingdoms. The education of Bishop Camphor meant the awakening of a nature richly endowed. He was a man of unusual mental strength and vision. Members of the Board of Bishops must ever keep in memory his report for Africa on his return one year ago. For mental grasp, breadth of view, for Christian statesmanship, for prophetic spirit, for courage that longed to make new adventures, for God in the hindered land of Africa, for holy passion for Africa that seemed to breathe through the spirit of the man, I have never heard his presentation and appeal for missionary achievement and conquest surpassed.

He was a spiritually minded man, a man of lofty principle and of deep consecration. I have always been impressed with his lofty purpose and his fine spirit of unselfishness. This was manifest when many years ago I conducted a Preachers' Institute in New Orleans University. He held a high place in the faculty and was fulfilling what he felt was a useful ministry to the young people, yet he left the professor's chair, came to Gammon Theological Seminary and took his place in the student body. Those were the days of poverty and struggle for the Seminary. With its strong faculty the entire receipts were only about one-third of the present income. Students swept the halls and cared for the grounds. He manfully took his place in these forms of service. His example was contagious. His lofty spirit lifted the level of student life. His presence was a benediction. This spirit of humility and sacrifice characterized his life. He humbled himself in the mighty hand of God. In his sacrifices and sufferings we see the spirit of Jesus, who "saw and the travail of his soul was satisfied; who, for the joy that was set before him endured the cross."

On the establishment of the Stewart Missionary Foundation for Africa, he wrote the first hymn for Africa's redemption ever writ-

ten by an American Negro. That this hymn, with its holy passion for Africa, was not mere sentiment, but embodied the dominant spirit of his life, was shown when he, with his cultured wife, promptly answered the call of Bishop Hartzell, as a missionary to Africa. He built his great life and prayers and courage and sufferings and conquests into the dark continent. He longed to lay down his life there and to be buried in Africa's soil. He had the spirit of David Livingstone.

The church caught the measure of this man and made him a Bishop. It was always a joy to him that his old Gammon president was presiding on the day of his election and had the privilege of presenting him as Bishop elect to the General Conference. No man has more worthily fulfilled the demands of this high office. His life and ministry must be an inspiration to every minister of the



Bishop Camphor.

race to gird himself for the final redemption of Africa.

There is one scene in his life that must appeal to the artist. When sorely stricken and being fairly consumed with African fever, he found his way to the grave of Melville Cox. As he knelt on the grass beside the grave of this first missionary to Africa and on the tombstone read the inscription, "Though a thousand fall, yet let not Africa be given up," he gave his life with renewed dedication to his high task. Thus he laid down his life upon the altar of Christ. He died for Africa and for the world.

It was my privilege only one week ago today to kneel at his bedside. He was speechless, but his great luminous eyes shone with brightness and searched my face. He could send no spoken message to his old Conference, to which I was going. He was conscious. With one hand he grasped my hand and with the other waved a silent salute to

his brethren. We hold in our sympathies and prayers his devoted and consecrated wife, who so fully shared his labors. And may we all rest in the comfort and good hope of that great word of scripture, "Though the house of this earthly tabernacle be dissolved, we have a building of God, a house not made with hands eternal in the heavens."

THE BOYHOOD DAYS OF BISHOP CAMPHOR

By W. Scott Chinn

Who Is Who in American Methodism gives Jefferson Parish as the place of his birth, but fails to state in what part of the parish. He was born in the parish, at Camp Parapet, on the Soniat plantation, which has always figured prominently in the history of the Parish and State, August 9th, 1865. He was the first born of Perry and Elizabeth Camphor, his mother afterward marrying Mr. Washington and was the mother of fifteen children. Camphor's father died when he was 12 days old, but enjoined his mother to take good care of the boy, and prophesied that some day he would do her good.

The family history as related by the mother is both unique and interesting. The great-grandmother came to New Orleans in a slave ship direct from the West Coast of Africa and could speak only the tribal language and was a princess and direct heir to the throne of her tribe. Camphor's mother could not understand her language at all, but her mother could. She, the great-grandmother, lived to a very old age. Of course, they were all slaves on the Soniat Plantation, but they acted the part of royalty despite the slavery and bondage to which they were all subjected. It was his good pleasure, after going to Africa, to visit and locate the tribe from which his forebears came, also accustom himself to their language, customs and even preach to them.

Thus it can be seen that he was a Prince, and right well did he measure up to the Princeship, as subsequent events will show.

The death of his father left his entire training and discipline to his mother, and she ever sought to give to him the best within her. Born like other slave children, he grew amidst the scenes and surroundings which offered but little inducements to be anything or to rise above the common herd, but with that rich tribal African blood flowing through his veins, and that devoted mother determined to carry out the request of the dying father, Camphor received a good beginning, and being religious by nature, with a firm trust in God, grew up in an atmosphere of right doing.

At 7 years of age, after showing much adaptability in trying to learn, both in the day school and Sunday School, which he attended regularly, the Rev. Stephen Priestly, who was then pastor and teacher of the Ross Chapel, in Camp Parapet, discovered something in him, and there being other children in the home, sought out Camphor and adopted him as his son, giving him the name Priestly, and took him to live with him. The mother offered Rev. Priestly, Major, another son, but Brother Priestly said that he wanted Camphor, for he saw something in him, and that he liked to study. Once established in the home of the Rev. Priestly, things went smoother for the boy. Rev. Priestly pro-

(Continued on Page Nine.)

Eight Millions for Home Missions Next Year

New Day for Methodism marked by Board of Home Missions Meeting
By Halford E. Luccock

"There are some things that I never expected to live to see and this is one of them."

The speaker was a layman, one of the oldest members, in point of service, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. The occasion was the epoch marking session of the board at Philadelphia on the evening of December 3, when within half an hour, almost eight million dollars were appropriated or authorized for home mission work for the year 1920.

"I can hardly believe it is true," he added. "I have been a member of the board so long that I thought I knew every kind of 'Home Mission emotion'. I have seen the amount available for appropriation go up and go down. For a few years it was like riding on a see-saw. I have known some of the joy of having an increase to divide among clamoring needs. I have also known the misery of having to vote for a cut in appropriations. But I never dreamed I would live to see the day when the whole total would be lifted in one year to almost eight times the largest amount ever available. This meeting is like a great divide in Methodist history which separates the past from the present and future. Thank God, a new day has dawned for the church!"

"The Great Divide" is an expressive figure of speech to picture the significance of the meeting. It was the first meeting of the board held after the Centenary Campaign. It marked the time when the centenary moved from the future tense over into the present. For the first time the appropriations were made for centenary projects. What a historic occasion it marked can be gathered somewhat from the fact that the appropriations a year ago, the largest in the board's history, totalled \$1,058,393. This year's appropriations and authorizations amount to almost eight million dollars.

A Landmark in Christian History

The word "epoch-making" has been used so much that it is almost worn threadbare of real meaning. It is a good deal like the story of the boy who called "Wolf! Wolf!" so often when there was no wolf, that no one heeded his call when the wolf really came. So many things have been called "epoch-making" that when an event happens which does in a true sense mark an epoch, the word fails to convey the meaning. It is not only in Methodist Home Missions that a new epoch is marked, but in all Christian history as well. For, very probably, nobody in Christian history ever appropriated anything like so large an amount of money to be spent in one year on a definite program.

The total amount available for appropriation is \$4,594,621. Of this, \$1,093,979 is for reconstruction fund, and \$3,500,642 is for home missions and church extensions. A feature of this appropriation which marks it off from any other ever made is the fact that it is not an estimate of money expected to come in, based on the last year's income, as has always been the case, but is money actually pledged, is authorized to be expended, in the treasury. In addition to this, one-third of next year's income, already pledged as the projects for which it is designated develop to the point where the money is needed and can be effectively used. The income for the year, pledged in the centenary, is approximately ten million dollars. So that one-

third of that income, \$3,330,000, when added to the \$4,594,621 appropriated, makes nearly \$8,000,000 for the year.

A new epoch is marked also in the development and carrying forward of a program and policy. Some one has pointed out that the difference between a survey and a program is illustrated in the parable of the Good Samaritan. The priest passed by unheeding. The Levite came over to where the wounded traveller lay and carefully looked at him. That is, he made a survey. But the Good Samaritan not only made a survey but he had a program of practical ministry to the man's need. Last year we had the survey of home missions. This year we have both the survey and program of ministry.

It is but natural that in the face of this unprecedented situation the two great notes which ran all through the meeting were those of Thanksgiving and Responsibility. It was in no casual or light-hearted spirit that these great sums of money were appropriated, as though merely routine business were being transacted. A deep feeling of gratitude to God for the marvelous achievements of the centenary and the new opportunities they presented ran all through the meetings. With it was a sense of the weight of responsibility resting upon the board for the most effective use of the money in the building of the Kingdom of God.

Some Concrete Pictures

It is impossible to give a concrete picture of the thousands of projects upon which the appropriations will be spent. It is impossible to present to the imagination what the carrying forward of these projects will mean in terms of human life. Merely to list the detailed appropriations for the thousands of different places, required two large volumes of typewritten pages, but it is possible to single out a few instances of what the year's program involves which will serve as windows through which one can look and gain a wide impression of what this program means to the Kingdom of God this year.

The two main divisions in the appropriations are, home mission and church extension. Home missions means maintenance, the leadership and direction of work. Church extension means new buildings, remodeled buildings, property and equipment.

For instance, take some of the great seething centers of industrial life, and, at the present time, of industrial strife. It is an evidence of the strategic character of this year's program, that it provides largely for the increase of forces of Christianization, education and Americanization.

Steel Centers

In the Pittsburgh Conference \$29,000 is appropriated for the support of workers in many kinds of work and in many languages, for language pastors in Italian, Slavic, and Polish; for pastors for English work, women workers, directors of religious education in industrial, polyglot communities.

The building program of the Pittsburgh Conference including new churches, remodeled churches amounts to \$292,000. In the city of Pittsburgh alone \$200,000 will be spent for the erection of a new church in the downtown polyglot section costing \$90,000, and five other churches. Another industrial section, the Calumet region of North Indiana, is similarly provided for. In the northwest Indiana Conference are Gary, Hammond,

East Chicago and Calumet, the great centers of the steel industry. The church extension appropriation, which means new buildings, churches and parish houses, amounts to \$129,880 for one year. This includes \$60,000 for a new building in the polyglot industrial city of Calumet and \$15,000 for a new building at Gary. To supply the leadership in these important enterprises \$15,000 is appropriated.

In Great Cities

Notice what the program provides for three great cities, taken as samples. In the city of Chicago alone \$261,000 is appropriated. This means building or extensively remodeling over thirty churches. In order to carry forward this advance program with strong leadership, \$45,000 is appropriated for the year. This means the total or partial support of fifty different trained workers.

In the city of Baltimore \$129,000 is available for new buildings including the Good Will Industries and \$38,680 is appropriated for maintenance and leadership.

In Philadelphia, \$50,000 will go in one year for leadership and maintenance to pay the salaries in whole or in part of over sixty workers, pastors and other leaders; while in new church buildings and remodeling buildings, \$80,000 will be spent.

These are figures and it is hard to make them live before the imagination, but they have great significance. They mean that our church is entering American cities on a scale and range of work never before attempted.

On Two Frontiers

Let us run our eye to our most troublesome frontier, the Mexican border. For Latin-American work in Southern California in a score of institutions which minister very practically to a wide variety of needs, religious education and social, the remarkable total of \$178,000 becomes available for one year's work.

In New Mexico which we think of principally as a compound of sage brush and alkali dust, \$26,000 is appropriated this year for new buildings, and \$28,000 for the support of pastors and missionaries, almost all of them Spanish speaking workers.

But we need not run our eye very far West when we think of the Frontier. What were formerly the "templed hills" of New England form today a frontier of America where our American ideals and institutions front all the nations of Europe in the babel of foreign voices that are heard in New England.

In the New England Conference alone \$67,600 will be spent this year, for maintaining regular English pastors, women social workers, deaconesses, directors of religious education, language pastors for Syrian, Italian, Armenian, Jews, Portuguese people, and Americanization workers. For new church and remodeled churches in this one conference \$158,000 will be spent.

These instances are only samples of what the new day means in terms of human life for the whole country.

Evangelistic Emphasis

It was a happy coincidence also that the first meeting when centenary funds were appropriated should be one in which Evangelism was stressed as never before. Indeed, it was the Evangelistic campaign around which the thought and action of the meeting centered. This was manifested both in plans for the campaign itself and in the conception of the whole program as a means of bringing men, women and children to Christ.

Centenary Dreams Comes True

Reconstruction in the U. S. A. Claims \$1,083,979.41

By Ralph Welles Keeler

The dream of countless communities which have looked forward to help from the War Emergency and Reconstruction Funds of the Centenary of Methodist Missions came true at the annual meeting of the Board of Home Missions and Church Extension of the Methodist Episcopal Church just held in Philadelphia. One million, ninety-three thousand, nine hundred seventy-nine dollars and forty-one cents were released to speed over the United States on their mission of service to communities and ministers in conditions created by the war and post-war days.

The appeal for five million dollars a year for five years found generous response in the hearts of Methodists the world over. They were ready to do their part in helping their church share in the great reconstruction tasks which confront the nation and the world. One half of their gifts for this purpose are for reconstruction abroad and one-half for reconstruction in the U. S. A. It was with this last that the Board of Home Missions and Church Extensions was concerned. And it was only the program for the first year that was under consideration. But what a program that is!

The Methodist Episcopal Church can now continue Christian work in and near military and naval stations. Its chaplains may continue to receive that help so much needed by these ministers who are so often appointed to serve our soldiers and sailors and then are forgotten by the church. Great unchurched industrial communities which have sprung up during or since the war can have the Gospel and its influence as a part of the community life. Handicapped soldiers and civilians may be helped in the process of re-education for the tasks of life which will provide them with a livelihood. Goodwill industries will be developed in the great cities of the land, where the cast-off materials of life will be restored to usefulness by those members of society who have fallen below the line of efficiency. The crowded Negro sections of our cities which became so congested during the migration northward will have churches where these people can worship and additional pastors to care for their many religious, social, educational and recreational needs.

The community center under the auspices of the Christian Church is now made possible in rural communities, where social, recreational and educational activities are but the approach and ally of redemption thro Jesus Christ. And in those rural sections where the war has increased the population, help will be given to develop adequate support and church buildings will be erected. And what of Americanization! The reconstruction program of the Board of Home Missions and Church Extension conceives its task in this respect to be "taking adequate church responsibility for Americanizing and Christianizing of peoples in communities where industrial or other conditions make such a program imperative." Scholarships are to be provided the boys in khaki and blue who left their education to enter the service of Uncle Sam and who now need financial assistance in order to complete their preparation for life, and training is to be provided for Christian workers for special reconstruction tasks in the United States.

Think of having such a program and the money to put it thro! The Methodist Epis-

copal Church has again registered its love for "America the beautiful." It is starting out in the reconstruction period following the great world war with that vision which characterizes statesmen and prophets of all generations. When did any Christian church invest \$215,000 in war scholarships so that its boys might make up the time lost in battle? When did a church invest money in its theological schools so that special training for home mission tasks might be provided? When did any church bring its rural ministers together for short term schools so that they might come in touch with the best thought and newest methods of leadership for rural parishes? When did any church select city pastors and drill them in the tasks which it desired them to do in the redeeming of American cities for God? No church of Christ ever made this manner of approaching its tasks possible. A new day is with us. Methodism is meeting its challenge in a practical concrete way. It is the hour for rejoicing and hallelujahs!

And what section of the country will not be blessed by these appropriations for war emergency and reconstruction in the United States. In Alabama where is a school for southern mountaineers, money is sent to aid in erecting a church building for ministry to these students. Arizona is to have aid in building an edifice to counteract the ministry of the Mormon temple in a community of 6,000 people. At Annapolis, the seat of the great naval academy, a building for religious, educational, and social work is to be built to minister to the student body. Vallejo, California, is to replace its one-room Methodist Episcopal Church with an edifice adequate for a ministry to the sailors, marines and mechanics from Mare Island Navy Yard. Churches unusable in rainy weather are to be made water-proof. Indiana gets help in Americanization work along with Michigan which has a bungalow church in operation and Ohio which houses a foreign-speaking Sunday school and church in a plumbing shop. Colorado now can begin work in a score of rural mining centers. Efforts are to be made to minister adequately to students in the State Normal School of Washington. Idaho, Iowa, Dakota, and other states will have Methodism strengthened at the state universities. A group of eight rural communities in the mountains of Tennessee are to have religious ministrations for the first time. A new Negro community in the stockyard district in a Kansas City is to move its religious activities from a dilapidated building into a House of God. A chaplain is to be provided to minister to the Methodist patients at the Mayo Hospitals in Minnesota. A

new travelling home missionary will look after ten circuits in North Dakota where the three years drought makes it impossible to support a resident pastor. Utica, New York, has a great project made possible by the union of three churches and a new down-town program. Missionaries for foreign-speaking communities will travel the route of the Minneapolis district of the Norwegian and Danish conference. Experienced language workers will be put into the Bohemian communities of Oklahoma. A new institutional church will go up in Porto Rico and the orphanage there will be helped out of its war-time difficulties. At Bremerton, Washington, the chief base of the Pacific fleet, where are thousands of sailors, marines, mechanics and civilians Methodism is to lift its head with a building worthy the ministry it purposes to perform. Negro rural communities and Negro industrial communities alike are to have better religious opportunities. A reclamation project in the Nevada Mission, one of those isolated places where nobody cares to go is to have a minister. So is another which has a population composed of Mormons, Negroes, Mexicans and Japanese. The largest Negro town in the United States is to have a new Methodist Episcopal Church. And, yes, there will be a few new parsonages for the preachers and their families in some of these home mission fields. In Pennsylvania a community of Poles, Greeks, Italians and Lithuanians are to be ministered to by workers speaking the language.

There are no words to describe the new program of reconstruction of the Board of Home Missions and Church Extension. Every asking has had personal investigation. The Centenary Commission of the board went over each project. And finally the board in full session passed on each separate proposal. It is a great program. Months of careful study and hard work have been put into it. And now in a thousand communities work will be begun which will aid in a large way in bringing the nation back to a normal condition. For every project is shot thro with the Evangel of the Son of God. Every dollar has been appropriated with the purpose of making the United States a Christian nation in the fullest sense. And whether in city or open country, mining town or fishing village, industrial center or military base, the teachings of Jesus Christ will have fuller opportunity because the members of the Methodist Episcopal Church heard the call of the needs of the times and responded in a generous manner. Methodist Episcopal Home Missions are being interpreted in large new ways these days. Reconstruction in the U. S. A. is one of them.

LIVING UP TO A SLOGAN

By Rollin Lynde Hartt

"America for Christ" shone in incandescent letters above the platform, and a Centenary flag hung beside the Stars and Stripes during the recent sessions of the annual meeting of the Board of Home Missions and Church Extension of the Methodist Episcopal Church in Philadelphia, and there, in the spirit of that gleaming motto, church leaders put the Centenary on the anvil, determined to weld into enduring solidity the achievements represented by \$113,000,000 in Methodist money and attaining.

In the course of a ringing address, Dr. S. Earl Taylor undertook to give some idea of how stupendously big the Centenary is. In sheer cash, I mean. In Methodist cash. After displaying charts showing the bulk of former Methodist exploits—exploits consuming years in their accomplishment, most of them—he unfolded a great banner charting the first five months of Centenary giving. It took three bamboo poles, jointed together, (Continued on page 10.)

OBJECTIVES FOR LIBERIAN METHODISM FOR THE QUADRENNIUM

Proposed by Bishop Camphor to an Audience of Liberian Methodists, July 12, 1917

OUR position as a body of Christian ministers and lay workers on the outskirts of this vast continent of heathenism, emphasizes the preaching of Christ as our chief business. To this task we purpose to apply ourselves unremittingly day and night. To more effectively perform our duty along this line it is expected that every pastor shall give first place in his sermons and exhortations to a call to the unsaved and urge an immediate acceptance of Christ. He should marshal to his assistance every force and agency in the local church, giving special attention to the Sunday school as a vantage ground for enlisting the young. We recommend the old custom of utilizing the great festivals of the church for deepening spiritual life and accomplishing larger results; and the every member canvass for the salvation of souls. In emphasizing every-day Evangelism it is not meant to discourage special annual efforts. These have their advantages, but they do not meet the requirements of the Kingdom nor the needs of humanity.

Our Missionary Work

This Quadrennium should see the work under the Board of Foreign Missions in Liberia concentrated at strategic and populous centers among the Aborigines, with special reference to development interiorward. Co-operating with this should be the work of the local missionary organizations. Every church in our local communion is respectfully urged to engage in some form of home missionary work. Many of them can maintain independent enterprises while others can combine their offerings. Every long established congregation in Liberia should enter the list and become an active, positive agency in the spread of the Gospel.

Our Schools

Let us keep faithfully to the task we have undertaken viz., to rebuild and enlarge the College of West Africa in its several departments of work, equipping it with modern facilities for both learning and doing. The Stokes Theological Training School is of special concern to us, and should be made strong and effective. Grouping around our College of West Africa are our Mission Day Schools, well organized and located in strategic centers, each having a minimum enrollment of 25 pupils with the following features: teachers possessing the intellectual and moral fitness; responsibility for school maintenance and part pay of teachers salaries shared by local management; monthly in-

stead of annual reports required; some form of industrial training in each school; the Bible, a text book in every school, and the cultivation of the religious and national spirit emphasized.

Sunday Schools

We commit ourselves to the task of a united and persistent effort on every charge, such that will make our Sunday Schools 100 per cent efficient; adequate supervision; more thorough organization; special attention to teacher training classes and the religious instruction of children. Our motto is every child in the family and of the family in Sunday School—with special reference to the children recently from the tribes who are in our homes.

Our Membership

Recognizing that inertia here means stagnation and death, we approve and adopt the

We believe the plan if given a fair trial, will meet our difficult financial problems.

Cox Memorial Rally-The Centenary

The Cox Memorial Rally is, largely the form we want our Centenary offering to take. There are evidence already of success in raising \$10,000 determined upon for this cause. But the goal is not yet reached. Therefore persistence and sacrifice are still urged. It is to be the one outstanding accomplishment of our entire history, and no stone is to be left unturned by the least of us in bringing it to a victorious issue. Let the watchword be, NO FAILURE! But every man of us on the job praying and paying until the last dollar is in hand.

We approve and recommend that some special local effort be made on each charge. The stronger charges should man and finance one or more missions among the Aborigines, the smaller charges can combine and do likewise or engage in some other but definite work.

Organizing Our Charities

We recognize the need of establishing a Bureau of Charities on our five districts to minister to the needs of the deserving poor of the communities and of our churches; and do devise ways and means by which our givings for charity may be increased and systematically administered. We ask our people to consider steps toward building a home for the needy at centrally located places on the districts.

Our Statistics And Church Records

Every charge should have proper records for every department, and those records should be properly kept.

Co-Operation

Every effort should be made and every possible and reasonable concession granted in order that we may work in peace and harmony with others in our field. Whenever practicable co-operative scheme in Evangelism, education, church work, temperance, philanthropy, and publishing interests are earnestly recommended to be entered into by the several churches operating in Liberia.

Self-Help

Earnestly desiring the success of our work among the Aborigines, and the rehabilitation of our educational work, we agree to give our consent that a ten per cent annual reduction be made by the bishop and the finance committee, in the Missionary Appropriation at present granted us for work and workers among the more or less civilized and christianized peoples.



This is a cut of Bishop and Mrs. Camphor, Miss Ella B. Dowell of Baltimore, a graduate of Morgan College and Miss Ida Bell Sharpe, of Cincinnati. This was taken on the eve of their sailing to Liberia, May 1902 at the end of their first furlough. These ladies accompanied Dr. and Mrs. Camphor to Liberia and engaged in Missionary work as teachers in the College of West Africa, Monrovia, Liberia. They gave four years each of service to the College after which they returned to the U. S. A. Miss Sharpe has since passed to her reward; Miss Dowell is living with her husband and family in Berkly, California.

10 per cent basis of church and Sunday School membership and our finances as a minimum goal for this quadrennium. For sure accomplishment we recommend that every evangelizing, educational and financial agency connected with our church be brought into constant use.

Young People Societies

We recommend an Epworth League Chapter on every charge as a training camp for recruits. The church must do more to employ and direct the energies of the young people. The Epworth League admirably meets this need.

Finances

We heartily recommend and adopt the plan put forward by the Commission on Finance. Every pastor should study it and adopt it with such minor modifications as the circumstances of his people may require.

THE BOYHOOD OF BISHOP CAMPHOR

(Continued from Page Five.)

vided for all of his wants and sent him to school, and also taught him himself and very soon thereafter Camphor entered the New Orleans University, which was then located at the corner of Race and Camp streets. He walked the eight miles daily to school and did so until the university was moved to its present sight in the old Manse on St. Charles avenue, this city.

The adoption of the boy by the Rev. Priestly was the chance that Rev. Priestly desired to help train a son as a missionary to go either to Africa or some other foreign field. So both the mother and the adopted father watched, encouraged and urged upon him to make good. His progress in school inspired others and his brothers and sisters talked much of him and looked upon him as a "leader" and a "big man," as they called him, due to his great size for his age, as well as for his constant imitation of those whom he considered or thought "big." He had a passion for good books and read everything within his reach. He prized a book and has been known to spend hours upon hours reading and studying, trying to prepare himself for life's work. Ofttimes his mother had to compel him to put a book aside and do his daily work. It is said that when a student in the University he would go about the work assigned him there with a book in his hand or pocket. He would come to the meal table with a book of some kind, which soon gave him the nickname "Bookworm." Books were his "idol" and he worshiped them. It is reported that those fine habits of study thus formed served him in good stead during the long and hot days in Africa, for when others were either homesick or lonesome, Camphor would have about him books of many kind and upon varied topics, and appear as happy as a maiden with her lover, reading them and telling the story to those about him.

His student days in the New Orleans University were great days with him, for he studied and made rapid progress and soon won an enviable place in the hearts and good wishes of both faculty and student body. He was active in all of the societies, clubs and various fraternities of the University, also a devout Christian. He loved his church, and coming under the wholesome influence of those strong men and women who came from the North to teach and instruct the doctrines and polity, only made him live, honor and revere the sacred doctrines and rights of the church.

It was during this student life in the University that the late Bishop Willard F. Mallieu, who was the resident Bishop for New Orleans, organized the Friends of Africa Band, which was to pray daily for and to study about Africa, also hold one's self in readiness to go if called to Africa, that Camphor first got a vision of what Africa meant. Others sought the "fever" like he, for out from the New Orleans University there has gone beside himself and wife, who was also a student at that time, Hon. Ernest Lyon, John H. Reed, R. McWilliams, A. G. Jenkins, Mrs. Nellie V. Alston to labor in some helpful capacity for the salvation and redemption of Africa. Others offered themselves but could not go, either on account of their physical condition or for lack of funds.

RESOLUTIONS ADOPTED BY THE FACULTY AND STUDENT BODY OF GAMMON THEOLOGICAL SEMINARY

The faculty and student body of Gammon Theological Seminary having received the intelligence of the death of Bishop Alexander P. Camphor, D.D., LL.D., hereby place themselves on record as sharing with the wife of the bishop and with the church he loves and served so well a sense of deep loss.

We recall that while the bishop was a student in our seminary, he endeared himself to the faculty and student body as a Christian gentleman, a fine student and a beloved brother. His record was uniformly high and the even tenor of his scholastic and Christian life was an inspiration to all who were associated with him.

His long and useful career as pastor, missionary, college president, author, editor, traveler and missionary bishop to Africa bore the fruits of righteousness to the glory of God, the satisfaction of his church and the honor of his race. Special mention must be made of his splendid years of service as a missionary in Africa. His heart was aflame with a divine passion for those unfortunate peoples in the far away home of his ancestors and we record with pride that he wrought well for the Kingdom of God in that verdant continent.

As a distinguished alumnus of our seminary, he was ever ready to further the interest of his Alma Mater.

His original researches in the field of Africa revealed him to be a student of no mean standing and his contributions, just begun, to the stock of missionary and religious literature of the church promised a large future for the young people of his race.

Standing over his open grave, we lift our hearts in earnest prayer to God, that his beloved wife may find strength and grace from Him who doeth all things well and that His church may treasure his rich legacy of devotion and consecration unto future generations and that his race may rise up in the splendors of a rejuvenated Christian spirit to take up the work he so beautifully has begun and carry on the same in the spirit of the Christ until we shall stand with our departed brother friend and Christian bishop around the throne of God.

BUILT FOR THE AGES

By the Rev. C. K. Brown, D.D., Pastor of Trinity Church, Houston, Texas

Bishop Camphor was a man of commanding appearance and of conspicuous ability—He impressed all who came within the radius of his influence as a man of large culture and of profound spirituality. His faults were few; his virtues many. There was something in his very appearance that inspired confidence. He was at all times the strong, cultured, dependable leader, who saw clearly and who knew where he was going. He seemed built for the ages and now the ages claim him. His life was a blessing; his memory will be a benediction.

AN INSPIRATION TO YOUTH

The Rev. E. A. White, D.D., District Superintendent, Lexington Conference.

The death of Bishop Alexander P. Camphor removes from us one of the outstanding church leaders of our race. This unique Christian character should be an inspiration to the struggling youth of the Negro.

Bishop Camphor like many others, was born under handicap conditions, but by study, contact and perseverance he came from depths to heights. He was a man of unusual poise, showing superior ability as a preacher, scholar, writer, educator, missionary, college president and bishop. His great desire was the elevation of his race and the final redemption of Africa. Bishop Camphor dreamed, thought, studied, worked, and preached wherever he went for the salvation of Africa. His irridating article in last week's Southwestern was an expression of his daily thought and conversation. Why Bishop Camphor should have been permitted to withdraw with his supreme work just begun is a mystery impossible for earthly minds to solve, but our faith is established on the assurance that God makes no mistakes.

THE MOST DISTINGUISHED ALUMNUS OF NEW ORLEANS UNIVERSITY

By President Charles M. Melden, D. D., of New Orleans College

There are those who have known Bishop Camphor longer than I and more intimately; there are those perhaps who, because of this closer acquaintance, have loved him more intensely; but I yield second place to none in my admiration and esteem for him as a man. No one could be in his presence without being obliged to confess "here is a man."

At a joint meeting of the Board of Managers of the Freedmen's Aid Society and the presidents of our schools, held in Cincinnati a few years ago, I was asked what kind of men do you produce in New Orleans University? Dr. Camphor had just made a remarkable impression by an address upon his work. I said, "Stand up, Dr. Camphor." And as he stood there in his splendid physical manhood, in his high moral excellence, his symmetrical culture, I said "this is the kind of men we turn out." When they saw the man standing there they could say nothing against it.

It is a great thing to have part in the making of a man. If New Orleans College had nothing else to its credit than the training of Bishop Camphor, all the investment of time, labor and money would have been justified. The life and service of Bishop Camphor sufficiently vindicate the higher education of the Negro. It is one thing to train an artisan; it is quite another to educate a man. When you have done the former, you have sent out into the world a skilled workman, and this is well; but when you have done the latter you send out a leader of men, whose influence upon the race and the world only eternity can reveal. Only a liberally educated man could have accomplished the work which this great bishop of the African race has performed.

New Orleans College while it mourns the loss, yet rejoices in the work of this, one of her most distinguished alumni.

ONE OF THE BRIGHTEST STARS

By Dr. U. G. Mason

In Bishop Camphor's death one of the brightest stars has fallen only to make way for those who may feel proud to emulate him. The bishop gave most of his life serving and making others happy, always encouraging and inspiring to those who were fortunate enough to be associated with him.

LIVING UP TO A SLOGAN

(Continued from page 7.)

to support the banner. Upright, it reached the ceiling.

In a further attempt to make the idea comprehensible (nothing can, quite) he unwound black and white ribbon representing former success—a few yards each. A purple ribbon represented the Centenary. It went from the platform to the right-hand corner of Simpson Hall. It went from there all along the right-hand side, and then all the way behind us, and then up the left-hand side, and never quite unwinding until it had come again to the platform.

Every inch of that purple ribbon stood for \$10,000.

You know how an assemblage takes a demonstration like this. It laughs, and the word the laugh replaces is "Whew!" But, even in his glowing mood—or should I not say flaming?—Dr. Taylor kept emphasizing the solemn responsibility involved. Suppose that, after all, the Centenary should result only in the starting of innumerable superb ventures which, unable to find maintenance in years to come, would be a reproach to Methodism instead of its reward and glory. The Centenary movement has passed its emotional stage. Hereafter, the great enterprise is to be an affair of steady-nerved "grit, grace and gumption"—in short, of practicality—deriving its most cogent appeal not so much from the fascination of things dreamed of as from the convincing, inspiring, all-persuasive eloquence of things done. It was the endeavor of the board to make sure that those things were being done with the utmost wisdom and foresight.

I wish the Centenary's 1,500,000 subscribers might have watched and listened. What an estimate of Methodism's reserve force they would have got! Scantly informed outsiders talk as if Methodism had already been "bled white." Figures, however, lead to a very different conclusion, as Mr. Edgar Blake's analysis showed. Methodist giving amounted to only 71 cents a year per member in 1916. Methodist giving now amounts to but \$6 a year per member. Eighty-seven per cent of the pledge consists of contributions of less than fifty cents per member a week. So it turns out that the Centenary "has no more than touched the fringes of Methodist resources. If the income of Methodists were up to the average of the country as a whole and you could get one cent out of every Methodist dollar, you would still have more than the Centenary."

With its 200,000 tithers, stewardship alone has underwritten \$10,000,000 a year. As there are upwards of 4,000,000 Methodists, what stands in the way of raising the level of united benevolence to \$25,000,000 a year and keeping it there? Bled white, are they? Even now more than half the membership has failed to subscribe one copper to the Centenary.

However, church leaders realize to the full that hard-headed business methods must be employed all along in the expenditure of funds subscribed. As was repeatedly brought out, the Centenary is in process of curtailing its administrative staff, cutting down its expenditures for "campaign literature," and simplifying its organization, so that a minimum outlay will be allotted for overhead expenses and a maximum at every point for investment in the great enterprise projected.

These in their turn have come in for

searching examination before being sanctioned. The board's allotment of \$8,000,000 for work in America for 1920 is based upon the validity of carefully worked out surveys. Church edifices will be improved, but only as the case demands. Religious education in colleges will be developed, but only in directions where results are surest of realization. Philanthropies will be promoted, but only such as are of proved effectiveness. Practicality reigns.

It was in this same shrewdly practical spirit that the board discussed the evangelistic campaign for 1,000,000 souls by June 1, admitting candidly that no such stupendous undertaking had ever been planned in the entire history of Christianity and that the obstacles were tremendous, and that the present situation, far from portending vast accessions to the church, points the opposite way.

Yet numbers are not all that is desired. What if by consummate effort you get your million and then discover among them a few hundreds of thousands, who, swarming into the Methodist Episcopal Church without deep seriousness of conviction, become actually a menace? That might happen. Enormous, then, is the need of forestalling such a disaster by preparing to train and discipline new adherents.

Here, obviously, you have a problem in conservation, and the truth is, the whole Centenary presents today a problem in conservation. Big things begin to be taken as a matter of course—with the risk of a too frequent willingness on the individual's part to assume that Methodism in the large can be trusted to put big things over without help from the individual. The board recognized but one means of dealing effectively with that exceedingly human, though at the same time exceedingly deplorable, frame of mind. Advertise! If the fervor of emotional giving has served its day and subsided, keep the individual's keen interest productive by telling him through the church press and the secular press what he is getting for his money. If he has tired of hearing, "See the wonderful possibilities!" he will never tire of hearing, "See the wonderful results!"

Thanks to the Centenary's picturesqueness, to its astonishing dimensions, to its romantic quality, and especially, to the commanding impressiveness of the Columbus celebration, Methodism has not only become "copy," it has become news. Secular monthlies and weeklies and even dailies open their columns to articles about progressive Methodism. All reports of Centenary affairs find a welcome.

Now, if from these remarks of mine on the board's endeavor to make sure, just as the Centenary endeavors to make sure, that scientific management prevails throughout, you somehow get the notion that the meeting at Philadelphia was a torpid affair, with interest only in cold principles of efficiency, you should have seen the enthusiasm with which the board passed resolutions of gratitude to Dr. S. E. Taylor and Dr. D. D. Forsyth and lifted up their hearts in thanksgiving for the Centenary itself, declaring, "First of all, we give thanks to Almighty God, the Giver of all good, Source of every blessing, for the marvelous manifestation of His presence in the church, inspiring, encouraging by His blessed Spirit all efforts of His people to realize the glorious objective of their faith in the epochal Centenary celebration."

"To all who have participated in this campaign of the Christ—the bishops of the church, the secretaries of the boards, the editors, the district superintendents, the pastors, especially those who labored on the

border and in frontier regions, whose names are never blazoned high nor widely known here, but well known in the courts of Heaven; to these pastors, devoted, energetic, unflagging in their splendid ambition to make Christ King over all, and without whose aid this Centenary celebration could not have been achieved; also to the consecrated men and women in every department of the church to the whole rank and file of the church, we acknowledge our indebtedness and return to them the gratitude that may be felt but not expressed."

WIN ONE LEGION

Special evangelists have seldom been so little in demand as now. The most notable experts are not getting great numbers to profess conversion en masse. That does not argue failure for the present revival campaign. It merely means a change in method. Political parties no longer depend upon parades and mass meeting speeches. They organize every section and definitely list and check up the last individual. Every effective business systematically follows up all who are interested in their line.

The Methodist Episcopal Church should do as well. And if the church carries the "good news" in this definite way to individuals, the new convert campaign will succeed. That is what the WIN ONE LEGION proposes to do. It will be promoted by the "Minute Men and Unit Leaders." But it will command the attention and win the sympathy and support of every alert organization in the church.

What is the Win One Legion? It is an effort to sign up every adult to a specific pledge to win at least one to Christ and church membership. William Dodge had as chum from boyhood up through business days John Rogers. He prayed for Mr. Rogers' conversion through several years, till finally he was led to call upon Mr. Rogers, now president of a bank, and won him in his office. After that he often said: "When you pray the Lord to touch a man with his finger, remember that you are the Lord's finger and to touch him yourself."

The procedure will be as follows: Every pastor will receive a sample "WIN ONE LEGION" pledge card. He can order as many more as he desires from his own area office without cost. He can also secure decision cards from the same place. The District Minute Men chairman will be gathered in every area and be carefully trained so that they can inspire and train the Minute Men for a vigorous pledge signing campaign. "MISSILES" will contain "talk" material for every Minute Man, and all who are enrolled at New York will receive the paper free. The local Minute Men chairman will then arrange with the pastor for a five (remember "five") minute talk at one or more services where the pledge cards will be circulated and an earnest effort made to get every adult to sign. The Unit Leaders will then plan to follow up the absentees and secure the signature of the last person.

The pledge signing will truly be the beginning. One or more groups of personal workers will be formed. A hand-book so sell for ten cents will shortly be issued for use in these groups. The pastor, Minute Men, and Unit Leaders will co-operate in organizing these groups.

Prayer lists will be formed and compactly made to go after individuals. Earnest individual effort to win disciples will be more persistent, tactful and wise than in any known salesmanship field.

Gospel teams will be organized for use in local and neighboring churches and in meetings on the street and in neglected fields. The WIN ONE LEGION will not be satisfied with anything short of a winning evangelistic campaign. If spiritual laws are observed and sacrificial work expended, disciples will be as certainly won as sheaves are gathered when agricultural laws are backed by labor.

The Minute Men, if aroused, encouraged and directed, will push the WIN ONE LEGION as successfully as they did the financial appeal. They are waiting to work.

THE MID-WEEK SERVICE

1920's Challenge to the Church
By Titus Lowe

Read: Psalm 128; 1.

This new, clean year of 1920 will not leave us, when December 31st is come, where it finds us. Some of us will have gone to the bourne from whence no traveller save One, ever returned. We shall meet the Judge of all the earth, and He will not blunder in his judgments. Eternal felicity or unmeasured woe will be our fortune. Some of us will pass through the "waters" and some through the "fire." But it is destined to be a wonderful year when the church of the living God, especially the Methodist segment of that church, is determined to apply itself with wonderful fervor to the prime duty of any church. Certain conditions around us demand our immediate attention. There are certain "pulling down" forces ever at work amongst us; the sensuousness and cupidity of many; the frailty of some women and the pugnacious moral mendacity of some men. Then there is ever with us the necessity of establishing our young people in the way of our Lord. To make them immune against the ever-active contagion of sin. To give them a far reaching course in moral athletics. It would be foolish for us to disregard the fact that the times are out of joint. Unrest to a frightful degree is prevailing all over our land. There is a breaking up of old foundations; a removal of old landmarks. It is a day of trial, of uncertain journeying, of doubt. There is an imperative necessity that every church in the United States shall make itself a center of inspiration that it may serve all sorts and conditions of men. Inspiration in the pulpit is imperative. It cannot be there if the preacher lacks the loving support, the earnest good-will and prevailing prayer of the laity. The ministers task is a holy task but a heavy one. He must teach, in no uncertain tone, that the bird with the broken pinion may soar again because of the miracle of grace. He must teach the spiritual "Down and Out" that from the lowest depths there is a path that leads to the loftiest heights. He must teach aspiring youth that the way up is through discipline of body, of mind and soul. He must teach the burdened, puzzled business man that his business will be better business after he has taken God as his partner. He must teach the sorely tempted professional man that no reward that man can give is worth having, if it makes impossible the endorsement of the Heavenly Father. He must teach the hard-handed laboring man that to do well is, in part, to maintain his modest home, to be true to his wife, to be a kind father to his strong-limbed children, and to bow, bare-souled before Almighty God; that this is a high and imperative ideal. The challenge comes to the church to make the impact of Christ on city life, state life, and national life more real. It is necessary to take the Golden Rule out of the speculative and

put it into the operative. Christ was no wide-eyed visionary; He was a seer, and He knew the Golden Rule would work if it were given an honest opportunity. The work to which we are challenged is primarily God's work; He is acutely interested in us and in the work. The people are his people. His resources are inexhaustible. His power is omnipotent. He needs no rest nor recuperation. His gifts do not reduce his store. He gives with princely prodigality and is not poor. He labors and does not tire. He loves with divine energy and loves on forever.

God knows that a church properly functioning is a timeless miracle, doing week and year by year the thing that men say is impossible. The challenge that the new year brings to us is a stirring challenge. It implies putting on the whole armour of God that we may go forward. The going forward will not always be easy—for foes are in the way. First, those who want no religion; who profess a superior culture; who are really living selfish lives, unchecked by inner feeling or religious conviction. Second, those who want a little religion. Third, those who desire the benefits but flinch from the sacrifices of religion. Still God is the one great power of life. It is ours not to question why, but ours to go forward in his name. Victories such as the church has not yet known are possible for us. They are not to be had for the easy asking, but by ridding the heart of selfishness and sin; by entering into the valley of humiliation; by using unceasingly the power of prevailing prayer, and by holding on to God we shall be able to go forward, and victory will undoubtedly be ours.

THE UNIT SYSTEM PROMOTING REGULAR CHURCH ATTENDANCE

Fourteen thousand and more charges in the Methodist Episcopal Church in the United States have officially accepted the Unit System as their form of local church mobilization. That means that there are about 100,000 "Units for Prayer and Service" organized "on paper" at least. It surely means that a very great potential organism is ready at hand for the great Evangelistic campaign.

Beginning January 1, 1920, after the preparatory work of organization and instruction, the intensive campaign for souls is to have the right of way. Here are a few tried plans for using the Unit System to make the campaign really effective:

1.—Double the attendance on the regular preaching services.

The pastor should call his local church council and unit leaders into conference and make a 100 per cent increase in regular church attendance a minimum goal as a prime factor in the Evangelistic campaign. Such a goal achieved would send a thrill through the entire denomination. It can be achieved.

Get each unit leader to assume responsibility for the attendance of every person in his unit. Of course he cannot guarantee a 100 per cent attendance, but he can visit personally every one in his unit, make an appeal for the preaching services, and at least try to pledge every one to attend at least one preaching service a Sunday. When this work starts there should be a checking up by units every Sunday. The leader should call his unit members who are present to a brief conference at the close of the service and definitely appoint those present to see the absentees and get them for the next meeting.

To make the plan a genuine success these

points are to be emphasized: (1) Make the plan a part of your official program. (2) Emphasize the actual pledging of attendance. (3) Insist on careful records, weekly checking, and monthly reports by the leader to the pastor.

A definite policy of high percentage attendance adopted by the official board and endorsed by the public congregation will give strength and vitality to the movement.

Rev. George M. Moody of Middlebury, Vermont, has used the pledge with great success in various ways. He uses a regular printed form of pledge and secures actual signatures by the members. Large increases in attendance on all the public services of the church have resulted. The following pledge form which he varies for other church services is used by Doctor Moody:

"Recognizing the importance of regular church attendance as a means of spiritual growth as well as a helpful example to others, and in harmony with the request of the Bishop's Committee on Evangelism that there be a revival of increased attendance at all of our religious services as a step towards the winning of a million souls to Christ by June 1, 1920, I hereby agree to attend the regular preaching services at our church at least once every Sunday until the above date, unless prevented by circumstances beyond my control."

In keeping weekly records and making reports the unit leaders should use the unit leader's hand-book and record and the unit worker's report card. The former furnishes a complete roster of church activities, attendance record for each Sunday of the year, and a quarterly financial recapitulation. Each "Record" contains blanks for recording the attendance, etc., of forty-five people. They cost 75 cents a dozen, or ten cents each, and the report cards 50 cents a hundred, at the area office.

A Question or Two

Question: Do you recommend appointing unit leaders for stated terms or should they be continued indefinitely?

Answer: Leaders should be appointed for one year and reappointed if desirable and desired. Annual appointment saves embarrassment when changes become necessary, and makes the annual readjustment of units easier.

Question: Is not the Unit System organization too intricate for successful operation in rural churches?

Answer: No. The organization is exceedingly simple—an executive committee including the pastor, one leader and the necessary assistants for each unit. Nothing can be simpler especially when it is remembered that each local church determines its own program and consequently the number and duties of the unit assistants. The seeming intricacy arises from the suggestions as to departments, etc. But these are only suggestions and are to be used only as the pastor and his executive committee, or council, find them adapted to local needs.

Question: Is there any objection to the practice of making the unit leaders the local church council in smaller churches?

Answer: None whatever, and there is no objection to making all unit leaders in any church ex-officio or advisory members of the council. The provision for a small council is merely to promote efficiency in planning, a small number being easier to assemble on short notice for executive business.

Send your Unit System problems and questions and results to John Lowe Fort, 58 East Washington Street, Chicago Illinois.

WEEKLY DEVOTIONAL MEETING

January 4—Coming to Know God— (Morning Watch)

(Psa. 46:10; St. John 17:3; Psa. 119:97)

BY CRAWFORD TROTTER

"As Others See Us"

A Hindu leaving the United States was asked to express his impressions concerning the American people.

"The one thing that will stand always most vividly in my memory," he maintained, "is the repulsive expression on your faces."

He continued, "You people cannot get away from yourselves. You are always intense. You never court seclusion, and so your faces have become habitually hardened into ugly lines, and you never know what real rest is. My people are taught from childhood how to break connection with the outer world, and we have thus gained poise and control. The more I have come to know you, the more I have come to appreciate my own philosophy."

This may be a very self-satisfied expression on the part of a critic, but it should give us cause to pause, for we cannot ignore the fact that he spoke from a basis of truth.

The Way to Godliness

The secret of spiritual poise is prayer.

To pray aright, one must pray alone—often.

The beginning of godliness is an individual experience, and the development of godliness demands periods of privacy.

The real strength of the church has always come from the praying members.

Whatever other feature of the Morning Watch is worthy, the opportunity for the intimate, quiet talking with God is most fraught with that power which develops such active service later, that does not peter out in fussiness and froth.

Not Mysticism

The mystics of other days used to speak of their experiences of secret prayer and contemplation as a state of "being alone with the alone." True secret prayer is a bigger experience than that. It is being alone with God and knowing him. Bigger, too, it is, than the much-vaunted "going into the silence" of many recent newisms stolen from Oriental cults and occultism. And incidentally, the impregnable barrier against inroads of the freak cults on our Christian organizations is the Christian cultivation of watchfulness and prayerfulness. When all have been tried, there remains only one method which satisfies the heart hunger for communion with the divine.

The Difficulties

There are difficulties? Certainly. The moment you enter the secret place and suppose you have shut out the noise of earthly things, the worldly affairs assail the mind with greater force than before.

This is in itself an evidence that

you need to cultivate the art of secret prayer.

In as far as you forget yourself you find God. But this state is not one of abstraction, mark you. Rather it is concentration. It will require concentration indeed, but after some trials this will be the same seemingly effortless concentration that enables you to forget time and other interests as when you are following your favorite hobby with intense devotion. There is interest to sustain one. Perhaps first there may have to be a battle for self-mastery. Yet the weakest of us can have sustained communion if we are willing to make the effort required on our part.

Our reaction from monkish asceticism may have swung us into an extreme of false practicability that tends to froth our religion into mere strenuousness. But after all is said and done, a vital spiritual experience must be pre-eminently and perpetually an intensely personal linking on to God. God does not encourage mere casual acquaintanceship.

How It's Done

1. Make no haste. Enter your secret place with deliberate movements. Be prepared to wait upon God. We cannot demand an audience, and yet as soon as we ourselves are ready to receive him, we can have some acknowledgment of his presence. So, to cultivate the proper attitude allow nothing to hurry you. To rush into his presence is to carry some distraction into the secret place with you.

Wesley's mother, one of the busiest of women, proved the possibility of finding time to cultivate the friendship of God if the seeker is sincerely willing.

2. Scripture says: "Be still." "Be silent before him." Listen for his voice. Prayer need not be chattering.

"With all prayerfulness and supplication" implies that all supplication is not prayerfulness. First we must get the spirit of prayer. We begin deliberately our Morning Watch with a worshipping approach. Then follows the real "interview" when our heart reaches in longing after God, and when that longing is satisfied by his recognized presence. Now may come supplication, which if reached in this order gathers a new intensity and fervency. After one becomes intimate with the Almighty, it is surprising what a new thrill develops in prayer.

3. Begin the Morning Watch at set times. This may seem a trivial advice. It is far from being as unimportant as it may appear. Habit rules us in most, if not all spheres of life. Missing one morning may lift you out of the well-grooved channels of habit and dissipate the spiritual gain of weeks. Then one certainly becomes trained to adjust themselves almost without effort just at the right moment if that set time is regularly observed. So, reg-

ularity will make for a more immediate and intimate contact with the Heavenly Father.

A Little Sanctuary

A social room is a necessity for the League, but have you ever realized what a boon it might be to have a prayer chamber set apart for the exclusive use of your chapter?

There are young people who live in quarters where there is little or no privacy. A church should be open all day anyhow, and such a quiet retreat would be a veritable power house of spiritual resources. If you present this matter at your meeting, and some young ladies are assigned to furnish a little closet-like room for prayer, those ladies at least will be sufficiently interested to test its effectiveness after having taken the trouble to make the chamber ready.

There is an added advantage in this innovation. It answers the objection that if all the members are praying in secret, the enthusiasm of numbers is lost because the action of the part of each is remote from the same experience of the others. When several are meeting in the same spot, there is a sense of co-operation in prayer developed. And the ground becomes holy ground. The church building itself will be viewed with a new reverence.

A temptation may arise to reject this suggestion on the score that the room would not be used. Have you any evidence that it would not be

used if you do not give the Epworthians an opportunity? Try them, and this will be the best test you can discover to prove that the meeting you led was worth while.


The Sub-District Sunday School Convention of the Indianapolis District, Lexington Conference, convened at Barnes Chapel, Methodist Episcopal Church, Indianapolis, on a recent date. The convention was called to order by the District Superintendent, the Rev. E. A. White. The following ministers were present: Revs. P. S. Gorham, E. W. S. Hammond, H. H. Hinton, W. H. Washington, Rev. Wm. Britt, O. H. Banks, Chinn Anderson, J. W. Robinson. Dr. White announced the purpose of the meeting, after which Dr. Gorham conducted devotional services. The Rev. F. F. Young, pastor First Baptist Church, was present and delivered a short address in behalf of his church. The convention closed with a large collection.

Recently a rally was conducted at Calvary Methodist Episcopal Church, Thibodaux, La., under the leadership of the Rev. T. J. Johnson. \$285.11 was reported raised. President Chas. M. Meldon of New Orleans University was present and preached the dedicatory sermon to the delight of all.

In a recent rally conducted at Mt. Sinai Methodist Episcopal Church, Hazlehurst, Miss., a total amount of \$23.72 was raised.

\$1.00

Pants



Not \$1.00, not even 50c not one cent cost to you under our easy conditions. No extra charge for fancy, swell styles, no extra charge for cuff bottoms, pearl buttons tunnel belt loops.

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MONTGOMERY DISTRICT

CENTRAL ALABAMA CONFERENCE

FIRST ROUND

Montgomery, December 28-31; Evergreen Circuit, Jan. 2-5; Castleberry Circuit, 9-12; Brewton and Pollard, 14-18; Tensaw and Little Zion, 19-21; Calvert and Yellow Pine, 22-24; Pensacola, 25-27; Booth and Mallies, Feb. 1-4; Wetumpka Circuit, 7-9; Ellectric Circuit, 14-16; Union Springs and Brown Grove, 20-23; Troy and Aberfoill, 27-29.

Dear Brothers:—Let every man plan to fully co-operate with the church in its great program. As to whether we gain our quota of Centenary souls will be a test of our faith. It can be done and we can do it. Call on me.—Joel C. Carson, District Superintendent.

PERSONAL AND GENERAL

The Woman's Home Missionary Society of the Atlanta Conference assembled in its fifteenth annual meeting on a recent date in Alexander Methodist Episcopal Church, Cartersville, Ga., with Mrs. E. H. Oliver presiding.

Devotions were conducted by the pastor Rev. A. E. Martin, after which welcome addresses were delivered on behalf of the local churches and the district. The annual address was delivered by Mrs. E. H. Oliver, conference president, to the delight of all.

The reports showed that interest had been manifested in the work throughout the conference during the year.

A feature of great interest during the session was a pageant entitled "The Scum of the Earth." Those present will not soon forget the occasion.

Sunday morning Dr. King of Gammon Seminary preached and in the afternoon Miss Abbott of Clark University, Thayer Home gave the temperance lecture.

The treasurer reported over \$600 raised during the year.

Among the prominent visitors who were present and spoke were Miss Bessie Garrison, Miss S. E. Abbott, Dr. King and Rev. H. E. Burns. The meeting was an exceedingly profitable one.

E. L. STANTON,
Reporter.

Recently a five weeks revival was conducted at St. John Methodist Episcopal Church, Independence, Kas., by the pastor, the Rev. J. E. Williams. Twenty-seven persons were converted, 23 of whom united with the church. Mrs. Francis E. Motin, an Evangelist assisted the pastor.

Rev. Wm. J. D. DeBoe, of the Central Missouri Conference of the Methodist Episcopal Church is so improved in health and announces himself ready to assist any of the brethren

in their revival meetings. For terms write him at 1010 ... Leffingwell Ave., St. Louis, Mo.

Our church at Clover, S. C., has had a very successful year along all lines. A new parsonage is being built which will be the best on the Spartanburg district. Recently the quarterly conference was held by the District Superintendent. All reports were good. In a recent rally a total of \$505.20 was raised. The entire Centenary quota, which is \$850 has been raised. The Rev. J. R. Graham is pastor.

On a very recent date a Club Rally was conducted at Lehigh St. Memorial Methodist Episcopal Church, Richmond, Va., the Rev. C. C. Gill, pastor, which was a great success. This rally netted over \$1,000. Over \$25,000 has been raised by this church during the year. Every department of the church is well organized. Many members are being added to the membership. Mrs. M. M. Bunn, reporter.

Mr. James C. McMorris, son of the Rev. Wm. McMorris, District Superintendent, Meridian District, Mississippi Conference, after completing the eighth grade at Haven Institute, entered Knoxville College, Knoxville, Tenn. In 1910 he passed the entrance examination for first preparatory class. He completed the Freshman year in college here, during which time he was a leading athlete, manager of the football team for two successive years. He was a member of the College Choir and Glee Club, a representative of the college in an inter-society debate, made the inter-collegiate debating team in his freshman year and became poet and president of his class for two consecutive years, graduating in 1914. He entered Lincoln University, Chester county, Pennsylvania, a sophomore in 1915, traveled with the football and baseball teams, was awarded baseball and football letters in each, was a member of the University Choir and Glee Club, won the Obydize prize debate, a gold medal, in 1916, and was declared to be the best individual debater. He made the Intercollegiate Debating Team and helped to defeat Virginia Union University in 1917, won the class prize of \$10 in gold in 1909, was a member of the Omega Psi Phi Fraternity in 1916, an incorporated college fraternity, with chapters at Howard, Lincoln, Boston, Amhurst, Flisk, New York and Virginia Union. He graduated from Lincoln University, 1918, Cum Laude, president of his class. He had charge of the Y. M. C. A. at Camp Wheeler, Macon, Georgia, and was in charge of reconstruction for the state of Tennessee from August, 1918, to July, 1919. He is now at Boston University, where he enrolled in the department of Religious Education and Social Service.

On a recent date St. Mary Benevolence Society held its Anniversary at St. James Methodist Episcopal Church, Hahnville, Louisiana. The welcome address was made by Mrs. E. W. Jackson and the anniversary sermon was preached by the pastor, the Rev. E. W. Jackson. Collection for the occasion, \$55.

Service and Prayers Suggestions

FOR THE PREACHER

By Bishop Wilbur P. Thirkfield

Every preacher is properly anxious to enrich and vary the content and form of his public prayers. In this little book he will find the choicest devotional ideas and expressions of the centuries—pp. 9-48. Fitting words of prayer for special occasions, public or private, will also be found here—pp. 170-195. Not by the mere repetition of the words, but by the absorption of the spirit of these prayers, will he get the most and best out of this collection.

FOR THE CHURCH

Here will be found the Order of Public Worship as arranged by the General Conference, together with Wesley's Sunday Service, the Commandments and Responses, the Ritual, Articles of Religion and Catechism.

Responsive readings may be taken from various parts of the Sunday Service—pp. 199-247.

A special feature of the book is to be found in Prayers covering the varied ministries of the Church to be said in unison by the pastor and his people—pp. 48-100.

FOR THE HOME AND FAMILY

Especially rich are the sections containing Prayers and Bible Readings for Family Worship—pp. 117-170.

With this little book as helper and guide Family Worship may be an inspiration in the morning and a benediction at eventide.

Size, 16mo (3 7-8 x 5 7-8 inches). Pages 309. Binding, cloth.

Price, in any quantity, net, 50 cents; by mail, 55 cents.

(Quality shipments billed at net, 50 cents each, carriage extra.)

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For a guaranteed steady income for your dependents in case of your death—

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or

W. J. Elliott, Treasurer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 7101 Arch Street, Philadelphia.

For
Information
Address

IMPERFECT IN ORIGINAL

DEATHS

Bradford—Mr. Mason Bradford, a faithful member of our church at Ellisville, Miss., departed this life in full triumph of faith on December 5th. He was 64 years of age and had been a member of the church for 40 years. The Rev. N. E. Goodloe conducted the funeral services.

Sims—Mrs. Vinnie Sims, a faithful member of Wesleyan Methodist Episcopal Church, Teague, Texas, departed this life on a recent date. She joined the Methodist Episcopal Church 36 years ago and lived a faithful Christian until her death. She was the mother of seventeen children, thirteen of whom survive her. A husband, mother, two sisters, three brothers, thirteen children, 25 grandchildren and a host of relatives and friends survive her. The funeral was conducted by the pastor, the Rev. W. M. Manning.

Adams—Mrs. Eliza Adams, a faithful member of St. George Methodist Episcopal Church, Maxton, North Carolina, departed this life on a recent date. She was one of the oldest members, being 75 years of age. Two daughters, one son and a host of grandchildren and great grandchildren survive her.

To Fortify the System Against Grip
Take **LAXATIVE BROMO QUININE** Tablets which destroy germs, act as a Tonic and Laxative, and thus prevent Colds, Grip and Influenza. There is only one "BROMO QUININE." E. W. GROVE'S signature on the box.

Harlie—One of the oldest members of Scott Methodist Episcopal Church, Port Allen, La., departed this life on December 8. She died as she lived a Christian to the end. She was more than 100 years of age at the time of her death. She is survived by three daughters and several grandchildren and great grandchildren and a host of friends. The funeral was conducted by the Rev. S. Green, assisted by the Rev. Sim Jones, a local preacher.

Dafney—Mrs. Florence Dafney, a faithful member of St. Paul Methodist Episcopal Church, Cheneyville, La., departed this life December 10. She leaves a husband, four children, three sisters, one brother and a host of friends to mourn. The funeral was conducted by the pastor, the Rev. Charles Anderson.

Sharp—On a recent date, Mrs. Ada Sharp, wife of the Rev. Sharp of Lewisport, Ky., departed this life at the age of 48 years. She was Christ-like both in her conduct and conversation. The funeral was conducted by the Rev. H. C. Cooper of Owensboro, Ky., assisted by the Rev. S. T. Jones of Hawsville, Ky. A husband and a host of friends survive her.

PERSONAL AND GENERAL

Mr. Jos. E. Taylor, who lives at Detroit, Michigan, recently visited his parents at Texarkana, Ark. and reports a delightful time.

Our work at Franklinton, Louisiana, is making rapid progress. Twenty-five

persons have united with the church at Hackley and a new parsonage is being planned at Franklinton. On a recent date the Rev. W. G. Alston, pastor Wesley Methodist Episcopal Church, New Orleans, lectured on Africa to the delight of all present. The following ministers have been recent visitors to Franklinton: S. S. Earles of New Orleans, J. Ball of Mississippi, Rev. Pounds of Mississippi. The Rev. C. D. C. Bryan is pastor.

Mallalieu Methodist Episcopal Church, Ft Smith, Ark., is making rapid progress under the leadership of the Rev. B. F. Neel. The Ladies' Aid Society, Mrs. Nellie McGriff president, recently furnished the parsonage to the extent of \$200.

To Fortify the System Against Colds, Grip and Influenza

Take GROVE'S TASTELESS CHILL TONIC. It Purifies and Enriches the Blood. It Builds up and Strengthens the Whole System. It Fortifies the System Against Colds, Grip and Influenza. Price 60c.

Recently the members and friends of Morning Sun Methodist Episcopal Church, Cedar Grove, Tenn., tendered the pastor, the Rev. M. L. Easley, a reception prior to his leaving for the annual conference. Refreshments were served and a purse to the amount of \$25 was presented him. The Revs. C. M. Montague and I. W. Witherspoon were present and made brief remarks which were responded to by the pastor.

On a recent date a rally was conducted at St. Paul Methodist Episcopal Church, Fayette, Mo., which was a decided success. The membership was divided into 12 clubs and as a result \$1,380.95 was raised. The following ministers assisted the pastor, the Rev. W. F. Walker, Revs. A. G. Williams, Moberly, Mo., C. C. Smith of New Franklin, Mo., and the District Superintendent Dr. A. H. Higgs.

Recently a rally was conducted at our church, Springfield, Mo., which proved a great success. The membership was divided into Clubs and as a result \$654.78 was raised. The Rev. C. S. Webster is pastor.

On a recent date a rally was conducted at New Hope Methodist Church, Chicago, Ill., which proved quite a success. A total amount of \$135.43 was raised. The Rev. C. W. Whalem is pastor.

Asbury Church, Gretna, La., is meeting with great success under the leadership of the new pastor, the Rev. S. J. Jackson. The church has been repaired both inside and out and stands free of debt. On a recent date a rally was conducted which netted \$32.54.

The members and friends of Scott's Chapel, North Birmingham, Ala., stormed the parsonage on a recent date. The party was led by Mrs. M. K. Jackson and Mrs. Amanda Orr and others. A hundred pounds of choice groceries were placed upon the table. The Rev. G. W. Reeves is pastor.

On a recent date the Woman's Home Missionary Society of our church, Forsyth, Ga., tendered the pastor, the Rev. J. H. Pinkney a reception in appreciation of his many years of service to the church. Quite an extensive program was rendered.

Under the leadership of the Rev. W. L. Duncan, pastor, splendid results have been achieved at McCabe Memorial Methodist Episcopal

Church, Beaumont, Tex. The Sunday School is in a flourishing condition. Teacher's Training Class and the Adult Bible Class have been organized and the teachers for both departments are determined to bring results. Mr. Z. A. Battise was elected President of the Epworth League.

Our church at Beaumont, Miss., is spiritually and financially progressing. The revival conducted recently was a great success. The Rev. P. H. Rembert, Dist. Supt., preached three nights during which time 50 persons joined the church. In one week 67 persons united with the church. The Rev. C. Washington is pastor.

Annapolis District

The Twenty-first Session of the District Conference, Epworth League and Sunday School Convention met on the John Wesley and St. Mark Charge, September 17th. Rev. W. N. Holt was the genial host.

The District Conference was called to order at 10 a. m. The opening devotions were conducted by the Rev. Benjamin Gibson. The Rev. Dr. J. H. Jenkins organized the conference and appointed the committees, Rev. J. W. Dockett was elected secretary and Rev. W. C. Thompson was elected treasurer.

The afternoon session was conducted by the Epworth League and Sunday School Convention, Rev. W. N. Holt, the president of the Convention, presiding. Devotions were conducted by Rev. B. S. Holt. The Rev. J. J. Cecil opened a discussion upon the subject, "What Characteristics Are Requisite for Success in a Rural Epworth League?"

To Prevent Influenza

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The Welcome Services were held at 8:30 on Wednesday night, with Dr. Jenkins, the District Superintendent, presiding. Addresses of welcome were delivered on behalf of the local Church and School by Miss Louise Matthews, Mrs. Salomi Adams and the pastor, Rev. W. N. Holt. Rev. W. C. Thompson and the Rev. Dr. J. H. Jenkins made responses on behalf of the Conference and Convention.

The following pastors preached during the Conference: Rev. J. H. Jenkins, Rev. Levi Miller, Rev. W. C. Thompson and Rev. J. H. Love, of the Lexington Conference.

Another outstanding feature of the Conference was the meeting of the Woman's Home Missionary Society, of which Mrs. Matthews is president, Mrs. M. S. Thompson, vice president; Mrs. J. P. Jenkins, corresponding secretary, and Mrs. E. D. Fletcher, recording secretary. A number of ladies came from Annapolis and from Waterbury Charge to this meeting.

A large number of visitors came to the sessions. Rev. W. A. C. Hughes represented the Board of Home Missions and Church Extension. Rev. R. N. Brooks represented the Sunday School work. Prof. William Pickens represented Morgan College.

The District Conference closed on Sunday night. W. C. Thompson, Reporter.

Aberdeen District

The Aberdeen District Woman's

Home and Foreign Missionary, Temperance and Laymen Conventions, and District Conference of the Upper Mississippi Conference convened in St. Paul Methodist Episcopal Church, West Point, Miss., on a recent date. The Rev. G. M. Chisholm presided. The meeting was called to order by Mrs. Henderson of District President of the W. H. M. S. Mrs. Dora L. Hambric of Aberdeen was elected Secretary and Mrs. Dapsy Bradly of Amory Treasurer. The reports of all departments showed an increase along all lines. More than \$200 was raised. Mrs. M. E. Ferguson was elected President of the Temperance Convention and Miss Edwinds was elected Secretary. The Rev. A. E. Franklin was elected as treasurer. Mrs. Johnson, wife of the President of Mary Home Seminary of West Point, was present and made timely remarks. The Rev. D. E. McNair was elected president of the Laymen Convention, Mrs. Ferguson Secretary and the Rev. L. V. Kinard, treasurer. The reports were very good. The District Conference was opened by the District Superintendent G. M. Chisholm. The following officers were elected: Rev. C. V. Heffner, secretary, assistants, A. Talbert, D. E. McNair; J. R. statistician, assistants, E. R. Miller, C. I. Ashford, Rev. A. Talbert, reporter to Southwestern. The Rev. Mr. Chisholm read his report which showed that the district had made remarkable progress during the year. Rust College was represented by Dr. and Mrs. George Evans who addressed the convention in behalf of the college. The following ministers delivered addresses: Rev. A. Talbert, J. R. Nevills, D. A. Bragg, J. W. Sanders, C. V. Heffner, and C. I. Ashford. The following visitors were present: Dr. and Mrs. George Evans, Mrs. Johnson, N. R. Clay, dist. supt. of Clarksdale district, F. H. Henry, D. S. of Holly Springs district, W. H. Golden, D. S. of the Tupelo district, C. E. Moody, D. A. Bragg, A. A. Wright, C. H. Maxwell, J. W. Byrd, J. W. Wesley, F. S. Smith, J. M. Marsh, Profs. E. H. McKissick and Childers. The conference adjourned to meet at Lifeboat Church, Aberdeen the next session.

The District Woman's Home Missionary Society of the Centerville District, Delaware Conference, convened at Asbury Methodist Episcopal Church, Easton, Md., December 4. The president, Mrs. L. H. Blake, brought an inspiring message to the women. The pastor, the Rev. T. H. Woodley, and the District Superintendent, the Rev. R. H. Wallace were present and spoke to the delight of all. The Conference Corresponding Secretary, Mrs. A. D. Foust, was also present and made timely remarks.

The following persons were elected for the year: President, Mrs. L. H. Blake, vice-president, Mrs. R. H. Wallace; corresponding secretary, Mrs. Hattie H. Jones; recording secretary, Mrs. Georgia Johnson; treasurer, Mrs. Clara Johns; Mite Box Secretary, Mrs. T. H. Woodley; Secretary of Literature, Mrs. Sarah Cooper; Secretary of Temperance, Mrs. Carris Dobson; Supply Secretary, Mrs. Alice Sparks; Evangelistic Secretary, Mrs. Henrietta Butler; Young People's Secretary and Children's Work, Mrs. Verdie Mosley.

MARRIAGES

Brown-Jackson—Mr. Melvin Brown and Miss Bertha Jackson were united in marriage at the home of the bride's parents, Mr. and Mrs. George Jackson of Belzoni, Miss. The Rev. J. M. Watson performed the ceremony.

Parrish-Martin—Mr. Edward Parrish and Miss F. E. Martin of Richmond, Tex., were happily united in marriage at the home of the bride's sister, Mrs. G. B. Davis, of Houston, Texas, on Wednesday evening, Dec. 17th. The Rev. E. H. Holden performed the ceremony.

Hughes-Parker—On December 4th, Mr. Henderson Hughes and Miss Odeal Parker of Norwood, La., were united in marriage by the Rev. B. F. Branch at the home of the bride. The bride is a member of Norwood Chapel.

Randolph-Johnson—Recently Mr. Oliver Randolph and Miss Elsie Johnson were united in marriage by the Rev. J. W. Smith at the residence of the bride.

Brown-Reed—Recently Mr. Joddie Brown and Miss Mary Reed were quietly married at the home of the bride, Texarkana, Ark., the Rev. C. A. Taylor officiating.

Green-Anthony—On a recent date, Mr. Sam Green and Miss Lorene Anthony of Lulu, Fla., were united in wedlock at the home of the bride. Both are staunch members of the Methodist Episcopal Church at Lulu.

Hoover-Jossel—On a recent date, Mr. Earnest E. Hoover and Miss Oceolia E. Jossel of Columbus, O., were united in marriage at Lee Avenue Methodist Episcopal Church, the Rev. D. E. Skelton, District Superintendent, officiating.

The following persons were united in marriage by the Rev. C. W. Reeves. All are of Baton Rouge, La.: Mr. Fred Anderson and Miss Sidonia Spears, Mr. Mack Williams and Miss Katie C. Thomas, Mr. Sam Spencer and Miss Hiola Fisher, Mr. Jeff Williams and Mrs. Sarah Woodfrey, Mr. Joseph Benn and Miss Hattie Anderson, Mr. R. Perkins and Miss Lu Govenor, Mr. H. Hollins and Ruth Smith.

Jordon-Jefferson—On a recent date, Mr. William Jordon and Miss Rachel Jefferson, both of Yazoo City, Miss., were quietly married at the residence of Mrs. Cave, the Rev. J. I. Garrett officiating.

Taylor-Prince—Recently Mr. Albert Taylor and Miss Gertrude Prince were united in marriage in St. Paul Methodist Episcopal Church, Oakland, Tex. Mr. Taylor is a prosperous farmer and Miss Prince is the daughter of Prof. and Mrs. R. L. Prince. The Rev. D. F. Vance performed the ceremony.

Wynn-Pettie—On December 7th, Mr. John Wynn and Miss Beatrice Pettie were happily united in holy wedlock. Both are of Darling, Miss., where they will reside. The Rev. H. F. Cook officiated.

Coleman-James—Mr. Hank Coleman and Miss Beulah James were united in wedlock at Darling, Miss., on December 7, the Rev. H. F. Cook performing the ceremony.

Hardway-Lee—On a recent date, Mr. Gathan Hardway and Mrs. Lillie Lee were united in marriage. The Rev. W. H. Smith officiated.

Harris-Thomas—Recently Mr. Lee Harris and Miss Primrose Thomas were united in marriage at the residence of Mr. and Mrs. Butler. The Rev. W. H. Smith performed the ceremony.

Gibson-Williams—On a recent date, Miss Jettie P. Gibson and Mr. Charles A. Williams, both of Greensboro, N. C., were happily united in marriage, the ceremony being performed by the Rev. L. W. Thomas.

Walker-Bridgemon—On a recent date, Mr. Walkers of Clinton, Miss., and Miss Estella Bridgemon, were quietly married at the home of the bride. The Rev. S. L. Harrison performed the ceremony.

Parker-Bryan—Mr. Ulysses and Miss Ora Bell, daughter of Mrs. Sarah Bryan, were united in holy wedlock on a recent date at Millen, Ga. Mr. Parker is a graduate of Claflin University, Orangeburg, S. C., while Miss Bryan is a normal member of the same school. They are now residing in Rocky Ford, Ga., their future home. The Rev. C. W. Prothro officiated.

QUARTERLY CONFERENCES

Meridian, Miss.—The Rev. Wm. McMorris, District Superintendent, held the Fourth Quarterly Conference at St. Paul Methodist Episcopal Church. After the District Superintendent preached Sunday morning, six young men united with the church. The Rev. Mr. McMorris preached at night and one person united with the church. A Christian League Service in the Chapel of Haven Institute was conducted by him with the following results: 30 young men and women stood for Missionary service in Africa, 12 for the ministry, 3 for Deaconess work, 2 for Missionary Doctors to Africa, 42 for Sunday School Teachers Training. Of the 404 pupils in the school, only 5 are unconverted. The students are raising \$100 among themselves for African Missions.

Lagrange, Ga.—On December 6-7, the Rev. E. D. Giddens, District Superintendent held the First Quarterly Conference at Burts Chapel. Devotional services were led by the Rev. Major Williams. The conference was well attended. The District Superintendent preached an inspiring sermon to the delight of all who heard him. The Rev. J. S. Shuman is pastor.

Huntsville, Tex.—The Rev. G. E. D. Belcher, District Superintendent, held the Fourth Quarterly Conference on a recent date. A total amount of \$31.30 was raised during the conference. The Rev. E. M. Blue is pastor.

Algiers, La.—The District Superintendent Rev. J. F. Marshall, held the Fourth Quarterly Conference on December 6, at St. Matthew Methodist Episcopal Church. All officers were present with good reports. The church has been beautified inside and out and all debts paid. The Rev. D. G. Taylor is pastor.



On a recent date Warren Humphrey, the nine-year-old son of Mr. and Mrs. C. Humphrey, Napoleonville, La., suffered bruises when he fell from a tree 100 feet. He was taken to Flint Goodridge Hospital, New Orleans, where it was found his injuries were not serious. We are glad to report that he is greatly improved.

On a recent date the Rev. T. B. Oville, District Superintendent, Shreveport District, preached the memorial sermon of the Blanton Lodge No. 4, K. of P., at Alexander Chapel, Colored Methodist Episcopal Church. On Sunday night he preached at Mt. Nebo Methodist Episcopal Church to a packed house.

Our churches at Liberty Hill, Ga., are in a prosperous condition. Pleasant Grove Methodist Episcopal Church at Orchardville has been repaired, painted inside and out. Unionville Church has recently been covered and new matting put in. On a recent Sunday a rally was conducted which resulted in the raising of \$1,997. The pastor was paid \$60.75. Twenty-five persons have united with the church. The Rev. W. R. Dixon is pastor.

Our church at Ruleville, Mississippi, is in splendid condition. The trustees are raising money to purchase land for the building of a new parsonage at a cost of \$300. The Rev. W. S. Leake is pastor.

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GREENSBORO, N. C.

The following persons have recently been united in marriage by the Rev. L. C. Thomas, pastor of our church, Clinton, La.: Mr. Jack Jones and Miss Gray, Mr. Roberson and Mrs. Anna Collins, Mr. Willie Nettles and Miss Annie Nelson.

To all pastors and members or friends of the Methodist Episcopal Church in the State of Mississippi, should you know the where about of Abe Crawford and Ike Crawford, born in Homer County, Miss. Please write Frank Crawford, Box 820, Shreveport, La., or Fairfield Methodist Episcopal Church, Shreveport, La.

The pastor and members of St. Paul Church, are rejoicing over the success of a revival just closed which resulted in 25 conversions and 23 accessions. The Rev. W. H. Smith is pastor.

A rally was conducted at Powels Memorial Methodist Episcopal Church, Lafayette, Ala., in which a total amount of \$514.50 was realized. The Rev. E. Mixon is pastor. H. A. Tolbert, Recording Steward.

Liberty Methodist Episcopal Church, Meroney, Ark., conducted a rally on a recent date, which resulted in the raising of \$740. This amount pays the church out of debt. The Sunday School and church are steadily increasing in membership. The Rev. A. C. Cabean is pastor.

PERSONAL AND GENERAL

Our church at Nolensville, Tenn., is making a splendid record under the leadership of the pastor, the Rev. Wm. Neal. More than \$230 has been raised within two months. The Ladies' Aid Society recently conducted a rally for the purpose of beautifying the church and reported \$157.48.

The Thanksgiving services held at Crystal Springs, Miss., were in every way a success. The service was opened by the Rev. B. J. Crisler. This was followed by a sermon by the Rev. W. J. Price.

Mrs. Allie Hall of Ackerman, Miss., is now in Jackson, Miss., where she recently underwent a very serious operation, but is reported improved at this writing. She is a member of Mt. Herman Methodist Episcopal Church, Ackerman. Rev. A. A. Wright, reporter.

At the Shreveport District Retreat Meetings, the Rev. J. S. Sarnes and J. O. Brown were elected Secretary. Dr. Haywood of the Centenary office was present and delivered an address on "Stewardship," which was an inspiration to all present. Dr. Chinn was the speaker at Mt. Sinai. His talk was enjoyed by all. The following ministers were present and made brief remarks: The Revs. Ogilvie, W. A. Hilton, G. A. Caine, D. D. Sutchinson, Prof. Taylor, Mrs. Lena McGlocklin, Rev. J. L. Wilson. The Rev. Mr. Emmett is pastor of Mt. Sinai.

Stanley Methodist Episcopal Church of Chattanooga, Tenn., is now out of debt. The officers, members and friends have just closed a successful debt clearing campaign in which a total sum of \$371.05 was raised and the last payment made. The Rev. W. R. Martin is the able pastor.

St. Paul Methodist Episcopal Church, Laurel, Miss., has been cleared of a long standing debt. On the fifth Sunday in November, a special day was set apart for the raising of funds for this purpose and the following captians reported every dollar raised. Over \$2,000 was raised. This is the best year in the history of the church. The following persons reported as captians: Mamie Kylek, C. W. Lucious, Bettie Lee, M. E. Colvin, Annie Dill, Lillie Jones. The Rev. A. J. McNair is pastor of St. Paul and he and his membership are extremely happy over this occasion.

Brown Chapel Methodist Episcopal Church, Weleetka, Okla., in a recent rally raised \$361 on the new church. The total membership is fifteen. The first year's Centenary quota and benevolence has been raised. The Rev. E. M. Madden is the pastor.

Despite the inclemency of the weather the rally at St. John Methodist Episcopal Church, Natchez, Miss., on the second Sunday in December, was a decided victory. \$185 were realized. The church is once more free of debt, and has enjoyed a prosperous year along both spiritual and financial lines, being the first in the Conference and second in the New Orleans area that went "Over the top" with the Centenary quota.

The prize for efficiency in organization offered by the District was awarded her. She leads the area in the Stewardship Campaign and has a grand total of \$900 to her credit for the year.

Our pastor, the Rev. W. H. Williams is one of the three pastors elected at Columbus, Ohio, by the Area Council, to give a month's service on the field and he goes down to the Annual Conference with one of the best reports in the history of our Natchez work.

N. D. GRAY,
Recording Steward.

A great revival has just been closed at Wesley Methodist Episcopal Church, East St. Louis, Ill. Forty-two persons united with the church during the four weeks. The Rev. F. D. Avant, pastor is making won-

derful progress. He was assisted in Conference Evangelist of the Central Missouri Conference.

CARDS OF THANKS

The Rev. D. G. Taylor, pastor of St. Matthew's Methodist Episcopal Church, Algiers, La., wishes to thank the members and friends for the fine Thanksgiving dinner planned by the Rev. W. C. Hayward and others and a cash purse.

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